

Chitas for Friday, Parshas Matos-Masei Erev Shabbos Kodesh Chof-Hey Tammuz, 5783 - Shnas Hakhel

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

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CHUMASH :: Parshas Matos-Masei - Shishi with Rashi

Today we learn about the *Nesiim* who will help split up Eretz Yisroel, and where the *Leviim* will live.

Hashem told Moshe who should be in charge of dividing up Eretz Yisroel — Elazar the *Kohen Gadol*, and Yehoshua bin Nun. The *Nasi* from each *Shevet* should be in charge of the part for his *shevet*.

Here are the names of the *Nesiim*:

Yehuda: Kalev *ben* Yefuneh

Shimon: Shmuel *ben* Amihud

Binyamin — Elidad *ben* Kislon

Dan: Buki *ben* Yagli

Menasheh: Chaniel *ben* Eifod

Efrayim: Kemuel *ben* Shifan

Zevulun: Elitzafan *ben* Parnach

Yissachar: Paltiel *ben* Azan

Asher: Achihud *ben* Shlomi

Naftali: Pedahel *ben* Amihud

(We don't say the *Nesiim* for *Shevet Reuven* or Gad, because they already have their land, on the other side of the Yarden!)

Then Hashem tells Moshe about the cities for *Shevet Levi*. They don't GET a part of Eretz Yisroel — there are just certain cities that will be for the *Leviim* to LIVE.

The Yidden should give them the six cities which will be an *Ir Miklat*, and then 42 more cities. Each city needs to be surrounded by 1000 *amos* of open space, and 1000 *amos* of fields to grow things, on all sides of the cities.

In today's Chumash, there are two very rare trop — this is the only place they appear in the entire Torah! Can you find them?

TEHILLIM :: 119 (first half)

Today's *Tehillim* is the first half of *kapitel Kuf-Yud-Tes*. It is such a long *kapitel* that we say half on one day, and half on the next!

The last *posuk* of today's *Tehillim*, which starts with a *Lamed*, is “**Lechol Tichla Ra'isi Keitz, Rechava Mitzvas'cha Me'od.**” “I have seen an end to every goal, but Your *mitzvah* is very wide.”

The Rebbe Rashab explains this *posuk* according to *Chassidus*, in his famous *hemshech Tof-Reish-Samech-Vov*. (A *hemshech* is a group of *maamorim* that are connected to each other, and help us understand one *inyan* very very well. This *sefer* has 61 *maamorim*, and explains the reason Hashem made the world and how the *avodah* of Yidden fulfills that purpose.) There are many different *meforshim* on this *posuk*, and the *maamarim* in “*Samech-Vov*” explain them according to *Chassidus*.

“*Lechol Tichla*” is like the words “*Klos Hanefesh*,” the strong wanting of the *neshama* to become close to Hashem. Even though it is important to feel this way so that we will do *mitzvos* properly, it is still just a feeling — and any feeling that a person can have can be measured.

But “*Rechava Mitzvas'cha Me'od*” — a *mitzvah* has NO limits! A *mitzvah*, even though we do it with limited *Gashmius* things, isn't based on our feeling of wanting to be close to Hashem. It's what Hashem wants, and Hashem has no limits. So our *mitzvos* are able to be much stronger than anything we can ever feel. Their *koach* has no end, just like Hashem Who gave them to us!

TANYA :: Igeres Hateshuvah Perek Tes

After the Alter Rebbe told us the mitzvah of Teshuvah and how it works according to Chassidus, we learn how to make our Teshuvah a lasting Teshuvah. The Alter Rebbe tells us that we need to think about two things — Rachmanus on the Neshama, and what happens when someone does an aveira. After a person does that, his aveiros get “blown away” like a wind blows away clouds, and he's ready for the next level of Teshuva, called Teshuvah Ila'ah.

Teshuvah Ila'ah means that the Yid loves Hashem so much! He wants to be close to Hashem, and he has a lot of *chayus* to do what Hashem wants.

We said before that every *mitzvah* is like a string of a rope, connecting us to Hashem. If *chas veshalom* a string is cut (from an *aveira*), then it needs to be knotted back together. When you tie a knot in a rope, it makes that part extra-strong! The knot is double and triple layers of string.

When we do *Teshuvah Ila'ah*, we need to make sure that our connection to Hashem is now EXTRA-strong! For example, if someone makes a mistake in eating kosher, he should now be MORE careful than before!

There are three ways a Yid serves Hashem — Torah, Avodah (davening), and Gemilus Chassadim. Today the Alter Rebbe talks about Torah and Gemilus Chassadim, because this is the way Hashem connects to US. Tomorrow, IY”H, we will learn more about Tefillah, which is how WE come closer to Hashem.

