

Chitas for Wednesday, Parshas Matos-Masei

Chof-Zayin 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 Matos-Masei - Revi'i with Rashi

When there are two *parshios* together, we always connect the two *parshios* in the *Chumash* of *Yom Revi'i*. So today we finish *Parshas Matos* and start *Parshas Masei*.

In yesterday's *Chumash*, we learned that the *Shevatim* of Reuven and Gad asked if they could live in the lands of the Emori, and they said that they would fight at the head of all of the Yidden to capture Eretz Yisroel! Today we see how Moshe answered them. We also review the 42 places the Yidden camped in the *Midbar*.

Moshe Rabbeinu agrees with the compromise: Moshe told the Yidden from *Shevet* Reuven and Gad that if they do what they said, and fight in front of the Yidden to capture the rest of Eretz Yisroel, then they can have land on the other side of the Yarden. If they don't, they will be punished by Hashem! Reuven and Gad promised to do that — they will leave their families and animals in Gilad, and come with the rest of the Yidden to fight. So Moshe gave them the land that used to be Sichon's.

Menasheh also is given land on the other side of the Yarden: Moshe Rabbeinu gave the land of Og to two of the families of Menasheh, even though they hadn't asked to live there. By splitting up the *Shevet* Moshe was showing them that this WAS going to be part of Eretz Yisroel. *Shevet Menasheh* loved Eretz Yisroel even more than the other *Shevatim*! Since THEY would live there now, it would be clear to everyone that this would become part of the land.

Shevet Gad and Reuven made the cities in Sichon's land into cities where their families could live and places for their animals to be. They changed the names of the cities to show that now they belonged to the Yidden! *Shevet Menasheh* also captured some more cities, which later also became part of Eretz Yisrael!

Now we start learning Parshas Masei!

We review the travels of the Yidden: The Yidden are about to go in to Eretz Yisroel! So we review the places the Yidden went in the *Midbar* — 42 stops.

The Torah tells us all of the places the Yidden went through in the *Midbar*, starting from when the Yidden left

Mitzrayim, from Raamses and traveled to *Sukkos*. The last place they traveled to was Arvos Moav, near the Yarden. From there they would soon be able to go into Eretz Yisroel!

TEHILLIM :: 120 - 134

Today we say the 15 *Shir Hamaalos*, *kapitelach Kuf-Chof* until *Kuf-Lamed-Daled*, like the 15 steps from the *Ezras Noshim* into the *Azara* in the *Beis Hamikdash*!

Kapitel Kuf-Chof-Beis talks about when the Yidden would go up to Yerushalayim. Yerushalayim is called “**Ir Shechubra La Yachdav**” — “a city that is connected together.”

What is this talking about? Together with WHAT?

In the *Gemara* it says that there are TWO Yerushalayims! There is a **Yerushalayim Shel Maalah**, a *ruchnius* city in *Shomayim*, and **Yerushalayim Shel Matah** — the city of Yerushalayim that we see. They are both connected!

The *Gemara* says that Hashem doesn’t go into the *Gashmius* Yerushalayim until He goes into Yerushalayim *Shel Maalah*, the *ruchnius* Yerushalayim.

What makes Hashem go into these two Yerushalayims? It’s because of what the Yidden do!

The Tzemach Tzedek explains that there are two things that bring Hashem into the two Yerushalayims — and we are learning about them in *Tanya* — *Teshuvah Tata’ah* and *Teshuvah Ila’ah*.

When we do *Teshuvah*, it brings *Geulah*, bringing Hashem’s *Shechinah* back into Yerushalayim! *Teshuvah Tata’ah* brings Hashem into Yerushalayim *Shel Matah*, and *Teshuvah Ila’ah* brings Hashem into Yerushalayim *Shel Maalah*!

TANYA :: Igeres Hateshuvah Perek Yud

Teshuvah means that a Yid returns to Hashem with his whole heart. He decides that he is ready to act ONLY the way Hashem wants.

We learned about the two steps in *Teshuvah* — getting rid of the *aveiros* by having *Rachmonus* on our *neshama*, and thinking about how *aveiros* make Yidden be in *Golus*. Then we do *Teshuvah Ila’ah* — once the *aveiros* are gone, we *daven* and learn and do *mitzvos* with a NEW *chayus*, more than before!

Today the Alter Rebbe tells us how we can make these kinds of *Teshuvah* part of our day.

It used to be the *Minhag* to say *Tikun Chatzos* late at night, special *tefilos* about the *Churban* of the *Beis Hamikdash*. That is the perfect time to do *Teshuvah Tata’ah* — thinking about the *Churban* that our *aveiros* make, and having *rachmonus* on our *Neshama*.

Then the next morning when we *daven* is the perfect time to act with the *chayus* of *Teshuvah Ila’ah*: *Daven* with special *chayus* and *simcha*, and then learn and do *mitzvos* with *chayus*, and with the *kavana* that we want to be connected and close to Hashem.

