

Chitas for Friday, Parshas Korach Erev Shabbos Kodesh Daled Tammuz, 5783 - Shnas Hakhel

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
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

Chitas for the month of Tammuz is made possible in part

לעילוי נשמת הרה"ח הרה"ת הר" משה פינחס בן הר" אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר" מרדכי בן הר" פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Tammuz is made possible in part

by Mrs. and Mr. Sheina Gilbert And Boaz McNabb ~ With thankfulness for the Chitas 4 Kids program.

Chitas for the month of Tammuz is made possible in part

by Dovid & Malkie Smetana ~ May they have tremendous hatzlacha in all of their endeavors!

Chitas for the month of Tammuz is made possible in part

by Reuven Litzman ~ In honor of Rabbi Zalman & Hindel Levitin and family Shluchim of Palm Beach, FL

CHUMASH :: Parshas Korach - Shishi with Rashi

In today's *Chumash* we learn about the *avodah* of *Shevet Levi* and the presents the Yidden need to give to them.

Hashem told Moshe to put Aharon's stick (with the almonds) back in front of the *Aron*, to remind everyone that Hashem wants Aharon to be the *Kohen Gadol*.

The Yidden realized now that Hashem didn't want ALL of the Yidden to be *Kohanim*, but they were scared that they would go into the *Mishkan* by mistake and they would be punished for it!

So Hashem had Moshe remind the *Leviim* of their job, to make sure nobody goes into the *Mishkan* by mistake.

~

Now Hashem tells the Yidden the presents they need to give to the *Kohanim*.

Here are some of the presents:

- parts of certain *Korbanos*
- *Terumah* (part of every Yid's olive oil, wine, and grain)
- *Bikurim* (the first fruits)
- *Hekdesh* (something a Yid wants to give to Hashem)
- *Pidyon HaBen* money
- firstborn cow, sheep or goat
- *Peter Chamor* — the sheep used for a *Pidyon* when a firstborn donkey is born

Hashem gave these presents to the *Kohanim* so they don't need to work to earn money, they can spend their time doing their job serving Hashem. They won't get a part of Eretz Yisroel, and they also won't get to keep things from the wars the Yidden fight.

Hashem tells Aharon, “*Ani Chelkecha Venachalas'cha*” — “I am your part of Eretz Yisroel, and I am your *yerusha*.”

TEHILLIM :: 23 - 28

Today's *kapitelach* are *Chof-Gimmel* until *Chof-Ches*.

In today's *Tehillim*, we have a *kapitel* that is the *Shir Shel Yom* of every Sunday, *Yom Rishon*! This *kapitel* (*Kapitel Chof-Daled*) was sung in the *Beis Hamikdash* on the first day of the week.

Some of the *pesukim* in this *Kapitel* talk about the time when Shlomo Hamelech went to bring the *Aron* into the *Kodesh Hakodoshim* in the *Beis Hamikdash*. He asked the gates to open up, “**Se'u She'arim Rosheichem!**”

The Gemara (in *Mesechta Shabbos*) tells us the story behind this:

After Shlomo Hamelech finished building the Beis Hamikdash, he wanted to finally bring the Aron into its proper home! But when he came to the Kodesh Hakodoshim, the gates stayed tightly closed and he wasn't able to bring it inside!

Shlomo Hamelech said 24 praises to Hashem, but the gates didn't move.

So Shlomo Hamelech started to say the words of this kapitel, asking that the gates should open: “Se'u She'arim Rosheichem Vehinas'u Pischei Olam, Veyavo Melech Hakavod!” “Gates, open up, so the King of glory can come in!”

When he said these words, the gates of the Kodesh Hakodoshim got very angry, and they wanted to swallow him up! They thought that Shlomo Hamelech was talking about himself, saying that the gates should open so HE could come in!

But first, they asked him: “Who is the Melech Hakavod, the King of glory?” Shlomo Hamelech answered with the next words, “Hashem Izuz Vegibor,” “Hashem Who is strong and mighty.”

Again, Shlomo Hamelech asked the gates to open, so that the Melech Hakavod, Hashem, could come inside. But the gates still stayed tightly shut.

