

Chitas for Shabbos Kodesh, Parshas Pinchas Shabbos Mevorchim Menachem Av Chof-Gimmel 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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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Pinchas - Shvi'i with Rashi

In today's *Chumash*, Hashem tells Moshe Rabbeinu to remind the Yidden about the *korbanos* of *Sukkos* and *Shemini Atzeres*.

SUKKOS: There are many *korbanos* on *Sukkos*! We bring 2 rams, 13 lambs, and a goat every day, but a different number of bulls. (Can you figure out the pattern?)

Day #1: Bring 13 bulls, 2 rams, and 13 lambs, AND a goat for a *Chatas*

Day #2: Bring 12 bulls, 2 rams, and 13 lambs AND a goat for a *Chatas*

Day #3: Bring 11 bulls, 2 rams, and 13 lambs AND a goat for a *Chatas*

Day #4: Bring 10 bulls, 2 rams, and 13 lambs AND a goat for a *Chatas*

Day #5: Bring 9 bulls, 2 rams, and 13 lambs AND a goat for a *Chatas*

Day #6: Bring 8 bulls, 2 rams, and 13 lambs AND a goat for a *Chatas*

Day #7: Bring 7 bulls, 2 rams, and 13 lambs AND a goat for a *Chatas*

SHMINI ATZERES: (like the *Korbanos* of *Rosh Hashana* and *Yom Kippur*) 1 bull, 1 ram, and 7 lambs AND a goat for a *Chatas*.

Each animal brought for a Korban Olah also needs a Mincha with fine flour (soles) and oil, and a Nesech (wine).

For each lamb (*Keves*) : 1/10 *eifah* of flour mixed with 1/4 *hin* of oil, and 1/4 *hin* of wine

For each ram (*Ayil*): 2/10 *eifah* of flour mixed with 1/3 *hin* of oil, and 1/3 *hin* of wine

For each bull (*Par*): 3/10 *eifah* of flour mixed with 1/2 *hin* of oil, and 1/2 *hin* of wine

Rashi explains that the numbers of *Korbanos* we bring on *Sukkos* remind us of different things in our history!

Moshe reminded the Yidden about all of these *Korbanos*, just like Hashem told him to.

TEHILLIM :: 108 - 112

Today's *kapitelach* are *Kuf-Ches* to *Kuf-Yud-Beis*.

Dovid Hamelech, who wrote the *Tehillim*, had to lead the Yidden through many wars and hard times. He made a *Sefer Tehillim* to encourage and warm the hearts of the Yidden, and to strengthen their *bitachon* in Hashem, for his time and for all generations to come.

In *Kapitel Kuf-Yud*, Dovid Hamelech looks back to the first Yid and the first of the *Avos*, Avraham *Avinu*. From Avraham, who also had to fight wars, Dovid Hamelech learns a secret for battle!

In *posuk Gimmel*, it says “***Amcha Nedavos Beyom Cheilecha, Behadrei Kodesh Meirechem Mish’char, Lecha Tal Yaldusecha.***” The *posuk* is speaking about Avraham *Avinu*. It means, “Your nation of helpers (Aner, Eshkol and Mamrei) will come to help you on the day of your battle (who came to help Avraham during the war with the four kings). This is a reward because you are beautiful with holiness, and from the time you were born (when you came to recognize Hashem), your childhood was pleasant like dew.”

Because of Avraham's *kedusha*, that's why other nations came to help him. And because he recognized Hashem when he was young, and his behavior was a *Kiddush Hashem*, it was in this *zechus* that he had these helpers in a time of war.

The Rebbe told us so many times how important *Yiddishe* children are for the protection of Yidden! Their *kedusha*, their Torah and *Tefillah*, along with their good behavior, are what will bring a *yeshuah* to all of the Yidden. In this *kapitel* we see that Avraham *Avinu* was our first example for this!

TANYA :: Igeres Hateshuvah Perek Ches

To make sure our teshuvah lasts, we need to feel Rachmanus for our neshama, that has to come all the way into the Gashmius world, and we need to remember what happens to the neshama when it does an aveira.

We also learned that aveiros are like clouds that block the neshama from the light of Hashem.

