

Chitas for Sunday, Parshas Pinchas Chag HaGeulah Yud-Gimmel Tammuz, 5780

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Mazel Tov **Mendel Duchman** (Brooklyn)

~ Upshernish Yud-Bais Tammuz ~

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

Mazel Tov **5-Star General Dovber ben Shoshana**

~ birthday Yud-Gimmel Tammuz ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Private JJ Spalter** (Hollywood, Florida)

~ 7th birthday Yud-Gimmel Tammuz ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Sroli Plotkin** (Greensboro, NC)

~ 4th birthday Yud-Gimmel Tammuz ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Menucha Rochel Sheiner** (Oak Park, MI)

~ 3rd birthday Yud-Gimmel Tammuz ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Pinchas - Rishon with Rashi

Hashem shows the Yidden that Pinchas did the right thing, and makes him a *kohen*! He tells Moshe that they will have to attack Midyan. He also tells Moshe to count the Yidden and that soon they will go into Eretz Yisroel!

Some of the Yidden were upset that Pinchas killed Zimri. They made fun of him and said he was like his grandfather, Yisro, who used to be mean to the animals he *shechted* for *Avodah Zarah*. They said that he wasn't

trying to do the right thing, he was just being mean like his grandfather. They said that Zimri was trying to do the right thing by marrying Kozbi, so that Moshe wouldn't be upset at the whole *shevet Shimon* for doing an *aveira* by marrying the daughters of Moav.

To show that this is not true, this *parsha* starts by saying “Pinchas *ben* Elazar *ben* Aharon Hakohen” — saying that Pinchas comes from Aharon. That is who Pinchas was acting like! Aharon always tried to make peace between people, and Pinchas killed Zimri to bring peace between the Yidden and Hashem!

Hashem also made Pinchas a *kohen*, to show how happy He is with him! (Even though Pinchas came from the family of Aharon, he wasn't a *kohen* before. He was born BEFORE Hashem said that Aharon and his sons will be *kohanim*, and a baby only becomes a *kohen* if his father is a *kohen* when he is born.)

But Zimri WASN'T trying to bring peace! Zimri's name is “Zimri *ben* Salu *Nesi Veis Av L'Shimoni*.” The Torah tells us that his *shevet* is from Shimon, who killed the people of Shechem without *rachmanus*. The Torah is showing us that Zimri was NOT doing what he did to bring peace.

Hashem told Moshe that soon he will have to attack Midyan for what they did. Many of the girls who made the Yidden do *aveiros* were from Midyan, including Kozbi who was the daughter of one of the kings of Midyan.

It wasn't time yet to attack Moav, though, even though most of the girls were from Moav, because Moav made trouble because they were scared of the Yidden. (Midyan didn't have any reason to make trouble — they just did it because hated the Yidden.) Another reason not to attack Moav now was because Rus would later come from Moav.

Now Hashem told Moshe to count the Yidden again, to show how He loved them and took care of them the whole time in the *Midbar*. Soon they will be going into Eretz Yisroel, and we will see how many Yidden will be going into Eretz Yisroel.

TEHILLIM :: 69 - 71

Today's *shiur Tehillim* is *kapitelach Samach-Tes to Ayin-Alef*.

In today's *Tehillim*, we say a *posuk* “**Yemalei Fi Tehilasecha**.” “My mouth should be full of Your praises.”

The *Gemara* says that we learn from here that when we say a *bracha*, our mouth needs to be FULL of the *bracha*. That's why the *halacha* is that we shouldn't say a *bracha* with food in our mouth — our mouth should be full of Hashem's *bracha*, not full of food!

TANYA :: Igeres Hateshuvah Perek Daled

In the first three perakim of Igeres HaTeshuvah, the Alter Rebbe told us what the mitzvah of Teshuvah is, and how to become close again to Hashem if someone did an aveira Chas Veshalom.

Chassidus teaches us about the NESHAMA, the deeper meaning (pnimiyus) of Torah and mitzvos. Now, the Alter Rebbe will start to explain to us the pnimiyus of this special mitzvah of Teshuvah.

We will understand what happens to the neshama when a Yid does an aveira and how that is fixed with teshuvah. We will also learn what we should think about to make sure we never allow ourselves to do an aveira.

The *Zohar* says that the word *Teshuvah* is really TWO words: **Tashuv** (return), and the letter **Hey** — bring back the Hey!

What *Hey* is this talking about?

