

Chitas for Thursday, Parshas Pinchas

Chof-Alef 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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Mazel Tov **Sergeant Yehuda Sputz** (Shliach in Caldwell, NJ)
~ 6th birthday Chof-Alef Tammuz ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Pinchas - Chamishi with Rashi

Hashem tells Moshe Rabbeinu to remind the Yidden to do what Hashem wants, even after Moshe passes away. They shouldn't forget to bring the *korbanos* that Hashem asked them to bring.

Hashem tells Moshe Rabbeinu to remind the Yidden to always bring the *Korban Tamid* two times every day, just like Hashem said. (These *pesukim* are a part of *davening*, the paragraph that starts "Vayedaber" that we say in *korbanos* before *Shacharis* and *Mincha*! After the *Churban*, *Shacharis* and *Mincha* take the place of these *korbanos*, so we say this paragraph before *davening*.)

Hashem also tells Moshe to remind the Yidden about the special *korban* of Shabbos. (We say these *pesukim* in *Musaf* on Shabbos, since our *davening* then takes the place of this *korban*.) He reminds them about the *korban* for *Rosh Chodesh*, too. (Since we can't bring the actual *korban*, we say THESE *pesukim* in *Musaf* of *Rosh Chodesh*, which is in place of bringing the *Rosh Chodesh korban*. These *pesukim* are also part of the *Kriyas HaTorah* for *Rosh Chodesh*.)

The Torah tells us the details of the animals that are brought for each of these *korbanos*, and the *Mincha* (flour and oil) and *Nesech* (wine) brought together with each of them:

TAMID: (2 times every day) 1 lamb for an *Olah*

SHABBOS: 2 lambs for an *Olah*

ROSH CHODESH: 2 bulls, 1 ram, and 7 lambs for an *Olah* AND a goat for a *Chatas* (in case any Yidden did an *aveira* by coming into the *Beis Hamikdash* or bringing a *Korban* while they were *tomei* without realizing it)

Each animal brought for a Korban Olah also needs a Mincha (fine flour 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

This *shiur* in *Chumash*, about the *Korban Tomid*, is very special to learn now! Do you know why? Because during the Three Weeks we are supposed to learn about the *Beis Hamikdash* and the *Avodah* in the *Beis Hamikdash*. The *Korban Tomid* was part of the *Avodah* every day!

TEHILLIM :: 104 - 105

Today's *shiur Tehillim* is *kapitelach Kuf-Daled* and *Kuf-Hey*.

In *kapitel Kuf-Daled* (104), there is a *posuk* “**Moh Rabu Maasecha Hashem!**” How great are the works of Hashem!

There are many *maamorim* in *Chassidus* that explain this *posuk*. There is a *maamar* from the Rebbe Rashab that starts with this *posuk* and explains it — and there is a story behind it!

Once the Rebbe Rashab was learning with the *Poltaver Rav*, R' Yaakov Mordechai Bezpalev. The *Frierdiker Rebbe* was 3 or 4 years old, and his bed was in the room where they were learning.

R' Yaakov Mordechai looked over at the sleeping boy, and said that his shining face showed the *kedusha* that he had!

When the Rebbe Rashab heard that, he felt that he wanted to kiss his son. But he stopped himself, and instead wrote a *maamar* called *Moh Rabu Maasecha Hashem*. When the *Frierdiker Rebbe* got older, the Rebbe Rashab gave him the *maamar*, and told him, “this is a *Chassidisher kush!*” Years later, he told him the story.

TANYA :: Igeres Hateshuvah Perek Zayin

The Alter Rebbe explained to us what happens *B'Ruchnius* when a Yid does an *aveira*, how he is taking the *chayus* of Hashem which is in the *neshama*, and taking it to receive *chayus* from *Kelipah*, the opposite of *Kedusha*. Why do we need to know this? Because to make our *teshuvah* true and lasting, we need to realize how serious an *aveira* really is.

There are two things we need to think about to make sure our *Teshuvah* will last. One is to have *Rachmanus* on the *neshama* — to think about how hard it is for the *neshama*, which is a part of Hashem, to come into the world and need to get *chayus* from *tumah* because of an *aveira*.

The second is to have a *Leiv Nishbar* — for the body to feel actually bad for what it did. One way is to fast and make the body feel pain, but that is not really the *avodah* nowadays. We can instead make a time every night before *Tikun Chatzos* to think about what we are doing when we do an *aveira*, as the Alter Rebbe explains in today's *Tanya*. That will make us feel terrible for doing an *aveira*, and not want to do one again.

HAYOM YOM :: Chof-Alef Tammuz

There is a part of the *Ruchnius Beis Hamikdash* in every Yid, the *Pintele Yid*, that can never be destroyed.

