

# Chitas for Monday, Parshas Matos-Masei Chof-Alef Tammuz, 5780

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## **CHUMASH :: Parshas Matos-Masei - Sheini with Rashi**

In today's *Chumash*, we learn what happened after the war with Midyan.

**Moshe Rabbeinu is upset with the Yidden:** The soldiers didn't take anything from Midyan, but some other people tried! So Moshe, Elazar, and the *Nesiim* came out to them.

Moshe was very angry that the Yidden left the women and children alive! The women were the ones who made the Yidden do *aveiros*, and could make the Yidden do *aveiros*. He told the soldiers to kill all the young boys, and all of the women that were old enough to get married.

**Becoming *tahor* and *halachos of kashrus*:** Moshe Rabbeinu told the Yidden who were *tamei* to use the *Parah Adumah* to make themselves *tahor* again. But he was so upset about what happened, he made a mistake: He thought that since the *Parah Adumah* can make things *tahor* from touching a dead body, that it can also make things kosher without *kashering* them.

So Elazar the *Kohen Gadol* reviewed the *halachos* with the Yidden — that the *Parah Adumah* can make a person *tahor*, along with anything else that touched (or was in the same house as) a dead body.

But that's not enough if it's something a *Goy* used for food! Elazar taught them about *kashering* pots by putting them in fire, and about *toiveling* dishes a *Goy* used.

He also reminded them about going to the *mikvah* before going back into the *Mishkan*.

**Splitting up the spoils:** Now Hashem told Moshe that everything that the soldiers brought back should be split up. All of the animals and people should be shared — half for the soldiers, and half for all the Yidden — and the money and pots and other things should go to the soldiers.

The soldiers should pay a tax for Hashem from the animals and people — one out of every 500. Moshe gave this tax (which ended up being 675 sheep, 72 cows, 61 donkeys, and 32 people) to Elazar, like Hashem told Moshe.

The Yidden also had to pay a tax from what they got — 1 out of every 50. Moshe gave this tax to the *Leviim*.

After this, the officers in charge of the soldiers came to Moshe. They wanted to give Hashem a present, to thank Hashem that none of the Jewish soldiers were killed, and as a *kapara* for any thoughts about marrying the women of Midyan. They gave a present of all of the gold women's jewelry they got from Midyan. This turned out to be 16,750 *shekels* of gold. Moshe and Elazar brought it into the *Mishkan*.

## **TEHILLIM :: 104 - 105**

Today's *shiur Tehillim* is *kapitelach Kuf-Daled* and *Kuf-Hey*.

In *kapitel Kuf-Daled* (104), there is a *posuk* "**Moh Rabu Maasecha Hashem!**" How great are the works of Hashem!

There are many *maamorim* in *Chassidus* that explain this *posuk*. There is a *maamar* from the Rebbe Rashab that starts with this *posuk* and explains it — and there is a story behind it!

Once the Rebbe Rashab was learning with the *Poltaver Rav*, R' Yaakov Mordechai Bezpalo. The *Friediker Rebbe* was 3 or 4 years old, and his bed was in the room where they were learning.

R' Yaakov Mordechai looked over at the sleeping boy, and said that his shining face showed the *kedusha* that he had!

When the Rebbe Rashab heard that, he felt that he wanted to kiss his son. But he stopped himself, and instead wrote a *maamar* called *Moh Rabu Maasecha Hashem*. When the *Friediker Rebbe* got older, the Rebbe Rashab gave him the *maamar*, and told him, "this is a *Chassidisher kush!*" Years later, he told him the story.

## **TANYA :: Igeres Hateshuvah Perek Zayin**

*There are two ways to make sure our Teshuvah will last. One way is to have Rachmanus on the neshama — to think about how hard it is for the neshama to be in the world, and that will make sure we treat it nicely. The second way is to have a Leiv Nishbar — to take away the gaavah of the Yetzer Hara! Today and tomorrow the Alter Rebbe will tell us HOW:*

A person needs to take some time every day to think about what happens when he does an *aveira*:

No Yid wants to stay in *Golus*, and of course none of us would dream of doing something that will make the *Golus* last for longer!