Finally, Shlomo Hamelech asked the gates to open in the zechus of Dovid Hamelech, saying a posuk from Divrei Hayomim: “Hashem Elokim, Al Tosheiv Pnei Meshichecha” — Hashem, do not turn away the face of the one You annointed, “Zachra Lechasdei Dovid Avdecha” — Remember the kindness of Dovid your servant.

When he said that, the doors immediately opened up and he was able to bring the Aron into the Kodesh Hakodoshim.

The Gemara says that this is what Shlomo Hamelech was talking about in his Sefer Koheles, when he said, “Meshabeiach Ani Es Hameisim Shekvar Meisu.” “I praise those who have passed away — even more than those who are still alive.” (We say this posuk in the Maaneh Lashon.) Tzadikim, even after they pass away, have a greater zechus than people who are still alive! As we saw in this story, the Beis Hamikdash was only able to be used in the zechus of Dovid Hamelech, even though he had already passed away.

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

The creation of the world is through the letters in the *Asara Maamaros*, and these letters are one

with Hashem.

Hashem gives us the holiest language, *Lashon Hakodesh*. Hashem gave us 22 letters to say all the words in this holy language. Each of them have a special way they sound when we say them, and a way they look when we write them. They help us say what we think or feel in our *sechel* and *midos*.

Hashem also uses these special letters to show His *sechel* and *midos*, and to make the world! The different ways the letters look and sound shows us how each thing Hashem made is in a different way.

Even though the letters of Hashem are lower than the rest of the *Sefiros*, they are still higher than anything that was created, because everything is created FROM them. They are even higher than the *sechel* of Adam *Harishon*, whose *neshama* had the *neshamos* of all of the *tzadikim* in it — which are even higher than all of the *malochim*!

Even something so high was created through these letters of Hashem, so we understand that they must be higher than them, a very high level which is *meyuchad* and one with Hashem.

HAYOM YOM :: Daled Tammuz

In today's *Hayom Yom* we learn about the amazing *kochos* we are given in our *shlichus*!

If a *Chossid* puts all of his *kochos* into doing his *shlichus*, Hashem gives him amazing *hatzlacha*!

Even if it's a very big city, which needs extra-special *kochos*, Hashem helps him in the *zechus* of the holy *Avos*, so even one *Shliach* can change a whole city!

SEFER HAMITZVOS :: Shiur #62 - Mitzvas Asei #153

In *Sefer Hamitzvos*, we again learn the *mitzvah* (*Mitzvas Asei #153*) that the *Beis Din* needs to decide the right time for each month to start and calculate when there should be a leap year, a *Shana Me'uberes*.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: הַחֹדֶשׁ הַזֶּה לְכֶם רִאשׁוֹן חֹדֶשִׁים

The details are explained in *Mesechta Sanhedrin perek Alef*, *Mesechta Rosh Hashana* and *Brachos*.

RAMBAM :: Hilchos Kiddush Hachodesh

The Rebbe would very often speak about Lebn Mit Di Tzeit, learning horaos (lessons) from the type of year we are in and the parsha of the week. These both depend on the kevius — the type of year it is. Today's Rambam teaches us about how our calendar is set up, which is how each year has its kevius!

Perek Vov: In this *perek*, the Rambam teaches us how we can figure out when the *molad* will be in any month of any year! The *molad* is when the new moon can be seen in Yerushalayim, which shows us when *Rosh Chodesh* should be.

We also learn about the *Machzor* of years, a cycle of nineteen years when the solar year (a year based on the sun) and the lunar year (a year based on the moon) catch up to each other again. In the *Machzor*, there is a pattern of which years are *Peshutah* (regular years) and which years are *Me'uberes* (leap years, with a second *Adar* added). Here are the years that are *Me'uberes* in each *Machzor*: Years #3, #6, #8, #11, #14, #17, and #19.

Perek Zayin: We learn about deciding when the first day of *Rosh Hashana* will be, which is different in each kind of year. There are certain days of the week that can NEVER be the first day of *Rosh Hashana*. We remember these days with an expression: “*Lo Ad”u Rosh*” — the first day of *Rosh Hashana* can not be on any

of the days with the *Roshei Teivos* “*Adu*”, meaning Sunday (*Yom Alef*), Wednesday (*Yom Daled*), or Friday (*Yom Vov*).

