

Chitas for Monday, Parshas Shelach Chof-Gimmel Sivan, 5783 - Shnas Hakhel

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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Mazel Tov **Yosef Yitzchak Bluming** (Suffield, Connecticut)

~ 4th birthday Chof-Gimmel Sivan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Shelach - Sheini with Rashi

The *Meraglim* go through Eretz Yisroel, looking for not nice things to say about it. When they come back, they scare all of the Yidden so they shouldn't want to go to Eretz Yisroel! Yehoshua and Kalev, though, try to get the Yidden to want to go.

The *Meraglim* started going the way Moshe Rabbeinu told them to go, all the way around Eretz Yisroel.

Kalev knew that they were looking for excuses to decide that Eretz Yisroel would be too hard to capture from the *Goyim*. So he made a detour and went to *daven* at Me'aras Hamachpeila in Chevron, to ask Hashem to help him not act like them!

To understand how good Eretz Yisroel is, the Torah tells us that Chevron was the WORST place to plant things in Eretz Yisroel — and it was 7 times better than Tzo'an, the BEST place in Mitzrayim.

The *Meraglim* took a cluster of grapes that was so big that eight of them had to carry it hanging from two poles! Another one of the *Meraglim* took a humongous pomegranate, and another took a huge fig. But Yehoshua and Kalev didn't take any. Even though Moshe had said to bring back fruit, they knew that the other *Meraglim* were going to try to show everyone how BAD Eretz Yisroel was from the fruit, and they didn't want to be a part of that.

Hashem knew that the Yidden would need a year to do *Teshuvah* for EACH day that the *Meraglim* spent looking for not nice things to say about Eretz Yisroel. So He made a *neis*, that they went much faster than it should have taken — it only took 40 days to go around the whole Eretz Yisroel! They came back on *Ches Av*.

Now the *Meraglim* told all the Yidden what they saw.

First, they said something nice about Eretz Yisroel, so everyone would listen to them. They said that Eretz Yisroel is an "**Eretz Zovas Cholov Udevash**" like Hashem said — a land flowing with milk and honey — and

showed everyone the fruit.

BUT, they said, the people of Eretz Yisroel are HUGE, like the fruit! Amalek, who fought with us before, is right there and can attack us again! There are also a lot of other nations who can stop us from going into Eretz Yisroel.

Kalev saw that the *Meraglim* were making the Yidden upset at Moshe for wanting to bring them to Eretz Yisroel! He said, “Hasn’t Hashem helped us many times in Moshe Rabbeinu’s *zechus*? Whatever Moshe tells us we can do, we for sure can do.”

The *Meraglim* didn’t give up though, they said MORE not nice things about Eretz Yisroel. They said that the people are so strong, that Hashem won’t be able to bring them there even with *nisim*! They said that Eretz Yisroel makes people die, since when they came, Hashem made the people of Eretz Yisroel busy burying dead people. (Really, Hashem did this so that the nations wouldn’t notice the *Meraglim* and try to hurt them, but the *Meraglim* didn’t look at it in the right way.) They also said that the giants are very strong and they come from *Malachim*.

The Yidden were afraid that Hashem wouldn’t help them, and they cried all that night — the night of *Tisha B’Av*. The men complained to Moshe and Aharon, “It would be better to die in Mitzrayim! Let’s get a new leader, and a new Hashem, and go back to Mitzrayim!”

Moshe and Aharon fell on the ground and begged them not to talk that way. Yehoshua bin Nun and Kalev ripped their clothes to show how upset they were. They said to the Yidden, “Eretz Yisroel is SUCH a good place!”

TEHILLIM :: 108 - 112

Today’s *kapitelach* are *Kapitel Kuf-Ches* to *Kuf-Yud-Beis*.

In *Kapitel Kuf-Tes*, Dovid Hamelech says “**Ki Oni Ve’evyon Anochi, VeLibi Cholal BeKirbi.**” “I am like a poor person, and my heart is empty inside of me.”

What does this mean? The *Gemara* explains that it means he has no *Yetzer Hara* in his heart — he destroyed it by fasting!

