

Chitas for Tuesday, Parshas Pinchas Tes-Vov Tammuz, 5780

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May he continue to grow in his chesed, Torah and mitzvos with great simcha and nachas, for good, long, healthy and happy years

Mazel Tov **Yossi Friedman** (shliach in Milwaukee, WI)

~ birthday Tes-Vov Tammuz ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Tamara Hyman** (Satellite Beach, FL)

~ birthday Tes-Vov Tammuz ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Pinchas - Shlishi with Rashi

In today's *Chumash* we learn about how Eretz Yisroel is divided. The *Leviim* are counted, and the daughters of Tzelofchad ask for a part of Eretz Yisroel.

Eretz Yisroel is divided: Hashem tells Moshe how to divide up Eretz Yisroel:

Each of the people that Moshe and Elazar just counted will get a place in Eretz Yisroel.

The land will be divided fairly so each family that goes into Eretz Yisroel will have the same amount of place to grow things.

Then Eretz Yisroel will be divided into 12 parts, each with the right amount of sections for the number of people that are in the *Shevet*.

The names of the *Shevatim* will be written down on pieces of parchment, and the names of these 12 parts of Eretz Yisroel will be written down on different pieces of parchment. All of these pieces of parchment will be mixed together in a box.

Elazar will put on the special clothing of a *Kohen Gadol*, so he can get *Ruach Hakodesh*. Each of the *Nesiim* will come up, one by one. First, Elazar will say with *Ruach Hakodesh* which part of Eretz Yisroel will go to this *Shevet*, and then the *Nasi* will pick out two pieces of parchment. It will be a *Neis* — they will pick out the parchment with the name of THEIR *Shevet*, and ALSO the one with the part of Eretz Yisroel that Elazar just said! And even more, the parchment will TALK, and say that this part of Eretz Yisroel goes to this *Shevet*!

All of these *nisim* will help the Yidden to know that Hashem is deciding where each person's piece of Eretz Yisroel is.

The Leviim are counted: Moshe and Elazar count the *Leviim*. All of the *Leviim* are counted, starting from babies just one month old! (With the other *shevatim*, only men older than 20 years old were counted. Only men over age 20 would get a part of Eretz Yisroel, and the main reason for this counting was to divide up Eretz Yisroel fairly. But the *Leviim* weren't counted for this reason. *Shevet Levi* didn't get a piece of Eretz Yisroel for each person. So Hashem told Moshe and Elazar to count ALL of them!)

If we look at the numbers, we see that the amounts of the other *Shevatim* were less than the ones who came out of Mitzrayim. But there are more *Leviim* now than there were before! That's because almost everyone who came out of Mitzrayim passed away in the *Midbar*, except the *Leviim*, Kalev and Yehoshua, and the women.

The daughters of Tzelofchad: After learning how Eretz Yisroel will be divided, Tzelofchad's five daughters (Machla, Noa, Choglah, Milkah, and Tirtzah) came to Moshe, very upset. They loved Eretz Yisroel and wanted a part too, but since their father didn't have any boys, no one from their family would be getting a piece of Eretz Yisroel.

Tzelofchad passed away because of a different *aveira*, not because he didn't want to go to Eretz Yisroel. So it's not fair that his family shouldn't get any part of it! His daughters asked that they should get a piece of Eretz Yisroel to share.

Moshe had forgotten the *halacha*, and had to ask Hashem.

IY"H tomorrow we will learn what Hashem says should be done!

TEHILLIM :: 77 - 78

Today's *shiur Tehillim* is *kapitelach Ayin-Zayin to Ayin-Ches*.

Kapitel Ayin-Ches talks about all of the *Nissim* that Hashem did for the Yidden, from the time of *Yetzias Mitzrayim* until Dovid Hamelech became the king.

In the first *posuk* that talks about Dovid Hamelech, it says "**Vayivchar BeDovid Avdo, Vayikacheihu Mimichle'os Tzon.**" "Hashem chose Dovid, and He took him from the sheep pens." (This is also a *Chassidische Niggun*!)

