

# *Chitas for Shabbos Kodesh, Parshas Matos-Masei Shabbos Mevorchim Menachem Av Chof-Vov Tammuz, 5780*

~ לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן ~ sponsored by Rabbi Aryeh & Esther Kaltmann

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and all those in need

Mazel Tov **Menachem Mendel Hellinger** (Shaliach in the city of our Avos, Chevron/Kiryat Arba)

~ Upshernish Chof-Vov Tammuz ~

Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

Mazel Tov **Yitzchok Telsner** (shliach of the Rebbe in Normal, IL)

~ 3rd birthday Chof-Vov Tammuz ~

Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

## **CHUMASH :: Parshas Matos-Masei - Shvi'i with Rashi**

In today's *Chumash* we learn about the *Arei Miklat*, and the end of the story of the Bnos Tzelofchad.

This is the last section of the whole *Chumash Bamidbar*!

**Ir Miklat:** We said in Friday's *Chumash* that Moshe needs to set aside 6 cities for an *Ir Miklat*. Now we learn the *mitzvah* about how they are used.

When the Yidden live in Eretz Yisroel, if someone *chas veshalom* kills another person by mistake, because he wasn't careful, he needs to run into an *Ir Miklat*. If he doesn't run away to the *Ir Miklat*, someone from the family of the person he killed could kill him. (That person is called the *Go'el HaDam*.)

There need to be six of these cities — 3 on each side of the Yarden.

The *Ir Miklat* only helps a person if he killed by mistake, not on purpose! The Torah explains how the *Beis Din* decides if someone did it by mistake or not.

Once a person runs to the *Ir Miklat*, he is safe — the *Goel HaDam* is not allowed to kill him, unless he leaves the *Ir Miklat*. The person needs to stay in the *Ir Miklat* until the *Kohen Gadol* passes away.

Nobody is allowed to pay money instead of going to the *Ir Miklat*. Following this *mitzvah* will make sure that Hashem will be able to be with the Yidden!

**Marrying among *Shevatim*:** One of the families of Menasheh (Tzelofchad's *shevet*) came to Moshe and asked, "If Tzelofchad's daughters marry someone from a different *shevet*, then that part of Eretz Yisroel won't be part of *Shevet Menashe's chelek* anymore — it will belong to their sons from a different *shevet*! Is that fair?"

Moshe told them that Tzelofchad's daughters, and anyone else from this first generation in Eretz Yisroel, are only allowed to marry someone in their own *Shevet*.

So Machlah, Tirtzah, Choglah, Milkah, and No'a all got married to men from *Shevet Menasheh*!

These are the *mitzvos* that Moshe taught the Yidden when they were near the Yarden, opposite from Yericho.

### **Chazak Chazak Venis'chazek!**

*Mazel Tov! We have now finished Sefer Bamidbar, the fourth book of the Torah!*

## **TEHILLIM :: 119 (second half)**

Today's *Tehillim* is the second half of the longest *kapitel* in the whole *Tehillim*! In Aramaic, this *kapitel* is called *Tamnya Api* — the eight faces, because there are 8 *pesukim* that start with each letter of the *Alef-Beis*! Today we are saying the *pesukim* starting with *Mem*, all the way until *Sof*.

One of the *pesukim* is "***Taan Leshoni Imrasecha***" — "My tongue repeats Your words."

*Chassidus* explains on this *posuk* that when a Yid learns Torah, Hashem learns Torah with him!

How?

The words of the Torah we are learning were not made up by Moshe Rabbeinu, the *Tannaim*, *Amoraim* or *Tzadikim*. These are words of Hashem that they said! When we say these words, we are repeating those same words, and Hashem is saying them with us!

## **TANYA :: Igeres Hateshuvah Perek Yud**

*Before we learn today's Tanya, let's review what we learned before: Sometimes a Yid could chas veshalom do an aveira. For all aveiros, no matter what kind, a person needs to decide that he won't again do something that is not what Hashem wants! By giving tzedakah (and fasting a little if he can), he will become reconnected to Hashem, just like before.*

*We explained that when a Yid does an aveira, his neshama gets chayus from Tumah. When he does Teshuvah, his neshama goes back to only getting chayus from Kedusha!*

*The Alter Rebbe taught us some ways to make sure our Teshuvah lasts, and that we won't ever do an aveira again! That is Teshuvah Tata'ah.*

*Finally, when a person learns MORE Torah and does MORE mitzvos than before, with MORE chayus, then he is also doing Teshuvah Ila'ah! This kind of Teshuvah is a kapara from some aveiros that even Teshuvah Tata'ah can't forgive.*

Today the Alter Rebbe tells us that *davening* with a special *kavana* and *chayus* is ALSO part of *Teshuvah Ila'ah*!

