

Chitas for Monday, Parshas Pinchas Yud-Daled Tammuz, 5780

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L'ilui Nishmas

Chana Kesselman, a"h

~ young shlucha in Greenville, SC ~

10th birthday Yud-Daled Tammuz

In honor of

Mendel Chaim Fantl getting his Chumash

May he have continued chayus in his learning and bring nachas to his family, the Rebbe, and Hashem

Mazel Tov **Zalman Lipskier** (shliach to UCF)

~ birthday Yud-Daled Tammuz ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Major Sholom Mendel Shain** (Chabad of Oyster Bay)

~ 8th birthday Yud-Daled Tammuz ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Pinchas - Sheini with Rashi

Moshe and Elazar HaKohen counted the Yidden, like Hashem told them to.

The Torah tells us each of the *Shevatim*, and the families from that *Shevet*.

By looking at the names of the families, we learn interesting things about some of the people in the Torah!

- Korach's family is counted too, because Korach's sons didn't die! (During the argument with Korach, they did *teshuvah* in their hearts, but it looked like they were still part of Korach's group. Hashem gave them a fair punishment: Because it looked like they were part of the *machlokes*, they were swallowed by the ground so it looked like they died. But because they did *teshuvah*, Hashem gave them a safe place to stay underground, and let them come out after the generation who knew them had passed away.)

- One of the families of Menasheh, Tzelofchad, had no boys — only girls. The Torah tells us all of their names: Machla, Noa, Chaglah, Milkah, and Tirtza. (We will hear a special story about them later in the *parsha*!)
- The Torah also tells us that Serach, Asher's daughter, was still alive!

All together, there were **601,730** Jewish men older than 20.

TEHILLIM :: 72 - 76

Today's *kapitelach* are *Ayin-Beis* to *Ayin-Vov*.

Kapitel Ayin-Beis begins with the word "L'Shlomo." This was the last *kapitel* of *Tehillim* that Dovid Hamelech said. (The *kapitelach* of *Tehillim* are not in the order that they were made.) Dovid Hamelech saw with *Ruach Hakodesh* that his son Shlomo would ask Hashem for a special *bracha*, and Dovid Hamelech asked Hashem to give it!

What was this *bracha*?

In *Sefer Melachim*, we learn the story of what happened: When Shlomo became king, there was not yet a *Beis Hamikdash*. People would bring *korbanos* wherever they wanted, on a *bamah*, a type of *Mizbeiach*.

Shlomo Hamelech went to Givon, where the *Mizbeiach Hanechoshes* was in those days. There he brought a thousand *korbanos* to Hashem!

In Givon, Hashem came to Shlomo Hamelech in a dream. Hashem asked, "What should I give you?"

Shlomo Hamelech could have asked for a long life, or for riches, or for his enemies to leave him alone. But Shlomo Hamelech answered, "Hashem made me the king, but I am still young. Please, Hashem, give me the understanding to properly take care of the *Yidden*!"

Hashem was very happy with the *bracha* that Shlomo Hamelech had asked for! Not only did Hashem give Shlomo Hamelech wisdom to understand, Hashem also gave him riches and honor, and promised that if he would keep the Torah, he would live a long life.

This is what Dovid Hamelech asked for in this *kapitel*. The first *posuk* says, "**L'Shlomo, Elokim Mishpatecha Lemelech Tein, Vetzidkascha Leven Melech.**" "About Shlomo: Hashem, give the *chochmah* of Your Torah to the king (Shlomo), and Your *tzedek* (to be able to judge properly) to the king's son (Shlomo, who was the son of Dovid the king)."

The *meforshim* say that this *kapitel* is also speaking about the wisdom of another king, who comes from Dovid and Shlomo, *Melech HaMoshiach*!

TANYA :: Igeres Hateshuvah Perek Daled

To understand what an *aveira* does to the *neshama* of a *Yid* and how we can do *teshuvah*, we need to learn more about what a *Yid* is! Today we will see what is special about a *Yid* by seeing how a *Yid* is different than a *malach*.

When Hashem made Adam *HaRishon*, Hashem blew a *neshama* inside of him, "*Vayipach Be'apav Nishmas Chayim.*"

But when Hashem made *malachim*, it says that He made them using his breath, like what comes out when we speak, like the *posuk* says, "*Uv'ruach Piv Kol Tzeva'am.*"

Of course these are only *mashalim*! But these *mashalim* help us understand how the *chayus* in a Yid's *neshama* is different than the *chayus* of a *malach*.

Which takes more *koach*, speaking or blowing? Blowing, of course! The Torah tells us that a Yid's *neshama* has more *chayus* from Hashem, like BLOWING! The *malachim* also have *chayus* from Hashem, but only like the amount of *koach* it takes for a person to speak.

