

Chitas for Friday, Parshas Chukas Erev Shabbos Kodesh Tes Tammuz, 5782

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

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו
ולזכות יבלחט"א אמו רחל בת ראשא ראזע לרפואה שלימה וקרובה

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~ 1st birthday Tes Tammuz ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Chukas - Shishi with Rashi

Today we learn about the great miracle Hashem made to save the Yidden from the Emoriim and the song the Yidden sang to thank Hashem.

The Yidden continued traveling and came closer to where the Emori people lived.

To go there, they had to go in a valley with high cliffs on both sides. The Arnon River goes through this valley, and the Emorim knew that the Yidden were coming that way. They had a mean idea, to hide in the caves in the cliffs and then throw arrows and rocks down on the Yidden when they came through!

But Hashem saved the Yidden! He moved the cliffs together, and both cliffs fit together like puzzle pieces — wherever there was a cave on one side, there was a rock sticking out on the other. All of the Emorim that wanted to hurt the Yidden were killed.

The Yidden were able to see the blood in the Arnon River, and they realized that Hashem had saved them! Some of the blood went into the Yidden's well of water to make sure all of the Yidden got to see that Hashem did a great *neis* for them. The Yidden sang a song to Hashem, called "Ali Be'er," "come up well," which showed them the *neis* Hashem made!

TEHILLIM :: 49 - 54

Today's *kapitelach* are *Mem-Tes* to *Nun-Daled*.

In today's *Tehillim*, there is a *posuk* that says "**Avon Akeivai Yesubeini**" — "the *aveiros* of my heels surround me." Dovid Hamelech was saying that he's not worried that he's not keeping the "big" *mitzvos* that are written in the Torah or taught by the *Chachomim*, he's worried that the "small" *mitzvos* — even though he's keeping

them — might not be kept carefully.

The Rebbe teaches: When we say this in *Tehillim*, we are also talking about our own *mitzvos*. Of course we are doing *mitzvos* — like keeping Shabbos and *davening* — and even being very careful with them. But we need to be worried about the “small” *mitzvos*, our *Chassidishe Hanhagos* — like saying *Chitas* or having *Ahavas Yisroel* for a Yid we never met, since we might not be doing these as carefully.

We need be careful with ALL of our *mitzvos*, the “big” ones AND the “little” ones!

TANYA :: Shaar Hayichud Veba'emunah Perek Yud-Beis

Today we learn the details about how Hashem created everything using the *osios* of the *Alef-Beis*.

If you have a box of Legos and wanted to make a house, what would you call that house in Lashon Kodesh? Bayis! That's beis, yud, sof. What about the box? That's a "Teiva" — tof, yud, veis, hey.

But if they have three of the same letters, why are they such different things? Well, one of them has an extra letter, and they are in a different order!

Hashem made EVERYTHING in the world with letters. Hashem said “*Yehi Rakia*” — and there was a sky! Hashem used the letters *reish, kuf, yud, ayin* which became one word! Each letter has a special *chayus*, and when it is put together into a whole word, it gets the perfect *chayus* to make that thing.

When Hashem takes the same letters and makes a different word — like a vegetable (*yerek*) with *yud, reish, kuf* — then it gets a different *chayus*. It has many of the same letters, but in a different order, and it's a different word. That's why its *chayus* is different too, and it becomes a different thing in the world!

(Words that include a lot of things get a VERY strong *chayus*, like the sky. The different levels of the sky (*Zvul, Machon, Shechakim...*) don't need as strong of a *chayus*. The Alter Rebbe also teaches us that the first letter of each word gives it more *chayus* than all of the other letters in the word.)

That's how everything in the entire world was made with just 22 letters of the *Alef-Beis*. It might seem like SO many things — lakes and rocks and sky and sun and moon and stars and plants and fish and animals and people.... and so many of each kind of thing...

But it is ALL from one Hashem and the *chayus* He gives to everything with the 22 holy letters of the *Alef-Beis*!

HAYOM YOM :: Tes Tammuz

Today we learn a good *eitzah* of what to do when parents need help with their children.

A Mommy and Tatty can sometimes have a very hard problem: *Chas veshalom* something might be not going so well for one of their *kinderlach*! Maybe one of them is not acting so nicely in school anymore, or maybe one isn't feeling so good.

What should they do?

Today the Rebbe tells us: The best thing a Mommy and Tatty can do is to give *tzedakah* to help people to learn Torah. Then Hashem will help them, and things will become better.

SEFER HAMITZVOS :: Shiur #51 - Mitzvas Asei #159, Lo Saasei #323, Asei #160, Lo Saasei #324

Now we start to learn the *halachos* about resting — on *Yom Tov*! In *Sefer Hamitzvos*, we learn four *mitzvos* about resting on *Pesach*:

1) (*Mitzvas Asei #159*) The first day of *Pesach* is *Yom Tov*, and we need to rest from doing *melacha*. (Outside of Eretz Yisroel, we rest on the first TWO days of *Pesach*!)

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: וּבַיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ
The details are explained in *Mesechta Beitzah (Yom Tov)*.

2) (*Mitzvas Lo Saasei #323*) We are not allowed to work on the first day of *Pesach*.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: כָּל מְלָאכָה לֹא יַעֲשֶׂה בָהֶם

3) (*Mitzvas Asei #160*) The seventh (last) day of *Pesach* is *Yom Tov*, and we need to rest from doing *melacha*. (Outside of Eretz Yisroel, *Shvi'i Shel Pesach* AND *Acharon Shel Pesach* are *Yom Tov*.)