When we have *rachmonus* on our *neshama* by thinking these things, Hashem has *rachmanus* on us, and fixes up whatever not good things happened from the *aveira* that was done. And when we think about what happens when we do *aveiros* (so we'll never want to do them again), Hashem wipes away our *aveiros*. It is like a big wind coming and blowing away the clouds, so that we can see the sun again. The same way, our *aveiros* are wiped away and our connection with Hashem isn't blocked anymore, so our *neshama* can shine in our body!

That is called *Teshuvah Tata'ah*.

We said that the neshama of a Yid has the name of Hashem inside of it, and when a Yid does an aveira, the last Hey of Hashem's name where the neshama comes from goes into Golus. When the Yid does teshuvah, that last Hey goes back and becomes connected with the other letters of Hashem's name. It is called Teshuvah Tata'ah because tata'ah means the “lower” one — this teshuvah returns the last Hey of Hashem's name to its proper place.

Now, the neshama is also cleaned off from the kelipah that stuck to it from the aveira, and it is able to feel the chayus of kedusha again.

HAYOM YOM :: Chof-Gimmel Tammuz

Today we learn the Chabad *minhag* about *Kriyas HaTorah* when *Parshas Masei* is by itself (not together with *Parshas Matos*).

Besides for leining the Torah on Shabbos, every week we also lein the NEXT parsha on Shabbos by Mincha, and on Monday and Thursday. Usually, what we read is *Rishon* (the first *aliyah*), split into three parts, so a Kohen, Levi, and Yisroel will be called up.

In *Parshas Masei*, we review all of the places where the Yidden traveled in the *Midbar*.

In many *Chumashim*, you will see that the first *aliyah* of *Parshas Masei* has in it only the first seven places where the Yidden stopped. Since the *minhag* is to lein just this one *aliyah* (split into three) on Monday, Thursday and Mincha of Shabbos, the *kriyah* ends with the Yidden arriving at the Yam Suf after these first seven travels.

But *Minhag Chabad* is not to stop in the middle of leining the Yidden's travels. Whenever we lein the beginning of *Parshas Masei*, during Mincha or on Monday or Thursday (and also in *Chitas*), we do it without stopping. We lein through all of the 42 stops in the same *aliyah*, so that the *kriyah* ends with the Yidden arriving at the border of Eretz Yisroel.

SEFER HAMITZVOS :: Shiur #141 - Mitzvas Asei #133, #143, #144

Today we learn 3 mitzvos about presents we give to the kohanim:

1) (Mitzvas Asei #133) *Hafroshas Challah* — whenever we make dough, we take a piece to give to the kohen. (We learn about this in today's Rambam!)

We learn this *mitzvah* from a *posuk* in *Parshas Shelach*: ראשית ערסתכם חלה תרימו תרומה
The details are explained in *Mesechta Challah* and *Mesechta Orlah*.

2) (Mitzvas Asei #143) We need to give the kohen 3 parts of every kosher animal we *shecht* — the front part of the leg (*zro'a*), the jaw (*lechayayim*), and one of the stomachs (the *Keivah*).

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וזה יהיה משפט הכהנים מאת העם מאת זבחי הזבח אם שור אם ש
The details are explained in *Mesechta Chulin perek Yud*.

3) (Mitzvas Asei #144) When we cut the hair of our sheep (shearing), we need to take the first part and give it to the kohen. This *mitzvah* is called *Reishis Hageiz*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וראשית גז צאנך תתן לו
The details are explained in *Mesechta Chulin perek Yud-Alef*.

RAMBAM :: Hilchos Bikurim

In today's Rambam, we learn more halachos about *Hafroshas Challah* — today's first *mitzvah*!

Perek Vov: We need to take *challah* from dough that will be baked for people to eat. Dough that will just be boiled (like spaghetti) we DON'T need to take *challah* from. We learn that there needs to be enough flour (about 3 pounds), and they need to be the kinds of flour that we use to make *hamotzi* bread (wheat, barley, oats, spelt, rye).

Perek Zayin: What happens if we put a few small batches of dough together? Do we need to take *challah* from

them? As long as we wouldn't mind if they got a little bit mixed with each other, we can count them as one big batch of dough, and take *challah* from them if together they are the size of the *shiur challah*.

Perek Ches: Do we need to separate *challah* from flour? Usually we don't, but if the flour all gets stuck together, we do.

RAMBAM– PEREK ECHAD :: Hilchos Zechiya U'Matana - Perek Gimmel

In this *perek* we learn about presents. When a person gives someone a present, he needs to make sure that the other person understands what belongs to him! If he just says "I'm giving you a field," the person doesn't get anything, because we're not sure which one we're supposed to give him!