If someone can’t do *Teshuvah Tata’ah* every day, then at least once a week he should, before Shabbos. Then he will have the *chayus* of *Teshuvah Ila’ah* for Shabbos! The word Shabbos has the main letters of *Teshuvah* — *Tof*, *shin*, and *beis* — and it is a time that is very special for *Teshuvah Ila’ah*!

(Nowadays, we don’t do *Tikun Chazos*, but we can make a *Cheshbon Hanefesh* in *Krias Shema She’al Hamitah*, and especially before Shabbos. But like we learned before, the Rebbe tells us that nothing should stop us from jumping straight to living with the *chayus* of *Teshuvah Ila’ah* — *Lechatchila Ariber*!)

HAYOM YOM :: Chof-Zayin Tammuz

In the times of the Alter Rebbe, there were no Chabad Chassidim, because the Alter Rebbe just started to teach Chabad Chassidus for the first time. Many people came to the Alter Rebbe, and they became the first Chabad Chassidim.

Once an unusually brilliant *Talmid Chochom* came to the Alter Rebbe. He had learned a lot of Torah and lived the way a Yid should, with *Yiras Shomayim*. After coming to the Alter Rebbe in Liozna, he also learned a lot of *Chassidus*, and accomplished a lot in his learning in a short amount of time.

When he came for his first *Yechidus*, he asked the Alter Rebbe: “Rebbe, what am I missing?”

The Alter Rebbe answered him, “You aren’t missing anything! You are a *Yerei Shomayim* and a *Lamdan*. But you need to get rid of *gaavah*, which is compared to *chometz*, and bring in *bittul*, which is compared to *matzah*.” The Alter Rebbe then explained to him a *halacha* in *kashering keilim* for *Pesach*, and what it means in *Avodas Hashem* — how to have *bittul*.

This is one of the things that Chassidus teaches us, that even someone who is doing everything right still has room to become better, to do teshuvah and become closer to Hashem.

SEFER HAMITZVOS :: Shiur #145 - Mitzvas Asei #140, #136, #137, Lo Saasei #224, #225, #226

Today we learn SIX mitzvos about Yovel! Yovel is the 50th year — after we had 7 Shemitah years!

1) (Mitzvas Asei #140) It is a *mitzvah* to **count the years** until *Yovel* — after every 7 *Shemitah* years, it is *Yovel*! This is a *mitzvah* for the *Sanhedrin*. Just like every Yid counts the days of *Sefiras Ha’omer*, the *Sanhedrin* counts 49 years, and the 50th year is *Yovel*.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: וְסָפַרְתָּ לְךָ שִׁבְעַת שָׁנִים וְגו’

2) (Mitzvas Asei #136) We need to **make the Yovel year holy**, like *Shemitah* — not planting and working the land, and making the food that grows *hefker*.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: וְקִדְשְׁתֶּם אֶת שָׁנַת הַחֲמִשִּׁים שָׁנָה

3) (Mitzvas Asei #137) We **blow the Shofar** on *Yom Kippur* of the *Yovel* year, to show that all Jewish slaves need to go free.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: וְהַעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפּוּרִים תַּעֲבִירוּ וְהָעֲבָרְתָּ שׁוֹפָר בְּכָל אֲרָצְכֶם ... וְקִרְאתֶם דֶּרוֹר בְּאָרֶץ לְכָל יֹשְׁבֶיהָ

4) (Mitzvas Lo Saasei #224) We are not allowed to **work in the fields** during *Yovel*.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: לֹא תִזְרַעוּ

5) (Mitzvas Lo Saasei #225) We aren’t allowed to **harvest food** that grew by itself during *Yovel*.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: וְלֹא תִקְצְרוּ אֶת סְפִיחֶיהָ

6) (Mitzvas Lo Saasei #226) We are not allowed to **harvest fruit** that grew during *Yovel*.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: וְלֹא תִבְצְרוּ אֶת נֹזְרֶיהָ

RAMBAM :: Hilchos Shemitah VeYovel

In today’s Rambam, we learn many halachos about Kedushas Shevi’is, the kedusha of food that grew during Shemitah.

Perek Vov: Food that grows during *Shemitah* is holy! We are not allowed to sell it like we sell regular fruits and vegetables. We can only sell a little bit of it at a time (like enough to eat for one day), and the money we get for selling it becomes holy too! We can only use the money to buy food to eat. Once we buy the food, the money loses its *kedusha*, and the food we bought gets *Kedushas Shevi'is*.

Perek Zayin: We are allowed to gather food that grew by itself during *Shemitah* to eat during *Shemitah*. But once that kind of food stops growing, we aren't allowed to have it in our house anymore! So once the grapes are all finished for the year, and there are no more grapes in the vineyards, we can't have them at home either. We need to do "*Biur*" (like *Biur Chometz*!) of all of that food! On the day of *biur*, we can try to give out whatever *Shemitah* grapes or raisins we have left for people to eat that day, and whatever is left needs to be burned.

