

Chitas for Wednesday, Parshas Pinchas Tes-Zayin Tammuz, 5780

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CHUMASH :: Parshas Pinchas - Revi'i with Rashi

In today's *Chumash*, we finish the story of the daughters of Tzelofchad. Hashem tells Moshe Rabbeinu that he will pass away, and Moshe makes sure that there will be a good leader for the Yidden in the next generation.

As we learned yesterday, Tzelofchad's daughters wanted a piece of Eretz Yisroel very much! Moshe Rabbeinu asked Hashem what to do.

Today's *Chumash* continues that Hashem told Moshe that Tzelofchad's daughters are right!

Every family gets a piece of Eretz Yisroel. Usually, if the father passed away, it goes to his sons. But if there are no sons, it should go to his daughters! And if *chas veshalom* there are no daughters either, it should go to his brothers, or to his closest relative.

So Tzelofchad's daughters WILL get his piece of Eretz Yisroel, and it will stay with his family forever.

The Torah also tells us now the *mitzvah* of *Nachalos*, how to pass on a *yerusha* in a family after someone passes away.

~

Moshe Rabbeinu was hoping that since Hashem told him about giving a part of Eretz Yisroel to the daughters

of Tzelofchad, maybe Hashem's decree that he wouldn't be able to enter Eretz Yisroel is gone, and he would also be able to go in! But Hashem told Moshe no. Soon he will go up on *Har Nevo*, where he will be able to SEE Eretz Yisroel, but he won't get to go there. He will pass away on *Har Nevo*, like Aharon did. (When Moshe Rabbeinu saw the way Aharon passed away, he hoped that he would pass away the same way. Hashem told him now that he would.)

When Moshe heard he would pass away soon, he was worried about one thing: Who would take care of the Yidden? Will this leader take care of each person, and go out with them when they fight, and have enough *zechus* to keep the Yidden safe?

Hashem told Moshe that his son will not become the next leader, but his *Talmid*, Yehoshua bin Nun, will.

Hashem told Moshe to put his hand on Yehoshua, and give Yehoshua some of his special *kochos*. Moshe should show the Yidden that he respects Yehoshua, so they will listen to him when he becomes their *Nasi*.

Still, someone from Moshe's family will be very important — Yehoshua will need to ask Elazar the *Kohen Gadol*, Moshe's nephew, before going to fight any wars.

Moshe did even more than what Hashem asked — he put BOTH hands on Yehoshua, giving him many more *kochos* and making his face shine!

TEHILLIM :: 79 - 82

Today's *kapitelach* are *Ayin-Tes to Pey-Beis*.

In *Kapitel Pey-Alef* (81), the *posuk* says “**Tiku BaChodesh Shofar, Bakeseh LeYom Chageinu. Ki Chok LeYisroel Hu, Mishpat Leilokei Yaakov.**” These *pesukim* are talking about blowing the *shofar*, which is the *mitzvah* of *Rosh Hashana*.

The *Gemara* says that it is also talking about the *parnasa* that every Yid will have for the coming year. There is an argument in the *Gemara* whether a person is judged on *Rosh Hashana*, or every day, or even every hour!

There is a *maamar* from the Alter Rebbe in *Parshas Korach*, and a *kuntres* from the Rebbe Rashab, called *Kuntres Umaayan*, that discuss this according to *Chassidus*. The Rebbe Rashab explains in this *kuntres* how to be a *mentch* and not allow ourselves to be fooled by the tricks of the *Yetzer Hara*.

It is explained there that this is really not an argument. The different opinions in the *Gemara* about when we are judged are talking about different things! The opinion that says we are judged on *Rosh Hashana* and *Yom Kippur* is speaking about *Ruchnius*. In *Ruchnius*, it is decided then what a person will have.