INYANA D'YOMA :: Hilchos Beis Habechirah

The Rebbe told us to learn about the *Beis Hamikdash* during the Three Weeks, to weaken a little bit the *inyan* of the *Churban*, and to speed up the building of the Third *Beis Hamikdash*!

In the *Ezras Noshim* of the *Beis Hamikdash*, there were four rooms, called "*Lishkos*". There was one in each corner of the *Ezras Noshim*. Here's what they were called and what they were used for:

1) ***Lishkas HaShemanim*** — The Oil Room

In this room, you get wine, oil, and flour for your *korbanos*. Most *korbanos* needed these things as a *Mincha* and *Nesech* along with the animal. But you don't pay in this room! You need to bring a ticket for the kind of *Mincha* and *Nesech* that you need, which you buy in a different place. Then you can pick up the right amounts of flour, wine, and oil.

2) ***Lishkas HaMetzora'im*** — The Metzora Room

This is the room where a *Metzora* (someone who had *Tzoraas*) would come to become *Tahor*.

3) ***Lishkas HaNezirim*** — The Nazir Room

This is where a *Nazir* would go to finish his *Nezirus*. The *Korban Shelamim* was cooked in here, and the hair of the *Nazir* was burned in the fire.

4) ***Lishkas HaEitzim*** — The Wood Room

This room is where the wood to use to burn on the *Mizbeiach* was kept. *Kohanim* who were not able to do *Avodah* (like if they were too old or had a *mum*) would make sure that there were no worms in any of the wood. It is not appropriate to bring wormy wood on the *Mizbeiach*.

TEFILLAH :: Kapitel Chof

After the second *Ashrei* in *Shacharis*, we say *Kapitel Chof*.

There are many reasons for saying *Kapitel Chof* here.

One of them is that we learn from Dovid Hamelech to say this *kapitel* after *Shemoneh Esrei*. Dovid Hamelech asked Hashem for *Rachmonus* with *Kapitel Chof* after saying the first 18 *kapitelach* of *Tehillim* (*Kapitel Alef* and *Beis* are sometimes counted as one). We also ask Hashem for *Rachmonus* with *Kapitel Chof*, after saying the 18 (now 19) *brachos* of *Shemoneh Esrei*!

Even though this *kapitel* was said when Dovid Hamelech was going through certain hard times, it is also a

nevuah for the times of *Moshiach*! Then, a king from the family of Dovid Hamelech will bring the Yidden to the *Geulah*. That is why we say it here, right before the section of *Uva Letzion Goel*, which speaks about *Moshiach*.

HALACHOS HATZRICHOS :: Kapitel Chof

According to our *nusach*, we don't say *Kapitel Chof* in *davening* on a day when we don't say *Tachanun* (like on Shabbos). Still, the Frieddiker Rebbe taught that this *kapitel* is very important! We say it as a part of the *Tehillim* after *davening* if we don't say it in *davening*, to make sure we say it every day.

GEULAH U'MOSHIACH :: Moshiach Will Be Our Leader!

We are learning some of the pesukim from Torah Shebichsav that teach us about the Geulah. Here, the Navi is telling the leaders of the Yidden in his time that their behavior is not the way it should be, and how things will be different when Moshiach comes!

The *Navi* Yechezkel is warning the leaders of the Yidden that Hashem does not like the way they are acting! Instead of taking care of the Yidden, they are just using their power to have *kavod* and money.

Hashem will not let “leaders” like that stay in charge! In the time of the *Geulah*, Hashem will send the “sheep” (the Yidden) a true shepherd (*Moshiach*) to take proper care of them.

The *Navi* tells the Yidden what Hashem promises:

וְאֲנִי ה' אֱהִיָּה לָהֶם לְאֱלֹקִים וְעַבְדֵי דָוִד נִשְׂיָא בְּתוֹכָם אֲנִי ה' דְּבָרְתִּי

Va'ani Hashem Eheyeh Lahem Leilokim — I, Hashem, will be their *Aibershter* to save them

Ve'avdi Dovid Nasi Besocham — And *Moshiach*, who comes from Dovid Hamelech, will be their king.

Ani Hashem Dibarti — I, Hashem, have said this, so it will definitely happen!

See Yechezkel perek Lamed-Daled posuk Chof-Daled

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