Hashem's name has four letters: a *Yud* and a *Hey* and a *Vov* and a *Hey* — there are two *Heys*.

Every Yid's *neshama* — which is part of Hashem — has the name of Hashem in it. When we act the way Hashem wants, Hashem's name in us is whole! But if someone does an *aveira*, the *Heys* get separated from Hashem's name and go into *Golus* and *kelipah*, which brought the Yid to do an *aveira*.

Teshuvah brings back the *Hey* into the *neshama*, making Hashem's *chayus* shine completely and the name of Hashem complete.

There are TWO *Heys* in Hashem's name, and there are TWO kinds of *Teshuvah*! One kind of *Teshuvah* is called *Teshuvah Tata'ah*, the LOWER kind of *Teshuvah*, which brings back the last *Hey*. There is also *Teshuvah Ila'ah*, the HIGHER kind of *Teshuvah*, bringing back the first *Hey*.

Some *aveiros* are so big that only the higher kind of *Teshuvah* will help. (We will *IY"H* learn more about this later in *Igeres HaTeshuvah*.)

Now the Alter Rebbe asks a question:

There are some kinds of *aveiros* where Hashem punishes the person who did them with *Kareis*. The *chachomim* explain that *Kareis*, which means that the person becomes separate from Hashem, means that the person will also pass away at an early age. But nowadays, we see that many people who do these *aveiros* live for a long time anyhow! Why?

When we learn the answer to this question, we will understand what happens to a Yid's *neshama* when a person does an *aveira*, the difference between nowadays and the time of the *Beis Hamikdash*, and how special it is when a Yid does *teshuvah*!

HAYOM YOM :: Yud-Gimmel Tammuz

In today's *Hayom Yom*, we learn about today's *Chag Hageulah*!

Today is the day that the Frierdiker Rebbe was given the papers from the Russian government letting him go free, and was actually able to leave! (He heard about the *Geulah* on *Yud-Beis Tammuz*, but it wasn't a regular day of work for the *goyim*. He had to wait until the next day to actually go free.)

The Frierdiker Rebbe was in jail from *Tes-Vov Sivan* at 2:15 in the morning, and he was let free from *Kostroma* on *Yud-Gimmel Tammuz*, at 12:30 in the afternoon.

In today's *Hayom Yom*, the Rebbe brings a letter that the Frierdiker Rebbe sent out in the year *Tof-Reish-Tzadik-Beis*, the 5th year after the Frierdiker Rebbe was released from prison. The Frierdiker Rebbe sent out this letter to the *Chassidim*, together with a *maamar*, to be part of their *farbrengens*! He asked that at the *farbrengen* they should *farbreng* about doing what *Chassidus* teaches us, and making times to learn.

He gave the *Chassidim* many *brachos* in *Gashmius* and *Ruchnius*!

SEFER HAMITZVOS :: Shiur #335 - Mitzvas Lo Saasei #166

Today's *Mitzvah* (*Mitzvas Lo Saasei #166*) is the same as yesterday — that a *kohen* is not allowed to become *tomei* for people who pass away, except for certain people in his family.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: לְנֶפֶשׁ לֹא יִטָּמָא בְּעַמִּיּוֹ

RAMBAM :: Hilchos Aveil

In today's Rambam (*perakim Yud-Beis, Yud-Gimmel and Yud-Daled*), we finish *Hilchos Aveil*. We learn that if a person cries when he hears that another Yid passed away, Hashem keeps all of those tears in His treasure box.

In **Perek Yud-Daled**, we learn many *mitzvos* that are part of *Ahavas Yisroel* — like *Bikur Cholim*, *Hachnosas Kallah*, and *Hachnosas Orchim*.

We learn that we should do *Bikur Cholim* even for a *goy*, so that there will be *shalom*.

The Rambam did this too! The Rambam used to work at the palace of the Sultan all day. When he came home, he would be very hungry and tired. But he would see many Yidden and goyim gathered around, waiting for someone to help them. The Rambam would take care of them, giving them medicine and helping them feel better until very late. When he would finally come home, he was all wiped out!

We can learn from the Rambam to help other people even if it is very hard.

RAMBAM- PEREK ECHAD :: Hilchos Melachim - Perek Ches

In *Perek Ches*, we learn about what to do when we capture a city from the *goyim*. One of the things is to make sure that the *goyim* keep the *Sheva Mitzvos Bnei Noach* — the seven *mitzvos* that *goyim* need to keep.