In *Tanya*, the Alter Rebbe teaches that that’s what a *Tzadik* is — someone who doesn’t have a *Yetzer Hara*. But most people have a *Yetzer Tov* AND a *Yetzer Hara*, and have to fight all the time for the *Yetzer Tov* to win!

Each kind of person gives Hashem a special kind of *nachas* and brings a different kind of light into the world!

TANYA :: Shaar Hayichud Veha'emunah Perek Zayin

Today the Alter Rebbe explains from the *Zohar* how we can say that Hashem is EVERYWHERE, even in not *kavodike* places.

Where is Hashem?

Everyone knows the answer to that question — Hashem is everywhere!

But in the time of the Alter Rebbe, some people (and even some big *Talmidei Chachomim*) were trying to learn about Hashem from what it says in *Kisvei HoArizal*, and they made a mistake. They were learning about *tzimtzum*, how Hashem has to “make Himself smaller” and hide in the world, and they thought it meant that Hashem is too holy to be in dirty, disgusting places.

Since it isn’t *kavodik* to say that Hashem is in such yucky places, they thought *tzimtzum* meant that Hashem

goes away from there, and watches carefully, but from far away.

Of course, we know that can't be true! The Alter Rebbe told us yesterday that the *emunah* we have inside us tells us that it can't be. We know that Hashem knows everything, and Hashem is one, and we know that no place in the world can be separate from Hashem!

Today and for the next few days, the Alter Rebbe will prove this to us from what it says in *Zohar*.

Hashem isn't like a regular person.

We don't like to be in a disgusting place. Why? Because it makes us feel yucky too. Why don't we like to be in a dangerous place? Because we are scared we will get hurt. But that's not how it works for Hashem!

The *Zohar* explains that Hashem gives *chayus* to the whole world and isn't bothered or pained by anything that is inside. Hashem gives us *chayus* in the winter and summer — but Hashem doesn't get cold or hot! Hashem makes day and night — but Hashem doesn't feel that it's dark!

So it doesn't matter that we say that Hashem is in a bathroom or in a not nice place! Even though Hashem gives it *chayus*, it doesn't affect Him like it does to a person.

HAYOM YOM :: Chof-Gimmel Sivan

Today we learn what a *Chassidische Yetzer Hara* is and how to watch out for it!

The Rebbe Maharash taught the Rebbe Rashab something very important in Yechidus about the Yetzer Hara. The Yetzer Hara is also called the "Nefesh Habehamis" — the "animal" nefesh! There are some animals that are big and strong, but some animals are very tricky, like a fox...

In today's *Hayom Yom* we learn that the *Yetzer Hara* can be VERY tricky! Sometimes it PRETENDS to be *Chassidish*, convincing us to do the wrong thing.

How? Well, let's say it's time for *davening*. So what does Hashem want you to do right now? *Daven*, of course!

The *Yetzer Hara* now tries to come up with a trick so that you won't. Maybe it will be a "*frum*" *Yetzer Hara*, and remind you that your mother asked you to clean up your room today. So the *Yetzer Hara* tells you to go right now and do the *mitzvah* of *Kibud Av Va'em* and clean up your room!

Of course this is a *mitzvah*, but is NOW the time to do it? NO! The *Yetzer Hara* just doesn't want you to do the *mitzvah* that IS for right now — *davening*.

If the *Yetzer Hara* is so sneaky and tricky, how can we figure out when something is the right thing or a *Yetzer Hara* trick?

If you are supposed to be doing something for *Avodas Hashem*, and all the sudden you have another idea of an important thing or *mitzvah* to do — that's the *Yetzer Hara* trying to stop you from doing the *Avodas Hashem* which should be done now.

The Rebbe Rashab said that he had never heard of a "frum Yetzer Hara" before this Yechidus — and especially not a "Chassidische Yetzer Hara!"

(This Yechidus happened before the Rebbe Rashab's chasunah, when he was 14.)