Perek Ches: In this *perek*, we learn about the types of months. Some months are *malei* (full), with 30 days, and other months are *chaseir* (missing) with only 29 days. During the year the months go in a pattern, one month *malei*, and then one month *chaseir*.

But there are two months that don’t always follow the pattern — *Cheshvan* and *Kislev*. Sometimes both are *malei*, sometimes both are *chaseir*, and sometimes they follow the regular pattern, with *Cheshvan* being *chaseir* and *Kislev* being *malei*. This kind of year is called “*Kesidran*,” “in order,” because then all of the months follow the pattern!

RAMBAM– PEREK ECHAD :: Hilchos Kriyas Shema - Perek Daled

Some people don’t have the *mitzvah* to say *Kriyas Shema* every day. For example, women have a different kind of *Avodas Hashem*, so they don’t have to do certain *mitzvos* that have a specific time, like saying *Kriyas Shema*.

Now we finish this set of *halachos*, and start learning *Hilchos Tefillah*!

INYANA D'YOMA :: Hiskashrus

We will tell over a story that is well known, but it is one that has a very important hora’ah for us today!

A *shliach* once wanted to make a big *peulah*, to make a *Kiddush Hashem* for many people where he lived. He decided to make a concert one Sunday in a hall that could hold hundreds and hundreds of people!

On the Friday before the concert, there were only 87 people that said they were coming. On Shabbos, the *shliach* cried, and in his mind, asked the Rebbe to help him.

On Sunday, more than 1,000 people came to the *peulah*!

The *shliach*’s bubby was there, and she was so proud! She went into *Yechidus* the next day, and the Rebbe asked about the concert. She told the Rebbe how wonderful it was, and how many people were there. The Rebbe said, “and yesterday your grandson (the *shliach*) was so worried!”

The Rebbe hears everything we ask from him, even if we can’t see it! He answers us, helping us to do our shlichus and bring Moshiach closer.

TEFILLAH :: Hiskashrus With Hashem

Usually, people translate the word *Tefillah* as “prayer.” Prayer means to ask for something that we need or want. Even though it is true that we do ask for things in *davening*, and we are doing a *mitzvah* by asking Hashem for the things we need, that’s not all that *Tefillah* means!

In *Chumash* and *Mishnayos*, we see that one meaning of the *shoresh* of the word *Tefillah* is to connect or join together. (For example, Rochel named Bilhah’s son Naftoli, to show that she was now joining Leah in having children.)

Even if we don’t have something that we need, we still need to *daven* to Hashem so that we will stay connected!

The *neshama* of a Yid always is connected to Hashem. But it can’t always feel it, since it is inside of a *guf* that is

busy with *Gashmius* things like eating and drinking, working and playing.

So the Torah gives us special times during the day so that we can refresh our connection with Hashem! Those times are the *tefillos* we *daven* a few times throughout the day.

And that's the main point of *davening* — to keep our *hiskashrus* with Hashem strong!

See *Likutei Sichos Chelek Beis*, p. 410

HALACHOS HATZRICHS :: Tehillim at Night

The Arizal says that we should not say *Tehillim* at night.

Many *poskim* write that there are times that we are allowed to. For example, we can say *Tehillim* for a sick person at night, for a dangerous situation, or if we are afraid.

In a letter, the Rebbe writes that we still do not say the *Tehillim* of *Chitas* at night! We should say the *shiur* of *Tehillim* either before *Tzeis Hakochavim* or after *Chatzos* in the middle of the night.

The only times during the year when there is no problem with *Tehillim* at night are on *Rosh Hashana* and *Yom Kippur*.

See *Piskei Teshuvos siman 238*, and *Shulchan Menachem siman 143*

GEULAH U'MOSHIACH :: Holding the Light of the Geulah

Water is a sign of *bracha* — but you need a container to hold it in!

The light of *Geulah* also needs a container to hold it in. That *keili* is *Chassidus*! When we spread *Chassidus* all over the world, we are making *keilim* to hold the light of the *Geulah*!

And as soon as the *keilim* are ready, Hashem will fill them up!

See *Igros Kodesh chelek Alef*, p. 216

- Credits, sponsorships, and contact info at KidsChitas.org -