

Chitas for Sunday, Parshas Matos-Masei Chof 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 - Rishon with Rashi

Because this week we are learning TWO parshas together, the Chumash is longer than usual!

We learn about making promises. Hashem tells Moshe to fight Midyan before he passes away, and Moshe does it right away!

Promises: Hashem tells Moshe to teach the Yidden the *mitzvos* about *Nedarim* and *Shevuos*, two kinds of promises a person can make.

Here are some of the things the Torah teaches:

- If a person over *Bar* or *Bas Mitzvah* makes a *Neder* or a *Shevuah* he has to keep it
- Sometimes a father can take away his daughter's promise
- Sometimes a husband can take away his wife's promise

War against Midyan: Hashem tells Moshe, "Take revenge for the Yidden on Midyan, and then you will pass away."

Even though Moshe knew that he would pass away not long after this war, he didn't wait! He did what Hashem wanted right away. He told the Yidden to get ready for war, and fight against the Midyanim because of what they did to the Yidden!

(When Moshe Rabbeinu tells the Yidden to get ready for war, he uses the word "Heichaltzu." There is a very famous maamar of the Rebbe Rashab on this posuk, that is called "Heichaltzu." It teaches us about the Ruchnius Midyan, which is Sinas Chinam, and how we can win over it! <http://chabad.org/140419>)

Moshe asked that there should be 1,000 men from each *Shevet*, even *Shevet Levi*, ready to fight. Even though the Yidden didn't want Moshe to pass away, they agreed to do the war right away.

After the last war (with Sichon and Og), the Yidden had taken a lot of gold and silver. This made their *Yetzer Tovs* a little weaker, and made them able to fall for Bilaam's trick and do the *aveira* of marrying the daughters of Midyan. So this time, Moshe told the Yidden not to keep anything from the war, so the same thing won't happen again *chas veshalom*. He sent Pinchas with the clothes of the *Kohen Gadol* to give them extra *zechus* which will help them win the war.

The Yidden attacked Midyan and killed all the men. Bilaam (who had come to get paid for his idea of Midyan tricking the Yidden into doing *aveiros*) used *tumah* magic and made the 5 kings of Midyan fly up in the air! Pinchas used the *Tzitz* of the *Kohen Gadol*, and the kings fell down and were killed. Bilaam tried to convince the Yidden that they should stop fighting since they will probably lose, but the Yidden killed him also.

The Yidden took all of the women and children, and the animals and money of Midyan, back with them to Moshe. They didn't keep anything for themselves.

TEHILLIM :: 97 - 103

Today's *kapitelach* are *Tzadik-Zayin* to *Kuf-Gimmel*.

At the end of today's first *kapitel* (which we also say in *Kabolas Shabbos*, and in the *Machzor* before *Kol Nidrei*), the *posuk* says "**Ohr Zarua LaTzadik**" — "Light is planted for the *tzadik*."

The *Medrash* teaches that when Hashem made the world, there was a very strong light, but it was too hard for the world to live in it! So Hashem hid it for the *Tzadikim* when *Moshiach* comes.

That's what the *posuk* is telling us — Hashem "planted" this light of *Moshiach* for the *Tzadikim*! When you plant something, it grows — and this light will grow too. The *Navi* says that when *Moshiach* comes, even the light of the sun will be 7 times as strong as it was during *Sheishes Yemei Bereishis*!

TANYA :: Igeres Hateshuvah Perek Zayin

The *Alter Rebbe* explained the *mitzvah* of *teshuvah* and how we can connect back to Hashem in the first three *perakim* of *Igeres HaTeshuvah*. The next three *perakim* were about the *ruchnius* and "*neshama*" of *Teshuvah*. Now, the *Alter Rebbe* will teach us how to make sure our *Teshuvah* "stays."

How do we make sure that our *Teshuvah* stays, and we don't do the *aveira* again *chas veshalom*?

The *Alter Rebbe* tells us that we need to think about two things!

1) Think about our *neshamos*. They came from being SO close to Hashem, and now are in a body where they feel so far away from Hashem. It's like a *neshama* coming down from a tall building and ending up in a deep, dark hole in the ground!

When a person thinks about not-good things, their *neshama*, which is a part of Hashem, is stuck in that not-good thought too. It's very embarrassing and hard for the *neshama* to be in a place like that!

This should make us feel very bad for our *neshama*. By thinking about this, it will help make sure our *Teshuvah* stays strong. We don't ever want the *neshama*, which is part of Hashem, to be stuck in a place like that!