SEFER HAMITZVOS :: Shiur #51 - Mitzvas Asei #159, Lo Saasei #323, Asei #160, Lo Saasei #324

Now we start to learn the *halachos* about resting — on *Yom Tov*! In *Sefer Hamitzvos*, we learn four *mitzvos* about resting on *Pesach*:

1) (*Mitzvas Asei #159*) The first day of *Pesach* is *Yom Tov*, and we need to rest from doing *melacha*. (Outside of Eretz Yisroel, we rest on the first TWO days of *Pesach*!)

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: וּבַיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ
The details are explained in *Mesechta Beitzah (Yom Tov)*.

2) (*Mitzvas Lo Saasei #323*) We are not allowed to work on the first day of *Pesach*.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: כָּל מְלָאכָה לֹא יַעֲשֶׂה בָהֶם

3) (*Mitzvas Asei #160*) The seventh (last) day of *Pesach* is *Yom Tov*, and we need to rest from doing *melacha*. (Outside of Eretz Yisroel, *Shvi'i Shel Pesach* AND *Acharon Shel Pesach* are *Yom Tov*.)

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא קֹדֶשׁ

4) (*Mitzvas Lo Saasei #324*) We are not allowed to work on *Shvi'i Shel Pesach*, the seventh day of *Pesach*.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: כָּל מְלָאכָה לֹא יַעֲשֶׂה בָהֶם

RAMBAM :: Hilchos Shevisas Yom Tov

In *Perakim Alef, Beis* and *Gimmel* of this new set of *halachos*, we start to learn about resting on *Yom Tov*:

On *Yom Tov*, we are only allowed to do the kinds of *melacha* we need for making food. But even those *melachos*, we are only allowed to do to actually make food!

There are only two *melachos* that we can do for other reasons: We are allowed to carry things outside even for other reasons, and we are allowed to light a fire for other reasons (like to be warm).

But the *Chachomim* warn us not to leave all of the work for *Yom Tov*, because then we will be working the whole time and not able to enjoy *Yom Tov*! So we are allowed to cook on *Yom Tov* so the food will be fresh, but we should not grind wheat on *Yom Tov*, because we could do that before *Yom Tov*. Since it wouldn't make the food taste better to do it later, we shouldn't push it off until *Yom Tov*.

RAMBAM- PEREK ECHAD :: Hilchos Teshuvah - Perek Gimmel

In this *perek*, the Rambam tells us how people and the world are judged.

Hashem measures *mitzvos* and *aveiros* on a kind of “scale” to see which side is heavier!

If someone has more *mitzvos* than *aveiros*, they are called a “*tzadik*.” If someone has more *aveiros* than *mitzvos*, they are called a “*rasha*.” If someone has the same amount of both, they are called a “*beinoni*!”

We are judged for the year based on these scales. Since we don't know where the scale is up to, during the *Aseres Yemei Teshuvah* we add in extra *mitzvos* and *Maasim Tovim* to make sure we are judged for a good year!

INYANA D'YOMA :: Hachana L'Gimmel Tammuz

The Rebbe gave every *chossid* the responsibility to do everything possible to bring *Moshiach*.

There's a very famous *sicha* that the Rebbe said on *Chof-Ches Nissan*. The Rebbe told us, "**Tut Altz Vos Ir Kent Tzu Brengen Moshiach**" — "do everything you can to bring *Moshiach*!"

One of the things this *sicha* shows us is how to "live with the times" ("*Lebn Mit Der Tzeit*") — to see how every part of every day is special and has *horaos* for us in our *Avodas Hashem*. The Rebbe showed us how the year then was *Shnas Arenu Niflaos* (a year of miracles), how the month of *Nisan* is especially connected to the *Geulah*, how the day of the week is special, how the *parsha* is special, how special is the time of *Erev Rosh Chodesh*, and how they are all connected to the *Geulah*!

The *sicha* explained about the day of *Chof-Ches Nissan*, but we can learn from here how to see what is special about today too! The Rebbe showed us how "living with the times" needs to inspire us to do our *shlichus* to bring the *Geulah*!

