

# Chitas for Shabbos Kodesh, Parshas Pinchas Yud-Tes Tammuz, 5780

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~ 8th birthday Yud-Tes Tammuz ~

Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Pinchas - Shvi'i with Rashi**

In today's *Chumash*, Hashem tells Moshe Rabbeinu to remind the Yidden about the *korbanos* of *Sukkos* and *Shemini Atzeres*.

**SUKKOS:** There are many *korbanos* on *Sukkos*! We bring 2 rams, 13 lambs, and a goat every day, but a different number of bulls. (Can you figure out the pattern?)

**Day #1:** Bring 13 bulls, 2 rams, and 13 lambs, AND a goat for a *Chatas*

**Day #2:** Bring 12 bulls, 2 rams, and 13 lambs AND a goat for a *Chatas*

**Day #3:** Bring 11 bulls, 2 rams, and 13 lambs AND a goat for a *Chatas*

**Day #4:** Bring 10 bulls, 2 rams, and 13 lambs AND a goat for a *Chatas*

**Day #5:** Bring 9 bulls, 2 rams, and 13 lambs AND a goat for a *Chatas*

**Day #6:** Bring 8 bulls, 2 rams, and 13 lambs AND a goat for a *Chatas*

**Day #7:** Bring 7 bulls, 2 rams, and 13 lambs AND a goat for a *Chatas*

**SHMINI ATZERES:** (like the *Korbanos* of *Rosh Hashana* and *Yom Kippur*) 1 bull, 1 ram, and 7 lambs AND a goat for a *Chatas*.

Each animal brought for a *Korban Olah* also needs a *Mincha* with fine flour (soles) 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

Rashi explains that the numbers of *Korbanos* we bring on *Sukkos* remind us of different things in our history!

Moshe reminded the Yidden about all of these *Korbanos*, just like Hashem told him to.

## **TEHILLIM :: 90 - 96**

Today's *kapitelach Tehillim* are *Tzadik to Tzadik-Vov*.

In today's *Tehillim*, we have the *kapitel* that the *Leviim* would sing in the *Beis Hamikdash* on Shabbos — the *Shir Shel Yom* for Shabbos.

One of the *pesukim* in this *kapitel* speaks about how everybody thanks Hashem on Shabbos. *Chassidus* explains on the words “**Tov Lehdos LaHashem**” (it is good to praise Hashem) that it's the goodness of Hashem that makes people praise him. Of course Hashem is always good, but on Shabbos we can FEEL it, so that's why especially on Shabbos His goodness makes us want to thank and praise Hashem!

## **TANYA :: Igeres Hateshuvah Perek Vov**

*We said that when a Yid does an aveira chas veshalom, he can get Tumah Chayus. Today we will see that not only CAN he get that kind of chayus, but he gets A LOT!*

Why?

When a Yid does an *aveira*, the *Hey* of Hashem's name gets separated from the other letters, like we learned before.

Where does it go to? To the *koach* of *tumah*!

Who made it go there? The person who did the *aveira*, *chas veshalom*. The *koach* of *tumah* is VERY happy to get the *chayus* — so happy, that it gives a lot of *chayus* to the person who did the *aveira*! Of course this is not good *chayus*, but it does make it possible to live a *tumah* life for a long time.

*(Since he is alive, he has more chances to do teshuvah, and Hashem certainly helps every Yid to do teshuvah!)*

When a Yid does *Teshuvah*, then the *Hey* comes out of its *Golus* in the *tumah*, and goes back to being part of Hashem's name!

Now we understand what *Teshuvah* is all about: It's bringing the *Hey* out of the *koach* of *Tumah*, where a Yid puts it when he does an *aveira*. His *Teshuvah* brings the *Hey* back to where it should be! Now, instead of the person getting his *chayus* from *tumah*, he is again able to receive his *chayus* from *kedusha*.

## **HAYOM YOM :: Yud-Tes Tammuz**

*Did you ever go on a long trip? Hopefully you didn't forget to say Tefillas Haderech!*

The Rebbe Rashab had a *minhag* that even when he was on a LONG trip, staying in one place for months and months, he STILL said *Tefillas Haderech* EVERY DAY. Since there is no *chiyuv* to say the *bracha*, in order not to say a *bracha* for no reason, he didn't say Hashem's name in the *bracha* at the end.

## **SEFER HAMITZVOS :: Shiur #2 - Hakdama**

Today's *Sefer Hamitzvos* gives us the rules the Rambam used to decide which *mitzvos* are counted in the 613 *mitzvos*. (Besides for the Rambam, there are other *Chachomim* who count the *mitzvos* differently. Here the Rambam shows us why he counts the *mitzvos* specifically this way.)

In today's *Sefer Hamitzvos* we will learn the first 4 rules of how to decide if something is counted as a *mitzvah*:

- 1) The *mitzvos D'Rabbonon* aren't counted in the 613 *mitzvos*; it has to be in the *pesukim* of the Torah.
- 2) It has to be SAID in the Torah, not something we learn from a hint.
- 3) It has to be a *mitzvah* that is ALWAYS a *mitzvah* (so a *mitzvah* about the *Mishkan* that we don't keep in the *Beis Hamikdash* isn't counted)
- 4) We only count *mitzvos* that are said in a specific way, not things like "do everything Hashem tells you to."

