

Chitas for Monday, Parshas Matos-Masei

Chof-Hey Tammuz, 5785

*For the safety and security of the Yidden in Eretz Yisrael
and the success of the soldiers fighting for its protection*

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

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CHUMASH :: Parshas Matos-Masei - Sheini with Rashi

In today's *Chumash*, we learn what happened after the war with Midyan.

Moshe Rabbeinu is upset with the Yidden: As we learned, the Yidden made a war with Midyan, as Hashem told them to. Midyan deserved this war because they got many Yidden to do *aveiros*, and many Yidden passed away because of it.

Because of the kind of war this was, the Yidden were told not to take anything from the Midyanim to keep. The soldiers listened, but some of the other Yidden did try to take things. So Moshe, Elazar, and the *Nesiim* came out to them.

Moshe Rabbeinu saw that the Yidden had not finished the war! They had only fought with the men of Midyan, but not with the women — even though the women were the main people who got the Yidden to do *aveiros*! Moshe told them to finish the war, including with the women and the boys who were growing up to do not-nice things.

Becoming *tahor* and *halachos* of *kashrus*: Moshe Rabbeinu told the Yidden who were *tamei* to use the *Parah Adumah* to make themselves *tahor* again.

But he was still very upset about what happened during the war. The *Chachomim* teach us that when someone is upset, even for a good reason, it can make them forget what they learn. Moshe Rabbeinu forgot the *halacha*, and said that since the *Parah Adumah* can make things *tahor* from touching a dead body, that it can also make things kosher without *kashering* them.

So Elazar the *Kohen Gadol* reviewed the *halachos* with the Yidden — that the *Parah Adumah* can make a person *tahor*, along with anything else that touched (or was in the same house as) a dead body.

But that's not enough if it's something a *Goy* used for food! Elazar taught them about *kashering* pots that were used for non-kosher food by putting them in fire, and about *toiveling* dishes a *Goy* used.

He also reminded them about going to the *mikvah* before going back into the *Mishkan*.

Splitting up the spoils: Now Hashem told Moshe that everything that the soldiers brought back should be split up. All of the animals and people should be shared — half for the soldiers, and half for all the Yidden — and the money and pots and other things should go to the soldiers.

The soldiers should pay a tax for Hashem from the animals and people — one out of every 500. Moshe gave this tax (which ended up being 675 sheep, 72 cows, 61 donkeys, and 32 people) to Elazar, like Hashem told Moshe.

The Yidden also had to pay a tax from what they got — 1 out of every 50. Moshe gave this tax to the *Leviim*.

After this, the officers in charge of the soldiers came to Moshe. They wanted to give Hashem a present, to thank Hashem that none of the Jewish soldiers were killed, and as a *kapara* for any thoughts about marrying the women of Midyan. They gave a present of all of the gold women's jewelry they got from Midyan. This turned out to be 16,750 *shekels* of gold. Moshe and Elazar brought it into the *Mishkan*.

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 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*.

“*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 Opgerisen 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 #143 - Mitzvas Asei #82, #135, Lo Saasei #220, #221, #222

Today we learn 5 mitzvot: One more about presents of the kohanim, and then four about Shemitah — the new set of halachos we are learning.

1) (Mitzvas Asei #82) If someone doesn't want to give the *kohen* his firstborn donkey (*Peter Chamor*) then the donkey needs to be killed. (We learn about this *mitzvah* in today's first *perek* of Rambam.)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Sisa*: וְאִם לֹא תִפְדֶּה וְעֵרְפָתוֹ

The details are explained in *Mesechta Bechoros*.

2) (*Mitzvas Asei #135*) We need to let the land rest from farm work during *Shemitah*.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Sisa*: בְּחֶרֶשׁ וּבְקָצִיר תִּשְׁבֹּת
The details are explained in *Mesechta Shevi'is*.

3) (*Mitzvas Lo Saasei #220*) We can't plant during *Shemitah*.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: שְׂדֶךְ לֹא תִזְרַע
The details are explained in *Mesechta Shevi'is*.

4) (*Mitzvas Lo Saasei #221*) We can't work on our trees during *Shemitah*.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: וְכִרְמְךָ לֹא תִזְמַר
The details are explained in *Mesechta Shevi'is*.

5) (*Mitzvas Lo Saasei #222*) We are not allowed to gather what grew in the field by itself (*sefichim*) during *Shemitah*. We can eat from it, but we can't go gather it like we do during other years.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: אֶת סְפִיחַ קְצִירְךָ לֹא תִקְצֹר
The details are explained in *Mesechta Shevi'is*.

RAMBAM :: Hilchos Bikurim - Shemitah VeYovel

Perek Yud-Beis: We learn about the *mitzvah* of *Peter Chamor*, redeeming a firstborn donkey. We aren't allowed to just give the donkey to a *kohen*, we need to trade it for a sheep or for money, and give THAT to a *kohen*.

Now we start learning Hilchos Shemitah:

Perek Alef: We are not allowed to do any kind of work that helps things grow during *Shemitah*. We are allowed to do things to keep trees from dying, but not to help them grow better.

