

Chitas for Wednesday, Parshas Matos-Masei Chof-Gimmel Tammuz, 5780

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CHUMASH :: Parshas Matos-Masei - Revi'i with Rashi

When there are two *parshios* together, we always connect the two *parshios* in the *Chumash* of *Yom Revi'i*. So today we finish *Parshas Matos* and start *Parshas Masei*.

In yesterday's *Chumash*, we learned that the *Shevatim* of Reuven and Gad asked if they could live in the lands of the Emori, and they said that they would fight at the head of all of the Yidden to capture Eretz Yisroel! Today we see how Moshe answered them. We also review the 42 places the Yidden camped in the *Midbar*.

Moshe Rabbeinu agrees with the compromise: Moshe told the Yidden from *Shevet* Reuven and Gad that if they do what they said, and fight in front of the Yidden to capture the rest of Eretz Yisroel, then they can have land on the other side of the Yarden. If they don't, they will be punished by Hashem! Reuven and Gad promised to do that — they will leave their families and animals in Gilad, and come with the rest of the Yidden to fight. So Moshe gave them the land that used to be Sichon's.

Menasheh also is given land on the other side of the Yarden: Moshe Rabbeinu gave the land of Og to two of the families of Menasheh, even though they hadn't asked to live there. By splitting up the *Shevet* Moshe was showing them that this WAS going to be part of Eretz Yisroel. *Shevet Menasheh* loved Eretz Yisroel even more than the other *Shevatim*! Since THEY would live there now, it would be clear to everyone that this would become part of the land.

Shevet Gad and Reuven made the cities in Sichon's land into cities where their families could live and places for their animals to be. They changed the names of the cities to show that now they belonged to the Yidden! *Shevet Menasheh* also captured some more cities, which later also became part of Eretz Yisrael!

Now we start learning Parshas Masei!

We review the travels of the Yidden: The Yidden are about to go in to Eretz Yisroel! So we review the places the Yidden went in the *Midbar* — 42 stops.

The Torah tells us all of the places the Yidden went through in the *Midbar*, starting from when the Yidden left Mitzrayim, from Raamses and traveled to *Sukkos*. The last place they traveled to was Arvos Moav, near the Yarden. From there they would soon be able to go into Eretz Yisroel!

TEHILLIM :: 108 - 112

Today's *kapitelach* are *Kuf-Ches* to *Kuf-Yud-Beis*.

Dovid Hamelech, who wrote the *Tehillim*, had to lead the Yidden through many wars. He made a *Sefer Tehillim* to encourage and warm the hearts of the Yidden, and to strengthen their *bitachon* in Hashem, for his time and for all generations to come.

In *Kapitel Kuf-Yud*, Dovid Hamelech looks back to the first Yid and the first of the *Avos*, Avraham *Avinu*. From Avraham, who also had to fight wars, Dovid Hamelech learns a secret for battle!

In *posuk Gimmel*, it says “***Amcha Nedavos Beyom Cheilecha, Behadrei Kodesh Meirechem Mish'char, Lecha Tal Yaldusecha.***” The *posuk* is speaking about Avraham. It means, “Your nation of helpers (Aner, Eshkol and Mamrei) will come to help you on the day of your battle (who came to help Avraham during the war with the four kings). This is a reward because you are beautiful with holiness, and from the time you were born (when you came to recognize Hashem), your childhood was pleasant like dew.”

Because of Avraham's *kedusha*, that's why other nations came to help him. And because he recognized Hashem when he was young, and his behavior was a *Kiddush Hashem*, it was in this *zechus* that he had these helpers in a time of war.

The Rebbe told us so many times how important *Yiddishe* children are for the protection of Yidden! Their *kedusha*, their Torah and *Tefillah*, along with their good behavior, are what will bring a *yeshuah* to all of the Yidden. In this *kapitel* we see that Avraham *Avinu* was our first example for this!

TANYA :: Igeres Hateshuvah Perek Ches

To make sure our teshuvah lasts, we need to feel rachmanus for our neshama, that has to come all the way into the Gashmius world, and we need to remember what happens to the neshama when it does an aveira.

We also learned that aveiros are like clouds that block the neshama from the light of Hashem.

When we have *rachmonus* on our *neshama* by thinking these things, Hashem has *rachmanus* on us, and fixes up whatever not good things happened from the *aveira* that was done. And when we think about what happens when we do *aveiros* (so we'll never want to do them again), Hashem wipes away our *aveiros*. It is like a big wind coming and blowing away the clouds, so that we can see the sun again. The same way, our *aveiros* are wiped away and our connection with Hashem isn't blocked anymore, so our *neshama* can shine in our body!

That is called *Teshuvah Tata'ah*.

We said that the neshama of a Yid has the name of Hashem inside of it, and when a Yid does an aveira, the last Hey of Hashem's name where the neshama comes from goes into Golus. When the Yid does teshuvah, that last Hey goes back and becomes connected with the other letters of Hashem's name. It is called Teshuvah Tata'ah because tata'ah means the "lower" one — this teshuvah returns the last Hey of Hashem's name to its proper place.