That is why *malachim* are only called with the name *Elokim*, but *neshamos* are called with the name *Yud-Kay-Vov-Kay*! (The name *Elokim* hides the *chayus* so it is not so strong, but the main *chayus* is from *Yud-Kay-Vov-Kay*, which is where the *neshamos* come from.)

HAYOM YOM :: Yud-Daled Tammuz

Today we learn something that the Alter Rebbe told his sons during the week of *Parshas Balak*, and was later written in one of the *maamarim* of the Tzemach Tzedek.

Did you ever wonder why the people on the other side of the world don't fall off the world, if the world is like a big ball and they are on the bottom?

When the Alter Rebbe spoke about this to his children, he told them that scientists have an answer, but it is not the true answer. The true answer is in *Eitz Chayim*, where it explains that the world is from the *Ruchniyus'dike chayus* of Hashem called *Igulim*.

Igulim is a *chayus* that is like a circle — a circle doesn't have a top and a bottom! The world gets its *chayus* from Hashem this way, so no part of the world is really "on top"! Everything is part of the world-circle, which is inside of the sky-circle. The people on the other side don't fall because they aren't underneath us. Their sky is over them like our sky is over us!

SEFER HAMITZVOS :: Shiur #336 - Mitzvas Asei #173, Lo Saasei #362, #364, #363, #365

We are now on the last set of *halachos* in Rambam! These *perakim* talk about the *mitzvos* of kings, and later we will learn about the greatest king of all, *Moshiach*!

In today's *Sefer Hamitzvos*, we learn 5 *mitzvos* — 2 for all of the Yidden, and 3 *mitzvos* especially for kings!

1) (*Mitzvas Asei #173*) The Yidden need to choose a king who will lead them. They need to have a lot of *kavod* for him, even more *kavod* than they have for a *Navi*! If the king tells them to do anything that is not against Torah, they NEED to do it. If someone doesn't listen to the king, he is called a *Mored Bemalchus* and he deserves to be killed.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: שׁוֹם תְּשִׁים עֲלֶיךָ מֶלֶךְ

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*, *Mesechta Kerisus perek Alef*, and *Mesechta Sotah perek Zayin*.

2) (*Mitzvas Lo Saasei #362*) We are not allowed to choose a *Ger* for any official jobs, like a judge or a king. For kings, it is even more specific — Hashem says that the kings will come from the family of Dovid Hamelech.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא תֹכֵל לָתֵת עֲלֶיךָ אִישׁ נְכָרִי אֲשֶׁר לֹא אֶחִיךָ הוּא

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*.

3) (*Mitzvas Lo Saasei #364*) A king can't marry too many women. In those days, people were allowed to have more than one wife, but a king can't have more than 18. If he gets married to more wives than that, he gets *malkos*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְלֹא יִרְבֶּה לוֹ נָשִׁים

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*.

4) (*Mitzvas Lo Saasei #363*) A king isn't allowed to collect horses. He is only allowed to have what he needs for the army, and only one horse for himself! He can't have extra horses to run in front of him for honor or respect.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא יִרְבֶּה לוֹ סוּסִים

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*.

5) (*Mitzvas Lo Saasei #365*) A king shouldn't have too much money for himself. He shouldn't have more than he needs to spend for his chariots or his servants. But he IS allowed to collect a lot of money to take care of the needs of Yidden.

The Torah tells us the reasons for these last three *mitzvos*. But the Torah doesn't always tell us a reason for *mitzvos*, since if we would know the reasons, we might skip the *mitzvah* because we think the reason doesn't apply to us. But even when we know the reason, we don't understand the REAL reason — only Hashem does! So no matter what, we should do the *mitzvos* the way Hashem tells us to, whether we know why or not!

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְכִסְף וְזָהָב לֹא יִרְבֶּה לוֹ מְאֹד

RAMBAM :: Hilchos Melachim

In **Perek Alef**, the Rambam tells us that there are 3 *mitzvos* the Yidden have to keep when they come into Eretz Yisroel — in order! First, they have to make a Jewish king, then they have to get rid of Amalek, and then they have to build the *Beis Hamikdash*.

We learn who can be a Jewish king — only a man, who is not a *Ger*, who never had a job that might make people think he isn't important.

Perek Beis teaches us about the *kavod* of a king. Nobody is allowed to use his things, and he needs to always dress beautifully. He should sit on a throne in his palace, and wear a crown.

The king needs to be very humble! He should take care of every Yid, like a shepherd who takes care of every sheep.

In **Perek Gimmel**, we learn the *mitzvos* for a king (which we learned in *Sefer Hamitzvos*). A king also has a special *mitzvah* to carry a *Sefer Torah* with him wherever he goes! Even if he can't hold it (like when he's sleeping or eating) it needs to be right there near him. He also has to be careful not to do anything that makes him forget about the *Sefer Torah* or his special job of taking care of the Yidden.