But guess what? If a person does an *aveira*, it brings Hashem and his *neshama* INTO *Golus*!

A Yid needs to *farbreng* with himself, thinking in his mind: "Everyone is working so hard to bring the *Geulah* — and here I go and do something that could *chas veshalom* keep myself and Yidden in *Golus* LONGER! What a *chutzpa!*"

When we think about this, we will make sure that we won't EVER do anything that will keep us in *Golus* even one extra second.

## **HAYOM YOM :: Chof-Alef Tammuz**

There is a part of the *Ruchnius'dike Beis Hamikdash* in every Yid, the *Pintele Yid*. This can never be destroyed.

The Rebbe tells us a *halacha* we need to know during the Three Weeks: We don't say *Shehecheyanu* during the whole Three Weeks, even on Shabbos!

~

During the Three Weeks, we are remembering the *Beis Hamikdash*, and that because of our *aveiros*, we don't have it now. Of course we know that *Moshiach* is coming very soon and that the *Beis Hamikdash* will be rebuilt.

But there is more good news — even in the time that we don't have the *Beis Hamikdash*, we still have the *Kosel HaMaaravi*, and Hashem's *Shechinah* is there all the time!

Every Yid also has a “*Beis Hamikdash*” inside of his *neshama*, where Hashem rests. If a person doesn't act the way he should, it could also get destroyed, *chas veshalom*...

But even then, there is a part of his own “*Beis Hamikdash*,” like the *Kosel Hamaaravi*, that can never be destroyed. There is a part of Hashem, the *pintele yid*, that is ALWAYS inside of a Yid and will never leave.

## **SEFER HAMITZVOS :: Hakdama**

In today's *Sefer Hamitzvos*, we learn the last few rules about what we count as one of the 613 *mitzvos*:

- 10)** Things you need to do before you can do the *mitzvah* aren't counted as separate *mitzvos* (like squeezing the olive oil for the *menorah*).
- 11)** If a *mitzvah* has a lot of parts, we still count it as only one *mitzvah* (like *lulav* and *esrog*).
- 12)** If doing the *mitzvah* has a lot of steps, we still count it as only one *mitzvah* (like building the *Mishkan*).
- 13)** Even if we need to do the *mitzvah* for many days, it is still counted as one *mitzvah* (like sitting in the *sukkah* for seven days is only one *mitzvah*).
- 14)** We don't count the punishment for each *aveira* as its own *mitzvah*.

## **RAMBAM :: Minyan Hamitzvos**

In today's *Rambam*, the *Rambam* tells us the list of *mitzvos* again, but shows us where we'll learn them in the 14 books of the *Rambam*. These 14 *seforim* include 83 sections that teach us different sets of *halachos*.

Here are the *seforim*:

- 1) **Mada** — “to know.” In this *sefer* we learn the *mitzvos* that are important for a Yid to know FIRST, so he will do all of the other *mitzvos*. We need to know that Hashem is one, and that we can't serve *Avodah Zarah*.
- 2) **Ahava** — “love.” This *sefer* has the *mitzvos* we need to do all of the time, like loving Hashem. It also has the *mitzvos* that help us love Hashem, like saying *Shema*.