Now, the neshama is also cleaned off from the kelipah that stuck to it from the aveira, and it is able to feel the chayus of kedusha again.

HAYOM YOM :: Chof-Gimmel Tammuz

Today we learn the Chabad *minhag* about *Kriyas HaTorah* when *Parshas Masei* is by itself (not together with *Parshas Matos*).

Besides for leining the Torah on Shabbos, every week we also lein the NEXT parsha on Shabbos by Mincha, and on Monday and Thursday. Usually, what we read is Rishon (the first aliyah), split into three parts, so a Kohen, Levi, and Yisroel will be called up.

In *Parshas Masei*, we review all of the places where the Yidden traveled in the *Midbar*.

In many *Chumashim*, you will see that the first aliyah of *Parshas Masei* has in it only the first seven places where the Yidden stopped. Since the *minhag* is to lein just this one aliyah (split into three) on Monday, Thursday and Mincha of Shabbos, the *kriyah* ends with the Yidden arriving at the Yam Suf after these first seven travels.

But *Minhag Chabad* is not to stop in the middle of leining the Yidden's travels. Whenever we lein the beginning of *Parshas Masei*, during *Mincha* or on Monday or Thursday (and also in *Chitas*), we do it without stopping. We lein through all of the 42 stops in the same aliyah, so that the *kriyah* ends with the Yidden arriving at the border of Eretz Yisroel.

SEFER HAMITZVOS :: Shiur #6 - Mitzvas Asei #3, #4, #9

In today's *Sefer Hamitzvos* we learn 3 more very important *mitzvos* to do all the time:

1) (*Mitzvas Asei #3*) We need to love Hashem! How do we love Hashem? By learning about Hashem's creations and His *mitzvos*, which will automatically make us love Hashem!

Part of this *mitzvah* is also to share what we learned with other people, like Avraham Avinu, who brought others to love Hashem too.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: וְאַהֲבַת אֱת ה' אֱלֹהֶיךָ

2) (*Mitzvas Asei #4*) We need to have *Yiras Shomayim* (to be afraid to do something Hashem doesn't want us to do).

We shouldn't feel comfortable and not worried, thinking that we can do whatever we want and nothing will happen to us.

Rather, we should know that Hashem can punish us if we don't act properly.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: אֵת ה' אֱלֹהֶיךָ תִירָא

3) (*Mitzvas Asei #9*) This is the *mitzvah* of *Kiddush Hashem*.

We need to show everyone that *Yiddishkeit* is true, and not be afraid of anyone. If someone tries to force us to deny Hashem, we should not pretend to agree, we need to be ready to even give up our lives.

An example of this kind of *Kiddush Hashem* is what happened with Chananya, Misha'el, and Azarya, who were ready to give up their lives, when everyone else was serving *Avodah Zarah*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל

The details are explained in *Mesechta Sanhedrin perek Zayin*.

RAMBAM :: Hilchos Yesodei HaTorah

In **Perek Daled**, we learn more about the world, because the Rambam tells us that by understanding the wonders of Hashem in the creation of the world, it will help us love Hashem and have *Yiras Shomayim*!

Perek Hey teaches us about the *mitzvah* of *Kiddush Hashem*, that a person has to be ready to even give up his life for Hashem instead of doing certain *aveiros*. We learn this from *Shema* — that we need to love Hashem “*bechol nafshecha*,” with our whole *neshama* — even if we have to give up our lives!

In **Perek Vov**, the Rambam talks about the *kedusha* in Hashem’s name when it is written — that’s why we put papers with Torah or Hashem’s name into *shaimos* and bury them!

RAMBAM– PEREK ECHAD :: Mitzvos Asei

Today, we finish reviewing the list of *Mitzvos Asei*!

INYANA D'YOMA :: Chassidishe Parsha

Just like the Yidden needed Moshe AND Aharon to come out of Mitzrayim, we need Torah and *mitzvos* (the *inyan* of Moshe), and ALSO *Tefillah* (the *inyan* of Aharon) to get the *Geulah*!

In the *Chassidishe Parsha* (the *maamarim* of the *parsha* in *Likutei Torah*) of this week, *Parshas Masei*, there are a few *maamarim* explaining the 42 travels (*masa’os*) of the Yidden.

The Yidden had to travel 42 times to get from Mitzrayim to Eretz Yisroel. *Chassidus* teaches us that we also have 42 travels — from *Golus* to *Geulah*!

We can learn a lot about our travels to get to *Geulah* from seeing how the Yidden traveled in the *Midbar*.

One of the things it says in the Torah is that these travels were done “*Beyad Moshe Ve’Aharon*” — they were led by Moshe and Aharon. Why does the Torah need to say this? We already know that Moshe and Aharon were leading the Yidden during their time in the *Midbar*! Why do we have to specifically say their names here?