HAYOM YOM :: Chof-Hey Tammuz

Where does a Yid get the strength to do the right thing even when the *guf* doesn't want to, like when we're not in the mood?

In today's *Hayom Yom* we will see that there are two expressions in *Chassidus* which teach us about the *koach* which is in the *neshama* of a Yid, which helps us do the *Ratzon* of Hashem always!

The two expressions are:

1) **A Yid Derkent Getlichkeit Un Filt Dem Lemaalah Min Hateva!** A Yid recognizes Hashem and feels what is higher than nature, without needing any proofs for it.

2) **A Yid Nit Er Vil Nit Er Ken Zein Opperisen Fun Getlichkeit!** The *neshama* of a Yid, the way it is made, does not want and cannot allow itself to become separated from Hashem.

The Rebbe shows us how these two expressions are really one thing!

Every Yid is ready to do what Hashem wants, not because he is going to get a prize for it, but because he knows that his *neshama* is connected to Hashem and he CAN'T imagine doing something against what Hashem wants!

How does a Yid feel that, though, when we can't see Hashem?

That's because of the first saying!

A Yid recognizes that Hashem is always there. We know that everything happens because Hashem runs the world, and we FEEL a connection with Hashem even though we are not able to see it.

So both of these sayings — that a Yid cannot be separated from Hashem through an *aveira Chas Veshalom*, and a Yid recognizes what is higher than nature — are really one! We are not able to separate ourselves from Hashem BECAUSE we recognize that Hashem is there, something that is higher than nature.

With this *koach* of the *neshama*, every Yid is able to do what Hashem wants, even when the *guf* is not in the mood.

SEFER HAMITZVOS :: Shiur #83 - Mitzvas Asei #217

In *Sefer Hamitzvos* today, we learn a new *mitzvah* (*Mitzvas Asei #217*): *Chalitzah*. We learned yesterday about the *mitzvah* of *Yibum* (if a man passes away without having any children, his brother should marry his wife). But if the brother doesn't want to, the *almanah* needs to do the *mitzvah* of *Chalitzah*.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְחִלְצָהּ בְּעָלוֹ מֵעַל רֵגְלוֹ
The details of this *mitzvah* are explained in *Mesechta Yevamos*.

RAMBAM :: Hilchos Yibum V'Chalitzah

Today's Rambam, *Perakim Gimmel, Daled, and Hey*, explains exactly how the *mitzvah* of *Chalitzah* is done.

If a woman's husband passed away before they had any children, his brother has a *mitzvah* (*yibum*) to marry the woman so that they can have a baby to name after his brother. If the brother (the *yavam*) doesn't want to marry her, she is not allowed to marry another person until they do the *mitzvah* of *chalitzah*.

The woman and her brother-in-law need to go to *Beis Din*. The *yevama* (the *almanah*) announces with certain words taken from the Torah that her husband's brother doesn't want her husband's name to be remembered, because he doesn't want to marry her.

The *yavam* needs to answer, "I don't want to marry her."

The *yavam* then puts on a special *chalitzah* shoe (which will fall apart once it is untied) on his right foot and stands. The *yevama* sits on the floor, unties the shoe, and throws it on the floor. Then she spits on the ground.

After this, the *yevama* says the words of the *posuk*, "Such shall be done to a man who doesn't build his brother's house! His family should be called the house of the one whose shoe was taken off (*'chalutz hanaal'*)!"

Everyone who is there says, "*Chalutz Hanaal! Chalutz Hanaal! Chalutz Hanaal!* — the shoe was taken off."

Then the *almanah* is allowed to get married to someone else.

RAMBAM– PEREK ECHAD :: Hilchos Tefillin U'Mezuzah V'Sefer Torah - Perek Vov

In *Perek Vov*, we learn what kinds of places don't need a *mezuzah*. A house has to have 10 conditions to need a *mezuzah*! For example, a house with no roof does not need a *mezuzah*.

INYANA D'YOMA :: Shabbos Mevorchim Menachem Av

This Shabbos is *Shabbos Mevorchim Menachem Av*.

In the times of the *Beis Hamikdash* this coming month was only called "Av," not "Menachem Av." So in *Tanach*, *Mishnayos*, and *Gemara* we see this month just called *Av*.

Later, though, it became a *minhag* to add the word *Menachem* to the name of the month. In fact, in some places, the month is called just "Menachem," and not even "Menachem Av!"

The word *Menachem* means to comfort. We call the month *Menachem Av* to remind us that we are coming to the end of *Golus*, when Hashem will be *Menachem* us, comfort us, with the *Geulah*!

