

Chitas for Sunday, Parshas Chukas Yom Hagadol Vehakadosh 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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CHUMASH :: Parshas Chukas - Rishon with Rashi

Today we start to learn about the *mitzvah* of *Parah Adumah*!

Hashem tells Moshe and Aharon to teach the Yidden about a new *mitzvah*: The *Parah Adumah*. This *mitzvah* is a *chok*, a *mitzvah* that we can't understand.

Even though the Torah calls specifically this mitzvah a chok, really EVERY mitzvah is like a chok! Even though we might understand parts of it, mitzvos are the Ratzon of Hashem, which is impossible for a person to understand.

The mitzvah of Parah Adumah is a mitzvah that we can't understand at all! It is completely a chok. The Torah says, "Zos Chukas HaTorah," showing us that this Chok has a lesson for the rest of the mitzvos of the Torah, even the ones that we do understand!

Just like we know that we can't understand the mitzvos, we should keep them in a way that is more than what makes sense to us, with Mesiras Nefesh! Even when doing a mitzvah will be hard or it doesn't make sense to us, we will do the mitzvah just because it is a mitzvah of Hashem. (See Likutei Sichos chelek Yud-Ches, Chukas Alef)

A person who has *Tumas Meis* is not allowed to go into the *Beis Hamikdash*. *Tumas Meis* can come from touching or being in the same house as a person who passed away. It is the strongest kind of *tumah*! A person with *Tumas Meis* can't become *tahor* just by going to the *mikvah*, like with other kinds of *tumah*. The person

needs to be sprinkled with water mixed with ashes from the *Parah Adumah*!

There are many details about how to prepare the ashes of the *Parah Adumah*:

“*Parah Adumah*” means “red cow.” It is a cow that is ALL red, that has no *mum*, and that never was used for work. The *Parah Adumah* is *shechted*, and some of its blood is sprinkled in the direction of the *Mishkan* seven times. Then the cow is burned. The *kohen* takes a piece of wood, a kind of plant, and some red wool, and throws them into the burning cow. Someone who is *tahor* takes the ashes from the burned cow, and puts them in a container. These ashes are mixed with a special kind of water called *Mayim Chayim*.

(The *Parah Adumah* makes people *tahor*, but all of the *kohanim* who work on preparing the *Parah Adumah*'s ashes become *tamei*!)

Here's how to use the ashes of the *Parah Adumah*:

The person who is *tamei* needs to count seven days after he stays away from things that give a person *Tumas Meis*. On the 3rd day and on the 7th day of his counting, he gets sprinkled with the water that was mixed with the ashes of the *Parah Adumah*.

IY”H tomorrow we will learn how this water is sprinkled on a person.

TEHILLIM :: 18 - 22

Today's *Tehillim* is *kapitelach Yud-Ches to Chof-Beis*.

In *Kapitel Chof-Beis*, Dovid Hamelech says, “**Becho Bot’chu Avoseinu**” — “our fathers trusted in You, and You saved them.” Dovid Hamelech is telling us that we learn from our ancestors that having *bitachon* is what BRINGS the *yeshuah* (salvation) from Hashem!

There is a famous story of a chossid who came to the Tzemach Tzedek. His child was very very sick and the doctors couldn't do anything about it. The chossid ran right away to the Rebbe and told him what happened.

*The Tzemach Tzedek told this chossid, “**Tracht Gut Vet Zain Gut!**” This means to have bitachon in Hashem that everything will be good — and then it really will be good!*

It could sometimes be that a person might not deserve that Hashem should give him good things, for whatever reason. Still, the Rebbe explains in a *sicha*, since we are connected to Hashem and have *bitachon* — together with our *davening* and good *hachlatos* — Hashem will for sure give us everything we need!

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

Today the Alter Rebbe tells us how even though Hashem's *midos* are one with Hashem, still the world looks like it has so many different parts.

The Alter Rebbe is explaining a mistake that some Talmidei Chachomim made. They learned in Kabbalah that Hashem uses Tzimtzum to create the world. They thought that means that Hashem goes away from the world in a certain way (chas veshalom).

Our simple emunah in Hashem doesn't let us make that mistake — we know that Hashem is everything and everywhere!

Hashem wanted His chayus to be shown in the world in many different ways, but it's all the same chayus! Just as we can't understand Hashem, we also can't understand how it is all one — but we believe with pure emunah that Hashem is one!

Yesterday we learned that even in the different kinds of chayus, there is a hint to see that they are all one: All of the sefiros are connected with each other, and have the other sefiros inside of them!

In today's *Tanya* the Alter Rebbe tells us that the same thing is also true with the *Asara Maamaros*, the ten things Hashem used to create the world.

