

Chitas for Friday, Parshas Behaalosecha Erev Shabbos Kodesh Yud-Zayin Sivan, 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 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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L'ilui Nishmas **Rivkah bas Moshe Pinchas Frost**

לזכות חי' מושקא בת חנה
להצלחה רבה בשליחותה בארצנו הקדושה

Mazel Tov **Reuven Sirota** (proud soldier in Tzivos Hashem)

~ 1st birthday Tes-Zayin Sivan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Chayale Heller** (Westchester, NY)

~ 8th birthday Yud-Zayin Sivan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Behaalosecha - Shishi with Rashi

The Yidden start to travel, and the *Erev Rav* complain about the traveling and about the *Mahn!*
Moshe Rabbeinu chooses 70 new *Zekeinim* to help lead the Yidden.

When the Yidden were about to travel, and the *Kohanim* who carried the *Aron* started to go, Moshe would ask Hashem to keep the Yidden safe. (We know this *posuk*, because we say it before we open the *Aron Kodesh* in *Shul!*) “*Vayehi Binsoa HaAron...*” And when the *Kohanim* put the *Aron* down where they were staying, Moshe would ask Hashem to rest among the Yidden.

Like we said yesterday, the Yidden went in one day what usually takes THREE days to go! The Yidden should have been very happy! But the *Erev Rav* weren't happy about all of the *mitzvos* they had to do, and they were looking for a reason to kvetch so they could have an excuse not to do *mitzvos*. They said they were too tired from going so far.

Hashem was not happy about their complaining, and a fire came from Hashem to punish them. (The *Shivim Zekeinim* (70 older *chachomim*) also passed away then, for a different reason — because of something that happened at the time of *Matan Torah*.) Some of the *Erev Rav* asked Moshe to *daven* for them, and the fire stopped. Moshe called that place *Taveira*, which means a fire.

The rest of the *Erev Rav* didn't learn their lesson, though — they also started complaining, and other Yidden complained with them too. They said they wanted meat (even though they had plenty of animals with them that they could have *shechted*). They complained that they miss eating fish in Mitzrayim without having any *mitzvos* to keep. They complained about the *Mahn* which tasted like almost every food, except foods that weren't healthy for babies. They said that they wanted THOSE foods, and that they were bored of *mahn*!

Even though THEY complained about the *mahn*, the Torah tells us about how the *mahn* was really very special! What was the *mahn* like? It was like a round white ball, so it was easy to hold and easy to find. It tasted like a kind of danish, but if they wanted it could taste like (and feel like) any other kind of food! Hashem would make the man fall on the dew (like a very light rain that falls in the morning) so it would be clean.

Hashem heard the Yidden complaining about the *mahn*, and also complaining that Hashem didn't let them marry whoever they wanted. Hashem was not happy about this complaining either!

Moshe was also upset. He said, "How can I take care of all of the Yidden by myself, without the *Shivim Zekeinim* (who passed away from the fire)? How am I supposed to give the Yidden meat?"

Hashem told Moshe that He would send the Yidden meat, but they would die if they ate it. Hashem also told Moshe to pick 70 new *Zekeinim* to help lead the Yidden.

So Moshe picked 70 new *Zekeinim*: He picked 6 people from each *Shevet*, and then did a *goral* to see which ones would be the *Zekeinim*. Hashem gave the *Zekeinim* the *koach* to say *Nevuah*!

Two of these *Zekeinim*, Eldad and Meidad, didn't feel like they deserve the job, but Hashem gave them the *Koach* of *Nevuah* anyway. They said a *nevuah* that Moshe wouldn't go into Eretz Yisroel, but that Yehoshua would do it instead.

Yehoshua was very upset when he heard this, but Moshe said that he wishes ALL the Yidden would be *Neviim*!

TEHILLIM :: 83 - 87

In today's *Tehillim*, in *Kapitel Pey-Daled*, we have a *posuk* which we learn about in *Tanya*! "**Ki Shemesh UMagen Hashem Elokim!**" "Because the name of Hashem and *Elokim* is like a sun and its cover."

A *marshal* for the *chayus* of Hashem in the world is the sun, which shines very strong. If the sun shines on us with all of its might, it would make the world too hot! The world can only be a place for us to live because there is a cover on the sun, so we can enjoy its light.

The same is with the *chayus* of Hashem: The *chayus* from the name *Havaya* is so strong that we wouldn't be able to live in the world like regular people — we would just feel like we are part of the *chayus* of Hashem. But the name *Elokim* covers up the name *Havaya* so we are able to live in the world and keep Torah and *mitzvos* like Hashem wants.

The main name of Hashem that the world sees is *Elokim*, the hidden *chayus* of Hashem. But the *Avodah* of a Yid is to remember that inside of this *chayus* is the *chayus* of the name *Yud-Kay-Vov-Kay* that is higher than nature, and that the *chayus* of the name *Yud-Kay-Vov-Kay* and the name *Elokim* is the same Hashem!

