ב"ה

Chitas for Wednesday, Parshas Pinchas Yud-Ches Tammuz, 5784

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 קאלטמאנן
~ 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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May her neshama have an Aliyah and may she return imminently with the coming of our Moshiach!

This week is dedicated L'ilui Nishmas
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CHUMASH :: Parshas Pinchas - Revi'i with Rashi

In today's *Chumash*, we finish the story of the daughters of Tzelofchad. Hashem tells Moshe Rabbeinu that he will pass away, and Moshe makes sure that there will be a good leader for the Yidden in the next generation.

As we learned yesterday, Tzelofchad's daughters loved Eretz Yisroel very much. They wanted their family to also get a part of the land. Moshe Rabbeinu asked Hashem what to do.

Today's *Chumash* continues that Hashem told Moshe that Tzelofchad's daughters are right!

Every family gets a piece of Eretz Yisroel. Usually, if the father passed away, it goes to his sons. But if there are no sons, it should go to his daughters! And if *chas veshalom* there are no daughters either, it should go to his brothers, or to his closest relative.

So Tzelofchad's daughters WILL get his piece of Eretz Yisroel, and it will stay with his family forever.

The Torah also tells us now the *mitzvah* of *Nachalos*, how to pass on a *yerusha* in any family after someone passes away.

~

Moshe Rabbeinu was hoping that since Hashem told him about giving a part of Eretz Yisroel to the daughters of Tzelofchad, maybe Hashem's decree that he wouldn't be able to enter Eretz Yisroel is gone, and he would also be able to go in! But Hashem told Moshe no. Soon he will go up on *Har* Nevo, where he will be able to SEE Eretz Yisroel, but he won't get to go there. He will pass away on *Har* Nevo, like Aharon did. (When Moshe Rabbeinu saw how Aharon passed away, he hoped that his *neshama* would be returned to Hashem the same way. Hashem told him now that this would happen.)

When Moshe heard he would pass away soon, he was worried about one thing: Who would take care of the Yidden? He wanted to know, will this leader take care of each person? Will he go out with them when they fight, and have enough *zechus* to keep the Yidden safe?

Hashem told Moshe that his son will not become the next leader, but his *Talmid*, Yehoshua bin Nun, will.

Hashem told Moshe to put his hand on Yehoshua, and give Yehoshua some of his special *kochos*. Moshe should show the Yidden that he respects Yehoshua, so they will listen to him when he becomes their *Nasi*.

Still, someone from Moshe's family will be very important — Yehoshua will need to ask Elazar the *Kohen Gadol*, Moshe's nephew, before going to fight any wars.

Moshe did even more than what Hashem asked — he put BOTH hands on Yehoshua, giving him many more *kochos* and making his face shine!

TEHILLIM :: 88 - 89

Today's *shiur Tehillim* is *kapitelach Pey-Ches* and *Pey-Tes*.

One of the things it talks about in *Kapitel Pey-Tes* is how Hashem gave the *melucha* (the special job to be the *Yiddishe* kings) to Dovid Hamelech and his children. "***Zaro Le'olam Yihiyeh***" — "his children will be forever."

Now we don't have any *Yiddishe* king, so what happens to Hashem's promise?

Moshiach comes from Dovid Hamelech, so Hashem's promise to Dovid Hamelech really does go forever! We will see that our king *Moshiach* comes from the family of Dovid!

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 NESHAMA, 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-Ches Tammuz

In today's *Hayom Yom*, we see how the Alter Rebbe was very proud of one of his *Chassidim* for his hard work in his *avodah*.

The Alter Rebbe said about his *chossid* R' Moshe Vilenker, that R' Moshe has "*Mochin D'Gadlus*." By putting his *kochos* into learning *Chassidus* for ten years, he made his mind able to hold a tremendous amount of *Chassidus*!

What were these ten years that the Alter Rebbe was talking about?

Before R' Moshe Vilenker went into *Yechidus* with the Alter Rebbe, he prepared for three years. Only then did he go into *Yechidus*.

Afterwards, for seven years, he was constantly thinking about, *farbrenging* about, and trying to learn more about the words that the Alter Rebbe told him. R' Moshe Vilenker made sure that what the Alter Rebbe told him could be seen in every part of his life.

One of the things this Hayom Yom can help us to understand is what we are learning now in Igeres HaTeshuvah! The Alter Rebbe told us that a person can do teshuvah very quickly, but to make sure that the teshuvah will last, a person needs to learn well, understand, and farbreng with himself (together with the other steps of teshuvah that we will learn about soon) for a long time! To be the best kind of teshuvah possible, the Alter Rebbe writes that it can take up to 10 years! We learn from R' Moshe Vilenker that if we work hard, we will succeed.

SEFER HAMITZVOS :: Shiur #120 - Mitzvas Lo Saasei #216

In *Sefer Hamitzvos*, we learn the *mitzvah* of *Kilai HaKerem* — not planting vegetables or grain in a vineyard, where grapes grow. Outside of Eretz Yisroel, it is *asur* from a *gezeirah* of the *Chachomim* — *Miderabanan*.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא תִזְרַע כַּרְמְךָ כִּלְאָיִם
The details are explained in *Mesechta Kilayim*. We start learning the *halachos* in *Perek Hey* of today's Rambam!

RAMBAM :: Hilchos Kela'im

In Rambam, we learn more about Kilayim.

Perek Gimmel: We aren't allowed to plant different kinds of plants together. Does that mean we can't plant purple carrots next to orange carrots? No! That's okay because they are both carrots. In this *perek*, we learn what "different kinds" means. We also learn how close to each other they need to be in order to be called growing "together." If it's easy to see that they aren't being planted together, like if there is a *mechitzah*, or they are in different fields, that's not called *kilayim*.