The opinion that says we are judged every day or even every hour is speaking about *Gashmius*. Based on how we act every day and every moment, it is decided whether that *Ruchnius koach* we deserve will come into *Gashmius* and give us *Gashmius parnasa*, or stay in *Ruchnius* for *Gan Eden*.

The *Yetzer Hara* tries to trick us to think that since anyway Hashem decided on *Rosh Hashana* and *Yom Kippur* what will happen, it doesn't matter if we *daven* with a *minyan* or go to a *shiur* in Torah or do other *mitzvos*. The *Yetzer Hara* wants us to think that what we do every day doesn't make a difference.

But based on what we learned, we understand that this is not true! Even if in *Shomayim* it was decided that a person will get a lot on *Rosh Hashana*, that is only in *Ruchnius*! If we don't earn Hashem's *bracha* today, we won't get the *bracha* in *Gashmius*. And the opposite is also true — even if someone isn't supposed to get a lot from the *Ruchnius* that was decided on *Rosh Hashana*, with Hashem's *bracha* today, that little bit of *Ruchnius*

can help us in *Gashmius* with all we need!

TANYA :: Igeres Hateshuvah Perek Daled

We are learning about how special a Yid's *neshama* is, so that we will understand what happens when a Yid does an *aveira* (*Chas Veshalom*) and how to do *teshuvah*. Yesterday we learned about the four letters of Hashem's name. The Alter Rebbe explained that these letters are the 10 *Sefiros*, split into two parts — the first two letters are the first *Sefiros* that are used to make the “hidden” worlds, and the second letters are the last *Sefiros*, through which Hashem makes the worlds we can see.

Now we will learn more about how we see these letters in the *neshama* of every Yid:

The first two letters of Hashem's name (the *sefiros* of the hidden worlds) is the *koach* a Yid has to learn Torah and to think about the greatness of Hashem. We think about how Hashem gives us *chayus*, and how lucky we are that Hashem chose us as the Yidden to be His precious nation! That is HIDDEN — what we are thinking and feeling.

The second letters shine when we ACT the way a Yid should act — like learning Torah and doing *mitzvos*. Those are things we can see! That's from the second part of Hashem's name, that makes things we can see.

HAYOM YOM :: Tes-Zayin Tammuz

We can learn about *Ahavas Yisroel* from the Baal Shem Tov. His *Ahavas Yisroel* was even more than we can imagine!

The Maggid said, “If only we could kiss a *Sefer Torah* with as much love as the Baal Shem Tov had when he kissed the children he brought to *Cheder*, when he was the *bahelfer*!” (Before the Baal Shem Tov became known as a big *tzadik*, he spent some time as a helper — a *bahelfer* — for a *melamed*. He brought the *kinderlach* to and from school, and helped them say *brachos* and *Amen* in *shul*.)

SEFER HAMITZVOS :: Shiur #338 - Mitzvas Lo Saasei #46, Asei #190, Lo Saasei #56, #57, Asei #192, #193

We are so close to the end of the whole Rambam! In today's *Sefer Hamitzvos*, we learn 6 *mitzvos*:

1) (*Mitzvas Lo Saasei #46*) Yidden should not go back to *Mitzrayim* to live there, so we don't learn from the *Mitzriyim*. We are allowed to go there for business or to pass through.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא תספון לשוב בדרך הזה עוד

2) (*Mitzvas Asei #190*) This is the *mitzvah* of what to do when fighting with a country in a war that is not a *mitzvah* (*Milchemes Hareshus*). We should first try to make *shalom* with them (that they should agree that the *Yiddische* kings will rule over them, and that they will pay taxes). We should then follow the rules the Torah gives us of what to do if they do make *shalom*, and what to do if they do not.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: יהיו לך למס ועבדוך

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*, and *Mesechta Sotah perek Ches*.