Rashi explains how Dovid Hamelech took such special care of the sheep:

While Dovid Hamelech was taking care of the sheep, he noticed that not all of the sheep were getting food to eat! The big strong sheep would run very fast into the field and eat as much as they wanted. Then the older sheep and the baby sheep would come into the field, but there was no more soft grass left! The hard grass was hard for them to eat, so they were hungry.

So Dovid Hamelech built fences for the sheep. He put the strong sheep behind one fence, the baby sheep behind another fence, and the older sheep behind the last fence.

When it was time for them to go out to the field to eat, Dovid Hamelech first let out the baby sheep. They ran into the field and ate the very soft grass that was easy for their baby teeth to chew. Then Dovid Hamelech let the older sheep come in. There was plenty of softer grass left for them, and they ate until they were full. Finally, Dovid Hamelech let the strong sheep come out into the field. Even though most of the grass that was left was very hard and chewy, their teeth were strong and they were happy to eat it all up.

Hashem saw how Dovid Hamelech was careful to take care of every single sheep with exactly what it needs! Hashem knew that someone who takes good care of even a little sheep will also take good care of every single Yid! That's why Hashem chose Dovid to be the king of the Yidden.

Moshe Rabbeinu was also a shepherd who took care of every single sheep, and he took care of every single Yid very carefully throughout all of his years of leading the Yidden.

Hashem makes sure that every *Nasi* who leads the Yidden will take care of each of them! Our Rebbe, our *Nasi*, also takes care of every single Yid, making sure that each of us have exactly what we need.

(Here's a video clip that shows this: <http://chabad.org/929769>)

TANYA :: Igeres Hateshuvah Perek Daled

We need to learn about how special a Yid's *neshama* is, so that we will understand what happens when he does an *aveira* (*Chas Veshalom*) and how he can do *teshuvah*.

Like we said, a Yid's *neshama* is different than a *malach* because we have a very strong *chayus* from Hashem, and Hashem's name of *Yud-Kay-Vov-Kay* is inside of every *Yiddishe neshama*.

What do those letters mean?

The four letters of Hashem's name are the 10 *Sefiros* Hashem used to make the world. Hashem made two kinds of worlds: Hidden worlds that are very *Ruchnius'dik* and can't be seen (similar to the world inside the ocean — there are fish and plants and even rivers and mountains underneath, but we can't see them!), and a world we CAN see (similar to dry land, with animals and mountains that we CAN see).

The first two letters of Hashem's name made the HIDDEN *Ruchnius* worlds, and the second two letters made the *Gashmius* world we CAN see.

In tomorrow's Tanya we will IY"H see that the four letters of Hashem's Name, which are the ten Sefiros, are also the ten kocho's in the neshama of a Yid, which has the name of Hashem inside of it.

We will see later that an aveira stops the name of Hashem from being able to shine in a Yid's body, and through teshuvah it can shine again!

HAYOM YOM :: Tes-Vov Tammuz

The Rebbe Rashab writes in a *maamar* that *Ruchnius* can sometimes make our *Gashmius* body feel full! We can enjoy *Ruchnius* so much that it's even better than food!

R' Nachum of Chernobyl loved answering *Amen Yehei Shmei Rabbah* (in *Kaddish*) so much, that it made him fat!

Someone once came to the Rebbetzin in her home after a farbrengen with the Rebbe that ended very late. When the Rebbetzin asked him if he wants to eat something, he answered that he is not hungry. The Rebbetzin replied, "That's not surprising — a farbrengen zetikt ohn, a farbrengen makes you feel full."

SEFER HAMITZVOS :: Shiur #337 - Mitzvas Asei #187, Lo Saasei #49, Asei #188, #189, Lo Saasei #59

In today's *Sefer Hamitzvos*, we learn 5 *mitzvos*:

1) (*Mitzvas Asei #187*) We have to kill the 7 nations that lived in Eretz Yisroel, because they are the main source of *Avodah Zarah*. We don't have to kill them if they agree to leave or keep *Sheva Mitzvos*.

