

Chitas for Sunday, Parshas Matos-Masei Chof Tammuz, 5780

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Mazel Tov **Mendel Goldman**

~ Bar Mitzvah Yud-Tes Tammuz ~

May he grow as a Chossid, Yerei Shomayim, and Lamdan and bring much nachas to the Rebbe and his family!

In honor of the birthday of

Dov Gershon haLevi Baram

~ Shnas Bracha Vehatzlacha! ~

CHUMASH :: Parshas Matos-Masei - Rishon with Rashi

Because this week we are learning TWO parshas together, the Chumash is longer than usual!

We learn about making promises. Hashem tells Moshe to fight Midyan before he passes away, and Moshe does it right away!

Promises: Hashem tells Moshe to teach the Yidden the *mitzvos* about *Nedarim* and *Shevuos*, two kinds of promises a person can make.

Here are some of the things the Torah teaches:

- If a person over *Bar* or *Bas Mitzvah* makes a *Neder* or a *Shevuah* he has to keep it
- Sometimes a father can take away his daughter's promise
- Sometimes a husband can take away his wife's promise

War against Midyan: Hashem tells Moshe, "Take revenge for the Yidden on Midyan, and then you will pass away."

Even though Moshe knew that he would pass away not long after this war, he didn't wait! He did what Hashem wanted right away. He told the Yidden to get ready for war, and fight against the Midyanim because of what they did to the Yidden!

(When Moshe Rabbeinu tells the Yidden to get ready for war, he uses the word “Heichaltzu.” There is a very famous maamar of the Rebbe Rashab on this posuk, that is called “Heichaltzu.” It teaches us about the Ruchnius Midyan, which is Sinas Chinam, and how we can win over it! <http://chabad.org/140419>)

Moshe asked that there should be 1,000 men from each *Shevet*, even *Shevet Levi*, ready to fight. Even though the Yidden didn’t want Moshe to pass away, they agreed to do the war right away.

After the last war (with Sichon and Og), the Yidden had taken a lot of gold and silver. This made their *Yetzer Tovs* a little weaker, and made them able to fall for Bilaam’s trick and do the *aveira* of marrying the daughters of Midyan. So this time, Moshe told the Yidden not to keep anything from the war, so the same thing won’t happen again *chas veshalom*. He sent Pinchas with the clothes of the *Kohen Gadol* to give them extra *zechus* which will help them win the war.

The Yidden attacked Midyan and killed all the men. Bilaam (who had come to get paid for his idea of Midyan tricking the Yidden into doing *aveiros*) used *tumah* magic and made the 5 kings of Midyan fly up in the air! Pinchas used the *Tzitz* of the *Kohen Gadol*, and the kings fell down and were killed. Bilaam tried to convince the Yidden that they should stop fighting since they will probably lose, but the Yidden killed him also.

The Yidden took all of the women and children, and the animals and money of Midyan, back with them to Moshe. They didn’t keep anything for themselves.

TEHILLIM :: 97 - 103

Today’s *kapitelach* are *Tzadik-Zayin* to *Kuf-Gimmel*.

At the end of today’s first *kapitel* (which we also say in *Kabolas Shabbos*, and in the *Machzor* before *Kol Nidrei*), the *posuk* says “**Ohr Zarua LaTzadik**” — “Light is planted for the *tzadik*.”

The *Medrash* teaches that when Hashem made the world, there was a very strong light, but it was too hard for the world to live in it! So Hashem hid it for the *Tzadikim* when *Moshiach* comes.

That’s what the *posuk* is telling us — Hashem “planted” this light of *Moshiach* for the *Tzadikim*! When you plant something, it grows — and this light will grow too. The *Navi* says that when *Moshiach* comes, even the light of the sun will be 7 times as strong as it was during *Sheishes Yemei Bereishis*!

TANYA :: Igeres Hateshuvah Perek Zayin

The Alter Rebbe explained the *mitzvah* of *teshuvah* and how we can connect back to Hashem in the first three *perakim* of *Igeres HaTeshuvah*. The next three *perakim* were about the *ruchnius* and “*neshama*” of *Teshuvah*. Now, the Alter Rebbe will teach us how to make sure our *Teshuvah* “stays.”

How do we make sure that our *Teshuvah* stays, and we don’t do the *aveira* again *chas veshalom*?

The Alter Rebbe tells us that we need to think about two things!

1) Think about our *neshamos*. They came from being SO close to Hashem, and now are in a body where they feel so far away from Hashem. It’s like a *neshama* coming down from a tall building and ending up in a deep, dark hole in the ground!

When a person thinks about not-good things, their *neshama*, which is a part of Hashem, is stuck in that not-good thought too. It’s very embarrassing and hard for the *neshama* to be in a place like that!

This should make us feel very bad for our *neshama*. By thinking about this, it will help make sure our *Teshuvah* stays strong. We don't ever want the *neshama*, which is part of Hashem, to be stuck in a place like that!

