

Chitas for Tuesday, Parshas Korach

Rosh Chodesh Tammuz

Alef Tammuz, 5780

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

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Shnas Bracha Vehatzlacha!

Mazel Tov **Menachem Mendel Diamond** (Beer Sheva, Israel)

~ birthday Alef Tammuz ~

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~ 7th birthday Alef Tammuz ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Colonel Mendel Goldberg** (Shliach in Royal Palm Beach, Florida)

~ 9th birthday Alef Tammuz ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Korach - Shlishi with Rashi

Korach's group didn't want ANYONE in charge of the Yidden. They brought *ketores* to the *Mishkan* to show that they didn't think *kohanim* should get any privileges! But Hashem didn't punish them yet. He first had to tell Moshe something!

Hashem told Moshe and Aharon to move away from the Yidden, since Korach had convinced all the Yidden to agree with him! Hashem was going to punish them all.

Moshe and Aharon asked Hashem to please only punish the people who WANTED to make trouble, and not the people who just got excited later when they heard about it. Hashem agreed.

Hashem told Moshe that all of the Yidden should go away from the tents of Korach, Dasan, and Aviram (the ones who started it)! Moshe went and warned everyone, hoping that Dasan and Aviram would also do *teshuvah*. Everyone moved away, showing that they realized that Korach was wrong.

But Dasan and Aviram stood by their tents with *chutzpah*, to show that they thought they were right.

Moshe said, “You will see that these people will die! Then you will know that Hashem asked me to be in charge of the Yidden — I didn’t choose the job myself.”

The ground opened up, and Korach, Dasan, and Aviram — together with all of their families and all of their things — were all sucked into the ground. (Korach’s sons did *teshuvah*, so Hashem saved them, and let them come out of the ground later.)

All of the Yidden heard them screaming and were very scared! They thought that maybe they would fall into the ground too!

Hashem sent a fire to burn up all the people who brought *ketores* since they also wanted to make trouble.

Since they had brought the *ketores* to Hashem, the spoons they used for the *ketores* were now holy, and had to be used for something in *kedusha*. So Elazar the *Kohen* had the copper spoons melted to cover over the *Mizbeiach*. This would remind the Yidden not to act like Korach and his group!

The next day, the Yidden complained that Moshe and Aharon killed those Yidden by making them bring dangerous *ketores*!

Again, Hashem sent His cloud to the *Mishkan* with a new important message...

TEHILLIM :: 1 - 9

Today is the second day of *Rosh Chodesh*. We start the *Tehillim* again from the beginning, and will finish at the end of *Chodesh Tammuz*! Today we say from *kapitel Alef* to *kapitel Tes*.

In *Kapitel Hey*, there is a *posuk* “**Ki Lo Keil Chofeitz Resha Ata, Lo Yegurcha Ra.**” This means “You are Hashem Who does not want evil, and bad doesn’t exist with You.”

What is this talking about?

Chassidus explains that this *posuk* is talking about *Atzilus*, the highest *Ruchnius* level of the world, where Hashem isn’t hiding! There, it is impossible for there to be anything bad.

But in order to make the *Gashmius* world, Hashem had to “hide” so much that Hashem cannot be felt here. That’s why there can be bad in the world, and *resha'im* who aren’t afraid of Hashem.

Most *neshamos* also have to go down through the *Ruchnius* levels, where Hashem is hidden more and more — until our *neshamos* don’t feel Hashem so strongly. But *neshamos* of *tzadikim*, like a Rebbe, come straight from *Atzilus* into the world! Their *neshamos* can still feel Hashem strongly, even in this *Gashmius* world.

Hashem spreads out these *neshamos* of *Atzilus*, sending them into the world at different times. They are called the *Tzadik Yesod Olam*, the *tzadik* who is the foundation of the world. They are very close to Hashem, they can see the truth, and they show us and teach us the way Hashem wants us to be.

TANYA :: Shaar Hayichud Veba'emunah Perek Yud

The Torah gives us a *mashal* to understand how Hashem and the *sefiros* are one, from the sun and its light.

The way Hashem made us, we can't understand how Hashem is One when there are so many different *midos* (*Sefiros*), and all of the *Gashmius* things which come from them, which seem separate and different.

But the truth is that just as the *midos* are one with Hashem, and everything in the world, which comes from them, are also one with Hashem! This is not something we can really understand, but it is the truth.

Even though this is called *Raza D'Mheimenusa*, the secret of *Emunah*, still Hashem gave permission with *Ruach Hakodesh* to *Mekubalim* (people who teach *Kabbalah*) to talk about the *sefiros* and give a *mashal* for them. The *mashal* they gave is not from our own *neshama*, but from something ELSE Hashem created: Light.

They called the *Sefiros* "**Oros**" (lights) — giving a *mashal* from the light of the sun, which has rays that shine from it. The sun's rays are also inside the sun, but when they're in the sun, they don't have a name — they're just part of the sun!

This helps us understand the oneness of Hashem with the *sefiros* a little.

The *Sefiros* are like sun rays from Hashem. When they shine on us, we call them different names, but the truth is that they are one with Hashem, like the rays of the sun are part of the sun!

HAYOM YOM :: Alef Tammuz

Today we learn about the *Mesiras Nefesh* a person who learns Torah needs to have.

Do you think it's easy to learn in *Yeshivah*?

A person who has a job to learn Torah (a *Ben Torah*) needs to learn Torah all the time, and WANT to learn Torah all the time! If he wants to eat ice cream instead, he won't be able to learn Torah with the right kind of *chayus*.

A *Ben Torah* can't let himself get excited about *Gashmius* if he wants to have the right *geshmak* in learning Torah.