*The details of the 14 rules the Rambam uses to count the mitzvos are very long. The Rambam gives many proofs and examples to explain each of the rules! In the Moreh Shiur, it says that they can be learned over time, even after we already start learning the actual mitzvos. (We divided them up by learning 4 rules today, and 5 tomorrow and the next day.)*

## **RAMBAM :: Mitzvos Asei**

In Rambam, we are counting the *mitzvos*! Today we say a list of all 248 *Mitzvos Asei* (those are the *mitzvos* that are about something we need to DO for Hashem — the *mitzvos Lo Saasei* are the things Hashem asks us NOT to do).

Did you know what the Rambam says is the very first *mitzvah*? To know that there is a Hashem! That's a *mitzvah* that you can do all the time!

## **RAMBAM- PEREK ECHAD :: Hakdama**

Today's Rambam explains how the *Gemara* works, and how *halacha* is decided through the generations.

## **INYANA D'YOMA :: Hilchos Beis Habechira**

After the first *Beis Hamikdash* was destroyed, Hashem told the *Navi Yechezkel* to teach the *Yidden* all of the measurements of the *Beis Hamikdash*. This way they will be embarrassed of their *aveiros* and want to go back and have the *Beis Hamikdash* again.

The *Medrash* tells us that *Yechezkel* asked Hashem, "What is the point of telling this to the *Yidden*, if they aren't building it now anyway?"

Hashem answered *Yechezkel*, "If the *Yidden* learn about the *Beis Hamikdash*, I will consider it as if they are really building it!"

The *Rebbe* tells us that because of this, during the *Three Weeks*, when we are thinking about the *Churban*, we should learn about the way the *Beis Hamikdash* was built. This way it will be with us through our learning, and the feeling of the *Churban* won't be as strong. It will also make us ask for the *THIRD Beis Hamikdash*, and Hashem will give it to us right away!

*See Likutei Sichos chelek Yud-Ches, parshas Masei — Bein Hameitzarim*

## **TEFILLAH :: Modeh Ani**

*Before we enjoy a tasty bite*

*A sweet, sweet smell, or a beautiful sight*

We say a bracha to thank Hashem  
For creating all of them!

Every morning, we realize  
That we got a gift, when we open our eyes.

Our neshama has been returned again  
A special gift straight from Hashem!

Just like the *Birchos Hanehenin*, the brachos on enjoying Hashem's wonderful world, we also thank Hashem for our *neshama* in *Modeh Ani*. We can't thank Hashem BEFORE starting to enjoy being awake and alive, but as soon as we open our eyes, we thank Hashem right away! We are about to enjoy the pleasure of having our *neshama* and *chayus* back again, in time for a new day.

*Modeh Ani* doesn't look like a bracha, because our hands are still *tomei*, and we can't say Hashem's name yet. That's why it doesn't start with the words "Baruch Ata Hashem."

Later, after washing our hands and saying *Asher Yatzar*, we will thank Hashem again for returning our *neshama*, with the bracha of *Elokai Neshama*.

## **HALACHOS HATZRICHS :: Modeh Ani**

When we wake up, before we wash *Negel Vasser*, we say *Modeh Ani*.

How soon do we have to say *Modeh Ani* after we wake up?

In *Shulchan Aruch*, the Alter Rebbe tells us that we need to say *Modeh Ani* "miyad," right away! We shouldn't wait at all. Right away when we wake up, we say *Modeh Ani*.

In other places in *halacha*, we use a different word, "teikef." If we do something "teikef," we can't wait very long either! But "teikef" is still an amount of time, even though it is a short amount of time. "Miyad" means right away, without waiting at all!

See *Shulchan Menachem* vol. 1, p. 2

## **GEULAH U'MOSHIACH :: Torah and Tzedakah Bring Moshiach!**

During the Three Weeks, the Rebbe taught us to learn more Torah and give more *tzedakah*. Especially on Shabbos, we should learn even MORE Torah, and give *tzedakah* in a way we are allowed to, like by having *Hachnosas Orchim* or giving extra *tzedakah* before Shabbos.

We learn this from a *posuk* in *Yeshaya*. First the *Navi* tells the Yidden that they are not acting the way they should, which is causing the *Churban*. Then he promises them that the *Beis Hamikdash* will be rebuilt in *zechus* of their Torah and *tzedakah*!

צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה וְשָׁבִיָּהּ בְּצִדְקָה

**Tzion Bemishpat Tipadeh** — Yerushalayim will be redeemed in the *zechus* of *Mishpat* (which means Torah)

**Veshaveha Bitzedakah** — And its captives will be redeemed through *tzedakah*!

See *Yeshayahu perek Alef posuk Chof-Zayin*

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