

# Chitas for Thursday, Parshas Chukas

## Ches Tammuz, 5782

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  
ולזכות יבלחט"א אמו רחל בת ראשא ראזע לרפואה שלימה וקרובה

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~ May they have tremendous hatzlacha in all of their endeavors! ~

*In honor of the 69th birthday of*

**Sheina Etta bas Elka Gilbert** (AKA "Morah Sheina," "Ima," and "Bubby")

~ wishing her family, friends, and students blessings to see and feel Hashem's goodness! ~

Mazel Tov **Tzipporah Etta Lezell** (shlucha in Hingham, MA)

~ 4th birthday Ches Tammuz ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Captain Nissan Hecht** (Shliach in Washington, DC)

~ birthday Ches Tammuz ~

Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Chukas - Chamishi with Rashi**

Today we learn about four important things that happened to the Yidden in the *Midbar*: Aharon passes away, Amalek attacks the Yidden, the Yidden complain about the *mohn* and Hashem sends poisonous snakes, and Hashem tells Moshe to put up a snake on a pole to help the Yidden to do *teshuvah* and be saved.

**Aharon passes away:** The Yidden continued going through the *Midbar*. They came to a mountain called Hor HaHar (that means "The Mountain of the Mountain" — because it looked like a small mountain on top of a big mountain).

Now Aharon will pass away.

Hashem told Moshe that he should speak to Aharon to make him feel better, reminding him that he will see his son Elazar take over as *Kohen Gadol* before he passes away. This is something that even Moshe Rabbeinu himself did not have with his son.

Hashem told Moshe to bring Aharon and Elazar into a cave in the mountain. There will be a bed with a candle inside. Moshe should help Aharon take off the special clothes of the *Kohen Gadol* and dress Elazar in them. Then Aharon will lay down on the bed, and close his eyes, and Hashem will take back his *neshama* with a "kiss." (*Misas Neshikin* — only certain *tzadikim* pass away like this.)

Even though it was hard for him, Moshe did what Hashem said, and Aharon passed away. Then Moshe and Elazar came down from the mountain. The Yidden were very sad, and cried for a whole month. They missed

Aharon, who used to make *shalom* between people, especially bringing *Shalom Bayis*.

**Amalek decides to attack:** The clouds that were around the Yidden were in Aharon's *zechus*, and Hashem took some of them, the *Ananei HaKavod*, away when Aharon passed away. The clouds that Hashem took away weren't the ones that protected the Yidden, but they were there for *kavod* for the Yidden.

When Amalek saw that the clouds went away, they thought that Hashem would let them fight against the Yidden. They decided to pretend they were from Canaan, so the Yidden wouldn't be able to *daven* to Hashem against them — they would be *davening* for the wrong thing.

Amalek attacked the Yidden, and captured one person (who was really only an Amaleki the Yidden had captured last time).

The Yidden *davened* to Hashem to save them. They didn't ask Hashem to save them from the Canaanim, so Amalek's trick didn't work! Hashem helped, and the Yidden won. They gave all of the money they got to Hashem.

**The Yidden complain about the Mohn:** The Yidden were so scared from the war with Amalek, and that Aharon passed away, that they tried to run back to Mitzrayim.

The *Leviim* chased them and fought with them until they agreed to go back to Eretz Yisroel. But they complained about Hashem and about Moshe. They said that they didn't like the *mohn*.

**The copper snake of teshuvah:** Hashem punished the Yidden for their *Lashon Hara* about the *mohn* by sending poisonous snakes. (The reason why Hashem sent snakes was because the snake by the *Cheit Eitz HaDaas* said *Lashon Hara*.) The Yidden realized they needed to do *teshuvah*, and asked Moshe to ask Hashem to stop the snakes.

Hashem told Moshe to make a fake snake and put it on a pole. When the Yidden look at it, they won't die from the snakebites. When they look up they will think about Hashem, and also they will remember why Hashem was punishing them.

Moshe made this snake out of copper, because the word copper (*nechoshes*) is like the word snake (*nachash*)! And just like Hashem promised, if a Yid was bitten by a snake, he looked at the copper snake and Hashem forgave him and didn't let him die.

## **TEHILLIM :: 44 - 48**

Today's *shiur Tehillim* is *kapitelach Mem-Daled to Mem-Ches*.

Before *Kapitel Mem-Ches* (like for most *kapitelach*) there are a few words that tell us what the *kapitel* is about. The introduction to this *kapitel* tells us that the *kapitel* is about when *Moshiach* will come! It is about how beautiful Yerushalayim will be, and how we will bring the *korbanos* and see all of the things the *Neviim* told us will happen when *Moshiach* comes.