3) (*Mitzvas Lo Saasei #56*) With the nations of *Amon* and *Moav*, we don't ask them first if they want to make *shalom*.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לא תדרש שלמם וטבתם

4) (*Mitzvas Lo Saasei* #57) We can't cut down fruit trees for no good reason when we're having a war. This *aveira* includes any kind of *Bal Tashchis*, like destroying clothes or *keilim* for no reason.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא תשחית את עצה ... ואתו לא תכרת

The *halachos* are explained in *Mesechta Bava Basra perek Beis*.

5) (*Mitzvas Asei* #192) There should be a place outside of the army camp for soldiers to use as the bathroom, so the place where they are camping stays *tahor*. This is not like the *goyim*, who just use the first place they see as a bathroom.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: ויד תהיה לך מחוץ למחנה וגו'

6) (*Mitzvas Asei* #193) Every soldier should have a shovel together with his weapons, in case he needs to go to the bathroom when there isn't a bathroom around. This way he can dig a hole to use, and then cover it up.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: ויתד תהיה לך על אזנך

RAMBAM :: Hilchos Melachim

Perek Zayin: Before the Yidden go out to war, a *kohen* is given the job as “*Meshuach Milchama*.” He needs to speak to the Yidden before they go out to fight. One of the things he tells them is that anyone who should not be fighting (like if he just got married), or anyone who is afraid and doesn't trust in Hashem, should go home.

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.

Perek Tes teaches us many details about the *Sheva Mitzvos*, and the punishment for a *goy* who does not keep them.

RAMBAM– PEREK ECHAD :: Hilchos Melachim - Perek Yud-Alef

In *Perek Yud-Alef*, we learn about *Moshiach*! The Rambam shows us that *Moshiach* isn't just something nice that the *Chachomim* told us, it is a part of Torah! If someone doesn't believe in *Moshiach* and doesn't hope that he is coming, it means they don't believe the Torah is true, *chas veshalom*.

INYANA D'YOMA :: Learning Rambam is for Everyone!

Tomorrow is the end of the 39th cycle of learning Rambam three *perakim* a day and *Sefer Hamitzvos*, and the 13th cycle of learning Rambam one *perek* a day!

When the Rebbe explained for the first time how to keep the *takana* of learning Rambam, the Rebbe said that it will unite Yidden together in learning all of the *halachos* of the Torah!

The Rebbe wanted that everyone should be able to unite together — men, women and children.

But, the Rebbe asked, how will people be able to participate if they can't learn the Rambam yet, like children or people who are just starting to learn?

The Rebbe answered that those that are not able to learn the 14 books of Rambam should learn from the *Sefer Hamitzvos* of the Rambam. They should learn the *mitzvos* that are being explained in the *perakim* of Rambam

that are being learned at that time!

They don't have to learn the actual words of the *Sefer Hamitzvos*, they should learn it in a way that they can understand it! Their teachers can explain the *mitzvos* to them, and since they are already learning *Chumash*, they can see the *pesukim* in the *Chumash* where we learn the *mitzvos* from!

This way, everyone — even children — will be able to be united together in learning all 613 *mitzvos* of the Torah from the Rambam!

See Likutei Sichos chelek Chof-Zayin, p. 234

TEFILLAH :: Mesiras Nefesh

We just celebrated the Yom Tov of Yud-Beis Tammuz, the Yom Tov that celebrates the Frierdiker Rebbe's Mesiras Nefesh for Torah and mitzvos. We will now learn about the Mesiras Nefesh we start our day with, when we daven!

The Alter Rebbe says in *Tanya* that when we *daven* and learn Torah, it's really a kind of *Mesiras Nefesh*.

Why? It doesn't put us in danger!

The words "*Mesiras Nefesh*" mean "to give up the *neshama*." When a person does *Mesiras Nefesh*, he gives up the life of his *guf* and returns his *neshama* to Hashem. We do something similar, when we *daven*!

