

Chitas for Friday, Parshas Pinchas Erev Shabbos Kodesh Yud-Ches Tammuz, 5780

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CHUMASH :: Parshas Pinchas - Shishi with Rashi

Hashem tells Moshe to tell the Yidden about the other *korbanos* that we bring on *Yom Tov*: The *korbanos* for *Pesach*, *Shavuos*, *Rosh Hashana*, and *Yom Kippur*.

PESACH: Every Yid brings the *Korban Pesach*. Every day of *Pesach*, the *kohanim* also bring a *Korban Olah* like the *korbanos* of *Rosh Chodesh*, on behalf of all of the Yidden: 2 bulls, 1 ram, and 7 lambs. We also bring a goat for a *Korban Chatas*, in case someone did an *aveira* with the *kedusha* of the *Beis Hamikdash* or *korbanos* without realizing it, like coming in when they were *tamei* without knowing.

SHAVUOS: (like the *korban* for *Rosh Chodesh*) 2 bulls, 1 ram, and 7 lambs for a *Korban Olah* AND a goat for a *Korban Chatas*.

ROSH HASHANA: 1 bull, 1 ram, and 7 lambs for a *Korban Olah* AND a goat for a *Chatas*.

YOM KIPPUR: (like the *korbanos* of *Rosh Hashana*) 1 bull, 1 ram, and 7 lambs AND a goat for a *Chatas* (not counting the goat for *Azazel*).

Each animal brought for a *Korban Olah* also needs a *Mincha* with soless (fine flour) and oil, and a *Nesech* (wine):

- For each **lamb** (*Keves*): 1/10 *eifah* of flour mixed with 1/4 *hin* of oil, and 1/4 *hin* of wine
- For each **ram** (*Ayil*): 2/10 *eifah* of flour mixed with 1/3 *hin* of oil, and 1/3 *hin* of wine
- For each **bull** (*Par*): 3/10 *eifah* of flour mixed with 1/2 *hin* of oil, and 1/2 *hin* of wine

Of course, even on *Yomim Tovim*, we bring the *Korban Tomid*!

TEHILLIM :: 88 - 89

Today's *shiur Tehillim* is *kapitelach Pey-Ches* and *Pey-Tes*.

One of the things it talks about in *Kapitel Pey-Tes* is how Hashem gave the *melucha* (the special job to be the *Yiddishe* kings) to Dovid Hamelech and his children. "**Zaro Le'olam Yihiyeh**" — "his children will be forever."

Now we don't have any *Yiddishe* king, so what happens to Hashem's promise?

Moshiach comes from Dovid Hamelech, so Hashem's promise to Dovid Hamelech really does go forever! We will see that our king *Moshiach* comes from the family of Dovid!

TANYA :: Igeres Hateshuvah Perek Vov

If a person *chas veshalom* deserves to get *Kareis*, the Torah says that he is supposed to pass away at a young age. We explained why — because the *neshama* of a Yid gets *chayus* from deep inside Hashem, like when a person blows air from deep inside. Just like with someone blowing, if something is blocking him, the air can't get there. Certain big *aveiros* "block" the *chayus* of Hashem from coming into a person's *neshama*, and after a while the *chayus* in the *neshama* runs out, and the person passes away.

So how come nowadays people live a long time even though they do big *aveiros*?

The Alter Rebbe now gives us the answer: We said that the person passes away because he has no more *chayus* in his *neshama*. But if the person can get *chayus* from somewhere else, then he can live!

That's what happens nowadays, after the *Beis Hamikdash* was destroyed. A person can get *chayus* from somewhere else and stay alive, even if there are big *aveiros* blocking Hashem's deep *chayus* from coming.

Where can a person get *chayus* from, if not from the *neshama*?

During the time of the *Beis Hamikdash*, Yidden ONLY got *chayus* from *Kedusha*. Still, *tumah* has *chayus* in the world too. After the *Churban*, the *aveiros* of Yidden made it that we can get *chayus* from *tumah*! It makes it possible for a person to live like nothing happened, even if he got *kareis* and can't get *chayus* from the *neshama*.