2) We need to think thoughts that make the *Yetzer Hara* not be so proud of itself. The *Yetzer Hara* gets us to do an *aveira* because it has *chutzpah*! How else could it make us think of doing something Hashem doesn't want? By having a *Lev Nishbar*, a broken heart, by feeling bad about the *aveira* that was done, it will break the spirit of the *Yetzer Hara*. When we take away the pride of the *Yetzer Hara*, it won't be able to convince us to do an *aveira* again, and our *teshuvah* will be strong and lasting!

HAYOM YOM :: Chof Tammuz

Today the Rebbe shows us how to feel close to Hashem through *hisbonenus*.

Every Yid has a *neshama* which is a part of Hashem. Because of that, sometimes a person can feel very close to Hashem without even needing to try!

But other times, we need *Avodah* so we can feel close to Hashem.

What is *Avodah*?

Davening while thinking about *Chassidus*. This is called *hisbonenus*, and it takes three steps so we can feel Hashem inside us:

- 1) After we learn something in *Chassidus*, we should think about it until we are SURE it makes sense in our mind! This is called *Hisbonenus Limudis*.
- 2) Before *davening*, think about this same *Chassidus* again. This is a special time and it will help us have *chayus* in what we learned before, not just to get it in our minds. This is called *Hisbonenus Shekodem HaTefillah*.
- 3) While you are *davening*, we should think about this *Chassidus* a third time. When we *daven*, we are very close to Hashem, and when we think about the *Chassidus* then, we will feel *Elokus* in the *inyan* that we learned. This is called *Hisbonenus ShebeTefillah*.

These are the three steps needed to feel and have a *derher* in the *Elokus* which is in the *Chassidus* that we learn.

SEFER HAMITZVOS :: Shiur #3 - Hakdama

We just started Rambam again from the very beginning! Today's *Sefer Hamitzvos* gives us the rules the Rambam used to decide which *mitzvos* are counted in the 613 *mitzvos*. The way the *Sefer Hamitzvos* is set up is that we finish the *hakdama* over a few days.

Today we will learn the next five rules of how to decide if something is counted as a *mitzvah*:

- 5) Sometimes there is a reason the Torah tells us to do a *mitzvah* — even if it sounds like it might be its own *mitzvah*, we don't count the reason as a *mitzvah* for itself.
- 6) If a *mitzvah* says BOTH that we should and we shouldn't do a certain thing (like "rest on Shabbos" and "don't work on Shabbos") those are counted as two *mitzvos*, a *Mitzvas Asei* and a *Mitzvas Lo Saasei*.
- 7) The different ways we sometimes have to do a *mitzvah* aren't counted as separate *mitzvos* (like the different ways to bring a *Korban Chatas*, which are all part of one *mitzvah* of bringing the *Korban Chatas*).
- 8) Not every time that the Torah says "Lo" (no) does it mean it's a *mitzvah* not to do a certain thing, a *Mitzvas*

Lo Saasei! Sometimes the Torah is just giving a warning and it's not a *mitzvah*.

9) Even if a *mitzvah* is said a bunch of times in the Torah, it's still just one *mitzvah*. We only count the THINGS the Torah tells us about, not the amount of times the Torah tells us about them.

RAMBAM :: Mitzvos Lo Saasei

In today's Rambam, we are counting the *mitzvos*! Today we go through a list of all 365 *Mitzvos Lo Saasei* (the *mitzvos* that are about the things Hashem tells us NOT to do).

RAMBAM- PEREK ECHAD :: Hakdama

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!

INYANA D'YOMA :: The Three Weeks

Did you know that the Three Weeks are actually a special time?

The Rebbe gives us a *mashal* to show us how:

Imagine a person who has many, many precious stones. He has piles of shining sapphires, smooth pearls and glittering diamonds. He gathers them together and puts them in a big strong box to keep them safe. He closes the lid tightly and carefully locks the box.

One day, he decides to give his friend a big gift. He has his servants carry the big box to his friend's house!

The friend looks at the box and wonders why his friend gave it to him. It is very big and will take up a lot of space in his home. The box is very plain, and doesn't look so nice. The top is rough and wouldn't make a comfortable seat or be good for a table. The box is very heavy and hard to move around. What kind of present is this?

But if the friend takes the key and opens the box, he will feel very differently! He will be very excited about the box, because it is holding a priceless treasure!

Every year, Hashem gives us a priceless treasure — the Three Weeks. This is the time in the year when we remember the destruction of the *Beis Hamikdash* which began this long and bitter *Golus*.

We can look at this time and wonder why Hashem gave it to us. These days may look heavy, sad, or even ugly! We don't like this present very much.

But if we look inside this time, we will see that the Three Weeks are a very special time! Hashem hides many *kochos* and *brachos* inside these days.

How do we do this?

We need to use the key! The key is to work extra-hard on our *shlichus* of making the world a comfortable place for Hashem. We do this by using every part of our lives — our sleeping, our eating, our money — to serve Hashem.