RAMBAM- PEREK ECHAD :: Hilchos Melachim - Perek Tes

Perek Tes teaches us many details about the *Sheva Mitzvos*, and the punishment for a *goy* who does not keep them.

INYANA D'YOMA :: Yud-Beis Tammuz

Even though it's already after *Yud-Beis Tammuz*, the *inyan* of the *Yom Tov* continues for another few days!

After the Frierdiker Rebbe went free, he wasn't able to say the *bracha Hagomel* (that a person usually says when coming out of jail) until *Tes-Vov Tammuz*, when he actually came home! (According to the Alter Rebbe, a person who was in jail isn't allowed to make the *bracha* until he gets home.)

One year, the Rebbe told *Chassidim* to keep on making *farbrengens* every day until *Tes-Vov Tammuz*! At each *farbrengen* we should make three *hachlatos* — one in Torah, one in *Avodah*, and one in *Gemilus Chassadim*.

TEFILLAH :: Hamapil

Before we go to sleep
There is a *bracha* we recite
We bless Hashem Who helps us
To fall asleep every night.

We ask to sleep peacefully
And that when morning comes again
Our *neshama* be peacefully returned
Full of *chayus*, from Hashem

We ask that while we're sleeping
Our dreams should be just right
With no bad thoughts to bother us
Or disturb our rest tonight

We finish with the *bracha*
Praising Hashem's light
His glory fills the world
And makes it shining bright.

When the light shines through our windows
We will wake up again
For another joyful day
In the service of Hashem!

HALACHOS HATZRICHS :: Interruption After Hamapil

The *halachos* about *Hamapil* depend on what kind of *bracha* it is.

Some *poskim* say that *Hamapil* is like any other *bracha* we make on things which bring us pleasure, *Birchos Hanehenin*. We make a *bracha* before eating or drinking, and a *bracha* before enjoying a night's sleep!

According to this opinion, after we say *Shema*, we can't do or say anything else. We don't make any interruptions after saying a *bracha* on food, until we've eaten some. In the same way, we shouldn't make any interruptions after saying *Hamapil*, before we've slept.

Other *poskim* say that *Hamapil* is a *bracha* of praise to Hashem, like the *brachos* we say in *Birchos Hashachar*. When we say a *bracha* praising Hashem for giving us shoes ("*She'asa Li Kol Tzorki*") we don't have to run and

put on shoes right away! The same way, we don't have to go to sleep right after praising Hashem for making people sleep.

Most *poskim* say that it's a *bracha* of praise. Therefore, if we realize that we forgot something important after saying *Hamapil*, we are allowed to do it. That's especially true if it's a *mitzvah*, like if we forgot to count *sefirah* or bring *negel vasser*.

Still, we should try our best to make sure that everything is taken care of before we say *Hamapil*. This way, we can say *Hamapil* and go to sleep right away.

If we did have to make an interruption, before we go to sleep we say the first paragraph of *Shema* again, and the *posuk* of *Beyadcha Afkid Ruchi*.

According to *Piskei Teshuvos* p. 987

GEULAH U'MOSHIACH :: Why the Chachomim Wanted Moshiach

Why should we want *Moshiach*?

The Rambam tells us the reason why the *Chachomim* wanted *Moshiach*:

לא נתאוו החכמים והנביאים ימות המשיח לא כדי שישלטו על כל העולם ולא כדי שירדו בגויים ולא כדי שינשאו אותם העמים ולא כדי לאכול ולשתות ולשמוח אלא כדי שיהיו פנויים בתורה וחקמתה ולא יהיה להם נוגש ומבטל

Lo Nis'avu Hachachomim Vehaneviim Yemos Hamoshiach — The *Chachomim* and the *Neviim* didn't want *Moshiach* to come for these reasons:

Lo Kedei Sheyishletu Al Kol Ha'olam — They didn't want *Moshiach* so they could be in charge of the whole world,

Velo Kedei Sheyirdu Bagoyim — Or so they could rule over the *goyim*,

Velo Kedei Sheyenas'u Osam Ha'amim — Or so all of the *goyim* would realize how special they are,

Velo Kedei Le'echol Velishtos Velismo'ach — Or so they could eat, drink, and be happy.

So why DID they want *Moshiach*?

Ela Kedei Sheyiheyu Pnuyin BaTorah Vechachmasa — They wanted *Moshiach* so they would be free to learn Torah and the *Chochmah* in it

Velo Yihiyeh Lahem Noges Umevatel — Without anyone or anything bothering them!

See Rambam, *Hilchos Melachim perek Yud-Beis, beginning of halacha daled*

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