When we don't pay attention to our *guf* like we usually do, we are having *Mesiras Nefesh*, giving up part of its life! We can eat before *davening* if we need to, so that it won't bother us in the middle of *davening*. But when we actually *daven*, we focus completely on the words of our *tefillos* and on our connection to Hashem. Our *neshama* is returned to the way it felt when it was in *Gan Eden*, when nothing *Gashmius'dik* distracted it!

That's a kind of *Mesiras Nefesh*.

So when it comes time to stand before Hashem and *daven*, we need to do it in a way of *Mesiras Nefesh*. At least during *Shema* and *Shemoneh Esrei* (the most important parts of *tefillah*), we should forget about all of our *Gashmius* distractions. Instead, we should think only about how the *neshama* is speaking directly to Hashem, asking to have *hatzlacha* in fulfilling the *shlichus* it has in the world. We should also think about the *nachas* Hashem has from a Yid in this world connecting to Hashem through *davening* and keeping Torah and *mitzvos*.

See Tanya end Perek Mem-Alef

HALACHOS HATZRICHOS :: Changing the Truth for Shalom

It is very important to tell the truth. We don't make up things that didn't happen, and we don't promise things that we aren't going to keep, like the Torah tells us.

But sometimes we ARE allowed to change the truth if it will bring *shalom*.

Here is an example:

Ari is at a birthday party, and the boys are playing different games in the room. He hears a boy say that Yitzy is not fun to play with, because he gets so upset when he loses!

Yitzy notices that someone was talking about him, and asks Ari what the boy said.

Does Ari have to tell the truth, even though it will make Yitzy feel bad?

No. For shalom, he can change what happened, and say that the boy just said that he won the game with Yitzy.

But this is only about something that already happened. We are NOT allowed to make a promise that we don't plan on keeping, or say something not true about something in the future, even if we think it will bring shalom!

See the Alter Rebbe's Shulchan Aruch, siman Kuf-Nun-Vov, se'if Beis

GEULAH U'MOSHIACH :: Shiva-Asar B'Tammuz When Moshiach Comes

In many places in *Navi*, we see the sad details of the story of the *Churban*, and the things that happened before it. We learn about the siege around Yerushalayim, the breaking into the city, and finally the destruction of both the first and second *Beis Hamikdash* on *Tisha B'Av*.

In one of the *nevuos* that Hashem said through the *Navi* Zechariah, we see what all these sad things are supposed to turn into. The *Navi* tells us that the fast days where we are sad about the *Churban* will change into *Yomim Tovim*!

כֹּה אָמַר ה' צָבָאוֹת צוֹם הַרְבִּיעִי וְצוֹם הַחֲמִישִׁי וְצוֹם הַשְּׁבִיעִי וְצוֹם הָעֶשְׂרִי יִהְיֶה לְבֵית יְהוּדָה לְשִׂשׁוֹן וּלְשִׂמְחָה וּלְמַעֲדִים טוֹבִים וְהָאֵמֶת וְהַשְּׁלוֹם אָהָבוּ

Ko Amar Hashem Tzevakos — This is what Hashem says:

Tzom Harevii — the fast of the fourth month (*Shiva-Asar B'Tammuz* — the months are counted from *Nisan*)

Vetzom Hachamishi — and the fast of the fifth month (*Tisha B'Av*)

Vetzom Hashvi'i — and the fast of the seventh month (*Tzom Gedaliah*)

Vetzom Ha'asiri — and the fast of the tenth month (*Asara B'Teves*)

Yihiyeh Leveis Yehudah — will become for the Yidden

Lesason Ulesimcha U'lemoadim Tovim — days of joy and happiness, and *Yomim Tovim*!

Veha'emes VechaShalom Ehavu — As long as you love *Emes* and *Shalom* (meaning that this will happen in the *zechus* of your love for *Emes* and *Shalom*).

We hope will be *zoche* to see this *nevuah* come true very soon, and the fast of *Shiva-Asar B'Tammuz* will be celebrated instead as a great *Yom Tov*!

See *Zechariah perek Ches posuk Yud-Tes*

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