

# Chitas for Sunday, Parshas Pinchas Chag HaGeulah Yud-Gimmel Tammuz, 5783 - Shnas Hakhel

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן  
~ by Rabbi Aryeh & Esther Kaltmann ~

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## **CHUMASH :: Parshas Pinchas - Rishon with Rashi**

Hashem shows the Yidden that Pinchas did the right thing, and makes him a *kohen*! He tells Moshe that they will have to attack Midyan. He also tells Moshe to count the Yidden and that soon they will go into Eretz Yisroel!

Some of the Yidden were upset that Pinchas killed Zimri. They made fun of him and said he was like his grandfather, Yisro, who used to be mean to the animals he *shechted* for *Avodah Zarah*. They said that he wasn't trying to do the right thing, he was just being mean like his grandfather. They said that Zimri was trying to do the right thing by marrying Kozbi, so that Moshe wouldn't be upset at the whole *shevet Shimon* for doing an *aveira* by marrying the daughters of Moav.

To show that this is not true, this *parsha* starts by saying "Pinchas *ben* Elazar *ben* Aharon Hakohen" — saying that Pinchas comes from Aharon. That is who Pinchas was acting like! Aharon always tried to make peace between people, and Pinchas killed Zimri to bring peace between the Yidden and Hashem!

Hashem also made Pinchas a *kohen*, to show how happy He is with him! (Even though Pinchas came from the family of Aharon, he wasn't a *kohen* before. He was born BEFORE Hashem said that Aharon and his sons will be *kohanim*, and a baby only becomes a *kohen* if his father is a *kohen* when he is born.)

But Zimri WASN'T trying to bring peace! Zimri's name is "Zimri *ben* Salu Nesi Veis Av L'Shimoni." The Torah tells us that his *shevet* is from Shimon, who killed the people of Shechem without *rachmanus*. The Torah is showing us that Zimri was NOT doing what he did to bring peace.

Hashem told Moshe that soon he will have to attack Midyan for what they did. Many of the girls who made the Yidden do *aveiros* were from Midyan, including Kozbi who was the daughter of one of the kings of Midyan.

It wasn't time yet to attack Moav, though, even though most of the girls were from Moav, because Moav made trouble because they were scared of the Yidden. (Midyan didn't have any reason to make trouble — they just did it because hated the Yidden.) Another reason not to attack Moav now was because Rus would later come from Moav.

Now Hashem told Moshe to count the Yidden again, to show how He loved them and took care of them the whole time in the *Midbar*. Soon they will be going into Eretz Yisroel, and we will see how many Yidden will be going into Eretz Yisroel.

## **TEHILLIM :: 69 - 71**

Today's *shiur Tehillim* is *kapitelach Samach-Tes to Ayin-Alef*.

In today's *Tehillim*, we say a *posuk* "**Yemalei Fi Tehilasecha**." "My mouth should be full of Your praises."

The *Gemara* says that we learn from here that when we say a *bracha*, our mouth needs to be FULL of the *bracha*. That's why the *halacha* is that we shouldn't say a *bracha* with food in our mouth — our mouth should be full of Hashem's *bracha*, not full of food!

## **TANYA :: Igeres Hateshuvah Perek Daled**

*In the first three perakim of Igeres HaTeshuvah, the Alter Rebbe told us what the mitzvah of Teshuvah is, and how to become close again to Hashem if someone did an aveira Chas Veshalom.*

*Chassidus teaches us about the NESHAMAMA, the deeper meaning (pnimiyus) of Torah and mitzvos. Now, the Alter Rebbe will start to explain to us the pnimiyus of this special mitzvah of Teshuvah.*

*We will understand what happens to the neshama when a Yid does an aveira and how that is fixed with teshuvah. We will also learn what we should think about to make sure we never allow ourselves to do an aveira.*

The *Zohar* says that the word *Teshuvah* is really TWO words: **Tashuv** (return), and the letter **Hey** — bring back the Hey!

What Hey is this talking about?

Hashem's name has four letters: a *Yud* and a *Hey* and a *Vov* and a *Hey* — there are two *Heys*.

Every Yid's *neshama* — which is part of Hashem — has the name of Hashem in it. When we act the way Hashem wants, Hashem's name in us is whole! But if someone does an *aveira*, the *Heys* get separated from Hashem's name and go into *Golus* and *kelipah*, which brought the Yid to do an *aveira*.