Perek Ches: We need to be careful not to help a person do an *aveira* by helping them do something *asur* during *Shemitah*. For example, a person is not allowed to sell a plow to someone that we know might use it during *Shemitah*.

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

In today's Rambam, we learn *halachos* about *Shushvinus*: In the olden days, when a person wanted to get married, his friends would all give him money. Then, he would have to give THEM money when they were ready to get married. Since this was like a loan, not like a real present, in some cases they would be able to demand the money back through the *Beis Din*.

INYANA D'YOMA :: Mem-Beis Masaos

In today's *Chumash*, Moshe reviews with the Yidden the 42 journeys that they took in the *Midbar*.

Why does he review them here?

One of the reasons that Rashi gives is a *mashal* of a prince:

There was once a prince who got sick with an unusual disease, and none of the doctors where he lived could help him. His father, the king, took a long and hard journey with him to a faraway country to be treated. When finally the prince was healed, they traveled home. On the way back, the king pointed out to the prince all of the places they passed: "Do you remember how both of us slept here? Do you remember how we cooled off from the hot sun over here? Do you remember how you had a headache here?" He is able to now show the prince that the difficult journey was worth it.

The same way, now that the Yidden are near the end of their long trip to Eretz Yisroel, Moshe Rabbeinu is showing them that their trip was worth it!

The Baal Shem Tov teaches that we ALL go on 42 journeys in our life, and really even every day! Many times the journey is hard for us. We have things that bother us, or are painful or scary. But later, at the end of the journeys, Hashem will show us how all of these things were worth it, because of all the good they brought us!

And when *Moshiach* comes, we will be able to thank Hashem for the hard things too! Like the *Navi* says, we will say to Hashem, "*Odcha Hashem Ki Anafta Bi*" — thank You Hashem for when you were angry with me! We will recognize that everything that happened was for the good.

Based on Likutei Sichos chelek Yud-Ches, Masei Alef

TEFILLAH :: Uva Letzion

The first two *pesukim* of *Uva Letzion* are from *Sefer Yeshaya*, one of the *seforim* in *Nach*. They speak about how after the Yidden do *teshuvah*, the *Geulah* will come!

The *posuk* before speaks about the *tzaros* that will be before *Moshiach* will come, and then, “*Uva Letzion Goel*” — *Moshiach* will come to save the Yidden.

Based on this, the Tzemach Tzedek explains the order of *davening* after *Shemoneh Esrei*:

- 1) First there is *Tachanun* and *Nefilas Apayim*, doing *teshuvah* and giving our *neshamah* to Hashem.
- 2) Then we have *Kapitel Chof*, asking Hashem to help us in our times of *tzaros*.
- 3) Then comes *Uva Letzion Goel*, speaking about the *Geulah*!

Both *teshuvah* and asking Hashem to save us from our *tzaros* will happen as a preparation for *Moshiach*!

See *Ohr HaTorah Nach*, vol. 2, p. 853

HALACHOS HATZRICHOS :: Dangerous Things

The Torah teaches us that we need to be careful not to have dangerous things. That is why we have a *mitzvah* to make a fence around our roof, so that nobody will fall off *chas veshalom*!

We also need to be careful about other dangerous things. For example, if we have a deep hole in our yard, we need a fence around that too, so that nobody will fall in. We are not allowed to have a ladder with a broken rung, because someone might try to use it and get hurt.

See *Kitzur Shulchan Aruch*, siman Kuf-Tzadik

GEULAH U'MOSHIACH :: Learning About the Third Beis Hamikdash

The third *Beis Hamikdash* will be the same as the second in many ways, but not exactly. We can learn about the second *Beis Hamikdash* in *Mesechta Midos* of *Mishnayos*, or *Hilchos Beis Habechirah* of the Rambam, but that's not going to be enough to build it right. The *Navi Yechezkel* told us details about how the third *Beis Hamikdash* will be different, but a lot of the things he says aren't so clear.

Hashem will need to show many of the details when *Moshiach* comes. So why is it so important for us to learn about the *Beis Hamikdash* now?

The answer is that there is a *mitzvah* in the Torah, “***Ve’asu Li Mikdash Veshachanti Besocham.***” Hashem tells us to build Him a *Mishkan*, and He will rest among the Yidden.

This *mitzvah* wasn't only a *mitzvah* in the *Midbar* or only in *Eretz Yisroel* — it is a *mitzvah* for ALWAYS!

Nowadays we can't build Hashem a *Gashmius Mishkan* with our hands, but we can do the *mitzvah* by learning about the *Beis Hamikdash* that we will need to build.

When we learn as much as we can about the *Beis Hamikdash*, we are doing the *mitzvah* the best way we can. Also, when Hashem sees us so interested in learning about the *Beis Hamikdash*, He will make sure that we can actually build it faster, by sending us *Moshiach* right away!

See Likutei Sichos chelek Yud-Ches, parshas Masei — Three Weeks

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