We will IY"H see more about this tomorrow.

HAYOM YOM :: Yud-Ches Tammuz

In today's *Hayom Yom*, we see how the Alter Rebbe was very proud of one of his *Chassidim* for his hard work in his *avodah*.

The Alter Rebbe said about his *chossid* R' Moshe Vilenker, that R' Moshe has "*Mochin D'Gadlus*." By putting his *kochos* into learning *Chassidus* for ten years, he made his mind able to hold a tremendous amount of *Chassidus*!

What were these ten years that the Alter Rebbe was talking about?

Before R' Moshe Vilenker went into *Yechidus* with the Alter Rebbe, he prepared for three years. Only then did

he go into *Yechidus*.

Afterwards, for seven years, he was constantly thinking about, *farbrenging* about, and trying to learn more about the words that the Alter Rebbe told him. R' Moshe Vilenker made sure that what the Alter Rebbe told him could be seen in every part of his life.

One of the things this Hayom Yom can help us to understand is what we are learning now in Igeres HaTeshuvah! The Alter Rebbe told us that a person can do teshuvah very quickly, but to make sure that the teshuvah will last, a person needs to learn well, understand, and farbreng with himself (together with the other steps of teshuvah that we will learn about soon) for a long time! To be the best kind of teshuvah possible, the Alter Rebbe writes that it can take up to 10 years! We learn from R' Moshe Vilenker that if we work hard, we will succeed.

SEFER HAMITZVOS :: Shiur #1 - Hakdama

WOW! We are starting to learn the Rambam again, from the beginning — for the 40th time!

Today in *Sefer Hamitzvos*, we don't learn about any *mitzvah* yet! First we learn about WHY the Rambam wrote the *Sefer Hamitzvos*. The Rambam explains that this *sefer* shows us what the 613 *mitzvos* are.

Did you know that there are other *Chachomim* who count the 613 *mitzvos* in a different way than the Rambam?

In *Sefer Hamitzvos*, the Rambam first teaches us how the 613 *mitzvos* should be counted, so that later on in the *sefer Mishnah Torah*, where he explains all of the *mitzvos*, it will be clear what the *mitzvos* are.

The Rambam will show us 14 rules to figure out why something is counted as a *mitzvah* from the Torah. We will *IY"H* learn them over the next few days!

RAMBAM :: Hakdama

In today's Rambam, the Rambam explains why he made the *sefer* called *Mishnah Torah*.

The Rambam reviews the whole history of Torah — how it came from Moshe Rabbeinu on *Har Sinai*, and how it was taught and learned and passed down *Baal Peh* for 40 generations, until the time of the *Mishnah* (when R' Yehudah Hakadosh saw it needed to be written down) and the time of the *Gemara* (when Ravina and R' Ashi saw it would be forgotten if it wasn't written down, because of the *tzaros* of *Golus*).

The Rambam saw that the *Golus* was so strong, there was another problem: The reason for the *Mishnah* and *Gemara* is so we know the *halachos*, how Hashem wants us to live. And even though it's all written down, the *Gemara* has all of the discussion about these *halachos*, and they aren't in order. So unless someone knows the whole *Shas*, they might not be able to find the *halachos* they will need to know!

So the Rambam says that he took the courage to do something important. He put together all of the *halachos* in order, written clearly, in an organized way without any questions and answers — so that EVERYONE (big *Talmidei Chachomim* and simple people too) can see and understand exactly what Hashem wants us to know and to do!

RAMBAM- PEREK ECHAD :: Hakdama

In today's Rambam, the Rambam starts to explain why he made the *sefer* called *Mishnah Torah*.

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it was taught and learned and passed down *Baal Peh* for 40 generations, until the time of the *Mishnah* (when R' Yehudah Hakadosh saw it needed to be written down) and the time of the *Gemara* (when Ravina and R' Ashi saw it would be forgotten if it wasn't written down, because of the *tzaros of Golus*).