We remind ourselves of this in our *tefillos* and *brachos*, when we say "*Shema Yisroel Hashem Elokeinu*," and when we say "*Baruch Ata Hashem Elokeinu*" — that there is a *chayus* of Hashem that a Yid is connected to that doesn't have to follow the rules of nature!

TANYA :: Shaar Hayichud Veba'emunah Perek Vov

The two names of Hashem, Havaya and Elokim, work together: Hashem creates the world and gives us chayus with Sheim Havaya, and then hides the chayus using Sheim Elokim, so we can live in the world and need to choose to serve Hashem! These names of Hashem are describing two different midos of Hashem, but they are of course part of only ONE Hashem. Even though they might look different to us, we understand that by Hashem they are really one.

The Alter Rebbe shows us where Eliyahu Hanavi talks about this, in the part of the Zohar that starts *Posach Eliyahu*, which we say on *Erev Shabbos* before *Mincha*.

Moshe Rabbeinu told this to the Yidden before they went into Eretz Yisroel, and told them that they should remember this for always. He told them that when you think about this, you will understand that there is nothing that exists aside for Hashem!

We say this *posuk* every day in *davening*, at the end of *Aleinu*! **“Veyadaata Hayom, Vehashevosa El Levavecha, Ki Hashem Hu HoElokim BaShomayim Mimaal, Ve'al HaAretz Mitachas Ein Od”**: “You should know today and take to heart that Hashem is *Elokim* (meaning that even the world where Hashem is hidden, ‘*Elokim*,’ is all part of the same Hashem) and then you’ll know that in *Shomayim* above and on earth below, there is nothing separate from Hashem at all!”

HAYOM YOM :: Yud-Zayin Sivan

Let’s say you go with Mommy and Tatty to the store, to buy a very special birthday present — a new bike! You see all the bikes in the store, but one of them makes you look twice. It is a super-fancy kind, with 25 speeds, and flashing lights on the back and on the wheels, a basket that you can put your name on, a horn AND a bell AND a built-in place for a lock, and even a place to clip a video camera to the front!

When you see that bike, something inside you doesn’t let you choose it. You feel like that’s TOO much Gashmius. You decide to get a different bike instead — one that’s nice, but not with all of those extra taavos which are exciting, but you don’t really need.

That feeling inside of us is important and special. It’s part of *Avodas Hashem* and what a Yid should feel. By not running after *taavos* which don’t help us do what Hashem wants, we are showing that what’s important to us is not the pleasures in the world, but our connection to Hashem. That brings Hashem a lot of *nachas*!

But it’s only a beginning. The main *avodah* of a Yid is not in what we DON’T do, but in what we DO. The MAIN *avodah* is to take the bike that we DID buy, and to use it to go to *shul* and to have fun so we can be healthy and happy and be able to learn better. The main *avodah* is using what we have to serve Hashem.

*Another example of this is choosing not to read the news if it won’t help us serve Hashem. That’s *iskafya* and very important. But the MAIN *avodah* is using our time and mind instead to learn Torah!*

SEFER HAMITZVOS :: Shiur #105 - Mitzvas Lo Saasei #61

Today we started a new *sefer* — *Sefer Hafla’ah* — and a new set of *halachos* in Rambam, about *Shevuos*, promises. Today’s *mitzvah* (*Mitzvas Lo Saasei #61*) is that we are not allowed to make a not-true promise using Hashem’s name — that’s called a *Shevuas Bitui* or *Shevuas Sheker*. (We learn what these mean in today’s Rambam!)

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וְלֹא תִשָּׁבְעוּ בִשְׁמִי לְשָׁקֵר

The details of how to keep this *mitzvah* are explained in the third *perek* of *Mesechta Shevuos*.

RAMBAM :: Hilchos Shevuos

In today's Rambam, we learn about the four different kinds of promises (*Shevuos*) that a person is not allowed to make. Here are two of them:

1) **Shvuas Bitui** — A *Shvuas Bitui* is a false promise. One way a person makes a *Shvuas Bitui* is by promising that he did not do something, but he already did that thing. Another way is if he promises not to do something in the future, and then does it.

2) **Shvuas Shav** — A *Shvuas Shav* is a meaningless promise. One type of *Shvuas Shav* is if someone makes a promise about something that everyone knows is not true (like if he promises that a tree is made of gold). Another kind of *Shvuas Shav* is a promise that everyone knows is true (like a promise that the sky is the sky).

It is also a *Shvuas Shav* to make a promise we can't keep. For example, a promise not to do a *mitzvah* (we can't make a promise like that!); or a promise that it's impossible to keep (like saying we won't sleep for 3 days).