The *Asara Maamaros* (the 10 things Hashem said to create the world), express Hashem's *midos* in different ways to become each of the things in the world. By saying these *Maamaros*, Hashem created a world with each of the *sefiros*. For example, water and light both come from Hashem's *Chesed*, but they start looking like separate things through the words of the *Asara Maamaros*.

Here too, even though they look like separate things to us because of the *Asara Maamaros*, they are in truth all one with Hashem.

HAYOM YOM :: Gimmel Tammuz

The Rebbe Maharash said:

A *Yiddishe krechtz* (groan or sigh) that comes from something that is not good *B'Gashmius* is also a great level of *teshuvah*. This is especially true when the *krechtz* comes from something that is not good *B'Ruchnius*. Then it is most certainly a proper *teshuvah*! The *krechtz* pulls the person out of being in a not-good place *B'Ruchnius*, and puts him into a good place.

When we realize that we are in a situation that isn't good, we realize something is wrong, and we say "Oy vey! This is not how things should be" — that's teshuvah!

This Hayom Yom is very similar to the hora'ah that the Rebbe teaches us in the maamar Ve'ata Tetzaveh, that a Yid needs to feel hurt that we are in Golus. We need to cry out to Hashem to bring the Geulah — Ad Mosai! In today's Hayom Yom we see that this krechtz is already a big step in getting where we need to be!

SEFER HAMITZVOS :: Shiur #121 - Mitzvas Lo Saasei #217, #218

In today's Sefer Hamitzvos, we learn two mitzvos about not mixing ANIMALS together:

1) (Mitzvas Lo Saasei #217) We aren't allowed to make two different kinds of animals get married to each other, like a cow with a sheep.

We learn this *mitzvah* from a *posuk* in Parshas Kedoshim: בְּהִמָּתֵךְ לֹא תִרְבִּיעַ כֶּלָּאִים:

The details are explained in *Mesechta Kilayim perek Ches*

2) (Mitzvas Lo Saasei #218) We are not allowed to make two different kinds of animals shlep a plow or a wagon together.

We learn this *mitzvah* from a *posuk* in Parshas Ki Seitzei: לֹא תִחְרֹשׁ בְּשׂוֹר וּבִחְמֹר יָחַד:

The details are explained in *Mesechta Kilayim perek Ches*

We learn the halachos of these two mitzvos in tomorrow's Rambam.

RAMBAM :: Hilchos Kela'im

In Rambam, we finish learning about *Kilai HaKerem*, not growing any other kind of plant together with grapes.

Perek Vov: We learn how much of the grapes become *asur* if they are planted close to vegetables. We also

learn about *mavrich*, when a person makes the grapevine go underground and come up in a different place. Can we plant something else in that in-between space?

Perek Zayin: We learn what is considered a *Kerem* (vineyard) according to *halacha*, and what is considered just a single vine, which is less strict than a full *Kerem*.

Perek Ches: There are two ways to grow grapes: Letting the vines grow on the ground, or draping the vines over a wall, a fence, or an arch. Letting them grow on the ground is the regular way we grow grapes. When the vines are hanging over something else, called *Aris*, there are different *halachos*.

We also learn that the *halachos* are a little different outside of Eretz Yisroel.

RAMBAM– PEREK ECHAD :: Hilchos Mechirah - Perek Yud-Gimmel

This *perek* teaches us what happens if someone trades or sells something for more than it is really worth. That is called *ona'ah*.

If a person is honest, and says how much each thing is really worth, then it is never called *ona'ah*, since both people agreed to the deal KNOWING that it might not look fair.

INYANA D'YOMA :: Gimmel Tammuz

What is a Rebbe?

This question is answered in a letter the Rebbe wrote on *Gimmel Tammuz*, *Tof-Shin-Yud*, after the *histalkus* of the Frierdiker Rebbe.

In the letter it is explained that a Rebbe is important for every Yid! The Rebbe brings down all of the *kochos* and *brachos* for all of the Yidden of his generation.

The neshamos of all of the Yidden are like one big guf. A Rebbe (which stands for the words “Rosh Bnei Yisrael,” head of the Yidden) is like the head.

Just like a head has the chayus for the whole body, the Rebbe brings the chayus of Hashem to the rest of the Yidden.

The Rebbe's job is to make sure that his generation has what it needs to do its special *shlichus*. The Rebbe *davens* to Hashem and gives *brachos* and help in *Gashmius*. The Rebbe also helps us to know how to serve Hashem, and strengthens the *emunah* of the Yidden of his *dor*.

The *shlichus* of this generation is, as the Rebbe told us, to bring the *Geulah*. The Rebbe makes sure we have everything we need to fulfill our *shlichus* to bring *Moshiach* now!

When we have proper *hiskashrus* to the Rebbe, by learning his Torah and following his *horaos*, we will be a good *keli* to receive all of these *brachos*.