The Rebbe used very strong words to tell *Chassidim* that we really need to WANT the *Geulah* to come! We need to be ready to work on ourselves, to take the *horaos* the Rebbe gives us and really make them part of our *avodah*. This way we will be able to come out of the *Golus* inside of ourselves, and bring the *Geulah* to the whole world!

See *Sefer Hasichos 5751, chelek Beis, p. 474*

TEFILLAH :: Davening With Moshiach

R' Avraham Yitzchak Kahan ztz"l was known as the Toldos Aharon, a Chassidic Rebbe. He once came to the Rebbe for *Yechidus*, and spoke for a long time. One of the main things they spoke about was about a *Chassidische davening*, and how important it is to learn *Chassidus* before *davening*.

One of the things the Rebbe told the Toldos Aharon was that during *davening*, a person can put himself in a different place! He can put his mind and heart into a place of *Geulah* and the time of *Moshiach*, even right now while we are in *Golus*!

By *davening* with the "*Moshiach*" inside of the *davening*, we can live *Moshiach* when we *daven*!

Then the Rebbe gave an example:

In *Pesukei Dezimra*, one of the *pesukim* that we say is "*Yismach Yisroel Be'osav*," "The Yidden are happy with Hashem Who made them."

If we look at the words carefully, there is also a deeper meaning hinted inside!

Yismach Yisroel — This means "Yisroel WILL be happy." In the future, Yidden will have this *simcha*!

What is this *simcha*?

Be'osav — This word means with the ONES who created them, not the ONE who created them. It is talking about the *Gashmius'dike* world where everything thinks it is separate and has its own creator. When *Moshiach* comes, Yidden will celebrate because of the *simcha* Hashem has that this world was changed from a world of *kelipah*, which feels itself separate, into a world of *Kedushah*, where everything recognizes that there is one Hashem Who created it all!

We say it during *davening* nowadays, to show that even in the time of *Golus* we can also feel this *simcha*! We

don't have to wait until *Moshiach* comes, we can already live with the *Geulah* when we *daven*!

See Kovetz "Lifnei Mi Ata Omed"

HALACHOS HATZRICHOS :: Lashon Hara

In today's *Chumash*, we learn about *Lashon Hara*.

What is *Lashon Hara*?

Saying something that makes a person look bad is *Lashon Hara*, even if it is true. For example, saying that a person did an *aveira* makes it sound like he is not a nice person. That is *Lashon Hara*, and it is *asur* to say it, and even *asur* to think about it if someone tells it to us.

Lashon Hara doesn't even have to be saying something "bad." For example, let's say someone asks us where they can buy good cookies for Shabbos. We answer, "Oh, ask Ploni — he always has cookies." If we are trying to make Ploni sound like a *fresser* who is always noshing, that's *Lashon Hara* too!

See *Kitzur Shulchan Aruch im piskei Admur Hazaken, siman Lamed, se'if Beis and Gimmel*

GEULAH U'MOSHIACH :: Shining Through the Darkness

The *Navi* Yeshaya says many *nevuos* about the end of *Golus* and the times of the *Geulah*!

כִּי הִנֵּה הַחֹשֶׁךְ יִכְסֶה אֶרֶץ וְעֶרְפֶּל לְאֻמִּים וְעַלִּיךְ יִזְרַח ה' וְכַבֹּדוֹ עֲלֶיךָ יִרְאֶה

Ki Hinei Hachoshech Yechaseh Eretz — The end of *Golus* will be a dark time (with many *tzaros* in the world)

Ve'arafel Le'umim — And a dark cloud will cover the nations (they will be blocked from seeing the light of Hashem).

Va'alayich Yizrach Hashem — But Hashem will shine His light on the Yidden to save them

U'chevodo Alayich Yeira'eh — And Hashem will show His *Shechinah* to you!

At *farbrengens*, when the Rebbe would speak about dark times in the world at the end of *Golus*, the Rebbe would often quote this *posuk*! The Rebbe would say that even though darkness covers the world, Yidden are able to overcome the darkness and bring the light of Hashem into the world.

See *Yeshaya perek Samach posuk Beis*

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