2) We need to think thoughts that make the *Yetzer Hara* not be so proud of itself. The *Yetzer Hara* gets us to do an *aveira* because it has *chutzpah*! How else could it make us think of doing something Hashem doesn't want? By having a *Lev Nishbar*, a broken heart, by feeling bad about the *aveira* that was done, it will break the spirit of the *Yetzer Hara*. When we take away the pride of the *Yetzer Hara*, it won't be able to convince us to do an

aveira again, and our *teshuvah* will be strong and lasting!

HAYOM YOM :: Chof Tammuz

Today the Rebbe shows us how to feel close to Hashem through *hisbonenus*.

Every Yid has a *neshama* which is a part of Hashem. Because of that, sometimes a person can feel very close to Hashem without even needing to try!

But other times, we need *Avodah* so we can feel close to Hashem.

What is *Avodah*?

Davening while thinking about *Chassidus*. This is called *hisbonenus*, and it takes three steps so we can feel Hashem inside us:

- 1) After we learn something in *Chassidus*, we should think about it until we are SURE it makes sense in our mind! This is called *Hisbonenus Limudis*.
- 2) Before *davening*, think about this same *Chassidus* again. This is a special time and it will help us have *chayus* in what we learned before, not just to get it in our minds. This is called *Hisbonenus Shekodem HaTefillah*.
- 3) While you are *davening*, we should think about this *Chassidus* a third time. When we *daven*, we are very close to Hashem, and when we think about the *Chassidus* then, we will feel *Elokus* in the *inyan* that we learned. This is called *Hisbonenus ShebeTefillah*.

These are the three steps needed to feel and have a *derher* in the *Elokus* which is in the *Chassidus* that we learn.

SEFER HAMITZVOS :: Shiur #78 - Mitzvas Asei #222

Today's *Sefer Hamitzvos* is (*Mitzvas Asei #222*) that if *chas veshalom* a man and woman can't be married anymore, the husband has to give his wife a *get*. (A *get* is a document that shows that they are not married anymore.)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְכָתַב לָהּ סֵפֶר כְּרִיתוּת וְנָתַן בְּיָדָהּ
The details are explained in *Mesechta Gitin*.

RAMBAM :: Hilchos Girushin

In today's *Rambam*, we learn many *halachos* about a *get*. There are many details in writing and giving a *get* in a kosher way.

One interesting *halacha* is that there needs to be witnesses for the *get*. They have to sign their names on the *get*. But what if they don't know how to write? We can write their names with water on the paper, and they can trace over it. Usually this isn't a kosher way for *eidim* (witnesses) to sign, but it is OK for a *get* because we want to make sure that the woman can get married again.

Another very important *halacha* is that a man needs to WANT to give the *get*. If he doesn't want to, but he needs to, the *Beis Din* is allowed to force him until he says "I want to!"

But if you force someone until they say yes, they don't really want it!

The *Rambam* tells us that really EVERY Yid wants to do all the *mitzvos*. Sometimes our *Yetzer Haras* trick us and try to get us not to do the right thing, but really we DO want to do the right thing. When the *Beis Din*

forces the man, his *Yetzer Hara* becomes weak, and what the Yid really wants comes out! He realizes that he DOES want to do the *mitzvah* and give the *get* like the Torah tells him to.

The Rebbe would repeat this halacha often, to show that every Yid deep down really wants to do all of the mitzvos!

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

There are 10 things that *Tefillin* need to have in order to be kosher. (Many of these *halachos* are also for *mezuzos* and *Sifrei Torah*, which is why these *halachos* are all in the same set of *halachos*.) The first two are about how they are made:

1) They need to be written with ink: We make ink by mixing soot from burning candles with sap and honey, crushing it into powder, and drying it. We mix it with a liquid (like gallnut juice) and write with that. The ink has to be BLACK — if even one letter is written in another color, even gold, they are *posul*!

2) They have to be written on parchment: Parchment is made from the skin of an animal, which we soak to make it get smaller and harder. Once it is ready, it is called *g'vil*. *G'vil* can be separated into two parts — *klaf* (the outside part touching the hair of the animal) and *duchsustos* (the inside part touching the meat). It is best to write a *Sefer Torah* on *g'vil*, a *mezuzah* on *duchsustos*, and *Tefillin* on *klaf*. (Nowadays, we only use *g'vil*, with some of the top and most of the bottom rubbed off. This makes it a lighter color.)

