

Chitas for Monday, Parshas Pinchas Yud-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
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Mazel Tov

NoaMiriam and Yosef Hille haLevy Truxton (Bellingham, Washington)

~ on their (belated) anniversary ~

May they be blessed with many more years of happy and successful service to their community, and nachat from their children.
from Mr. & Mrs. Sheina Gilbert and Boaz McNabb

Mazel Tov **Yosef Yitzchak Colin** (Towson, Maryland)

~ 4th birthday Yud-Daled Tammuz ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Pinchas - Sheini with Rashi

Moshe and Elazar HaKohen counted the Yidden, like Hashem told them to.

The Torah tells us each of the *Shevatim*, and the families from that *Shevet*.

By looking at the names of the families, we learn interesting things about some of the people in the Torah!

- Korach's family is counted too, because Korach's sons didn't die! (During the argument with Korach, they did *teshuvah* in their hearts, but it looked like they were still part of Korach's group. Hashem gave them a fair punishment: Because it looked like they were part of the *machlokes*, they were swallowed by the ground so it looked like they died. But because they did *teshuvah*, Hashem gave them a safe place to stay underground, and let them come out after the generation who knew them had passed away.)

- One of the families of Menasheh, Tzelofchad, had no boys — only girls. The Torah tells us all of their names: Machla, Noa, Chaglah, Milkah, and Tirtza. (We will hear a special story about them later in the *parsha*!)

- The Torah also tells us that Serach, Asher's daughter, was still alive!

All together, there were **601,730** Jewish men older than 20.

TEHILLIM :: 72 - 76

Today's *kapitelach* are *Ayin-Beis* to *Ayin-Vov*.

Kapitel Ayin-Beis begins with the word "L'Shlomo." This was the last *kapitel* of *Tehillim* that Dovid Hamelech said. (The *kapitelach* of *Tehillim* are not in the order that they were made.) Dovid Hamelech saw with *Ruach Hakodesh* that his son Shlomo would ask Hashem for a special *bracha*, and Dovid Hamelech asked Hashem to give it!

What was this *bracha*?

In Sefer Melachim, we learn the story of what happened: When Shlomo became king, there was not yet a Beis Hamikdash. People would bring korbanos wherever they wanted, on a bamah, a type of Mizbeiach.

Shlomo Hamelech went to Givon, where the Mizbeiach Hanechoshes was in those days. There he brought a thousand korbanos to Hashem!

In Givon, Hashem came to Shlomo Hamelech in a dream. Hashem asked, "What should I give you?"

Shlomo Hamelech could have asked for a long life, or for riches, or for his enemies to leave him alone. But Shlomo Hamelech answered, "Hashem made me the king, but I am still young. Please, Hashem, give me the understanding to properly take care of the Yidden!"

Hashem was very happy with the bracha that Shlomo Hamelech had asked for! Not only did Hashem give Shlomo Hamelech wisdom to understand, Hashem also gave him riches and honor, and promised that if he would keep the Torah, he would live a long life.

This is what Dovid Hamelech asked for in this *kapitel*. The first *posuk* says, "**L'Shlomo, Elokim Mishpatecha Lemelech Tein, Vetzidkascha Leven Melech.**" "About Shlomo: Hashem, give the *chochmah* of Your Torah to the king (Shlomo), and Your *tzedek* (to be able to judge properly) to the king's son (Shlomo, who was the son of Dovid the king)."

The *meforshim* say that this *kapitel* is also speaking about the wisdom of another king, who comes from Dovid and Shlomo, *Melech HaMoshiach!*

TANYA :: Igeres Hateshuvah Perek Daled

To understand what an *aveira* does to the *neshama* of a Yid and how we can do *teshuvah*, we need to learn more about what a Yid is! Today we will see what is special about a Yid by seeing how a Yid is different than a *malach*.

When Hashem made Adam *HaRishon*, Hashem blew a *neshama* inside of him, "*Vayipach Be'apav Nishmas Chayim.*"

But when Hashem made *malachim*, it says that He made them using his breath, like what comes out when we speak, like the *posuk* says, "*Uv'ruach Piv Kol Tzeva'am.*"

Of course these are only *mashalim*! But these *mashalim* help us understand how the *chayus* in a Yid's *neshama* is different than the *chayus* of a *malach*.

Which takes more *koach*, speaking or blowing? Blowing, of course! The Torah tells us that a Yid's *neshama* has more *chayus* from Hashem, like BLOWING! The *malachim* also have *chayus* from Hashem, but only like the amount of *koach* it takes for a person to speak.

That is why *malachim* are only called with the name *Elokim*, but *neshamos* are called with the name *Yud-Kay-Vov-Kay*! (The name *Elokim* hides the *chayus* so it is not so strong, but the main *chayus* is from *Yud-Kay-Vov-Kay*, which is where the *neshamos* come from.)

HAYOM YOM :: Yud-Daled Tammuz

Today we learn something that the Alter Rebbe told his sons during the week of *Parshas Balak*, and was later written in one of the *maamarim* of the Tzemach Tzedek.

Did you ever wonder why the people on the other side of the world don't fall off the world, if the world is like a big ball and they are on the bottom?

When the Alter Rebbe spoke about this to his children, he told them that scientists have an answer, but it is not the true answer. The true answer is in *Eitz Chayim*, where it explains that the world is from the *Ruchniyus'dike chayus* of Hashem called *Igulim*.

Igulim is a *chayus* that is like a circle — a circle doesn't have a top and a bottom! The world gets its *chayus* from Hashem this way, so no part of the world is really “on top”! Everything is part of the world-circle, which is inside of the sky-circle. The people on the other side don't fall because they aren't underneath us. Their sky is over them like our sky is over us!

