

Chitas for Tuesday Parshas Pinchas Tes-Vov 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
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~ 5th birthday Tes-Vov Tammuz ~
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CHUMASH :: Parshas Pinchas - Shlishi with Rashi

In today's *Chumash* we learn about how Eretz Yisroel is divided. The *Leviim* are counted, and the daughters of Tzelofchad ask for a part of Eretz Yisroel.

Eretz Yisroel is divided: First we learn how Hashem tells Moshe how to divide up Eretz Yisroel:

Each of the people that Moshe and Elazar just counted will get a part of the land.

The land will be divided fairly so each family that goes into the land will have the same amount of place to grow things.

Then Eretz Yisroel will be divided into 12 parts, each with the right amount of sections for the number of people that are in the *Shevet*.

The names of the *Shevatim* will be written down on pieces of parchment, and the names of these 12 parts of Eretz Yisroel will also be written down on different pieces of parchment. They will all be mixed together in a box.

Elazar will put on the special clothing of a *Kohen Gadol*, so he can get *Ruach Hakodesh*. Each of the *Nesiim*, the leaders of the *Shevatim*, will come up, one by one. First, Elazar will say with *Ruach Hakodesh* which part of Eretz Yisroel will go to this *Shevet*, and then the *Nasi* will pick out two pieces of parchment. It will be a *Neis* — the *Nasi* will pick out the parchment with the name of THEIR *Shevet*, and ALSO the one with the part of Eretz Yisroel that Elazar just said! And even more, the parchment will TALK, and say that this part of Eretz Yisroel goes to this *Shevet*!

All of these *nisim* will help the Yidden to know that Hashem is deciding where each person's piece of Eretz Yisroel really is.

The Leviim are counted: Moshe and Elazar will count the *Leviim*. All of the *Leviim* should be counted, starting from babies just one month old! (With the other *Shevatim*, only men older than 20 years old were counted, because only men over age 20 would get a part of Eretz Yisroel, and the main reason for this counting was to divide up Eretz Yisroel fairly. But the *Leviim* weren't counted for the same reason. *Shevet Levi* didn't get a piece of Eretz Yisroel for each person. That's why Hashem told Moshe and Elazar to count ALL of them!)

If we look at the numbers, we see that the amounts of the other *Shevatim* were less than the ones who came out of Mitzrayim. But there are more *Leviim* now than there were before! That's because almost everyone who came out of Mitzrayim passed away in the *Midbar*, except for the *Leviim*, Kalev and Yehoshua, and the women.

The daughters of Tzelofchad: After learning how Eretz Yisroel will be divided, Tzelofchad's five daughters (Machla, Noa, Choglah, Milkah, and Tirtzah) came to Moshe, very upset. They loved Eretz Yisroel and wanted a part too, but since their father didn't have any boys, no one from their family would be getting a piece of Eretz Yisroel.

Tzelofchad passed away because of a different *aveira*, not because he didn't want to go into Eretz Yisroel. So it's not fair, they said, that his family shouldn't get any part of it! His daughters asked that they should get a piece of Eretz Yisroel to share.

Moshe had forgotten the *halacha*, and had to ask Hashem.

IY"Y tomorrow we will learn what Hashem says should be done!

TEHILLIM :: Yom Tes-Vov (77-78)

Today's *shiur Tehillim* is *kapitelach Ayin-Zayin to Ayin-Ches*.

Kapitel Ayin-Ches talks about all of the *Nissim* that Hashem did for the Yidden, from the time of *Yetzias Mitzrayim* until Dovid Hamelech became the king.

In the first *posuk* that talks about Dovid Hamelech, it says "**Vayivchar BeDovid Avdo, Vayikacheihu Mimichle'os Tzon.**" "Hashem chose Dovid, and He took him from the sheep pens." (This is also a *Chassidische Niggun*!)

Rashi explains how Dovid Hamelech took such special care of the sheep:

While Dovid Hamelech was taking care of the sheep, he noticed that not all of the sheep were getting food to eat! The big strong sheep would run very fast into the field and eat as much as they wanted. Then the older sheep and the baby sheep would come into the field, but there was no more soft grass left! The hard grass was hard for them to eat, so they were hungry.

So Dovid Hamelech built fences for the sheep. He put the strong sheep behind one fence, the baby sheep behind

another fence, and the older sheep behind the last fence.

When it was time for them to go out to the field to eat, Dovid Hamelech first let out the baby sheep. They ran into the field and ate the very soft grass that was easy for their baby teeth to chew. Then Dovid Hamelech let the older sheep come in. There was plenty of softer grass left for them, and they ate until they were full. Finally, Dovid Hamelech let the strong sheep come out into the field. Even though most of the grass that was left was very hard and chewy, their teeth were strong and they were happy to eat it all up.