- 3) **Zmanim** — “times.” This *sefer* teaches us *mitzvos* that we do on special days, like Shabbos and *Yom Tov*.
- 4) **Nashim** — “women.” In this *sefer*, we learn the *mitzvos* that have to do with marriage and divorce.
- 5) **Kedusha** — “holy.” Hashem gave us certain *mitzvos* that show us how a Yid is different than other nations. In this *sefer*, we learn about who we can’t get married to, and what we can’t eat. For a Yid, getting married is holy, and we can only marry who the Torah says we can. A *goy* can eat any food that he wants, but a Yid can only eat kosher.
- 6) **Hafla’ah** — “separation.” This *sefer* has the *mitzvos* about when a person separates HIMSELF from something, by making a promise that he won’t use it.
- 7) **Zera’im** — “plants.” In this *sefer* we learn the *mitzvos* that have to do with planting, like *Shemita* and *Yovel*, and the *terumah* and *maaser* we have to give from things that grow.
- 8) **Avodah** — “work.” In this *sefer* of the Rambam, we learn about the work we do for Hashem in the *Beis Hamikdash*. We learn the *mitzvos* of building the *Beis Hamikdash*, and the *korbanos* that ALL of the Yidden bring to Hashem, like the *Korban Tomid* that we bring every day!
- 9) **Korbanos** — “sacrifices.” This *sefer* has the *mitzvos* about the *korbanos* Yidden have to bring by themselves, like the *Korban Pesach* that every Yid has to be part of, and the *korbanos* a person brings if he does an *aveira*.
- 10) **Tahara** — “purity.” In this *sefer*, the Rambam will teach us all of the *mitzvos* that have to do with *tumah* and *tahara*.
- 11) **Nezikin** — “damages.” In this *sefer* we have all of the *mitzvos* about if one person hurts another person or ruins his things.
- 12) **Kinyan** — “acquiring.” In this *sefer* we learn how property can belong to a person, like if he buys it. It also has the *halachos* about neighbors and partners.
- 13) **Mishpatim** — “judgments.” This *sefer* has the *mitzvos* about when two people argue about something in *Beis Din*, like *halachos* about a person who watches something for his friend, or lends him money.
- 14) **Shoftim** — “judges.” In this *sefer* we learn the *mitzvos* for a *Sanhedrin*, like when a person is punished for doing an *aveira*. We also learn about a king, and the wars he fights — ending off with the *halachos* about *Moshiach*!

## **RAMBAM– PEREK ECHAD :: Mitzvos Asei**

In today’s Rambam, we start reviewing the list of the *Mitzvos Asei*!

## **INYANA D'YOMA :: Guarding the Beis Hamikdash**

In the *halachos* of the *Beis Hamikdash*, the Rambam writes that there is a *mitzvah* to guard the *Beis Hamikdash*. We don’t guard it because we are afraid of robbers or enemies, we guard it to show honor for the *Shechinah* that rests in the *Beis Hamikdash*!

Even after the *Beis Hamikdash* was destroyed, the *kedusha* stays. In the *sefer* “*Mishkenos Laavir Yaakov*”, it says that because of this *kedusha*, nowadays we should still keep the *mitzvah* of guarding the place of the *Beis Hamikdash*!

We don’t actually keep this *mitzvah* anymore, because it would be dangerous with all of the *goyim* that are

there now.

Still, *b'ruchniyus* we do have a *Beis Hamikdash* to guard! The *Shechinah* rests inside our homes, and inside the *Cheder Tzivos Hashem* of every child. We need to guard our *Beis Hamikdash* and make sure it is *kavodik* for the *Shechinah* to rest there. We need to make sure that our *Chumash*, our *Siddur*, and our *pushka* are in the right place, neat, and ready to be used!

See *Sichas Shabbos Parshas Shemini* 5750

## **TEFILLAH :: Al Netilas Yodayim**

After washing our hands for the second time in the morning, we say the *bracha* of *Al Netilas Yodayim*. In this *bracha*, we *bentch* Hashem for making us holy with the *mitzvah* the *Chachomim* gave us, of washing our hands.

The *bracha* finishes with the words “*Al Netilas Yodayim*,” “about the washing of the hands.”

Actually, there is a better word for “washing” in *Lashon Kodesh*, “*Rechitzah*.” One of the reasons why the word “*Netilah*” was chosen is because in Aramaic, it also means “to elevate (in *kedusha*).” (The words “*Vatisa’eini Ruach*,” “and a wind lifted me up” are translated as “*Unetaltani Rucha*.”) This washing of the hands is like the *kohen* who washes his hands to make himself holy to serve in the *Beis Hamikdash*! We too wash our hands to make ourselves holy to serve Hashem throughout the day.

## **HALACHOS HATZRICHS :: Preparing for Birchos Hashachar**

We say *Modeh Ani* right away when we wake up, to remind ourselves that Hashem is watching us. When we remember that, we will wake up with *zerizus* to serve Him!