Hashem gave us this *mitzvah* so we don't learn from them to serve *Avodah Zarah*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: **כִּי הָחַרְם תְּחַרְיֵמָם**

2) (*Mitzvas Lo Saasei #49*) We can't leave any of those 7 nations alive. (This is the *Lo Saasei* of the *mitzvah* before.)

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: **לֹא תַחֲיֶיהָ כָּל נִשְׁמָה**

3) (*Mitzvas Asei #188*) We need to wipe out Amalek.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: **תִּזְכֹּר אֶת זִכְרֵ אֱמֹלֵק (זְכֹר) עַמְלֵק**

The *halachos* are explained in *Mesechta Sotah perek Ches*.

4) (*Mitzvas Asei #189*) We need to remember what Amalek did to the Yidden. This way we won't stop hating Amalek very much over time. By speaking about the terrible things that Amalek did to the Yidden, we will always hate them very much. (We do this *mitzvah* every day by saying what Amalek did to us, in the *Sheish Zechiros* at the end of *davening*.)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: **זְכֹר אֶת אֲשֶׁר עָשָׂה לְךָ עַמְלֵק**

5) (*Mitzvas Lo Saasei #59*) We can't forget Amalek. (This is the *Lo Saasei* of the *mitzvah* before. The *Asei* is to speak about Amalek, and the *Lo Saasei* is not to forget in our hearts.)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: **לֹא תִשְׁכַּח**

RAMBAM :: Hilchos Melachim

In **Perek Daled**, we learn about what rights a Jewish king has. He is allowed to make taxes, hire whoever he wants to work for him, and choose officers. In *halacha Yud*, the Rambam reminds us that the king has to make these decisions *Lesheim Shomayim*, to do the job Hashem wants him to do!

In **Perek Hey**, we learn about *Milchemes Mitzvah* — a war that is a *mitzvah*! One of the wars is with Amalek, of course! Another war that is a *mitzvah* is a war to take back parts of Eretz Yisroel.

The Rambam teaches us how special Eretz Yisroel is. There is a lot of *kedusha* there, and we are not allowed to leave Eretz Yisroel unless we have a very good reason, like learning Torah or getting married. The Rambam tells us that the *Chachomim* used to kiss the ground of Eretz Yisroel because they loved it so much!

Perek Vov teaches us about how to fight wars for the Jewish people. Before we fight, we always have to first ask the people if they want to make *shalom* and keep the *Sheva Mitzvos Bnei Noach*. If we surround their cities, we should leave a way out so they can escape, and that way we can take over the city without fighting them.

Even in a time of war, we shouldn't ruin things for no reason (*Bal Tashchis*). A war for the Yidden is a holy thing — we fight even on Shabbos!

RAMBAM– PEREK ECHAD :: Hilchos Melachim - Perek Yud

In *Perek Yud*, we learn more *halachos* about non-Jews. The last *halacha* is that we should do *Bikur Cholim* for *goyim* who are sick, bury them if they pass away, and give them *tzedakah* if they need it, for the sake of *shalom*.

INYANA D'YOMA :: Ahavas Yisroel

Here's a story with a lesson about *Ahavas Yisroel*, that the Rebbe told over at a *farbrengen*.

One time, when the Rebbe Rashab was still a little boy, he was playing a game with his older brother, the Raz"a (R' Zalman Aharon). They were playing a game of Rebbe and *chossid*, something they were used to seeing at home!

The Rebbe Rashab pretended that he was a *chossid* coming into *Yechidus*. "Rebbe," he said. "I need a *tikun*! What should I do?"

"What did you do wrong?" asked the Raz"a, who was pretending to be the Rebbe.

"I cracked nuts on Shabbos," answered the Rebbe Rashab, "and I only found out afterwards that the Alter Rebbe says we aren't allowed to do that on Shabbos."

