

Chitas for Thursday, Parshas Matos-Masei Chof-Daled Tammuz, 5780

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Mazel Tov **Major DovBer Zhornitsky**

~ 11th birthday Chof-Daled Tammuz ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Yoel Simon** (shliach in Dayton, OH)

~ 10th birthday Chof-Daled Tammuz ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Captain Dovid Kazen** (Kingston, Pennsylvania)

~ 8th birthday Chof-Daled Tammuz ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Captain Shmuel Aizik Raskin** (shliach in Brattleboro, VT)

~ 7th birthday Chof-Daled Tammuz ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Private Pearl Toby Rabkin** (Crown Heights)

~ 8th birthday Chof-Daled Tammuz ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Chaya Mushka Hildeshaim** (Shlucha in Carthay Circle)

~ 7th birthday Chof-Daled Tammuz ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Matos-Masei - Chamishi with Rashi

Today in *Chumash* we are learning instructions Hashem gives Moshe Rabbeinu about when the Yidden come into Eretz Yisroel, and about the borders of the land.

Get rid of Avodah Zarah: Hashem tells Moshe to make sure the Yidden know to get rid of all *Avodah Zarah*

in Eretz Yisroel! Any idols need to be knocked down, and any *Goyim* who want to serve *Avodah Zarah* have to be sent out of Eretz Yisroel. If not, Hashem will treat the Yidden the way they should have treated the *Goyim*, *chas veshalom*...

The borders of Eretz Yisroel: Now Hashem tells Moshe which parts of the land are considered Eretz Yisroel. It is very important to know what is counted as part of Eretz Yisroel, because there are *mitzvos* that are only kept in Eretz Yisroel!

TEHILLIM :: 113 - 118

The *kapitelach* in today's *Tehillim* are the ones used in *Hallel!*

One of the *pesukim* is "**Rom Al Kol Goyim Hashem**," which means that "Hashem is higher than the nations."

Chassidus explains that the *posuk* also tells us what the *Goyim* say: They think that Hashem is high, but that Hashem is too great to deal with the world after creating it. They think Hashem leaves it to the forces of nature to make the world keep running.

Of course, Yidden know that Hashem didn't just create the world, but Hashem creates the world every second and takes care of every single little thing with *Hashgacha Protis*.

TANYA :: Igeres Hateshuvah Perek Ches

What we learned until now is called *Teshuvah Tata'ah*, the lower level of *Teshuvah*.

Now once Hashem "blew away the clouds" of our *aveiros* with *Teshuvah Tata'ah*, we are ready for the higher level of *Teshuvah*, *Teshuvah Ila'ah*.

What is that?

The *neshama* becomes connected to Hashem in a much higher way from this *Teshuvah*.

We learned before that our *neshama* comes from a very strong *chayus* of Hashem. This *chayus* is like when a person blows — it takes a lot of *chayus* to blow, and it comes from very deep inside the person! Our *neshama* too has a *chayus* that is very strong, from very close to Hashem.

But there is something even closer than that! When someone blows, they blow the air outside of themselves, so it can go further away. But imagine the air that a person is ABOUT to blow: That is coming from very deep inside, with the same strong *chayus*, but it doesn't go further away from the person at all! That is a *mashal* for how close a person is to Hashem when they do *Teshuvah Ila'ah*.

Because the Yid was separated from Hashem before, now they feel an EXTRA *chayus* inside of themselves to learn Torah and do *mitzvos* with much more excitement.

Did you ever lose a toy that you really liked? It probably made you very sad! But what happens when you find it again? You are SO excited, and you like it even MORE now, you take better care of it and you play with it more than you ever did before!

This extra *chayus* which is in the *Teshuvah Ila'ah* is what makes a *Baal Teshuvah* so special — in a way even more special than *Tzadikim*!

The Rebbe would eat the Seudos of Yom Tov in the Friediker Rebbe's home while Rebbetzin Nechama Dina, the Friediker Rebbe's Rebbetzin, was still alive. The Rebbe's brother-in-law the Rashag would be there, and other

chassidim too.

Around the time of one Yom Tov, the Rebbe had been speaking at farbrengens about how a Yid doesn't have to do TWO steps, first Teshuvah Tata'ah and then Teshuvah Ila'ah, but we can go RIGHT to Teshuvah Ila'ah.