The Rambam also teaches us about the *kavana* the *sofer* needs to have when he is writing. If he writes Hashem's name without thinking about the *kedusha* of Hashem, the whole thing is *posul*!

INYANA D'YOMA :: Guarding the Beis Hamikdash

In the Three Weeks, the Rebbe tells us that we should learn about the Beis Hamikdash, which will weaken the feeling of the Churban which we are remembering during this time. It will also speed up the building of the Third Beis Hamikdash, which will be rebuilt very soon!

In the *halachos* of the *Beis Hamikdash*, the Rambam writes that there is a *mitzvah* to guard the *Beis Hamikdash*. We don't guard it because we are afraid of robbers or enemies, we guard it to show honor for the *Shechinah* that rests in the *Beis Hamikdash*!

Even after the *Beis Hamikdash* was destroyed, the *kedusha* stays. In the *sefer* "*Mishkenos Laavir Yaakov*", it says that because of this *kedusha*, nowadays we should still keep the *mitzvah* of guarding the place of the *Beis Hamikdash*!

We don't actually keep this *mitzvah* anymore, because it would be dangerous with all of the *goyim* that are there now.

Still, *b'ruchniyus* we do have a *Beis Hamikdash* to guard! The *Shechinah* rests inside our homes, and inside the *Cheder Tzivos Hashem* of every child. We need to guard our *Beis Hamikdash* and make sure it is *kavodik* for the *Shechinah* to rest there. We need to make sure that our *Chumash*, our *Siddur*, and our *pushka* are in the right place, neat, and ready to be used!

See Sichas Shabbos Parshas Shemini 5750

TEFILLAH :: Torah Tziva

The Rebbe introduced 12 *pesukim* and *Maamarei Chazal* for children to know. They should both learn them by heart, and also know what they mean. This way we can think about the lessons the *pesukim* teach us even when we are between games, and be so excited about them that we will want to talk about them with our friends too!

Torah Tziva and *Shema* were chosen to be the first two *pesukim*. This is based on what the *Gemara* says, that as soon as a child starts to speak, his father should teach him to say *pesukim*. The *pesukim* the *Chachomim* tell us to first teach are *Torah Tziva* and *Shema Yisroel!*

So the very first *posuk* we start off the *chinuch* of a Jewish child with is *Torah Tziva*.

The words of the *posuk* mean that Moshe Rabbeinu taught us (“**Tziva Lanu**”) the Torah, and it is given over as a *yerusha* (“**Morasha**”) to all of the children of Yaakov (“**Kehilas Yaakov**”), all of the Yidden.

The lesson that this *posuk* teaches us is that Torah is OURS!

When we have a toy that is OURS, we put it away in a special place, we spend time playing with it and figuring out how it works.

The Torah is ours too! When we think about that, we will want to keep Torah close to us! We will want to spend time learning and understanding this special present that belongs to us.

See *Der Rebbe Redt Tzu Kinder*, vol. 5 p. 245

HALACHOS HATZRICHOS :: Geneivas Daas

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

It is *asur* to trick others to get more money when we are selling things. This is called *Geneivas Daas*.

Let's say I have a bunch of books I want to sell. I know that one of the books is missing a few pages at the end. Can I sell them the way they are?

The *halacha* is that I need to let people know about the missing pages. If I don't tell them, they will probably think that the books are in good condition and will be ready to pay full price. Since I am getting them to pay more than the books are really worth, that is a kind of stealing!

The Torah teaches us that when we sell something, we need to let the other person know if there is a problem with it.

See the Alter Rebbe's *Shulchan Aruch*, *Dinei Ona'ah U'Geneivas Daas*, *siman Yud-Alef*

GEULAH U'MOSHIACH :: Hashem Will Make Us Tahor

We are learning some of the *pesukim* from *Torah Shebichsav* that teach us about the *Geulah*.

Nowadays, we are all *tomei*. We can't do anything about most of this *tumah*, because we don't have the ashes of the *Parah Adumah!* But when *Moshiach* comes, Hashem will make us all *tahor!*

וְזָרַקְתִּי עֲלֵיכֶם מֵיִם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל גִּלְוֵיכֶם אֲטַהֵר אֶתְכֶם

Vezarakti Aleichem Mayim Tehorim — I will sprinkle on you the water of the *Parah Adumah*

U'Tehartem — And you will become *tahor*!

Mikol Tumoseichem Umikol Giluleichem — From all of your *tumah* and from all of your *Avodah Zarah*

Ataher Es'chem — I will make you pure.

See *Yechezkel perek Lamed-Vov posuk Chof-Hey*

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