When we *bentch* the new month on *Shabbos Mevorchim* before *Musaf*, we also use the name "Menachem Av." This has a very special meaning!

The meaning of a *bracha* is to bring something down into the world that is already in *Shomayim*.

By *bentching Chodesh Menachem Av*, we are asking Hashem to bring down the *Geulah*, which is ready to come in *Shomayim*! We are asking that this month, Hashem should be *Menachem* us and make *Chodesh Av* into *Chodesh Menachem Av*, a very happy month, a month of *Geulah*!

See *Farbrengen Shabbos Mevorchim Menachem Av Tof-Shin-Lamed-Ches*

TEFILLAH :: Shema Yisroel

We are learning the meaning of the *Yud-Beis Pesukim*, the 12 *pesukim* and *maamarei Chazal* that the *Rebbe* wanted

every Jewish child to know. Many people say these pesukim every day after davening or after saying Shema at night, so that they know the words well! But it's not enough to know the words by heart, we need to know what the pesukim mean, and what their lessons are for us!

The second *posuk* of the Twelve *Pesukim* starts with the words “*Shema Yisroel*.” *Shema Yisroel* means “Listen, Yisroel.” As we learned yesterday, this *posuk* comes from the *Chumash*.

In the *Chumash*, Moshe Rabbeinu is telling the Yidden to listen. “Listen Yidden! Hashem is our *Aibershter*, Hashem is one!”

But who are WE talking to? Who are WE telling to listen?

Chassidus teaches that we are speaking to our *neshama*, which is also called Yisroel. We tell it, “**Shema, Yisroel!**” “*Neshama*, you need to understand!” (*Shema* can also mean to understand.)

What does the *neshama* need to understand?

That “**Hashem Elokeinu!**” “Hashem is our *Aibershter* and our *chayus!*”

How does the *neshama* understand this? From the *neshama* itself — that we know that Hashem blew the *neshama* inside of us and gives us life!

And,” **Hashem Echod!**”

“Hashem is One — everything is one with Hashem, and there is nothing aside for Hashem!”

Sefer Halikutim Tzemach Tzedek os Kuf, p. 226

HALACHOS HATZRICHOS :: Ona'as Devarim

This halacha is important for now, the Three Weeks, when we are trying to take away the reason for the Churban of the Beis Hamikdash, which was Sinas Chinam, hatred of another Yid. We will see how careful we need to be with our words, not to hurt another person.

The Torah teaches us to be very careful with the words we say, so that we won't trick, hurt, or embarrass another person. That is called *Ona'as Devarim*.

Let's say that there is a boy in my class that is very good at drawing, but I know that he has a hard time learning *Mishnayos*.

If I am reviewing my *Mishnayos*, I shouldn't ask him about it in front of everyone. I already know that he probably doesn't know the answer, and he will just feel embarrassed about it.

That would be *Ona'as Devarim*, using my words to hurt his feelings.

See Alter Rebbe's Shulchan Aruch, Dinei Ona'ah U'geneivas Daas, se'if Chof-Ches

GEULAH U'MOSHIACH :: The New Division of Eretz Yisrael

In yesterday's *Chumash*, we learned about the borders of Eretz Yisroel. Today we learn about the *Nesiim* who will help make sure that every family gets a part of Eretz Yisroel that is just right for them.

Eretz Yisroel isn't actually split up until much later, in *Sefer Yehoshua*. First the Yidden spent 7 years capturing Eretz Yisroel, and then it took another 7 years to split up the land properly.

Near the end of *Sefer Yechezkel*, there is a famous *nevuah* where Hashem showed the *Navi* the measurements of the third *Beis Hamikdash*! There are also *nevuos* about other things that will happen when *Moshiach* comes.

One of these *nevuos* is about the new borders of Eretz Yisroel and how it will be split up in the times of the *Geulah*.

When *Moshiach* comes, Eretz Yisroel will be much bigger! Many of the lands around Eretz Yisroel will become part of Eretz Yisroel itself.

It will also be split up very differently. The first time it was split up, each *shevet* got a part of Eretz Yisroel that was the perfect size for the families in that *shevet*. If you look at the map, you will see that each *Shevet's* section was a different shape and size.

When *Moshiach* comes, Eretz Yisroel will be split up into equal rows, like stripes across the entire land. Each *shevet* will get their own "stripe," and there will be a stripe for the *Beis Hamikdash*, which will also include a section for the *Kohanim* and *Leviim*, and a section for *Moshiach*!

See *Yechezkel perek Mem-Zayin*

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