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא קֹדֶשׁ

4) (*Mitzvas Lo Saasei #324*) We are not allowed to work on *Shvi'i Shel Pesach*, the seventh day of *Pesach*.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: כָּל מְלָאכָה לֹא יַעֲשֶׂה בָהֶם

RAMBAM :: Hilchos Shevisas Yom Tov

In *Perakim Alef, Beis* and *Gimmel* of this new set of *halachos*, we start to learn about resting on *Yom Tov*:

On *Yom Tov*, we are only allowed to do the kinds of *melacha* we need for making food. But even those *melachos*, we are only allowed to do to actually make food!

There are only two *melachos* that we can do for other reasons: We are allowed to carry things outside even for other reasons, and we are allowed to light a fire for other reasons (like to be warm).

But the *Chachomim* warn us not to leave all of the work for *Yom Tov*, because then we will be working the whole time and not able to enjoy *Yom Tov*! So we are allowed to cook on *Yom Tov* so the food will be fresh, but we should not grind wheat on *Yom Tov*, because we could do that before *Yom Tov*. Since it wouldn't make the food taste better to do it later, we shouldn't push it off until *Yom Tov*.

RAMBAM- PEREK ECHAD :: Hilchos Nizkei Mamon - Perek Hey

Now the Rambam tells us about ten conditions Yehoshua made when the Yidden came into Eretz Yisroel. Many of them are about when we are allowed to use other people's fields without asking.

One rule is that Yidden are only allowed to raise dogs if they keep them tied up with a strong chain. That's because Eretz Yisroel is special land for GROWING things, and a dog likes to break and ruin things!

INYANA D'YOMA :: Singing Shirah

In the entire *Chumash*, we find two places where the Yidden sang *shirah*, a song to praise Hashem. One of them is at the time of *Kriyas Yam Suf*, and the other is in our *parsha*, where the Yidden praised Hashem for the *neis*

in saving them from the Emoriim.

Why are these the only places where the Yidden sang *shirah*? Didn't Hashem save the Yidden many more times, and do many more *nisim*?

The answer is that with these two *nissim*, the Yidden were able to see Hashem's love for them much more clearly. This made them feel a matching love for Hashem, and they sang to Hashem to show how much they loved Him!

At the time of *Kriyas Yam Suf*, Hashem told the Yidden they wouldn't need to fight, and the Mitzriyim would not be able to hurt them. Seeing how Hashem took care of them without them needing to do anything showed Hashem's special love!

In our *parsha* too, the Yidden saw Hashem's special love in the way they were saved from the Emoriim. Not only did they not need to fight, they didn't even need to worry about the Emoriim — they only found out about the *neis* afterwards! This woke up the Yidden's strong love for Hashem, and they sang *shirah* to thank Hashem for this incredible *neis*.

See *Dvar Malchus parshas Chukas* p. 53, from *Likutei Sichos* 23 p. 153

TEFILLAH :: Ana B'koach

In *Kriyas Shema She'al Hamitah*, we have the paragraph of *Ana B'koach*, which we say during many *tefillos*.

This paragraph is very special and very holy! It was written by R' Nechunya *ben* Hakana with deep meanings in *Kabbalah*. *Ana B'koach* has 42 words. The first letters of each word together spell out one of Hashem's holy names!

When we finish reading these words, we say *Baruch Sheim*, blessing the name of Hashem we just read through the words of *Ana B'koach*.

This *tefillah* always helps us elevate ourselves. In *Kriyas Shema She'al Hamitah*, it helps us elevate the *avodah* of the entire day!

HALACHOS HATZRICHOS :: Ana B'koach

In our *siddurim*, the *Roshei Teivos* of *Ana B'koach*, which spell out Hashem's name, are written next to each line.

In *Hayom Yom*, it teaches that we should look at and think about these words, but we shouldn't actually say them.

GEULAH U'MOSHIACH :: We Will Never Be Worried Again!

In most of his *nevuos*, the *Navi* Yirmiyah was warning the Yidden about the *Churban* which would happen if they did not do *teshuvah*. That's why most of this *sefer* of *Navi* is very sad.

Still, some of Yirmiyah's *nevuos* are very happy, very famous ones about the *Geulah*!

In this *posuk*, the *Navi* tells the Yidden about how good things will be when *Moshiach* comes. Hashem will give them so much good, they will never be worried again!

וְבָאוּ וְרִנְנוּ בְמָרוֹם צִיּוֹן וְנִהְרֹוּ אֶל טוֹב ה' עַל דָּגוֹן וְעַל תִּירֹשׁ וְעַל יְצֵהָר וְעַל בְּנֵי צֶאֱן וּבְקָר וְהִיְתָה נִפְשָׁם כְּגֹן רֹוַה וְלֹא יוֹסִיפוּ לְדַאֲבָה עוֹד

Uva'u Verinenu — The Yidden will come and celebrate

ViMerom Tzion — On the highest part of Yerushalayim (the *Beis Hamikdash*).

Venaharu El Tuv Hashem — And they will gather to get the goodness of Hashem

Al Dagan Ve'al Tirosh Ve'al Yitzhar— In their grain, their wine, and their oil

Ve'al Bnei Tzon Uvakar — And in their sheep and cattle.

Vehaysa Nafsham KeGan Raveh — They will feel satisfied from the goodness of Hashem

Velo Yosifu LeDa'avah Od — And they will never feel sad or worried again!

See Yirmiyah perek Lamed-Alef posuk Yud-Alef

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