Hashem saw how Dovid Hamelech was careful to take care of every single sheep with exactly what it needs! Hashem knew that someone who takes good care of even a little sheep will also take good care of every single Yid! That's why Hashem chose Dovid to be the king of the Yidden.

Moshe Rabbeinu was also a shepherd who took care of every single sheep, and he took care of every single Yid very carefully throughout all of his years of leading the Yidden.

Hashem makes sure that every *Nasi* who leads the Yidden will take care of each of them! Our Rebbe, our *Nasi*, also takes care of every single Yid, making sure that each of us have exactly what we need.

(Here's a video clip that shows this: chabad.org/929769)

TANYA :: Igeres Hateshuva Perek Daled

We need to learn about how special a Yid's *neshama* is, so that we will understand what happens when a Yid does an *aveira* (*Chas Veshalom*) and how to do *teshuvah*.

Like we learned before, a Yid's *neshama* is different than a *malach*. A Yid has a very strong *chayus* from Hashem which is compared to a person blowing, which takes a lot of *chayus* from deep inside. A *malach's* *chayus* is compared to the way someone speaks, which uses less *chayus*. A Yid's *neshama* is also special because it has Hashem's name of *Yud-Kay-Vov-Kay* inside.

What do these letters mean?

The four letters of Hashem's name are also the Ten *Sefiros* with which Hashem creates the *Ruchnius* and *Gashmius* worlds. Hashem creates two kinds of worlds: Hidden worlds that are very *Ruchnius'dik* and can't be seen (similar to the world inside the ocean — there are fish and plants and even rivers and mountains underneath, but we can't see them!), and a world we CAN see (similar to dry land, with animals and mountains that we CAN see).

The first two letters of Hashem's name create the HIDDEN *Ruchnius* worlds, and the second two letters create the *Gashmius* world we CAN see.

In tomorrow's *Tanya* we will IY"H see that the four letters of Hashem's Name, which are the Ten *Sefiros*, are also the ten *kochos* in the *neshama* of a Yid, which has the name of Hashem inside of it. We will also see that there is a hidden part of the *neshama*, and a revealed part of the *neshama*, like the hidden and revealed worlds!

We will see later that an *aveira* stops the name of Hashem from being able to shine in a Yid's body, and through *teshuvah* it can shine again!

HAYOM YOM :: Tes-Vov Tammuz

The Rebbe Rashab writes in a *maamar* that *Ruchnius* can sometimes make our *Gashmius* body feel full! We can enjoy *Ruchnius* so much that it's even better than food!

R' Nachum of Chernobyl loved answering *Amen Yehei Shmei Rabbah* (in *Kaddish*) so much, that it made him fat!

Someone once came to the *Rebbetzin* in her home after a *farbrengen* with the *Rebbe* that ended very late. When the *Rebbetzin* asked him if he wants to eat something, he answered that he is not hungry. The *Rebbetzin* replied, "That's not surprising — **a farbrengen zetikt ohn**, a *farbrengen* makes you feel full."

SEFER HAMITZVOS :: Shiur #148 - Mitzvas Lo Saasei #79, #80

Today we learn two mitzvos about the *Mizbeiach*:

1) (*Mitzvas Lo Saasei* #79) We are not allowed to make the *Mizbeiach* out of stones that were cut with iron.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: **לֹא תִבְנֶה אֹתוֹן גָּזִית כִּי חֲרָבֶךָ הַנִּפְתָּ עָלֶיךָ וַתַּחֲלִלֶנָּה**
The details are explained in *Mesechta Midos perek Gimmel*.

2) (*Mitzvas Lo Saasei* #80) We are not allowed to go up to the *Mizbeiach* with steps, only with a ramp.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: **וְלֹא תַעֲלֶה בְּמַעֲלֹת עַל מִזְבְּחִי וְגו'**
The details are explained in *Mesechta Midos perek Gimmel*.

RAMBAM :: Hilchos Beis Habechirah

In today's *Rambam*, we learn about parts of the *Beis Hamikdash*!

Perek Beis: This *perek* teaches us about the *Mizbeiach*.

Perek Gimmel: We learn about the *Menorah*, the *Shulchan*, the *Mizbeiach HaZahav*, and the *Kiyor*.

Perek Daled: This *perek* has the measurements of the *Heichal*! It also tells us that when *Shlomo Hamelech* built the first *Beis Hamikdash*, he knew it would be destroyed. He had tunnels made underground to hide the *Aron*. Before the *Churban*, the king *Yoshiyahu* ordered that the *Aron* be hidden underground. We will take it out again for the *Beis Hamikdash Hashlishi*!

