

# Chitas for Monday, Parshas Behaalosecha Tes-Zayin Sivan, 5783 - Shnas Hakhel

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן  
~ by Rabbi Aryeh & Esther Kaltmann ~

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## **CHUMASH :: Parshas Behaalosecha - Sheini with Rashi**

Yesterday we learned what the *Leviim* became ready to do the *Avodah*.

The Torah explains why the *Leviim* are the ones to do the *Avodah*: At *Makas Bechoros*, when Hashem killed the *bechorim* of Mitzrayim and protected the *bechorim* of the Yidden, Hashem took the firstborns as a temporary "payment" for protecting them. This lasted until the *bechorim* did the *aveira* of the *Cheit Ha'egel*, when Hashem took the *Leviim* permanently to serve in the *Mishkan*.

But the Torah tells us that Hashem took the *Leviim* on behalf of the *bechorim* and the entire *Bnei Yisroel*! Rashi tells us that we see in the *posuk* that Hashem loves ALL of the Yidden very much! Hashem says the words "*Bnei Yisrael*" (the Yidden) five times in one *posuk*, to show that He loves the Yidden as much as He loves the five books of the Torah!

The Torah praises the Yidden, that Moshe and Aharon, the Yidden and the *Leviim*, did exactly what Hashem told them to do, and nobody complained or protested.

Hashem told Moshe some rules about the *Leviim*:

- A *Levi* can work in the *Mishkan* even if he has something wrong with his body (a *mum*) even though a *Kohen* isn't allowed to.
- A *Levi* starts learning how to do his job when he is 25 years old.
- He starts to work when he is 30 years old.
- A *Levi* stops carrying parts of the *Mishkan* after he is 50.
- He can still do the other jobs of the *Leviim* when he is older than 50.

What are the other jobs of the *Leviim*?

- Opening and closing the gates of the *Beis Hamikdash*
- Playing lighter instruments
- Singing
- Putting things that aren't heavy onto the wagons
- Keeping people out of the *Mishkan* who aren't allowed to be there
- Taking down and putting up the *Mishkan*

## **TEHILLIM :: 79 - 82**

In *Kapitel Pey-Alef* (81), the *posuk* says “**Tiku BaChodesh Shofar, Bakeseh LeYom Chageinu. Ki Chok LeYisroel Hu, Mishpat Leilokei Yaakov.**” These *pesukim* are talking about blowing the *shofar*, which is the *mitzvah* of *Rosh Hashana*.

The *Gemara* says that it is also talking about the *parnasa* that every *Yid* will have for the coming year. There is an argument in the *Gemara* whether a person is judged on *Rosh Hashana*, or every day, or even every hour!

*Chassidus* explains that it's really not an argument — they're just talking about different things! In *Ruchnius*, on *Rosh Hashana* and *Yom Kippur*, it is decided what a person will have. But based on how they act every day and every moment, it is decided whether that *Ruchnius koach* he deserves will come into *Gashmius* and give him *parnasa*, or stay in *Ruchnius* for *Gan Eden*.

Some people think that since anyway Hashem decided on *Rosh Hashana* and *Yom Kippur* what they will get for the whole year, it doesn't matter if they *daven* with a *minyan* or go to a *shiur* in Torah or do other *mitzvos*. Either they will get it or they won't get it!

But that's not true! Even if in *Shomayim* it was decided that a person will get a lot, if he doesn't earn Hashem's *bracha*, he won't get the *bracha* in *Gashmius*. And the opposite is also true — even if someone isn't supposed to get a lot, with Hashem's *bracha* that little can help him even more than a lot would!

## **TANYA :: Shaar Hayichud Veba'emunah Perek Vov**

Before, the Alter Rebbe told us that there are two names of Hashem: *Havaya* and *Elokim*.

**Havaya** is the name of Hashem that gives *Chayus* to the world, and **Elokim** is the name of Hashem that HIDES the *chayus*.

Today the Alter Rebbe tells us that the name *Elokim* is the same *gematria* as the word “**HaTeva**” — nature. We see the world in a way of *Elokim*. It looks like the world takes care of itself, through the “laws” of nature, instead of needing Hashem's *chayus* to always make it stay.

Before, we also learned that these two names of Hashem are only two different NAMES, but Hashem is ONE!

Today the Alter Rebbe explains how we can see that they are one:

**Havaya** is *Chesed*, giving.

**Elokim** is *Gevurah* — taking away.

If *Havaya* and *Elokim* were two separate things, then the name *Havaya* would give *chayus* to everything, and the name *Elokim* would take away the *chayus* from everything!

But since they are the same Hashem, they work together! They work together and they need each other! The name *Havaya* is Hashem's *chesed* that gives us the *chayus*, and the name *Elokim* is the *Gevurah* that HIDES it so that the *chayus* doesn't shine too strong for us to be able to live and serve Hashem.