We still need to prepare ourselves before we continue with saying the *Birchos Hashachar*.

First, we wash *Negel Vasser* by our bed, using the water we prepared the night before. The reason for this is to take away the *Ruach Ra* which comes onto a person at night. The *Zohar* is very strict about this, and we don’t touch the openings of our body or walk four *amos* before we take off this *Ruach Ra*.

We need to make sure that we have a clean body (*Guf Naki*) and a clean mouth (*Peh Naki*). We use the bathroom and wash out our mouths before we continue.

It is best to get dressed also before saying *Birchos Hashachar*. In some of the *brachos*, we will be praising Hashem for things that have to do with being dressed. *Lechatchila*, it is best to say these *brachos* when we already did those things.

Then, we wash our hands again and say the *bracha*. We can’t make the *bracha* until we wash our hands with a clean body and a clean mouth.

There is also another reason for washing this *negel vasser*: We are washing our hands like a *kohen*, who washes his hands and feet from the *kiyor* before starting his *Avodah* in the *Beis Hamikdash*. Just as the *kohen* washes his hands to do his *avodah* with *kedusha* and *tahara*, we wash our hands to start our day’s *avodah* with *kedusha* as well.

(Going to the *mikvah* also brings *kedusha* and *tahara* to a person. This is why many men go to the *mikvah* in the morning before *davening*. Because it isn’t always easy to get to a *mikvah*, the *Chachomim* didn’t make it a *chiyuv*. Still, it is an important *minhag* of *Chassidim*!)

## **GEULAH U'MOSHIACH :: Chanukas Hamizbeiach**

While the Yidden were in *Golus* after the first *Beis Hamikdash* was destroyed, the *Navi* Yechezkel got a very special *nevuah* from Hashem.

In this *nevuah*, Yechezkel saw the third *Beis Hamikdash*! A *malach* showed him the sizes of all of the parts of the *Beis Hamikdash*, so he would know how to build it!

Hashem also told Yechezkel about the *Chanukas Hamizbeiach* of the third *Beis Hamikdash*. The *Navi* was told that the *Chanukas Hamizbeiach* would be after the time of *Techiyas Hameisim*, and Yechezkel himself (who was a *kohen*) would be in charge of showing the *kohanim* what to do, together with Aharon Hakohen!

In this *posuk*, we see that Hashem promises Yechezkel that he will have *Techiyas Hameisim* and have the special *zechus* of being in charge of the *Chanukas Hamizbeiach*:

וַנְתַּתֶּה אֶל הַכֹּהֲנִים הַלְוִיִּם אֲשֶׁר הֵם מִזֶּרַע צְדוֹק הַקְּרִבִּים אֵלַי נָאִם ה' אֱלֹקִים לְשָׂרְתַנִּי פֶּר בֶּן בְּקָר לְחֻטָּאת

**Venasata** — You, Yechezkel, will be the one to give

**El Hakohanim Haleviim** — to the *kohanim* from *Shevet Levi*

**Asher Heim Mizera Tzadok** — who come from Tzadok, the first *Kohen Gadol* in the first *Beis Hamikdash*

**Hakrovim Eilai, Ne'um Hashem Elokim, Lesharseini** — who Hashem says are close to Me, to serve Me;

**Par Ben Bakar Lechatas** — you will give them a young bull for a *korban Chatas*.

During the Three Weeks, we learn about the *Beis Hamikdash*, so it will be like we are actually building it! One of the things we learn is the *pesukim* in Yechezkel about the Third *Beis Hamikdash*. Even though the *meforshim* say that many things are not explained completely in Yechezkel's *nevuah*, by learning it the best way we can, we are doing our part! When *Moshiach* comes, Yechezkel will be there to teach us exactly how to build it! Then, the *Beis Hamikdash* from *Shomayim* will come down into the *Beis Hamikdash* that the Yidden built, and make it a *Beis Hamikdash* that will last forever!

See Yechezkel perek Mem-Gimmel posuk Yud-Tes

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