Perek Daled: What do we need to do if we want to plant two kinds together in the same field? Sometimes they need to be far enough apart that they can't join into one plant, and sometimes they need to LOOK like they are separate.

Perek Hey: In this *perek* and the next four *perakim*, we will learn about *Kilei HaKerem*. The Torah is very strict about not planting other things together with grapes! Even outside of Eretz Yisroel we need to be careful with this *mitzvah*. We learn about how long the plant needs to be there, and how much it needs to grow, for it to be *asur*.

RAMBAM– PEREK ECHAD :: Hilchos Biyas HaMikdash - Perek Beis

A *kohen* is not allowed to go into the *Kodesh* without a good reason, and the *Kohen Gadol* is not allowed to go into the *Kodesh Hakodoshim* except on *Yom Kippur* to do the *Avodah*. We also learn what happens if a *kohen* is an *avel*, mourning for someone.

INYANA D'YOMA :: The Three Weeks

Did you know that the Three Weeks are actually a special time?

The Rebbe gives us a *mashal* to show us how:

Imagine a person who has many, many precious stones. He has piles of shining sapphires, smooth pearls and glittering diamonds. He gathers them together and puts them in a big strong box to keep them safe. He closes the lid tightly and carefully locks the box.

One day, he decides to give his friend a big gift. He has his servants carry the big box to his friend's house!

The friend looks at the box and wonders why his friend gave it to him. It is very big and will take up a lot of space in his home. The box is very plain, and doesn't look so nice. The top is rough and wouldn't make a comfortable seat or be good for a table. The box is very heavy and hard to move around. What kind of present is this?

But if the friend takes the key and opens the box, he will feel very differently! He will be very excited about the box, because it is holding a priceless treasure!

Every year, Hashem gives us a priceless treasure — the Three Weeks.

We can look at this time and wonder why Hashem gave it to us. These days may look heavy, sad, or even ugly! We don't like this present very much.

But if we look inside this time, we will see that the Three Weeks are a very special time! Hashem hides many *kochos* and *brachos* inside these days.

How do we do this?

We use the key! The key is to work extra-hard on our *shlichus* of making the world a comfortable place for Hashem. We do this by using every part of our lives — our sleeping, our eating, our money — to serve Hashem.

We sleep like a *chossid*, saying *Kriyas Shema She'al Hamitah* and putting *Negel Vasser* by our bed. We eat with a *bracha*, and with the *kavana* to have *koach* to do serve Hashem. We give extra *tzedakah* to bring the *Geulah* closer. We learn *Hilchos Beis Habechirah*, the *halachos* of the *Beis Hamikdash*, with *Emunah* that Hashem will rebuild it very soon.

When we do this, we will get the hidden treasure of *brachos* hiding inside of the Three Weeks!

See farbrengen Parshas Pinchas Tof-Shin-Mem-Ches

TEFILLAH :: Aleinu

The last *tefillah* in our *davening* is *Aleinu*.

How do we end it off?

With two *pesukim* speaking about *Moshiach*!

1) ***Hashem Yimloch Le'olam Va'ed*** — Hashem will rule forever!

2) ***Vehaya Hashem Lemelech Al Kol Ha'aretz, Bayom Hahu Yihiyeh Hashem Echad U'shemo Echad*** — Hashem will be the King over the entire world, on that day Hashem will be One and His Name will be One!

When we *daven*, we are making a connection with Hashem. We try to remember that nothing exists beside Hashem. This is the truth, but it is hidden. When *Moshiach* comes, we will all be able to see that there is nothing besides for Hashem — Hashem will be One, and His Name will be One!

HALACHOS HATZRICHOS :: New Clothing During the Three Weeks

During the Three Weeks, we don't do certain things that show we are happy, like having *chasunahs*.

One *halacha* is that we don't wear new clothes during this time.

So are we allowed to BUY new clothes during the Three Weeks? The *halacha* is that we are not — unless it is something that we can only buy during the Three Weeks, or if it will be more expensive later (like if it is on sale only now).

But these *halachos* are only about regular clothing — things like socks or undershirts are not a problem, and we can buy them or wear them even when they are new.

See detailed guide with the halachos of the Three Weeks, by Rabbi Lesches from Melbourne, Australia

GEULAH U'MOSHIACH :: Splitting Up Eretz Yisroel

In this week's *parsha*, *Parshas Pinchas*, we learn how the Yidden were counted. Hashem says that Eretz Yisroel should be split up for the Yidden that were counted now!

In one of his *nevuos*, the *Navi* Yechezkel tells us that when *Moshiach* comes, Hashem will split up Eretz Yisroel among the Yidden again!

זֹאת הָאָרֶץ אֲשֶׁר־תַּפִּילוּ מִנַּחֲלָה לְשִׁבְטֵי יִשְׂרָאֵל וְאֵלֶּה מַחְלְקוֹתָם נְאֻם ה' אֱלוֹקִים

Zos Ha'aretz — This is the land

Asher Tapilu — which you should give out

Minachala Leshivtei Yisroel — as the *nachala* of the *Shevatim*

Ve'eieleh Machlekosam — and this is how you should split them up

Ne'um Hashem Elokim — says Hashem.

The *Gemara* explains that this time, when they divide up Eretz Yisroel, they should do it differently than the way it was done in the *Midbar*. This time, Hashem Himself will give each *chelek* their part, and *Shevet Levi* will also get a part of Eretz Yisroel, not just cities!

In *Tof-Shin-Lamed-Ches* the Rebbe said a *maamar* explaining how Eretz Yisroel will be divided, according to *Gemara* and *Chassidus*! In the *maamar*, the Rebbe also tells us the *Avodah* we need to do to get ready for this.

See Yechezkel perek Mem-Ches posuk Chof-Tes, Maamar Le'eileh Techaleik

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