This shows us that they are really one!

## **HAYOM YOM :: Tes-Zayin Sivan**

Today's *Hayom Yom* teaches us that our *Ruchnius* health is similar to our *Gashmius* health.

A person whose tooth hurts a lot knows that he needs to go to the dentist. He understands that the dentist has the tools that with Hashem's help will make him healthy.

A Yid's *neshama* could also be hurting *Chas Veshalom*. Like if someone says not true things a lot, that hurts his *neshama*.

When our tooth is hurting we feel it and want to get better. The same is with our *neshama*! If the things we do don't make our *neshama* healthy, we need to feel it and want to become better.

When it's our tooth that hurts, we know that going to the dentist will, with Hashem's help, make us feel better. The same is when our *neshama* hurts! We need to know that we CAN feel better and with Hashem's help we will learn how to act the way a Yid should.

The Rebbe also tells us different reasons why a person's *neshama* can feel sick. Until the "doctor" (like a *mashpia*) figures out exactly what is making him sick and helps him feel better, he needs to live in a healthy way. How does a Yid act in a healthy way? By learning Torah, doing *mitzvos*, and having good *midos*, and by staying away from *aveiros* and ideas that are against Torah!

## **SEFER HAMITZVOS :: Shiur #44 - Mitzvas Lo Saasei #321**

Today's *mitzvah* (*Mitzvas Lo Saasei* #321) is the same as yesterday's — not to go out of the *Techum Shabbos*. The *Techum Shabbos* is an area of 2,000 *amos* (about 1 kilometer, or over a half mile) surrounding the city. We aren't allowed to travel past that point on Shabbos.

We learn this from a *posuk* in *Parshas Beshalach*: אֶל יֵצֵא אִישׁ מִמֶּקְמוֹ בַּיּוֹם הַשְּׁבִיעִי

It means, "No person should leave his place on the seventh day." The *Gemara* says that this means not to go more than 2,000 *amos* outside of the city. The *Mechilta* (a *midrash* on the *Chumash*) also teaches that this *posuk* is talking about not going out of the *Techum Shabbos*.

The *Gemara* in *Mesechta Eiruvin* teaches us the *halachos* about this *mitzvah*, and tells us that if someone does go outside of the *Techum Shabbos*, they get *Malkos*.

We will IY"H learn the *halachos* and details of this *mitzvah* in *Rambam* in two days!

## **RAMBAM :: Hilchos Shabbos**

In today's Rambam, we learn about not doing a *sh'vus*. A *sh'vus* is something which the *Chachomim* said is *asur* either because it is LIKE the way we do a *melacha*, or because it is something that might make someone forget and actually DO the *melacha*. Many of the things we don't do on Shabbos are because of *sh'vus*.

All three *perakim* today (**Chof-Alef**, **Chof-Beis**, and **Chof-Gimmel**) teach us about different kinds of *sh'vus*. The Rambam organizes them according to which *melacha* they are based on.

## **RAMBAM- PEREK ECHAD :: Hilchos Avodas Kochavim - Perek Ches**

In *Perek Ches*, we learn about when things change to become *Avodah Zarah*. If someone *davened* to a mountain, the mountain isn't counted as *Avodah Zarah*, but if he took a rock from that mountain it could be.

## **INYANA D'YOMA :: Hachana L'Gimmel Tammuz**

*We are a little more than two weeks from Gimmel Tammuz, which is a very important day for all Yidden, and especially for Chassidim! Just like with a Yom Tov, if we really want to appreciate it and get the brachos from it, we need to prepare before. So too, Gimmel Tammuz needs preparation.*

Today, in preparation for *Gimmel Tammuz*, we will learn about *hiskashrus* to a Rebbe after he physically passes away, called *histalkus*.

There is a famous section in *Igeres Hakodesh* of *Tanya*, *siman chof-zayin*, which is the first place in *Chassidus Chabad* that explains the connection of a *tzadik* and a Rebbe with their *Chassidim* after *histalkus*.

First, the Alter Rebbe tells us (based on the words of the *Zohar*) that the *brachos* and *tefillos* of the *tzadik* for the *Gashmius* of the *chassidim*, and also what the *tzadik* gives in *Ruchnius*, still continue even after his *histalkus*, and even stronger than before.

After that, the Alter Rebbe starts to explain how *Chassidim* are able to receive MORE from the *tzadik* after the *histalkus* than they were able to receive before.

How?

During the *tzadik's* lifetime, we are able to SEE the *Tzadik*, and hear what he tells us. The *talmidim* are able to learn from the Rebbe's thoughts and words that are shared with them.