It takes real *Mesiras Nefesh* to live this way!

SEFER HAMITZVOS :: Shiur #323 - Mitzvas Lo Saasei #291

In today's *Sefer Hamitzvos*, we learn the *mitzvah* (*Mitzvas Lo Saasei #291*) that a witness can't say if he thinks someone is wrong or right in *Beis Din* if the person might be *chayav misa*. They are only allowed to say what they heard or saw, not their opinion.

We learn this *mitzvah* from a *posuk* in *Parshas Masei*: וְעַד אֶחָד לֹא יֵעֲנֶה בְּנִפְשׁ לְמוֹת

This *mitzvah* is repeated in *Parshas Shoftim*: לֹא יוֹמֵת עַל פִּי יֶד אֶחָד

RAMBAM :: Hilchos Eidus

In today's Rambam, we learn many more *halachos* about witnesses.

In **Perek Hey** the Rambam tells us a few more details about today's *mitzvah*: If the witness starts to explain why he thinks the person is wrong or right, the *Beis Din* makes him be quiet! We also learn *halachos* about tomorrow's *mitzvah* in *Sefer Hamitzvos*, not to listen to one witness in court.

In **Perek Vov** and **Zayin**, we learn how the *Beis Din* can accept information from a *shtar* (a document) without the *eidim* being there. Why are they allowed to do that? We learned the reason yesterday — the *Beis Din* wants to make sure that people are comfortable giving loans, so they don't make it too hard to get money back in *Beis Din*.

So in a case where someone is trying to get back money that another person owes him, he can bring a proof from something the *eidim* wrote, even if they aren't there! Of course there are many *halachos* explaining just how this is done, and we learn them in these two *perakim* (and also in the first *perek* of tomorrow's Rambam).

RAMBAM- PEREK ECHAD :: Hilchos Aveilus - Perek Yud

In today's Rambam, we learn that there are certain things we do after a person passes away, like saying *Mishnayos* or lighting a *yartzeit licht*.

Usually, only someone in the family does these things, but for a *Nasi* or a *Rebbe*, EVERYONE should do these things, because the *Rebbe* is like the *Tatty* for all *Yidden*.

INYANA D'YOMA :: Moshe Rabbeinu of our Time

The Alter *Rebbe* teaches in *Tanya* that the *Rebbe* of each generation is like the "Moshe Rabbeinu" of the time.

Before the *Yidden* went into *Eretz Yisroel*, Moshe Rabbeinu told them about *Matan Torah*, "***Anochi Omed Bein Hashem Uveineichem***," "I am standing between you and Hashem, to tell you what Hashem wants."

Moshe Rabbeinu was the first one to teach *Yidden* the 613 *mitzvos*, the way Hashem wants us to live. But in each time, there is a special *shlichus* — what part of *Torah* they should have an extra *chayus* in, and special *horaos* for that time. It is the *Rebbe* who teaches what Hashem wants for that time.

In our time, the *Rebbe* told us that it is our *shlichus* now to prepare ourselves and the whole world for *Moshiach*, which we're going to see very soon!

We have so many horaos from the Rebbe how to accomplish this. Can you think of some of them?

TEFILLAH :: Hashkiveinu

The second paragraph of *Kriyas Shema She'al Hamitah* is ***Hashkiveinu***.

This paragraph has two parts. In the first part, we ask Hashem that we should go to sleep peacefully and wake up peacefully. We also ask that while we are thinking at night, Hashem should only put in our minds good ideas, and help us do the right things.

In the second half, we ask Hashem to keep us safe from the not-good *kochos* that are stronger at night.

We don't say this second half on *Shabbos*, because we don't need to. Hashem already gives us extra protection on *Shabbos*!

HALACHOS HATZRICHOS :: Fighting for a Mitzvah

We love *mitzvos*!

But even if we love them very much, it is NOT a *mitzvah* to fight to get to do a *mitzvah* ourselves.

We learn this from what it says in the *Mishnah* about the *kohanim* and the *Lechem Hapanim*:

In the *Beis Hamikdash*, there were 12 loaves of bread for the *Lechem Hapanim* and a lot of *kohanim* who wanted the *mitzvah* of eating them! The *tznuim* (the *aidel* ones) didn't even stretch out their hands, while the *gargeranim* (the greedy ones) grabbed all of it. The *kohanim* knew that it is NOT a *mitzvah* to fight for the *mitzvah*!

See the Alter Rebbe's *Shulchan Aruch*, *siman Nun-Gimmel*, *se'if Chof-Tes*

GEULAH U'MOSHIACH :: What the World Will Be Like

Near the end of the *Sefer Yeshaya*, the *Navi Yeshaya* says another *Nevuah* about the *Geulah* that is similar to his first *nevuos*, about how the world will look when *Moshiach* comes.

זָאב וְטִלְגָּה יִרְעוּ כְּאַחַד וְאַרְיֵה כְּבָקָר יֹאכַל תְּבֵן וְנִחַשׁ עֵפֶר לְחֶמּוֹ לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכֹל הָר קֹדֶשׁ אָמַר ה'

Ze'ev VeTaleh Yir'u Ch'echad — A wolf and a lamb will eat grass together (even though nowadays wolves try to eat lambs)

V'Aryeh Kabakar Yochal Teven — And a lion will eat straw like a cow (even though nowadays lions eat other animals)

Venachash Afar Lachmo — And for a snake, his food will be dirt (instead of biting and poisoning people)

Lo Yareiu Velo Yashchisu Bechol Har Kodshi — They will not hurt or destroy anyone or anything in the whole Eretz Yisroel.

Amar Hashem — So says Hashem!

See *Yeshaya perek Samach-Hey posuk Chof-Hey*

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