RAMBAM- PEREK ECHAD :: Hilchos Shevisas Asor - Perek Beis

Today we learn more about fasting on *Yom Kippur*. If a person eats less than a certain amount it is still *asur*, but he is not punished by the *Beis Din*.

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.

INYANA D'YOMA :: Ahavas Yisroel

This Thursday will be the fast of *Shiva-Asar B'Tammuz* and the start of the *Three Weeks*, which mark the beginning of the *Golus*. There were times that the *Rebbe* spoke in *farbrengens* about doing what we can to take away the reason for the *Golus*, even before the *Three Weeks* start. The *Chachomim* tell us that the reason for the long *Golus* is because we didn't have enough *Ahavas Yisroel*. So even before the *Three Weeks*, we should try to take away this reason by adding in *Ahavas Yisroel*.

Here's a story with a lesson about *Ahavas Yisroel*, that the *Rebbe* told over at a *farbrengen*.

One time, when the *Rebbe Rashab* was still a little boy, he was playing a game with his older brother, the *Raz*"a

(R' Zalman Aharon). They were playing a game of Rebbe and *chossid*, something they were used to seeing at home!

The Rebbe Rashab pretended that he was a *chossid* coming into *Yechidus*. “Rebbe,” he said. “I need a *tikun*! What should I do?”

“What did you do wrong?” asked the Raz”a, who was pretending to be the Rebbe.

“I cracked nuts on Shabbos,” answered the Rebbe Rashab, “and I only found out afterwards that the Alter Rebbe says we aren’t allowed to do that on Shabbos.”

The Raz”a told him, “your *tikun* is to be careful to *daven* and say *brachos* only from a *siddur*, and not by heart!”

The Rebbe Rashab didn’t agree to do this as a *tikun*!

When his mother (Rebbetzin Rivka) asked why, the Rebbe Rashab answered that it wouldn’t help — because his brother is not a Rebbe. When a Rebbe helps a Yid, he sighs before he answers, because it bothers him too! Since the Raz”a didn’t sigh, his advice won’t help either.

The lesson we learn from this story is not just for a Rebbe, but for each of us! Before we give advice to another person who is going through a hard time, we should try to feel their pain, and it should bother us too.

TEFILLAH :: Pirush Hamilos

A few days after *Yud-Beis Tammuz*, in the year *Tof-Shin-Yud-Zayin*, the Rebbe went to visit Camp Gan Yisroel for the second time. While the Rebbe was there, there was a *farbrengen*, which was also a continuation from the *Yom Tov* of *Yud-Beis Tammuz*. The Rebbe spoke to the campers, telling them stories that the Frierdiker Rebbe had told about the other *Rebbeim*, with important lessons for kids to know!

One of the things the Rebbe told the campers was that in order to win over the *Yetzer Hara* and get Hashem’s *bracha*, we have a *mitzvah* to *daven* to Hashem and ask Hashem for the things we need. But when we’re talking to Hashem, it is good to know what we are saying! That is why we need to know the meaning of the words of *davening*, or at least what the *davening* is about.

The Tzemach Tzedek was very busy with many important things. But still, the Tzemach Tzedek would make time to test his grandchildren, to make sure they understood what they were saying in *davening*!

See sicha to Gan Yisroel Tes-Vov Tammuz Tof-Shin-Yud-Zayin

HALACHOS HATZRICHS :: Too Tired for Kriyas Shema

Once while in *Yechidus*, a *shliach* asked the Rebbe a question that was bothering him. He had a lot of work to do at night, and by the time he was done, he was so exhausted he would sometimes fall asleep without saying *Kriyas Shema She’al Hamitah* at all! What should he do?

The Rebbe answered that before starting the things he thinks he needs to finish at night, he should first say *Kriyas Shema She’al Hamitah*, but not *Hamapil*. This way he can say *Kriyas Shema* properly.

Then, right before he goes to sleep, he should say the first paragraph of *Shema* again (from *Shema* until *Uvisharecha*) and then *Hamapil*.

See Hosafos to Sichos Kodesh 5727, p. 496

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!

זאת הארץ אשר תפילו מנחלה לשבטי ישראל ואלה מחלקותם נאם ה' אלוקים

Zos Ha'aretz — This is the land

Asher Tapilu — which you should give out

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

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

Ne'um Hashem Elokim — says Hashem.

The *Gemara (Bava Basra)* 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 *Shevet* their part, and *Shevet Levi* will also get a part of Eretz Yisroel, not just cities like they had before!

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 to happen.

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

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