We also learn what counts as a promise. One *halacha* is that if a person makes a mistake and says a promise, they are allowed to change their mind if they do it right away.

RAMBAM- PEREK ECHAD :: Hilchos Rotzeiach U'Shmiras HaNefesh - Perek Yud

This *perek* has more *halachos* about the *Eglah Arufah*. We learn about how the place of the *Eglah Arufah* can't be used later, like for growing things. Also, if *Beis Din* didn't do it for whatever reason, they need to make it up, even if many years already passed!

INYANA D'YOMA :: Asking for Our Needs

The *Zohar* says that if a person *davens* and is asking Hashem to give him things he needs, it's like dogs barking for food.

How can this be? Isn't the whole point of *davening* for us to ask Hashem for what we need?

The answer is that the *Zohar* is explaining something to us: A person shouldn't ask for his needs just because he wants them. Instead, he should ask *L'Sheim Shomayim*, because HASHEM wants us to ask, and so that we will have whatever we need so we can do our special *shlichus*!

Once a *bochur* wrote a letter to the Rebbe, asking why it says in *bentching* "*Venimtza Chein Vesechel Tov Be'einei Elokim Ve'Adam*" — "we should find favor in the eyes of Hashem and people." We should be worried about what other people think of us? We should care if they like us?

The Rebbe answered that he should have *kavana L'sheim Shomayim* — that people should like him so they'll want to be like him, and be good Jews who act the way Hashem wants!

TEFILLAH :: Velamalshinim (part one)

When the *Anshei Kneses Hagedolah* put together the *davening*, they set up 18 *brachos* to say as *Shemoneh Esrei*, the main part of *davening* where we ask Hashem for our needs.

Later, in the times of Rabban Gamliel, there were many Yidden who stopped following *Yiddishkeit* the way it had been kept since the times of *Matan Torah*. They stopped following the *Torah Shebaal Peh*, and only did

whatever they wanted to of the *Torah Shebichsav*. Unfortunately, this confused many Yidden, who thought that this was a real way to follow the Torah.

Since this was causing many Yidden to stop keeping the Torah and *mitzvos*, Rabban Gamliel's *Beis Din* put together another *bracha* and added it to the *Shemoneh Esrei*. In this *bracha*, "**Velamalshinim**," they asked Hashem that all of these new ideas and philosophies shouldn't stop Yidden from acting like Yidden. They asked Hashem that these people should do *teshuvah* and shouldn't be able to affect anyone else to copy their strange ways.

Even today, many groups of Yidden come up with new ideas of how to act — and many of them are not the way the Torah teaches us to behave. When we say the *bracha* of *Velamalshinim*, we are asking Hashem to make sure that Yidden are connected to *Yiddishkeit* in the proper way.

HALACHOS HATZRICHS :: Baking Challo

It is a *minhag* to bake *challah* for Shabbos.

Baking *challah* ourselves, and not buying it, shows *kavod* Shabbos! The Rema says that this *minhag* should not be changed.

It is also special to make enough *challah* to do *Hafroshas Challah* on *Erev Shabbos*. Taking *challah*, especially on Friday, helps fix up the *cheit* of the *Eitz Hadaas*, which happened on Friday!

See the Alter Rebbe's *Shulchan Aruch*, *siman* 242

GEULAH U'MOSHIACH :: Ki Vesimcha Seitzeiu #1

The *Navi* Yeshaya is also called the "*Navi HaGeulah*," because he is the *Navi* that speaks the MOST about *Moshiach* in his *nevuos*!

In one of Yeshaya's *nevuos* about the end of *Golus* and the beginning of the *Geulah*, he tells us about how we will go out of *Golus*:

כִּי בְשִׂמְחָה תֵצֵאוּ וּבְשָׁלוֹם תִּבְלִיּוּן הַהָרִים וְהַגְּבוּעוֹת יִפְצְחוּ לְפָנֵיכֶם רִנָּה וְכָל עֲצֵי הַשָּׂדֶה יִמְחָאוּ כָּךְ

Ki Besimcha Seitzeiu — You will go out of *Golus* with joy!

U'veshalom Tuvalun — And you will be brought back to Eretz Yisrael in a way of *shalom*!

Heharim Vehag'vaos — The mountains and the hills

Yiftzechu Lifneichem Rina — Will burst into song before you!

Vechol Atzei Hasadeh — And all of the trees of the field

Yimcha'u Chaf — Will clap their hands!

According to one of the *meforshim*, this *posuk* is saying a *mashal*: When someone is happy, they feel that the whole world is happy too! Since we will be so happy when *Moshiach* comes, we will feel like the whole world, including the mountains and the trees, are singing and clapping together with us!

The Rebbe would usually finish off *farbrengens* with singing a *niggun* with words from this *posuk*!

See Yeshaya Perek Nun-Hey *posuk* Yud-Beis, and *pirush* of Metzudos

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