

Chitas for Tuesday

Parshas Chukas-Balak

Ches Tammuz

5786

**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
and in honor of 50 years since the beginning of the Rebbe's Yud-Beis Pesukim campaign

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לעילוי נשמת הרה"ח הרה"ת הר' משה פינחס בן הר' אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר' מרדכי בן הר' פינחס מענטליק ולזכות רפואה שלימה וקרובה לואב יחוקאל הכהן בן מינדל

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Mazel tov to **Shaina Itta Gilbert**,
Ima and Bubby extraordinaire, on your birthday!
What an auspicious year, corresponding to chochmah. May all your questions be answered in this new year.
Wishing you a healthy, productive, and restful year full of nachas from your loved ones,
and may Chitas for Kids continue to bring you much joy. We love you!
~ Shnas Bracha Vehatzlacha! ~

Mazel Tov **Colonel Tzipporah Etta Lezell** (shlucha in Duxbury, MA)
~ 8th birthday Ches Tammuz ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Chukas-Balak - Shlishi with Rashi

Today we learn about five 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. Then we learn about a special *neis*, and the *shira* the Yidden sing to thank Hashem!

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.

A special *neis*: The Yidden continued traveling and came closer to where the Emori people lived.

To go there, they had to go in a valley with high cliffs on both sides. The Arnon River goes through this valley, and the Emorim knew that the Yidden were coming that way. They had a mean idea, to hide in the caves in the cliffs and then throw arrows and rocks down on the Yidden when they came through!

But Hashem saved the Yidden! He moved the cliffs together, and both cliffs fit together like puzzle pieces

— wherever there was a cave on one side, there was a rock sticking out on the other. All of the Emorim that wanted to hurt the Yidden were killed.

The Yidden were able to see the blood in the Arnon River, and they realized that Hashem had saved them! Some of the blood went into the Yidden's well of water to make sure all of the Yidden got to see that Hashem did a great *neis* for them. The Yidden sang a song to Hashem, called "Ali Be'er," "come up well," which showed them the *neis* Hashem made!

TEHILLIM :: Yom Ches (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 :: Igeres Hateshuva Perek Alef

Yesterday, we learned about the three kinds of *aveiros* a person needs to do *teshuvah* for. Today, the Alter Rebbe teaches us HOW to do *teshuvah*:

The *mitzvah* of *teshuvah* is not very complicated. A person just needs to make a strong *HACHLATA* that he won't act that way again.

This *hachlata* is not only about the specific *aveira* he did. Since when a person does an *aveira*, he becomes separated from Hashem, it's not enough to just say that he won't do THIS *aveira* again, his *hachlata* needs to be that he will do EVERYTHING that Hashem wants — all of the *mitzvos*! This way he will become reconnected to Hashem and his *teshuva* will be complete.

There are also extra things like giving *tzedakah* or fasting which can help, but they are not part of the *MITZVAH* of doing *teshuvah* — as we will *IY"H* see later.

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 #141 - Mitzvas Asei #133, #143, #144

Today we learn 3 mitzvos about presents we give to the kohanim:

1) (Mitzvas Asei #133) *Hafroshas Challah* — whenever we make dough, we take a piece to give to the *kohen*. (We learn about this in today's Rambam!)

We learn this *mitzvah* from a *posuk* in *Parshas Shelach*: ראשית ערסתכם חלה תרימו תרומה
The details are explained in *Mesechta Challah* and *Mesechta Orlah*.

2) (Mitzvas Asei #143) We need to give the *kohen* 3 parts of every kosher animal we *shecht* — the front part of the leg (*zro'a*), the jaw (*lechayayim*), and one of the stomachs (the *Keivah*).

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וזה יהיה משפט הכהנים מאת העם מאת זבחי הזבח אם שור אם שׁה
The details are explained in *Mesechta Chulin perek Yud*.

3) (Mitzvas Asei #144) When we cut the hair of our sheep (shearing), we need to take the first part and give it to the *kohen*. This *mitzvah* is called *Reishis Hageiz*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וראשית גז צאנך תתן לו
The details are explained in *Mesechta Chulin perek Yud-Alef*.

RAMBAM :: Hilchos Bikurim

In today's Rambam, we learn more halachos about *Hafroshas Challah* — today's first *mitzvah*!

Perek Vov: We need to take *challah* from dough that will be baked for people to eat. Dough that will just be boiled (like spaghetti) we DON'T need to take *challah* from. We learn that there needs to be enough flour (about 3 pounds), and they need to be the kinds of flour that we use to make *hamotzi* bread (wheat, barley, oats, spelt, rye).

Perek Zayin: What happens if we put a few small batches of dough together? Do we need to take *challah* from them? As long as we wouldn't mind if they got a little bit mixed with each other, we can count them as one big batch of dough, and take *challah* from them if together they are the size of the *shiur challah*.

Perek Ches: Do we need to separate *challah* from flour? Usually we don't, but if the flour all gets stuck together, we do.

RAMBAM- PEREK ECHAD :: Hilchos Eruvin - Perek Gimmel

In today's Rambam, we are learning about an *Eruv*, but not the kind of *eruv* we usually think about — it's not an *Eruv* around your backyard!

The kind of *Eruv* we're learning about right now is called an *Eruv Chatzeiros*. It shows that even though there are many families in a certain place, they are joining together as one group. If a few families live in an apartment building, they might need this kind of *eruv* to carry in the hallways.

INYANA D'YOMA :: Lebn Mit Der Tzeit

In today's *Chumash*, 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 specifically 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 Sheba Torah Bamidbar p. 330, sichos cited there*

TEFILLAH :: Nefilas Apayim

The third part of *Tachanun*, after *Vidui* and the *Yud-Gimmel Midos HoRachamim*, is called *Nefilas Apayim*. We sit down and lean our forehead on our left arm. (In *Shacharis*, if you're wearing *tefillin*, you lean on your right arm.)

Nefilas Apayim, falling down on our face before Hashem, is a *minhag* that goes back to Yaakov *Avinu*, Moshe and Aharon, and the Yidden in the *Beis Hamikdash*.

Rabbeinu Bachaye explains that there are three reasons to fall on our face:

- 1) To show *kavod* for Hashem
- 2) As part of *teshuvah* for our *aveiros*
- 3) It shows the idea of *Mesiras Nefesh*, giving everything for Hashem

We say *Kapitel Chof-Hey* of *Tehillim*, which starts with the words "*Ledovid Eilecha Hashem Nafshi Esa*," "To You, Hashem, I raise up my *neshama*," expressing *Mesiras Nefesh*.

HALACHOS HATZRICHOS :: Not Damaging Things

Imagine that Ploni is in school. He is in a bad mood, and is angry at all of the teachers. He decides to take a marker and write on the wall that he hates school.

Is Ploni allowed to do that?

No! Ruining something that belongs to another person is just like stealing. We are not allowed to ruin or break something that isn't ours — even if we plan on paying them back afterwards.

See *Shulchan Aruch, Dinei Nizkei Mamon, se'if 1*

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 וַיִּגְאֹלוּ מִיַּד חֲזָק מִמֶּנּוּ

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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