INYANA D'YOMA :: Chassidishe Yom Tov

The year after the Frierdiker Rebbe came out of jail, *Yud-Beis Tammuz* was made into a *Chassidishe Yom Tov* for always!

That year, the Frierdiker Rebbe sent out a *maamar* for the *Chassidim* to learn, called “*Asara SheYoshvim*.”

The Rebbe told us that since the Frierdiker Rebbe sent the *maamar* for *chassidim* to learn, it must be important for us to learn it EVERY year! If we can, we should try to get together in a group — because that's what the title of the *maamar* means: “Ten people that sit and learn Torah!”

The Rebbe said that this is not just for adults, but also for kids!

Ask your Tatty to tell you something from the maamar! (Here is a link to a shiur in this maamar from Rabbi Paltiel — kidschitas.org/asarasheyoshvim) There is also a maamar from the Rebbe explaining his maamar of the Frierdiker Rebbe, printed in Sefer Hamaamarim Melukat.

TEFILLAH :: Ribon Ha'olamim

At the end of *Kriyas Shema She'al Hamitah*, we say a paragraph that starts with the words “*Ribon Ha'olamim*.”

In this paragraph, we ask Hashem to take good care of our *neshama* when it goes up to *Shomayim* during our sleep. We ask Hashem to clean it and give it *chayus* so that tomorrow we can serve Hashem even better!

Part of this paragraph speaks about waking up in the middle of the night to say *Tikun Chatzos*. Since it is not our *minhag* to say this *tefillah* nowadays, we skip that part.

At the end of *Ribon Ha'olamim*, we say the *posuk* “**Torah Tziva Lanu Moshe!**” The reason for this is so that we will go to sleep with words of Torah.

HALACHOS HATZRICHOS :: Too Tired for Kriyas Shema

Once while in *Yechidus*, a *shliach* asked the Rebbe a question that was bothering him. He had a lot of work to do at night, and by the time he was done, he was so exhausted he would sometimes fall asleep without saying *Kriyas Shema She'al Hamita* at all! What should he do?

The Rebbe answered that before starting the things he thinks he needs to finish at night, he should first say *Kriyas Shema She'al Hamitah*, but not *Hamapil*. This way he can say *Kriyas Shema* properly.

Then, right before he goes to sleep, he should say the first paragraph of *Shema* again (from *Shema* until *Uvisharecha*) and then *Hamapil*.

See *Hosafos to Sichos Kodesh 5727*, p. 496

GEULAH U'MOSHIACH :: No More Yetzer Hara!

The Navi Yechezkel was one of the Yidden brought into Golus in Bavel. He warned the Yidden to do teshuvah, or else Hashem would destroy the Beis Hamikdash. Unfortunately, the Yidden didn't listen. When the Beis Hamikdash was destroyed, they realized that the Navi Yechezkel was telling the truth, and they felt very sad.

Now Yechezkel tried to make the Yidden feel better. He told them many nevuos about the building of the second Beis Hamikdash, the Geulah, and the third Beis Hamikdash. He wanted them to know that they wouldn't stay in Golus forever! When Hashem was happy with the way they were acting, they would be brought back to Yerushalayim.

The main reason why we do *aveiros* isn't because *aveiros* are so much fun. It is because our *Yetzer Hara* tricks us into doing them!

The *Navi Yechezkel* tells us that when *Moshiach* comes, Hashem will take away our *Yetzer Hara*! We will be able to serve Hashem properly all the time:

וְנִתַּתִּי לָהֶם לֵב אֶחָד וְרוּחַ חֲדָשָׁה אֶתֶן בְּקִרְבְּכֶם וְהִסְרֹתִי לֵב הָאֶבֶן מִבְּשָׂרָם וְנִתַּתִּי לָהֶם לֵב בָּשָׂר

Venasati Lahem Leiv Echad — Hashem says, I will give them one heart, that believes in Hashem completely

V'Ruach Chadasha Etein Bekirbechem — And I will put inside of them a new *ratzon* to do only what Hashem says

Vehasirosi Leiv Ha'even Mibesaram — And I will take out their heart of stone (that doesn't want to do the *ratzon* of Hashem)

Venasati Lahem Leiv Basar — And I will give them a soft heart (that wants to do what's right!)

See *Yechezkel perek Yud-Alef posuk Yud-Tes*

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