The Rashag asked the Rebbe about this, and the Rebbe said that this is a special hora'ah for our time. We have the koach now to go STRAIGHT to the second level of Teshuvah! We don't even have to think about how sad we are about what happened from the aveira, we can right away feel that we want to become closer to Hashem by learning Torah and doing mitzvos with an extra special chayus!

In the next two perakim we will learn more about how to do Teshuvah Ila'ah in the three areas of Avodas Hashem: Torah, Avodah, and Gemilus Chasadim.

HAYOM YOM :: Chof-Daled Tammuz

There is a level of *chossid* called a *Pnimi*. Here the Rebbe shares a quote from the Tzemach Tzedek about how a *Pnimi* acts:

A *Pnimi* doesn't ask for *brachos* to make his *avodah* easier. He doesn't want any shortcuts! He is ready to do *Avodah*, and is ready that it should be hard!

SEFER HAMITZVOS :: Shiur #7 - Mitzvas Lo Saasei #63, #65, Asei #172

Today we learn 3 *mitzvos* in *Sefer Hamitzvos*:

1) (*Mitzvas Lo Saasei #63*) We are not allowed to make a *Chillul Hashem*. This includes:

- A Yid must give up his life *Al Kiddush Hashem* for ANY *mitzvah* or *minhag* if someone is trying to destroy Torah and *Yiddishkeit*, called a *Shaas HaShmad*. If he doesn't, that is a *Chillul Hashem*.
- If it is not *Shaas HaShmad*, a Yid must give up his life not to do three serious *aveiros*: *Avodah Zarah*, *Gilui Arayos* (marrying someone we are not allowed to), and *Shefichas Domim* (killing another person)
- If a person does an *aveira* for no reason, not because he had a *taavah* for it, but just to show Hashem that he doesn't care, that is called a *Chillul Hashem*.
- A *Talmid Chochom* or respected Jew can't do anything that doesn't look appropriate, even if it isn't an *aveira*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְלֹא תַחְלִיל אֶת שֵׁם קְדוֹשִׁי

The details are explained in *Mesechta Pesachim perek Yud-Alef*, and the end of *Mesechta Yoma*.

2) (*Mitzvas Lo Saasei #65*) We are not allowed to destroy any part of the *Mishkan* or *Beis Hamikdash*, or destroy *Sifrei Torah* or a *shul*. This *mitzvah* also teaches us not to erase Hashem's name.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לֹא תִעֲשֶׂוּן כֵּן לַיהוָה אֱלֹהֵיכֶם

The details are explained in *Mesechta Shevuos perek Daled*.

3) (*Mitzvas Asei #172*) We need to listen to a *Navi*, even if he tells us to not keep a *mitzvah* for a certain amount of time. (If he tells us to never keep a certain *mitzvah* again, we don't listen to him.)

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: אֲלֵיו תִשְׁמָעוּן

The details are explained in End of *Mesechta Sanhedrin* (*Perek Yud*).

RAMBAM :: Hilchos Yesodei HaTorah

Perek Zayin: In today's Rambam, we learn about *nevuah*. A Yid has to believe that there ARE *neviim* who hear things right from Hashem! A *Navi* can tell us these things so we know what Hashem wants from us at a certain time.

Perek Ches: We learn the signs of how we know someone is a *Navi*. One of the ways we know is if he predicts the future. But that is not why we listen to what he says — we listen to him because Moshe Rabbeinu gave us this sign in the Torah! That's why, even if he does predict the future, there are times we wouldn't listen to him anyway, like we see in the next *perek*.

Perek Tes: If a *Navi* tells us that a *mitzvah* isn't important anymore, we know he is not a real *Navi*! All of the *mitzvos* of the Torah are FOREVER, and even if sometimes we might need to stop keeping a *mitzvah* for a short time if a *Navi* tells us to, no *mitzvah* ever goes away forever!

RAMBAM- PEREK ECHAD :: Mitzvos Lo Saasei

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

INYANA D'YOMA :: Hilchos Beis Habechirah

The Rebbe told us to learn about the *Beis Hamikdash* during the Three Weeks, to weaken a little bit the *inyan* of the *Churban*, and to speed up the building of the Third *Beis Hamikdash*!