When a Yid does *Teshuvah*, he is able to bring back the *Hey* into the *neshama*, making Hashem's *chayus* shine completely and the name of Hashem whole.

There are TWO *Heys* in Hashem's name, and there are TWO kinds of *Teshuvah*! One kind of *Teshuvah* is called *Teshuvah Tata'ah*, the LOWER kind of *Teshuvah*, which brings back the last *Hey*. There is also *Teshuvah Ila'ah*, the HIGHER kind of *Teshuvah*, bringing back the first *Hey*.

Some *aveiros* are so big that only the higher kind of *Teshuvah* will help. (We will IY"H learn more about this later in *Igeres HaTeshuvah*.)

Now the Alter Rebbe asks a question:

There are some kinds of *aveiros* where Hashem punishes the person who did them with *Kareis*. The *chachomim* explain that *Kareis*, which means that the person becomes separate from Hashem *chas veshalom*, means that the person will also pass away at an early age. But nowadays, we see that many people who do these *aveiros* live for a long time anyhow! Why?

When we learn the answer to this question, we will understand what happens to a Yid's *neshama* when a person does an *aveira*, the difference between nowadays and the time of the *Beis Hamikdash*, and how special it is when a Yid does *teshuvah*!

## **HAYOM YOM :: Yud-Gimmel Tammuz**

In today's *Hayom Yom*, we learn about today's *Chag Hageulah*!

Today is the day that the Frierdiker Rebbe was given the papers from the Russian government letting him go free, and was actually able to leave! (He heard about the *Geulah* on *Yud-Beis Tammuz*, but it wasn't a regular day of work for the *goyim*. He had to wait until the next day to actually go free.)

The Frierdiker Rebbe was in jail from *Tes-Vov Sivan* at 2:15 in the morning, and he was let free from *Kostroma* on *Yud-Gimmel Tammuz*, at 12:30 in the afternoon.

In today's *Hayom Yom*, the Rebbe brings a letter that the Frierdiker Rebbe sent out in the year *Tof-Reish-Tzadik-Beis*, the 5th year after the Frierdiker Rebbe was released from prison. The Frierdiker Rebbe sent out this letter to the *Chassidim*, together with a *maamar*, to be part of their *farbrengens*! He asked that at the *farbrengen* they should *farbrenge* about doing what *Chassidus* teaches us, and making times to learn.

He gave the *Chassidim* many *brachos* in *Gashmius* and *Ruchnius*!

## **SEFER HAMITZVOS :: Shiur #71 - Mitzvas Lo Saasei #355**

In today's *Sefer Hamitzvos* we learn (*Mitzvas Lo Saasei #355*) that a person is not allowed to do things that show 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*: לֹא תִהְיֶה קְדֻשָּׁה מִבְּנוֹת יִשְׂרָאֵל

The details are explained in *Mesechta Kesubos* and *Kiddushin*.

## **RAMBAM :: Hilchos Ishus**

We learned that *Kiddushin* (getting married according to Torah) can be by the man giving something to the woman.

**Perek Hey:** In this *perek*, we learn about what a person can use to do *Kiddushin*.

One *halacha* is that we can't use something *asur* for *Kiddushin*, like something stolen, or like *Basar B'Chalav*, milk and meat mixed together.

**Perek Vov:** The Rambam tells us *halachos* about conditions that are made at the time of *Kiddushin*. There are four things that need to happen when a condition is made:

- 1) The condition has to say what happens both if the condition is met, and if the condition is not met.
- 2) First he has to say the positive — if it happens, there is *Kiddushin*, and if not, there is not *Kiddushin*.
- 3) The condition has to be said before the action — say the condition before giving the ring or *shtar*.
- 4) The condition has to be something that is possible. If the condition is impossible, they are married right

away, because it must have been a joke!

For example, the *chosson* might say, “I am giving you this ring to marry you, if my father agrees — if he doesn’t, we won’t be married.” This is the right way to make a condition, and the *halacha* is that if his father agrees, they are married.

**Perek Zayin:** This *perek* teaches us more conditions and tricky cases where we might not be sure if someone is really married. In the end of the *perek*, we learn that once the *Kiddushin* happened, even if they change their minds right away, they are still married!

## **RAMBAM– PEREK ECHAD :: Hilchos Tefillah - Perek Tes**

The Rambam teaches us HOW to *daven* with a *minyán*. We learn which parts the *chazan* says out loud, and which parts to say quietly by ourselves. We need to answer to *Kedusha* and *Kaddish*!