The Alter Rebbe explains that the Torah is teaching us that when we go on our own “*masa’os*” to bring the *Geulah*, we need to make sure that we are going along with Moshe and Aharon!

Moshe Rabbeinu is the one who gave us the Torah. So going with Moshe means bringing Torah and its *mitzvos* with us — following the way Hashem tells us to act.

So that sounds perfect! Do we really need anything else?

Yes. The Torah teaches us that we need to go along with Aharon too.

Who is Aharon Hakohen? Aharon is the one who spoke to the Yidden and got them excited to keep the Torah. He helped them love each other and helped them love Hashem. When we go with Aharon, that means getting ourselves excited to do what Hashem wants!

And how do we do that? By *davening*.

When we wake up in the morning, our *neshama* is asleep. So only our body is awake, and it's only thinking about what it wants and needs and likes. But we wake it up by *davening*! We remind ourselves that really, the whole world is made for a purpose, as we are taught in the Torah, and we're ready to do whatever Hashem wants! We ask Hashem for the things we need to be successful in doing the *shlichus* we each have, to fulfill Hashem's plan.

And then, with Moshe and Aharon leading us, we are able to travel through the *Golus* until we reach the final stop, when we are ready to go into Eretz Yisroel, with the *Geulah Sheleimah*, may it be very soon, *Amen*!

TEFILLAH :: Pirush Hamilos

A few days after *Yud-Beis Tammuz*, in the year *Tof-Shin-Yud-Zayin*, the Rebbe went to visit Camp Gan Yisroel for the second time. While the Rebbe was there, there was a *farbrengen*, which was also a continuation from the *Yom Tov* of *Yud-Beis Tammuz*. The Rebbe spoke to the campers, telling them stories that the Frierdiker Rebbe had told about the other *Rebbeim*, with important lessons for kids to know!

One of the things the Rebbe told the campers was that in order to win over the *Yetzer Hara* and get Hashem's *bracha*, we have a *mitzvah* to *daven* to Hashem and ask Hashem for the things we need. But when we're talking to Hashem, it is good to know what we are saying! That is why we need to know the meaning of the words of *davening*, or at least what the *davening* is about.

The Tzemach Tzedek was very busy with many important things. But still, the Tzemach Tzedek would make time to test his grandchildren, to make sure they understood what they were saying in *davening*!

See sicha to Gan Yisroel Tes-Vov Tammuz Tof-Shin-Yud-Zayin

HALACHOS HATZRICHS :: Hilchos Beis Habechirah

During the Three Weeks, it is a minhag to learn the halachos of the Beis Hamikdash. The Rebbe explains how by learning these halachos, we are doing the mitzvah of "Ve'asu Li Mikdash" as best as we can! This will also hurry up the time when we have the THIRD Beis Hamikdash with the Geulah very soon!

We will learn from the Rambam's Hilchos Beis Habechirah, where he describes the way the Beis Hamikdash was set up.

When you go up the 15 steps from the *Ezras Noshim*, you can go through doors (or the big Nikanor gate, when it's open!) into the *Ezras Yisroel*. This is where you can stand and watch the *kohanim* bringing *korbanos*! (Nobody is allowed to sit down here... except for a king from *Shevet Yehudah*!)

If you are bringing a *korban*, you are allowed to come closer to watch the *Kohanim shecht* it and bring it on the *Mizbeiach*. Otherwise, you need to stay in the *Ezras Yisroel*.

You can see where the *Ezras Yisroel* ends, because that is where the *Duchan* (platform) is set up for the *Leviim* to sing and for the *kohanim* to *bentch* all the Yidden. But the *Mizbeiach* is further inside, in a part of the *Azara* called the *Ezras Kohanim*.

GEULAH U'MOSHIACH :: Moshiach Will Be Our Leader!

We are learning some of the pesukim from Torah Shebichsav that teach us about the Geulah. Here, the Navi is telling the leaders of the Yidden in his time that their behavior is not the way it should be, and how things will be different when Moshiach comes!

The Navi Yechezkel is warning the leaders of the Yidden that Hashem does not like the way they are acting! Instead of taking care of the Yidden, they are just using their power to have *kavod* and money.

Hashem will not let “leaders” like that stay in charge! In the time of the *Geulah*, Hashem will send the “sheep” (the Yidden) a true shepherd (*Moshiach*) to take proper care of them.

The Navi tells the Yidden what Hashem promises:

וְאָנִי ה' אֶהְיֶה לָהֶם לְאֱלֹקִים וְעַבְדֵי דָוִד נְשִׂיא בְתוּכֶם אֲנִי ה' דְּבַרְתִּי

Va'ani Hashem Eheyeh Lahem Leilokim — I, Hashem, will be their *Aibershter* to save them

Ve'avdi Dovid Nasi Besocham — And *Moshiach*, who comes from Dovid Hamelech, will be their king.

Ani Hashem Dibarti — I, Hashem, have said this, so it will definitely happen!

See Yechezkel perek Lamed-Daled posuk Chof-Daled

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