The Rebbe tells us a *halacha* we need to know during the Three Weeks: We don't say *Shehecheyanu* during the whole Three Weeks, even on Shabbos!

During the Three Weeks, we are remembering the *Beis Hamikdash*, and that because of our *aveiros*, we don't have it now. Of course we know that *Moshiach* is coming very soon and that the *Beis Hamikdash* will be rebuilt.

But there is more good news — even in the time that we don't have the *Beis Hamikdash*, we still have the *Kosel HaMaaravi*, and Hashem's *Shechinah* is there all the time!

Every Yid also has a “*Beis Hamikdash*” inside of his *neshama*, where Hashem rests. If a person doesn't act the way he should, it could also get destroyed, *chas veshalom*...

But even then, there is a part of our own “*Beis Hamikdash*,” like the *Kosel Hamaaravi*, that can never be destroyed. There is a part of Hashem, the *pintele yid*, that is ALWAYS inside of a Yid and will never leave.

SEFER HAMITZVOS :: Shiur #139 - Mitzvas Asei #131, #125

Today we are going to finish learning the *halachos* about *Maaser Sheini*, and start a new section of *halachos* in the *Rambam*, about *Bikurim*!

1) (*Mitzvas Asei #131*) On *Erev Pesach*, on the 4th and 7th years since *Shemitah*, there is a *mitzvah* called “*Vidui Maaser*.” A person needs to say to Hashem that he separated and gave all of the *Terumah* and *Maaser* that he was supposed to over the past three years.

Just like there is a *mitzvah* to actually separate the *terumah* and *maaser* and do what we are supposed to with them, there is a *mitzvah* to SAY on *Erev Pesach* of these years that we did our responsibility the way we were supposed to.

The first *perek* of today's *Rambam* tells us how this is done.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Savo*:

וְאָמַרְתָּ לִפְנֵי ה' אֱלֹהֶיךָ בְּעֶרְבֵי הַקֹּדֶשׁ מִן הַבַּיִת וְגַם יִתְּמִי לְלוֹי וְלִגֵּר לִיְתוֹם וְלְאַלְמָנָה וְגו'

The details are explained in the last *perek* of *Mesechta Maaser Sheini*.

2) (*Mitzvas Asei #125*) We also learn the *mitzvah* of *Bikurim* — we bring the first fruit of the *Shiva Minim* that grow in our fields to the *Beis Hamikdash*, for the *kohanim*. (This *mitzvah* is only in *Eretz Yisroel*, when we have the *Beis Hamikdash*.)

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: רִאשִׁית בְּכוּרֵי אֲדָמָתְךָ תָּבִיא בֵּית ה' אֱלֹהֶיךָ

The details are explained in *Mesechta Bikurim*.

RAMBAM :: Hilchos Maaser Sheini VeNeta Reva'i - Bikurim

Perek Yud-Alef: The year after we give *Maaser Ani* for the poor (the 4th and 7th year), we need to do *Vidui Maaser*. *Vidui Maaser* is telling Hashem formally that we gave all of the presents and *maaser* we needed to give. We can't do this until we actually gave them to the poor, the *kohanim*, or the *Beis Hamikdash* — it's not enough to just set them aside.

Now we start learning *Hilchos Bikurim*:

Perek Alef: There are 24 presents that belong to the *kohanim*. Eight of these presents can only be eaten by the *kohanim* in the *Beis Hamikdash*, and five others can only be eaten inside *Yerushalayim*! In these *perakim*, we will learn *halachos* about these presents that we didn't learn about already in other parts of the *Rambam*.

Perek Beis: Now we start learning about the present of *Bikurim*! We bring *bikurim* from the seven special fruits of Eretz Yisroel: Wheat, barley, grapes, figs, pomegranates, olives, and dates. We take *bikurim* from the nicest fruits that grew in our fields. We have to bring the actual fruit — we can't bring pomegranate juice instead of whole pomegranates. But if we live too far away from Yerushalayim, we are allowed to bring dried figs and raisins, since the fresh ones will get bad on the way.

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

In today's Rambam, we start to learn a new set of *halachos*, about getting things that are “*hefker*,” and about giving or getting presents.

This first *perek* teaches us about when something is called *hefker*, that it has no owner. Fruit that grows in a forest is one example of *hefker* things. Whoever picks it up first — it belongs to him!

INYANA D'YOMA :: Hilchos Beis Habechirah

During the Three Weeks, it is a minhag to learn the halachos of the Beis Hamikdash. The Rebbe explains how by learning these halachos, we are doing the mitzvah of “Ve’asu Li Mikdash” as best as we can! This will also hurry up the time when we have the THIRD Beis Hamikdash with the Geulah very soon!

We will learn from the Rambam's Hilchos Beis Habechirah, where he describes the way the Beis Hamikdash was set up.