Perek Beis: We even need to be careful not to do things that LOOK like we are working in our fields during *Shemitah*.

Some kinds of garbage can help fields grow! Peels and seeds and eggshells turn into a kind of fertilizer called compost. We aren't allowed to put those kinds of garbage into our fields during *Shemitah*. We are allowed to make a big pile of compost, though, since you can see that a big pile of compost won't help your field unless you spread it around!

RAMBAM- PEREK ECHAD :: Hilchos Zechiya U'Matana - Perek Hey

The Rambam teaches us about what happens if two people argue over a field: One says that it was sold to him, and the other one says he got it as a present. This could happen if the person gave a present secretly. That's one of the reasons why a person shouldn't give presents secretly, so there won't be arguments who it belongs to!

INYANA D'YOMA :: Hilchos Beis Habechirah

The Rebbe teaches us to learn about the *Beis Hamikdash* during the Three Weeks. Let's see what's behind this *takana*!

One of the *mitzvos* Hashem gave us is the *mitzvah* to build a *Mishkan* for Hashem, “**Ve’asu Li Mikdash Veshachanti Besocham.**” This wasn’t only a *mitzvah* for the Yidden in the *Midbar*, it is also a *mitzvah* for all of the later generations, that they should make sure that there is a *Beis Hamikdash* for Hashem.

Even though we can’t actually build the physical *Beis Hamikdash* right now, we do the *mitzvah* as best as we can, by building the *Beis Hamikdash* in a different way.

The *Gemara* teaches that when a person learns the *pesukim* of the Torah about *korbanos*, Hashem counts it as if they are actually bringing that *korban*!

This is also true with learning about the *Beis Hamikdash*. When we learn the parts of Torah explaining the parts of the *Beis Hamikdash* and how they were built, it is like we are actually building the *Beis Hamikdash*! In *Chumash* (especially *Parshas Terumah* and *Tetzaveh*) we learn about the *Mishkan*, in certain chapters of the *Navi Yechezkel* it describes (generally) the *Beis Hamikdash Hashlishi*, in *Mishnayos Midos* we learn about the way the *Beis Hamikdash* was set up, and in *Mishnayos* and *Gemara Tomid*, we learn about the *Avodah* in the *Beis Hamikdash*. The Rambam sets up all of these *halachos* in an organized way in *Hilchos Beis Habechirah* and *Sefer Avodah*!

Especially during a time when we are sad about the *Beis Hamikdash* being destroyed, we can weaken this feeling of the *Churban* by learning about the *Beis Hamikdash*, which is one way of building it!

This will also help that Hashem will see how we’re trying to build the *Beis Hamikdash*, and will actually give us the physical *Beis Hamikdash Hashlishi* with *Moshiach* right away!

See Likutei Sichos chelek Yud-Ches, sicha of Parshas Masei — Bein Hameitzarim

TEFILLAH :: Uva Letzion Part 2

There are many reasons brought for why we say *Uva Letzion* in *Shacharis*. Here are two of the explanations:

There were people who would come late to *shul* and miss *kedusha*. This part of *davening* has the words of *kedusha*, and it is considered like another *Kedusha* for them.

Another reason is that these *pesukim* are counted as part of learning Torah after *davening*. That is why many of them are translated into Aramaic, which was the language people spoke at the time this *tefillah* was added.

HALACHOS HATZRICHOS :: Ona'as Devarim

This halacha is important for now, the Three Weeks, when we are looking for ways 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.

GEULAH U'MOSHIACH :: Learning About the Third Beis Hamikdash

The Rebbe spoke to us about how important it is to learn about building the *Beis Hamikdash*, especially during the Three Weeks! The Rebbe told us that we should learn about the *Beis Hamikdash* the way it is in *Torah Shebichsav*, *Torah Shebaal Peh*, and *halacha*.

In *halacha*, we have the Rambam's *Hilchos Beis Habechirah*, which explains the second *Beis Hamikdash* in a way that is clear and easy to understand.

In *Torah Shebaal Peh*, we have *Mesechta Midos*, a *Mishnayos* which tells us the sizes of all of the parts of the second *Beis Hamikdash*.

And in *Torah Shebichsav*, we have the *nevuah* of Yechezkel. In this *nevuah*, Yechezkel saw a *malach* measuring the *Beis Hamikdash*, and we see the details in a few *perakim* of his *sefer* (*perakim Mem to Mem-Gimmel*). The *meforshim* tell us that this is talking about the third *Beis Hamikdash*!

The Rambam writes about Yechezkel's *nevuah* that it is "*Aino Mefurash Umevuar*" — it isn't explained properly that we can understand it.

The Radak, one of the *meforshim* on Yechezkel, says that there are three parts of the *Beis Hamikdash* that Yechezkel talks about that we really don't understand at all. He uses the expression of the *Gemara*, "***Asid Eliyahu Ledarsha***" — Eliyahu *Hanavi* will need to come explain, because we won't be able to figure it out on our own!

But even though we can't understand it completely, and won't until *Moshiach* comes, it doesn't mean we shouldn't learn it — as we will *IY"H* see in the coming *shiurim*!

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