We should *daven* with an extra-special *kavana* (especially in *Shema* and *Pesukei DeZimra*) along with learning Torah and doing *mitzvos* with extra *chayus*. This way, we serve Hashem with the special *chayus* of *Teshuvah Ila'ah* in all three things — Torah, *Avodah*, and *Gemilus Chasadim*!

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

Sometimes we could think that the most important thing is to learn Torah — because we learn Hashem's Torah and we understand new things! But when we *daven*, we don't learn anything new!

So some people used to think that it wasn't worth spending time on *davening* — just say the words and go learn Torah!

Today the Rebbe tells us how special *davening* really is.

When a Yid learns Torah, he is learning and understanding something. His feeling is like someone who is learning from his teacher.

But *davening* has something that is more special. When a Yid *davens*, he is thinking about Hashem in a way that is HIGHER than anything he can understand! And he feels close to Hashem more than a student to his teacher — he feels like a child talking to his Tatty.

## **SEFER HAMITZVOS :: Shiur #9 - Mitzvas Asei #207, Lo Saasei #302, Asei #205, Lo Saasei #303**

In today's *Sefer Hamitzvos*, we learn 4 *mitzvos* about *Ahavas Yisroel*:

1) (*Mitzvas Asei #207*) We have an extra *mitzvah* to love a *Ger Tzedek*, someone who became a Yid.

We learn this *mitzvah* from a *posuk* in *Parshas Eikev*: וְאֶהְבֶּתֶם אֶת הַגֵּר

*These next three mitzvos all come from the same posuk — that we shouldn't hate someone, instead we should tell them that they did something wrong, but we can't embarrass them when we do it!*

2) (*Mitzvas Lo Saasei #302*) We are not allowed to hate someone. If someone did something that makes us upset, we can't be angry at them inside, instead we need to talk to them about it so we can become friends again.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לֹא תִשְׂנֵא אֶת אָחִיךָ בְּלִבְּךָ

3) (*Mitzvas Asei #205*) We need to say something if we see that someone did or wants to do an *aveira*.

We shouldn't say, "I will mind my own business. I'm not doing an *aveira*; if he is doing an *aveira* it is between him and Hashem!" This is against the Torah.

We need to make sure we don't do *aveiros* ourselves, and we are ALSO responsible to help make sure others don't do *aveiros* either, as much as possible.

Included in this *mitzvah* is also if someone did something to hurt us, we shouldn't just be angry inside, we should let them know that we were hurt.

There are many details and conditions of how to do this *mitzvah*; like to make sure that we do it in a way that doesn't embarrass the other person.

We learn this *mitzvah* from the same *posuk* in *Parshas Kedoshim*: הוֹכַח תּוֹכִיחַ אֶת עַמִּיתְךָ

4) (*Mitzvas Lo Saasei* #303) It is an *aveira* to embarrass another Yid.

We learn this *mitzvah* from the same *posuk* in *Parshas Kedoshim*: וְלֹא תִשָּׂא עָלֶיךָ קָטָא

## **RAMBAM :: Hilchos Deios**

**Perek Gimmel:** In this *perek*, we learn that a person should make sure that the things they do are so they can do what Hashem wants. Instead of playing outside just because it's fun, or eating healthy food because we don't like going to the doctor, or sleeping because we like to — we should do these things because when we take care of ourselves, our *neshama* has a strong body to use to do lots of *mitzvos*!

In **Perek Daled**, the Rambam teaches which foods to eat to stay healthy. The Rambam also says that it is very important to exercise to be healthy. So go run around outside!

In **Perek Hey**, we learn how a *Talmud Chochom* should act, in a *mentchlich*, *tznius'dike* way, different from most of the world. For example, he should always have clean clothes, and not scream when he's talking!

## **RAMBAM- PEREK ECHAD :: Mitzvos Lo Saasei**

Today we finish reviewing the list of *Mitzvos Lo Saasei*, the *mitzvos* about things we should NOT do.

## **INYANA D'YOMA :: Shabbos Mevorchim Menachem Av**

This Shabbos is *Shabbos Mevorchim Menachem Av*.

In the times of the *Beis Hamikdash* this coming month was only called “Av,” not “*Menachem Av*.” So in *Tanach*, *Mishnayos*, and *Gemara* we see this month just called *Av*.

Later, though, it became a *minhag* to add the word *Menachem* to the name of the month. In fact, in some places, the month is called just “*Menachem*,” and not even “*Menachem Av*!”

The word *Menachem* means to comfort. We call the month *Menachem Av* to remind us that we are coming to the end of *Golus*, when Hashem will be *Menachem* us, comfort us, with the *Geulah*!

When we *bentch* the new month on *Shabbos Mevorchim* before *Musaf*, we also use the name “*Menachem Av*.” This has a very special meaning!