## **INYANA D'YOMA :: Chassidishe Yom Tov**

The year after the Frierdiker Rebbe came out of jail, *Yud-Beis Tammuz* was made into a *Chassidishe Yom Tov* for always!

That year, the Frierdiker Rebbe sent out a *maamar* for the *Chassidim* to learn, called “*Asara SheYoshvim*.”

The Rebbe told us that since the Frierdiker Rebbe sent the *maamar* for *chassidim* to learn, it must be important for us to learn it EVERY year! If we can, we should try to get together in a group — because that’s what the title of the *maamar* means: “Ten people that sit and learn Torah!”

The Rebbe said that this is not just for adults, but also for kids!

Ask your Tatty to tell you something from the *maamar*! (Here is a link to a *shiur* in this *maamar* from Rabbi Paltiel — <https://insidechassidus.org/asara-sheyoshvim-5688-5771/>) There is also a *maamar* from the Rebbe explaining his *maamar* of the Frierdiker Rebbe, printed in *Sefer Hamaamarim Melukat*.

## **TEFILLAH :: Birchos Kriyas Shema**

“*Shema Yisroel...*” When we say these words, we are saying that we understand that there is nothing aside for Hashem — Hashem is One! So we are ready to do whatever Hashem wants, and not let anything stop us! But it’s not just enough to say the words. We need to really mean it!

The *Chachomim* helped us by giving us two *brachos* before *Shema*. They help us get ready to say *Shema* properly and mean what we say!

First, we say the *bracha* of *Yotzer Ohr*, about how Hashem created the world and about the *malochim*. Then, we say the *bracha* of *Ahavas Olam*, about how Hashem loves the Yidden, and we ask Hashem to help us learn Torah and do *mitzvos*.

How do those *brachos* help us have *Kabolas Ol*? We will see *IY”H* tomorrow!

See *Tanya Perek Mem-Tes*

## **HALACHOS HATZRICHOS :: Too Tired for Kriyas Shema**

Once while in *Yechidus*, a *shliach* asked the Rebbe a question that was bothering him. He had a lot of work to

do at night, and by the time he was done, he was so exhausted he would sometimes fall asleep without saying *Kriyas Shema She'al Hamita* at all! What should he do?

The Rebbe answered that before starting the things he thinks he needs to finish at night, he should first say *Kriyas Shema She'al Hamitah*, but not *Hamapil*. This way he can say *Kriyas Shema* properly.

Then, right before he goes to sleep, he should say the first paragraph of *Shema* again (from *Shema* until *Uvisharecha*) and then *Hamapil*.

See *Hosafos to Sichos Kodesh 5727*, p. 496

## **GEULAH U'MOSHIACH :: No More Yetzer Hara!**

*The Navi Yechezkel was one of the Yidden brought into Golus in Bavel. He warned the Yidden to do teshuvah, or else Hashem would destroy the Beis Hamikdash. Unfortunately, the Yidden didn't listen. When the Beis Hamikdash was destroyed, they realized that the Navi Yechezkel was telling the truth, and they felt very sad.*

*Now Yechezkel tried to make the Yidden feel better. He told them many nevuos about the building of the second Beis Hamikdash, the Geulah, and the third Beis Hamikdash. He wanted them to know that they wouldn't stay in Golus forever! When Hashem was happy with the way they were acting, they would be brought back to Yerushalayim.*

The main reason why we do *aveiros* isn't because *aveiros* are so much fun. It is because our *Yetzer Hara* tricks us into doing them!

The *Navi Yechezkel* tells us that when *Moshiach* comes, Hashem will take away our *Yetzer Hara*! We will be able to serve Hashem properly all the time:

וְנִתְּתִי לָהֶם לֵב אֶחָד וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם וְהִסְרֹתִי לֵב הָאֶבֶן מִבְּשָׂרָם וְנִתְּתִי לָהֶם לֵב בָּשָׂר

***Venasati Lahem Leiv Echad*** — Hashem says, I will give them one heart, that believes in Hashem completely

***V'Ruach Chadasha Etein Bekirbechem*** — And I will put inside of them a new *ratzon* to do only what Hashem says

***Vehasirosi Leiv Ha'even Mibesaram*** — And I will take out their heart of stone (that doesn't want to do the *ratzon* of Hashem)

***Venasati Lahem Leiv Basar*** — And I will give them a soft heart (that wants to do what's right!)

See *Yechezkel perek Yud-Alef posuk Yud-Tes*

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