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

The creation of the world is through the letters in the *Asara Maamaros*, and these letters are one with Hashem.

Hashem gives us the holiest language, *Lashon Hakodesh*. Hashem gave us 22 letters to say all the words in this holy language. Each of them have a special way they sound when we say them, and a way they look when we

write them. They help us say what we think or feel in our *sechel* and *midos*.

Hashem also uses these special letters to show His *sechel* and *midos*, and to make the world! The different ways the letters look and sound shows us how each thing Hashem made is in a different way.

Even though the letters of Hashem are lower than the rest of the *Sefiros*, they are still higher than anything that was created, because everything is created FROM them. They are even higher than the *sechel* of Adam *Harishon*, whose *neshama* had the *neshamos* of all of the *tzadikim* in it — which are even higher than all of the *malochim*!

Even something so high was created through these letters of Hashem, so we understand that they must be higher than them, a very high level which is *meyuchad* and one with Hashem.

## **HAYOM YOM :: Ches Tammuz**

The main love Hashem had for Avraham Avinu was because he brought Yidden closer to Hashem!

Avraham Avinu, the first of the *Avos*, was very special to Hashem. Hashem made all of the Yidden come from him!

Hashem gave Avraham ten very hard tests to show how much he is connected to Hashem.

*Some of these tests were being thrown into the fiery pit of Nimrod for breaking his father's Avodah Zarah, traveling far away without even knowing where he was going because Hashem said so, and finally the biggest test — to bring Yitzchak as a korban by the Akeidah. Avraham passed them all!*

But guess what? That WASN'T the main reason Hashem loved him so much!

So why DID Hashem love Avraham so much?

Because he taught his children and other people around him to come close to Hashem and do what Hashem wants. Teaching and helping other people is the MOST special thing for Hashem!

## **SEFER HAMITZVOS :: Shiur #50 - Mitzvas Asei #165, Lo Saasei #329, Asei #164, Lo Saasei #196**

Today we learn FOUR *mitzvos* about *Yom Kippur*!

1) (*Mitzvas Asei #165*) We need to rest from doing *melacha* on *Yom Kippur*.

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: שְׁבֹת שְׁבֹתוֹן הִיא לָכֶם

2) (*Mitzvas Lo Saasei #329*) We are not allowed to work on *Yom Kippur*. The *dinim* of this *mitzvah* are explained in *Mesechta Beitzah*, *Megillah*, and other places.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְכָל מְלָכָה לֹא תַעֲשׂוּ

3) (*Mitzvas Asei #164*) We need to do things that aren't comfortable for our body on *Yom Kippur* — the *inuyim* (no eating or drinking, no baths, no shmearing creams, no leather shoes, and married people have to act differently).

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: תַּעֲנוּ אֶת נַפְשֵׁיכֶם

4) (*Mitzvas Lo Saasei #196*) We are not allowed to eat on *Yom Kippur*. The *dinim* of this *mitzvah* are explained in

the end of *Mesechta Yoma*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: כִּי כָל הַנֶּפֶשׁ אֲשֶׁר לֹא תִעֲנֶה וְגו' וְנִכְרְתָהּ

## **RAMBAM :: Hilchos Shevisas Asor**

In today's Rambam, we learn all three *perakim* of “*Shevisas Asor*” — resting on the tenth day of *Tishrei*, which is *Yom Kippur*!

One thing the Rambam says is that a kid that isn't nine years old yet shouldn't fast on *Yom Kippur* because it might bring to a *sakana*. After turning nine, kids can practice by fasting for an hour longer than they are used to waiting before they eat.

Even kids shouldn't wear leather shoes on *Yom Kippur*, even though they are allowed to eat and drink.

## **RAMBAM- PEREK ECHAD :: Hilchos Nizkei Mamon - Perek Daled**

This *perek* explains the *halachos* of a person's responsibility for making sure his animal doesn't do any damage. Sometimes we say that the person should have been more careful, so it is his responsibility to pay for any damage that the animal did.

For example, if a person didn't make sure the fence was strong, he needs to pay for anything his animal broke if it escaped. Another example is if a person left his animal outside in the sun. Then he is also responsible, even if the fence was VERY strong, because the animal wasn't comfortable, so it tried extra hard to escape.

## **INYANA D'YOMA :: Lebn Mit Der Tzeit**

In today's *Chumash*, *Chamishi* of *Parshas Chukas*, we learn about the passing of Aharon Hakohen. After Aharon Hakohen's *histalkus*, the *Ananei Hakavod* were taken away from the Yidden.