The meaning of a *bracha* is to bring something down into the world that is already in *Shomayim*.

By *bentching Chodesh Menachem Av*, we are asking Hashem to bring down the *Geulah*, which is ready to come in *Shomayim*! We are asking that this month, Hashem should be *Menachem* us and make *Chodesh Av* into *Chodesh Menachem Av*, a very happy month, a month of *Geulah*!

See *Farbrengen Shabbos Mevorchim Menachem Av Tof-Shin-Lamed-Ches*

## **TEFILLAH :: Birchos Hashachar**

In *Biur Tefillah*, we are reviewing the *brachos* we say in the morning, called *Birchos Hashachar*. We learned that as soon as we wake up, even though we can't even make a *bracha* yet, we thank Hashem right away for giving us back our *neshama*.

We learned about the *bracha* that we make after we wash our hands, when we are like a *kohen*, getting ready to serve

*Hashem during the entire day.*

*We learned how we thank Hashem for our healthy guf in Asher Yatzar, and how, once we are able to make a bracha, we say a proper bracha with Hashem's name to thank Hashem for our neshama.*

*We learned what the words of the bracha mean, that Hashem is with us and gives us the koach to fulfill our shlichus in the world.*

*That should be enough, right? We said how Hashem is with us, we thanked Hashem for our neshama and our guf — that should be enough to get our day started!*

*So why do we need the rest of Birchos Hashachar?*

In the next part of *Birchos Hashachar*, we say many detailed *brachos* about specific things that Hashem gives us every day.

The *Chachomim* teach us that a Yid should say 100 *brachos* every day, which will help us love and fear Hashem.

Dovid Hamelech found a hint for this in a *posuk*: The Torah says, “**Mah Hashem Elokecha Shoel Mimecha, Ki Im Leyirah!**” “What does Hashem ask from you? Only to fear Hashem!”

The word “*mah*” (what) is similar to the word “*me'ah*,” meaning a hundred. Then we can translate the *posuk* as “A hundred (*brachos*) is what Hashem is asking from you, so that you will fear Hashem!”

By saying many *brachos* during the day, we will be reminded about Hashem all the time. That will help us have *Ahavas Hashem*, and *Yiras Shomayim*.

The next group of 15 *brachos* in *Birchos Hashachar* make it much easier for us to reach 100 *brachos* throughout the day!

## **HALACHOS HATZRICHOS :: 100 Brachos for Women & Children**

According to *halacha*, there is a question if women and children need to say 100 *brachos* every day. Still, everyone should try to say as many as they can, because it isn't so hard for anyone to reach 100 *brachos*!

Every time we say a *bracha*, we are speaking directly to Hashem! We say “*Baruch ATA*,” “Blessed are YOU, Hashem!” This reminds us that Hashem is always right here with us. So we should try to say many *brachos* during the day!

The Rebbe says that we should even help young children, even if they're too young to understand why, to say many *brachos*. We can give them nosh and treats so that they will say more *brachos* to Hashem during the day!

*See Shulchan Menachem p. 22*

## **GEULAH U'MOSHIACH :: Learning About the Third Beis Hamikdash**

The Rebbe spoke to us about how important it is to learn about building the *Beis Hamikdash*, especially during the Three Weeks! The Rebbe told us that we should learn about the *Beis Hamikdash* the way it is in *Torah Shebichsav*, *Torah Shebaal Peh*, and *halacha*.

In *halacha*, we have the Rambam's *Hilchos Beis Habechirah*, which explains the second *Beis Hamikdash* in a way that is clear and easy to understand.

In *Torah Shebaal Peh*, we have *Mesechta Midos*, a *Mishnayos* which tells us the sizes of all of the parts of the

second *Beis Hamikdash*.

And in *Torah Shebichsav*, we have the *nevuah* of Yechezkel. In this *nevuah*, Yechezkel saw a *malach* measuring the *Beis Hamikdash*, and we see the details in a few *perakim* of his *sefer* (*perakim Mem to Mem-Gimmel*). The *meforshim* tell us that this is talking about the third *Beis Hamikdash*!

The Rambam writes about Yechezkel's *nevuah* that it is "*Aino Mefurash Umevuar*" — it isn't explained properly that we can understand it.

The Radak, one of the *meforshim* on Yechezkel, says that there are three parts of the *Beis Hamikdash* that Yechezkel talks about that we really don't understand at all. He uses the expression of the *Gemara*, "**Asid Eliyahu Ledarsha**" — Eliyahu *Hanavi* will need to come explain, because we won't be able to figure it out on our own!

But even though we can't understand it completely, and won't until *Moshiach* comes, it doesn't mean we shouldn't learn it — as we will *IY"H* see tomorrow!

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