SEFER HAMITZVOS :: Shiur #72 - Mitzvas Lo Saasei #355

In today's *Sefer Hamitzvos* we learn the same *mitzvah* as yesterday again (*Mitzvas Lo Saasei #355*) — that a person is not allowed to act like he is married to a woman without first doing the *mitzvah* of *Kiddushin*, getting married according to Torah.

We learn this *mitzvah* from a *posuk* in *Ki Seitzei*: לא תהיה קדשה מבנות ישראל
The details are explained in *Mesechta Kesubos* and *Kiddushin*.

RAMBAM :: Hilchos Ishus

In today's Rambam, we are learning more about doing *Kiddushin* with conditions — saying “I'll get married to you with this thing IF...”

One thing we learn is that if a person says “I'll get married to you with this gold coin” — and really it's not gold, but it's silver, they are NOT married.

Today we also start learning about getting married with *Nisuin*. There are 7 *brachos* we say for the *Nisuin* — six about getting married, and *Borei Peri Hagafen* over a cup of wine.

We also learn about the *Kesubah*, the *Sheva Brachos*, and when we are supposed to get married — like not getting married on Shabbos or *Chol Hamoed*.

We also have the famous *halacha*, where the Rambam teaches us that with a thought of *teshuvah*, a person can become a *tzadik* in one moment!

RAMBAM- PEREK ECHAD :: Hilchos Tefillah - Perek Yud

We learn some of the *halachos* about if we make mistakes in *davening*. If someone makes a mistake and *davens* the weekday *Shmoneh Esrei* instead of the Shabbos *Shmoneh Esrei*, he needs to go back and start from the

beginning! But if he forgets *Ve'al Hanisim*, he does NOT have to go back.

INYANA D'YOMA :: Yud-Beis Tammuz

Even though it's already after *Yud-Beis Tammuz*, the *inyan* of the *Yom Tov* continues for another few days!

After the Friediker Rebbe went free, he wasn't able to say the *bracha Hagomel* (that a person usually says when coming out of jail) until *Tes-Vov Tammuz*, when he actually came home! (According to the Alter Rebbe, a person who was in jail isn't allowed to make the *bracha* until he gets home.)

One year, the Rebbe told *Chassidim* to keep on making *farbrengens* every day until *Tes-Vov Tammuz*! At each *farbrengen* we should make three *hachlatos* — one in *Torah*, one in *Avodah*, and one in *Gemilus Chassadim*.

TEFILLAH :: Birchos Kriyas Shema

In *Shema*, we say that we are ready to have *Mesiras Nefesh* to do whatever Hashem wants. The *brachos* before *Kriyas Shema* help so that when we say *Shema*, we really mean it!

The first *bracha*, *Yotzer Ohr*, speaks about the *Malochim* who praise Hashem. They call Hashem “*Kadosh*,” which means holy and separate. Even the *Malochim* can't understand the greatness of Hashem, so they feel that Hashem is separate from them.

But where is Hashem? “***Melo Chol Ha'aretz Kevodo!***” Hashem's glory is right down in *Olam Hazeih*, with the *Yidden*.

The second *bracha* tells us that even though Hashem has so many powerful *Malochim*, Hashem puts aside all of them to bring the *Yidden* close to Him. Hashem loves every *Yid*, and chose us to be His special people at *Matan Torah*!

When we think about this in the *brachos* of *Shema*, we will want to love Hashem right back! We will also be ready to put aside everything else to do *mitzvos* and come closer to Hashem. When we say *Shema*, we will be ready to have *Mesiras Nefesh* to do all of Hashem's *mitzvos*!

See Tanya Perek Mem-Tes

HALACHOS HATZRICHS :: Geneivas Daas

Do you remember learning about Lavan? He looked for ways to try to trick other people so he could get what he wanted. But this is not the way Yidden should behave.

The Torah teaches us to be very careful not to trick other people.

Let's say I am selling bags of apples. I know that some of the apples are big and fresh, but some other ones are bruised or have holes. If I put the nicest ones on the top of the bag, people will think that the WHOLE bag is full of nice apples! Then they will want to buy my apples and will be ready to pay more money for such good fruit.

Doing something like this is *asur*. It is called *Geneivas Daas*, tricking people into thinking something that is not true.

Or let's say I got a new bike for my birthday. Now what will I do with my old bike? I decide to sell it and make

some money. If I paint my old bike, then nobody will see how rusty it is! Someone might pay me more money than it is really worth.

If I paint my bike to trick people into thinking it is almost a new bike, that is also *Geneivas Daas*. It is *asur* to pretend that something is new when it is really old.

See the Alter Rebbe's Shulchan Aruch, Dinei Ona'ah U'Geneivas Daas

GEULAH U'MOSHIACH :: One of the Mitzvos

Believing in the coming *Moshiach* is a very basic part of *Yiddishkeit*, and is something that every Yid needs to do. But if so, why isn't it one of the 613 *mitzvos*?

At the beginning of *Sefer Hamitzvos*, we learned the Rambam's rules about what makes something counted as one of the 613 *mitzvos*. One of the rules is that if there is something very general in the Torah, like "be careful to do all of the *mitzvos*," it is not counted as its own *mitzvah*. We only count SPECIFIC *mitzvos* for the list of 613.

That is why believing in *Moshiach* is also not its own *mitzvah*! Believing and hoping for the *Geulah* means to believe that there will soon be a time when we will be able to do the WHOLE Torah and *mitzvos* in the best way.

So believing in *Moshiach* is something very general — it is believing that we can do all the *mitzvos* properly. Since it is a general *mitzvah*, it is not counted as one of the 613 specific *mitzvos*, even though it is a very important part of every Yid's life!

See Likutei Sichos chelek Yud-Ches, p. 280, ha'ara 63

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