The Raz"a told him, "your *tikun* is to be careful to *daven* and say *brachos* only from a *siddur*, and not by heart!"

The Rebbe Rashab didn't agree to do this as a *tikun*!

When his mother (Rebbetzin Rivka) asked why, the Rebbe Rashab answered that it wouldn't help — because his brother is not a Rebbe. When a Rebbe helps a Yid, he sighs before he answers, because it bothers him too! Since the Raz"a didn't sigh, his advice won't help either.

The lesson we learn from this story is not just for a Rebbe, but for each of us! Before we give advice to another person who is going through a hard time, we should try to feel their pain, and it should bother us too.

TEFILLAH :: Tikun Chatzos

The *Gemara* and the *Zohar* teach us that there are certain times of night when Hashem cries over the *Churban* of the *Beis Hamikdash*. The *Zohar* says that a person should cry together with Hashem over the *Beis Hamikdash*. Then, he will also deserve to celebrate together with Hashem when the *Beis Hamikdash* is rebuilt! This is what we do in *Tikun Chatzos*.

How does this help?

The Alter Rebbe explains in *Tanya* that our *aveiros* send the last *Hey* of Hashem's name into *Golus*. This is called *Golus HaShechinah*.

During *Kriyas Shema She'al Hamitah* and *Tikun Chatzos*, we make a *Cheshbon Hanefesh*. We do *teshuvah* for our *aveiros*, so that the letters of Hashem's name can come out of *Golus* and make Hashem's name in our *neshama* whole again. When we do *teshuvah*, it takes the *Shechinah* out of *Golus*, which will bring the *Geulah* for all of the *Yidden*, and the rebuilding of the *Beis Hamikdash*!

The Alter Rebbe says that even if someone can't do *Tikun Chatzos* every night, he should try to do it at least once a week, before Shabbos (on Thursday night).

HALACHOS HATZRICHOS :: Tikun Chatzos Nowadays

Shortly after the Rebbe became *Nosi*, someone asked the Rebbe a question: “If it says in *Tanya* that we should say *Tikun Chatzos* at least once a week, why aren’t people doing it?”

The Rebbe answered that *Tikun Chatzos* is only for special people. The rest of us fulfill the *inyan* of *Tikun Chatzos* by learning *Chassidus*, especially on Thursday night!

In a *maamar* (*Margela Bepumei* 5746), the Rebbe tells us that since we are so close to the *Geulah*, now our main learning of *Chassidus* should be not so much to think about the *Golus* our *aveiros* caused. Instead, we should make a *Cheshbon Hanefesh* to help us come to do *teshuvah* in a way of *simcha*, to have more *chayus* in learning Torah and *davening* and living the way a Yid should!

This will help us bring a *Geulah* for ourselves, and for all the Yidden!

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

The Rambam tells us what the world will be like when *Moshiach* comes!

In the beginning of the last *halacha*, the *siyum* of the Rambam which we will be finishing in a few days, the Rambam says:

וּבְאוֹתוֹ הַיּוֹם לֹא יִהְיֶה שָׁם לֹא רָעַב וְלֹא מִלְחָמָה וְלֹא קִנְיָא וְתַחֲרוּת וְשִׁטּוּבָה תְּהִיָּה מוֹשְׁפַעַת הַרְבֵּה וְכָל הַמַּעֲדָנִים מְצוּיִין כְּעֶפֶר

Uve’oso Hazman — And in that time (the days of *Moshiach*)

Lo Yihiyeh Sham — There will not be in the world

Lo Ra’av Velo Milchama — No hunger and no war

Velo Kina Vesacharus — And no jealousy or competition

Shehatova Tihiyeh Mushpaas Harbei — Because there will be plenty of good

Vechol Hamaadanim Metzuyin Ke’afar — And there will be as many enjoyable things as the dust!

See Rambam Hilchos Melachim perek Yud-Beis halacha Hey

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