INYANA D'YOMA :: The Three Weeks

Nowadays, the *avodah* of the Three Weeks is a bit different than it used to be!

In *Tof-Shin-Nun-Alef*, there were very big *nisim* that happened in the world, like the Gulf War, where the Yidden in Eretz Yisroel were saved from a big *rasha* named Saddam who wanted to hurt us; and that Yidden were able to leave Russia, where they had been stuck for so long!

The Rebbe told us that this is a sign that we're going into the times of *Moshiach*!

The Rebbe said then that now we need to look differently at these three weeks. Because we are so close to the *Geulah*, we should think less about how sad the *Churban* is, and think more about making ourselves excited about the fact that we will see the *Beis Hamikdash* soon!

By adding in Torah and *mitzvos* in general, especially in the *mitzvah* of *Ahavas Yisroel*, and by learning the *halachos* of the *Beis Hamikdash* and how it looks, we will soon see the *Beis Hamikdash* rebuilt again!

TEFILLAH :: Kriyas HaTorah on Shabbos Mincha

The *Gemara* says that Moshe Rabbeinu set up for the Yidden that they shouldn't go three days without reading the Torah. So we *lein* on Monday and Thursday every week, in addition to Shabbos.

Later Ezra and his *Beis Din* added more details to this *takana*. They taught that three people get an *aliyah* on Monday and Thursday, and we *lein* at least 10 *pesukim* from the Torah.

Ezra also added an extra *Kriyas HaTorah* because of those who are very busy during the week, and don't get to *shul* to hear *Kriyas HaTorah* on Monday and Thursday. That is why we *lein* as well on Shabbos during *Mincha*.

See *Rambam Hilchos Tefillah, perek Yud-Beis halacha Alef*

HALACHOS HATZRICHOS :: Good Shabbos After Mincha

It is the *minhag* not to say "Good Shabbos" after *Mincha* time on Shabbos.

This is because at *Mincha* time on Shabbos is when Moshe Rabbeinu, Yosef Hatzadik, and Dovid Hamelech passed away. (This is also why we say the 3 *pesukim* of *Tzidkoscha* after *Shemoneh Esrei* during Shabbos *Mincha*, for these three *tzadikim*.)

See the *Alter Rebbe's Shulchan Aruch with Biurei Halacha, siman 292 se'if 5*

GEULAH U'MOSHIACH :: Splitting Up Eretz Yisroel

In this week's *parsha*, *Parshas Pinchas*, we learn how the Yidden were counted. Hashem says that Eretz Yisroel should be split up for the Yidden that were counted now!

In one of his *nevuos*, the *Navi Yechezkel* tells us that when *Moshiach* comes, Hashem will split up Eretz Yisroel among the Yidden again!

זאת הארץ אשר תפילו מנחלה לשבטי ישראל ואלה מחלקותם נאם ה' אלוקים

Zos Ha'aretz — This is the land

Asher Tapilu — which you should give out

Minachala Leshivtei Yisroel — as the *nachalah* of the *Shevatim*

Ve'eieleh Machlekosam — and this is how you should split them up

Ne'um Hashem Elokim — says Hashem.

The *Gemara* explains that this time, when they divide up Eretz Yisroel, they should do it differently than the way it was done in the *Midbar*. This time, Hashem Himself will give each *Shevet* their part, and *Shevet Levi* will also get a part of Eretz Yisroel, not just cities like they had before!

In *Tof-Shin-Lamed-Ches* the Rebbe said a *maamar* explaining how Eretz Yisroel will be divided, according to *Gemara* and *Chassidus*! In the *maamar*, the Rebbe also tells us the *Avodah* we need to do to get ready for this to happen.

See *Yechezkel perek Mem-Ches posuk Chof-Tes, Maamar Le'eileh Techaleik*

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