From a letter of the Rebbe, Gimmel Tammuz Tof-Shin-Yud (Hebrew or English)

TEFILLAH :: Vesechezenah Eineinu

In Biur Tefillah we will learn a part of the maamar Ve'ata Tetzaveh, which many Chassidim have a minhag to learn on Gimmel Tammuz. This piece helps us understand the importance of the bracha Vesechezenah Eineinu, which we say every day — weekdays, Shabbos, and Yom Tov — in Shemoneh Esrei.

In the *maamar* of *Ve'ata Tetzaveh*, the Rebbe explains why it is so important to say this *bracha* in *Shemoneh Esrei*.

Even though we are in *Golus*, there are *Boruch Hashem* many Yidden who are not suffering very much. A Yid might feel that he has most of what he needs in *Gashmius* — he has a house and a car, enough money for the things he needs, pretty good health, and some *nachas* too! He might also feel happy with his *Ruchnius* — he is able to have *kavana* when he *davens* many times, and does his best to follow *Shulchan Aruch*.

But deep down inside of every Yid, there is an *Etzem Haneshama*, the deepest part of the *neshamas*. The *Etzem Haneshama* of a Yid is hurting and feels crushed that there is no *Gilui Elokus* (being able to see Hashem), like there was in the *Beis Hamikdash*.

This bothers a Yid so much that every time he stands before Hashem in *Shemoneh Esrei*, he asks Hashem that “**Vesechezenah Eineinu**,” that our eyes should be able to see Hashem again in the *Beis Hamikdash*. At least three times a day, he asks that there should be a *Gilui Elokus*.

Where do we get the *koach* to want this so badly? It comes from Moshe Rabbeinu, and the Moshe of every generation, the Rebbe. It is the Moshe of each generation that connects the *etzem* of a Yid's *neshamas* with Hashem, which makes us feel how much *Golus* hurts and how much we want *Moshiach* to come.

When we ask Hashem for the *Geulah* with our *Etzem Haneshama*, we can be sure that in this *zechus* we will deserve to have the *Geulah* now!

See Maamar Ve'ata Tetzaveh, Purim Katan Tof-Shin-Nun-Beis (Hebrew or English)

HALACHOS HATZRICHS :: Minhagei Gimmel Tammuz

We are learning some of the minhagim that the Rebbe taught should be done on Yud Shevat, the Yom Hilula of the Frierdiker Rebbe. Based on this, many Chassidim also follow these minhagim on Gimmel Tammuz.

These *minhagim* help us be *keilim* for the *kedusha* of a Yom Hilula:

- We light a *yartzeit licht*. If we can, it is best to light one made out of *Shaava* (beeswax) — because the word *Shaava* stands for “*Hakitzu Viranenu Shochnei Afar*” — “the *neshamas* that passed away should wake up and be happy!” — a *posuk* about *Techiyas Hameisim*. This reminds us to ask Hashem that there should be *Techiyas Hameisim* right away, so the Rebbe can take us out of *Golus*, to the *Geulah Sheleimah*!
- We write a *Pa”n*. If we can go to the *Ohel*, we read our *Pa”n* there, if not we can put it inside a *Sefer* of the Rebbe until it is sent or brought to the *Ohel*. After we write the *Pa”n*, we close our eyes and try to remember a time we saw the Rebbe (if we had that *zechus*), or we look at a picture.
- It is the *minhag* to give *tzedakah* to one of the Rebbe's *mosdos*.
- We say a *perek* of *Tanya* before *Shacharis*, and after *Mincha*.
- We learn the last *maamar* the Rebbe gave us, “*Ve’Ata Tetzaveh*,” a little bit at a time.
- We tell stories about the Rebbe and about the Rebbe's *Ahavas Yisroel* for every Yid.
- We say *Mishnayos* that start with the letters of the Rebbe's name.
- We make a *farbrengen*.

Based on the Rebbe's letter for Yud Shevat (Hebrew or English)

GEULAH U'MOSHIACH :: We Want Moshiach Now!

A few months after the *histalkus* of the Frierdiker Rebbe, on *Shavuos* in the year *Tof-Shin-Yud*, a group of *chassidim* were at a *farbrengen* with the Rebbe.

The Rebbe said, about the Frierdiker Rebbe: “Hashem should help us that the Rebbe should come in a *Gashmius guf* and take us out of *Golus*!”

The Rebbe explained that even though the *Zohar* does say that *Techiyas Hameisim* will be after *Moshiach* comes, the *Zohar* also says that certain special people will have *Techiyas Hameisim* BEFORE *Moshiach*.

We too ask Hashem that the Rebbe should come in a Gashmius'dike guf and bring us to the Geulah Sheleima! May this happen immediately, Amen Kein Yehi Ratzon!

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