We sleep like a *chossid*, saying *Kriyas Shema She'al Hamitah* and putting *Negel Vasser* by our bed. We eat with a *bracha*, and with the *kavana* to have *koach* to serve Hashem with this food. We give extra *tzedakah* to bring the *Geulah* closer. We learn *Hilchos Beis Habechirah*, the *halachos* of the *Beis Hamikdash*, with *Emunah* that Hashem will rebuild it very soon.

When we do this, we will get the hidden treasure of *brachos* hiding inside of the Three Weeks!

See farbrengen Parshas Pinchas Tof-Shin-Mem-Ches

TEFILLAH :: Modeh Ani

The Rebbe Rashab's older brother, the Raza, was very careful with *dikduk*, especially in *davening*. He was careful to pronounce the *nekudos* correctly, and to say each word properly.

Once, when the Rebbe Rashab was about 9 years old, the Raza was teasing him by asking *dikduk* questions about *davening*. He asked him, "Why is there a dot after the word 'bechemlah' in *Modeh Ani*?"

The Rashab answered, "That's the whole reason for *davening*! When we *daven*, we take that dot, that *pintele* that is inside of us, and spread it out."

The Raza asked next, "Why do we *daven* every day?"

The Rashab answered, "Because we need the *pintele* to be spread out inside of us every single day."

Then he added that the word "*bechemlah*" is in two places in *davening*, in *Modeh Ani* and in *Ahavas Olam* (before *Shema*). There is no *pintele* after the "*bechemlah*" in *Ahavas Olam*, because the *davening* spread it out already!

Years later, the Rebbe Rashab explained that the *pintele* is the "*Nekudas Halev*," the *Pintele Yid*. When we *daven*, this little spark of the *neschama* spreads out into our whole body.

See Sicha Yud Shevat 5723

HALACHOS HATZRICHOS :: New Clothing During the Three Weeks

During the Three Weeks, we don't do certain things that show we are happy, like having *chasunahs*.

One *halacha* is that we don't wear new clothes during this time.

So are we allowed to BUY new clothes during the Three Weeks? The *halacha* is that we are not — unless it is something that we can only buy during the Three Weeks, or if it will be more expensive later (like if it is on sale only now).

But these *halachos* are only about regular clothing — things like socks or undershirts are not a problem, and we can buy them or wear them even when they are new.

Here is a detailed guide with the halachos of the Three Weeks, by Rabbi Lesches from Melbourne, Australia

GEULAH U'MOSHIACH :: Be a Part of It!

Throughout the year, and especially during the Three Weeks, we learn about the *Beis Hamikdash*! We know from the *Navi Yechezkel* how important it is for us to learn about the measurements of the *Beis Hamikdash* even during the time of *Golus*.

In this *posuk*, Hashem tells Yechezkel that if the Yidden learn the details about the *Beis Hamikdash*, they will be *zoche* to help build it when *Moshiach* comes!

וְאִם נִכְלְמוּ מִכָּל אֲשֶׁר עָשׂוּ צִוְרֵת הַבַּיִת וְתִכּוֹנְתּוֹ וּמוֹצְאָיו וּמוֹבְאָיו וְכָל צִוְרֵתוֹ וְאֵת כָּל חֻקֵּיתוֹ וְכָל צִוְרֵתוֹ וְכָל תּוֹרֵתוֹ הַיּוֹדֵעַ אוֹתָם וְכָתַב לְעֵינֵיהֶם וַיִּשְׁמְרוּ אֶת כָּל צִוְרֵתוֹ וְאֵת כָּל חֻקֵּיתוֹ וְעָשׂוּ אוֹתָם

Ve'im Nichlemu Mikol Asher Asu — If the Yidden feel bad and embarrassed about the *aveiros* they did, then:

Tzuras Habayis — The way the *Beis Hamikdash* is set up

Usechunaso — and where each part is,

Umotza'av Umova'av — the size of all of the doorways,

Vechol Tzurosav — the way each room looks

Ve'eis Kol Chukosav — and what each room is used for,

Vechol Tzurosav — the decorations over the doors,

Vechol Torasav — and where the *kohanim* and the rest of the Yidden are supposed to be,

Hoda Osam — you should tell the Yidden about all of these things

U'chesov Le'eineihem — and write them down so they can learn it!

Veyishmeru Es Kol Tzuraso Ve'es Kol Chukosav — This way they will remember how the *Beis Hamikdash* should look and what each room should be used for,

Ve'asu Osam — and then they will be *zoche* to get up in the time of *Techiyas Hameisim* and be part of building it!

From this *posuk* we see that by learning about the *Beis Hamikdash*, we will be *zoche* to build it when *Moshiach* comes! May it be very soon, *Amen*!

See *Yechezkel perek Mem-Gimmel posuk Yud-Alef with Metzudas Dovid*

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