There were three special *nissim* that came along with the Yidden in the *Midbar*, in the *zechus* of Moshe, Aharon and Miriam:

- 1) *Mahn* fell in the *zechus* of Moshe
- 2) The Yidden had water in the *zechus* of Miriam (*Be'eira Shel Miriam*)
- 3) The *Ananei Hakavod* were in the *zechus* of Aharon

The Rebbe explains why it was *davka* the *Ananei Hakavod* that came in Aharon's *zechus*:

We learned in the *Chumash* that all of the Yidden mourned for Aharon, because he brought *Shalom* and *Achdus* to the Yidden.

The *Ananei Hakavod* were clouds that surrounded the Yidden for *kavod*. Even though the *mahn* and the water came to each Yid separately, the clouds were around all of the Yidden together! This also shows the idea of *Shalom* and *Achdus*.

That's why Hashem made the *Ananei Hakavod* come in Aharon's *zechus*, because Aharon's *inyan* was bringing *Shalom* and *Achdus* to the Yidden. These clouds also brought *kavod* to all of the Yidden together, uniting all of the Yidden as one.

See *Hamaor ShebaTorah Bamidbar* p. 330, *sichos* cited there

## **TEFILLAH :: Kabolos Daled Misos**

In *Kriyas Shema She'al Hamitah*, in the section of *Tachanun*, there are a group of four paragraphs, known as “*Kabolos Daled Misos*.” They start with the words “*Yehi Ratzon*.”

This *tefillah* is from the Ramban and the *Zohar*. It talks about four *aveiros* that may have been done during the day: *Kriyas Shema*, *Tefillin*, *Tzitzis*, and *Tefillah*. According to *Kabbalah*, if someone does one of these *aveiros*, it takes away some of the *chayus* that comes through the letters of Hashem's name into the world.

In *halacha* a person is not *Chayav Misa* for not keeping these *mitzvos* properly. But in *Kabbalah*, because the person took away some of Hashem's *chayus* in the world, it also takes away some of the person's *chayus* in *Ruchnius*.

That's why in this paragraph, we say that we are ready to accept our punishment if we deserve it, so we can fix the name of Hashem. We say that we are ready to accept the *Misas Beis Din* to fix up what we did through our *aveira*.

In *Igeres HaTeshuvah*, we will see that by saying these words themselves, we are actually fixing the problem with the *chayus* that comes through the name of Hashem!

## **HALACHOS HATZRICHOS :: Women and Kabolos Daled Misos**

The paragraphs of *Kabolos Daled Misos* talk about specific *aveiros* that a person might do, which would take away some of the *chayus* of Hashem in the world. But most of these *aveiros* are only for a man — women don't put on *Tefillin* or *Tzitzis*, for example! So is there a reason to say these paragraphs?

There are two opinions:

- 1) **Skip these paragraphs!** Since a woman does not have these *mitzvos*, these paragraphs are not important for her to say, and she should skip them.
- 2) **Say part of them!** When we say the paragraph *Ribon Ha'olamim*, we skip the part that speaks about *Tikun Chatzos*, since we don't say *Tikun Chatzos*. But we still say the rest of the paragraph! The same way, women should say the paragraph about *tefillah* which they do have a *chiyuv* in, and skip the paragraphs about the *mitzvos* of *Kriyas Shema*, *Tefillin*, and *Tzitzis*, which they don't need to do.

## **GEULAH U'MOSHIACH :: Hashem Promises to Take Us Out of Golus**

The *Navi Yirmiyah* lived in the times of the first *Beis Hamikdash*. He saw that the Yidden were not behaving the way they should, and Hashem sent him many *nevuos* to warn the Yidden to do *teshuvah*. Most of these *nevuos* are very sad ones about the *Churban*.

Still, there are some very famous happy *nevuos*, about the time of *Moshiach*! Yesterday, we learned a *posuk* about how the *Goyim* will talk about Hashem gathering together the Yidden! Here is the next *posuk*, which explains why this will happen:

כִּי פָדָה ה' אֶת יַעֲקֹב וַיִּגְאֹלֵהוּ מִיַּד כָּל מַמְנֵי

***Ki Fadah Hashem Es Yaakov*** — Because Hashem has freed the Yidden from *Golus*

***U'Ge'alo Miyad Chazak Mimenu*** — And saved them from the hands of those who are stronger than them!

*This posuk is also part of davening! Do you know where?*

*See Yirmiyah perek Lamed-Alef posuk Yud-Alef*

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