When you go up the 15 steps from the *Ezras Noshim*, you can go through doors (or the big Nikanor gate, when it's open!) into the *Ezras Yisroel*. This is where you can stand and watch the *kohanim* bringing *korbanos*! (Nobody is allowed to sit down here... except for a king from *Shevet Yehudah*!)

If you are bringing a *korban*, you are allowed to come closer to watch the *Kohanim shecht* it and bring it on the *Mizbeiach*. Otherwise, you need to stay in the *Ezras Yisroel*.

You can see where the *Ezras Yisroel* ends, because that is where the *Duchan* (platform) is set up for the *Leviim* to sing and for the *kohanim* to *bentch* all the Yidden. But the *Mizbeiach* is further inside, in a part of the *Azara* called the *Ezras Kohanim*.

See Hilchos Beis Habechirah of the Rambam

TEFILLAH :: Kriyas HaTorah on Monday and Thursday

The *Gemara* says that Moshe Rabbeinu set up for the Yidden that they shouldn't go three days without reading the Torah. So we *lein* on Monday and Thursday every week, in addition to Shabbos.

Later Ezra and his *Beis Din* added more details to this *takana*. They taught that three people get an *aliyah* on Monday and Thursday, and we *lein* at least 10 *pesukim* from the Torah.

Ezra also added an extra *Kriyas HaTorah* because of those who are very busy during the week, and don't get to *shul* to hear *Kriyas HaTorah* on Monday and Thursday. That is why we *lein* as well on Shabbos during *Mincha*.

See Rambam Hilchos Tefillah, perek Yud-Beis halacha Alef

HALACHOS HATZRICHOS :: Ona'as Devarim

The Torah teaches us to be very careful not to trick, hurt, or embarrass people with our words. That is called *Ona'as Devarim*.

For example, let's say I see a friend of mine get hurt. I tell her that probably she deserved to get hurt. I say that maybe it's a punishment for not being careful enough with a certain *mitzvah*.

That would be *asur*! I am not allowed to say things like that which will make her feel even more bad.

See Alter Rebbe's *Shulchan Aruch, Dinei Ona'ah U'geneivas Daas, se'if Chof-Ches*

GEULAH U'MOSHIACH :: Chanukas Hamizbeiach

While the Yidden were in *Golus* after the first *Beis Hamikdash* was destroyed, the *Navi Yechezkel* got a very special *nevuah* from Hashem.

In this *nevuah*, Yechezkel saw the third *Beis Hamikdash*! A *malach* showed him the sizes of all of the parts of the *Beis Hamikdash*, so he would know how to build it!

Hashem also told Yechezkel about the *Chanukas Hamizbeiach* of the third *Beis Hamikdash*. The *Navi* was told that the *Chanukas Hamizbeiach* would be after the time of *Techiyas Hameisim*, and Yechezkel himself (who was a *kohen*) would be in charge of showing the *kohanim* what to do, together with Aharon Hakohen!

In this *posuk*, we see that Hashem promises Yechezkel that he will have *Techiyas Hameisim* and have the special *zechus* of being in charge of the *Chanukas Hamizbeiach*:

וַיְהִי כִּשְׁנֵי שָׁנִים אַחֲרָיו וַיֵּרָא אֵלַי מַלְאָכִי הַיְּהוָה וַיֹּאמֶר אֵלַי הִנֵּה אֲנִי שֹׁמֵר אֶתְּךָ וְאֶתְּחִיבְךָ וְאֶתְּחַיְךָ וְאֶתְּחַיְתִּי וְאֶתְּחַיְתִּי וְאֶתְּחַיְתִּי וְאֶתְּחַיְתִּי

Venasata — You, Yechezkel, will be the one to give

El Hakohanim Haleviim — to the *kohanim* from *Shevet Levi*

Asher Heim Mizera Tzadok — who come from Tzadok, the first *Kohen Gadol* in the first *Beis Hamikdash*

Hakrovim Eilai, Ne'um Hashem Elokim, Lesharseini — who Hashem says are close to Me, to serve Me;

Par Ben Bakar Lechatas — you will give them a young bull for a *Korban Chatas*.

During the Three Weeks, we learn about the *Beis Hamikdash*, so it will be like we are actually building it! One of the things we learn is the *pesukim* in Yechezkel about the Third *Beis Hamikdash*. Even though the *meforshim* say that many things are not explained completely in Yechezkel's *nevuah*, by learning it the best way we can, we are doing our part! When *Moshiach* comes, Yechezkel will be there to teach us exactly how to build it! Then, the *Beis Hamikdash* from *Shomayim* will come down into the *Beis Hamikdash* that the Yidden built, and make it a *Beis Hamikdash* that will last forever!

See Yechezkel perek Mem-Gimmel posuk Yud-Tes

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