After the *histalkus*, we might think that since we can't see and hear the *tzadik*, we receive less. But that's not true! After the *histalkus*, we are not only able to receive from the WORDS of the *tzadik*, but we are able to receive from a deeper part of the *tzadik's neshama*! And since the *tzadik* is no longer limited by a *Gashmius guf*, EVERYONE who is in ANY PLACE is able to receive from this deeper part of the *tzadik's neshama*.

Even though it takes more effort, and we need to really work hard to follow the instructions that the *tzadik* gave us, still we are able to receive more from the *tzadik* after the *histalkus*.

It is possible then to understand on a much deeper level what the Rebbe teaches, and we have extra *kochos* to fulfill what he teaches in the best possible way. And then we are also able to receive the *brachos* in *Gashmius* that come from living as the *tzadik* taught us, even more than before!

The Rebbe often quoted this *Igeres Hakodesh*, when speaking about the previous *Rebbeim* after their *histalkus*. From this we understand that today too, even though it is after *Gimmel Tammuz* and we cannot see the Rebbe,

*Chassidim* have a tremendous *koach*, more than ever before, to learn the Rebbe's Torah and fulfill the Rebbe's *shlichus*. This way we will also be *keilim* to receive all of the Rebbe's *brachos*, especially the most important *bracha*, the *Geulah Sheleimah*, when we will again be together with the Rebbe *begashmius* and learn the Torah of *Moshiach Tzidkeinu*!

## **TEFILLAH :: Ashrei**

In the main part of *davening*, *Shemoneh Esrei*, we ask Hashem for our needs. The *Chachomim* taught us that before asking Hashem for the things we need and want, we should first praise Hashem.

We praise Hashem in the first *brachos* of *Shemoneh Esrei*, but those *brachos* are very short. If we spend more time praising Hashem, it will make much more of a difference for us. For this reason, the *Chachomim* added *Pesukei Dezimra* to our *davening*, before *Shema*.

The main paragraph of *Pesukei Dezimra* is "Ashrei." The *pesukim* in this paragraph starting from the words "Tehillah Ledovid" come from *Kapitel Kuf-Mem-Hey* in *Tehillim*. Dovid Hamelech said this *kapitel* as a "Tehillah," "a praise for Hashem," praising Him with every letter of the *Alef-Beis*! We start with "Aromimcha," which starts with an *alef*, and say a *posuk* for every letter. (There is no *posuk* which starts with *nun*, and the *Gemara* explains why!)

## **HALACHOS HATZRICHS :: Shokeling**

Did you ever wonder why we *shokel* (sway) when we *daven* and learn?

It's actually a *halacha*! When the Torah was given, it made the *Yidden* tremble, their bodies actually shook. ("Vayar Ha'am Vayanu'u.") Those who are careful with *mitzvos* are careful to *shokel* when they learn Torah too.

There are also reasons to *shokel* specifically during *davening*: The *posuk* says, "**Kol Atzmosai Tomarna Hashem Mi Chamocha!**" "All of my bones take part in saying, 'Who is like You, Hashem!'"

We make sure our bones can take part in the praise of Hashem, by *shokeling* when we *daven*.

There is an opinion that we should only *shokel* during *Pesukei Dezimra*, which is an actual praise to Hashem. According to this opinion, a person should stand still during *Shemoneh Esrei*, and only move a bit at the end of each *bracha*, trembling a bit from saying Hashem's name. The Alter Rebbe says that it is not so important whether you follow this opinion or not — the main thing is to have *kavana*!

See the Alter Rebbe's *Shulchan Aruch*, *siman mem-ches se'if gammel*

## **GEULAH U'MOSHIACH :: All Yidden Will Be Talmidei Chachomim!**

Nowadays, learning Torah isn't easy for everyone. Some of us would like to learn more Torah, but we don't have enough time.

But when *Moshiach* comes, it won't be that way anymore! The *Navi Yeshaya* promises us that ALL of the *Yidden* will be *Talmidei Chachomim*!

וְכָל בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ

***Vechol Banayich Limudei Hashem*** — And all of your children will be *Talmidei Chachomim*, studying Hashem's Torah

**VeRav Shelom Banoyich** — And your children will have lots of *shalom*!

This *posuk* is explained in a *maamar* that the Frierdiker Rebbe said in connection with the Rebbe's *chasuna*. The *maamar* explains the connection between the first half of the *posuk* and the second half of the *posuk*. When Yidden are *Talmidei Chachomim*, they can bring *shalom* into the world, and make it a world where Hashem wants to be!

But for this to work, we need to be a real *Talmid* of Hashem. We need to make sure to *daven* properly so that we always remember that it's HASHEM's Torah. This way our Torah learning will bring *shalom* to the world!

See *Yeshaya perek Nun-Daled posuk Yud-Gimmel, Maamar Vechol Banayich Tof-Reish-Pey-Tes*

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