In the *Ezras Noshim* of the *Beis Hamikdash*, there were four rooms, called “*Lishkos*”. There was one in each corner of the *Ezras Noshim*. Here's what they were called and what they were used for:

1) ***Lishkas HaShemanim*** — the Oil Room

In this room, you get wine, oil, and flour for your *korbanos*. Most *korbanos* needed these things as a *Mincha* along with the animal. But you don't pay in this room! You need to bring a ticket for the kind of *Mincha* that you need, which you buy in a different place. Then you can pick up the right amounts of flour, wine, and oil.

2) ***Lishkas HaMetzora'im*** — the *Metzora* Room

This is the room where a *Metzora* (someone who had *Tzoraas*) would come to become *Tahor*.

3) ***Lishkas HaNezirim*** — the *Nazir* Room

This is where a *Nazir* would go to finish his *Nezirus*. The *Korban Shelamim* was cooked in here, and the hair of the *Nazir* was burned in the fire.

4) ***Lishkas HaEitzim*** — The Wood Room

This room is where the wood to use to burn on the *Mizbeiach* was kept. *Kohanim* who were not able to do *avodah* (like if they were too old or had a *mum*) would make sure that there were no worms in any of the wood. It is not appropriate to bring wormy wood on the *Mizbeiach*.

TEFILLAH :: Elokai Neshama

The first thing we said in the morning was *Modeh Ani*, thanking Hashem for returning our *neshama*. But since

we said *Modeh Ani* before washing *Negel Vasser*, we weren't able to say this as a *bracha*, with Hashem's name.

Now that we made our body clean (by washing out our mouth and using the bathroom) and washed our hands as a preparation for *davening*, we are able to say Hashem's holy name. We said the *bracha* of *Al Netilas Yodayim*, and thanked Hashem for our healthy body in *Asher Yatzar*. Now we are able to properly thank Hashem for giving us a healthy *neshama*, with the *bracha* of *Elokai Neshama*!

In *Elokai Neshama*, we use different expressions about how our *neshama* was given to us. *Chassidus* explains that these correspond to the different *olamos* (*Ruchnius'dike* levels, called "worlds") that the *neshama* goes through before coming into the *Gashmius'dike* world.

In this *bracha*, the *Chachomim* also remind us about *Techiyas Hameisim*! We hinted to it in *Modeh Ani*, with the words "*Raba Emunasecha*," saying that Hashem is faithful and will give back our *neshama* at *Techiyas Hameisim*. Here, we say it clearly, that Hashem will take away our *neshama*, but return it again when *Moshiach* comes. This keeps our *emunah* in *Techiyas Hameisim* strong!

HALACHOS HATZRICHOS :: Shabbos During the Three Weeks

During the Three Weeks between *Shiva Asar B'Tamuz* and *Tisha B'av*, we do certain things to show that we are mourning for the *Beis Hamikdash*.

On Shabbos, though, it's a *mitzvah* to be happy and enjoy Shabbos. The *halacha* is that on Shabbos, we are not allowed to show any signs of mourning at all!

A Yid once came to the Rebbe's father, who was the *Rav* of Yekatrinoslav. He told the *Rav* that he was an *avel*, mourning for someone who passed away. Usually he would wear slippers on Shabbos, because they are more comfortable. But slippers are also a sign of mourning, and he wanted to know if he was allowed to wear them this Shabbos. R' Levi Yitzchak told him not to, so that nobody should even be able to think that signs of mourning are allowed on Shabbos!

So during the Shabbosim of the Three Weeks, we are very careful to enjoy Shabbos, and not to do anything less than usual to show that we are sad about the *Churban*.

See *Likutei Sichos chelek Daled* p. 1091

GEULAH U'MOSHIACH :: Hashem Will Make Us Tahor

We are learning some of the *pesukim* from *Torah Shebichsav* that teach us about the *Geulah*.

Nowadays, we are all *tomei*. We can't do anything about most of this *tumah*, because we don't have the ashes of the *Parah Adumah*! But when *Moshiach* comes, Hashem will make us all *tahor*!

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל גְּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם

Vezarakti Aleichem Mayim Tehorim — I will sprinkle on you the water of the *Parah Adumah*

U'Tehartem — And you will become *tahor*!

Mikol Tumoseichem Umikol Giluleichem — From all of your *tumah* and from all of your *Avodah Zarah*

Ataher Es'chem — I will make you pure.

See Yechezkel perek Lamed-Vov posuk Chof-Hey

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