

Chitas for Shabbos Kodesh, Parshas Behaalosecha Chof-Alef 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 - Shvi'i with Rashi

Hashem punishes the Yidden with the *Slav* birds. In the next place the Yidden go to, *Chatzeiros*, Miriam says *Lashon Hara* about Moshe and she gets *Tzoraas*. Moshe *davens* for her to have a *Refuah Sheleimah*, and after a week she can come back into the place where the Yidden are camped.

The very next day after the Yidden started to travel, on *Chof-Alef Iyar*, the Yidden who complained about the *mahn* were punished. Hashem sent tons and tons of a bird called *Slav* to fly right near them. Moshe Rabbeinu had warned the Yidden that they would die if they ate from this meat, so most Yidden didn't take any of the birds. But the people that complained about the *mahn* took HUNDREDS of *slav* and *shechted* them!

Some people died right away, and others got sick — but they all kept eating it anyway! They didn't do *teshuvah*, and after a month everyone who was eating the *slav* died. The Yidden called that place "**Kivros HaTaavah**," because they buried (*Kivros*, like *Kever*) all the people who had the *Taavah* to eat meat. After this, the Yidden traveled to the next place, *Chatzeros*.

Moshe always had to be ready to talk to Hashem, so he didn't stay married to Tziporah.

When his sister Miriam found out, she thought that Moshe decided to do it without asking Hashem, and thought he didn't make a good decision. But instead of talking to Moshe about it, she told Aharon, and they both talked about how they thought Moshe was not doing the right thing.

The Torah tells us that Moshe was a very humble person, more humble than anyone else! Even Miriam and Aharon didn't know how special he was. That's why they thought he did something wrong, but really, HASHEM told him not to stay married.

Hashem told Moshe, Aharon, and Miriam to come to the *Mishkan*. Hashem told Aharon and Miriam (where Moshe couldn't hear) that Moshe did do the right thing! Hashem speaks to Moshe "**Peh El Peh**" — "mouth to mouth" — not only in a dream like most *neviim*. They shouldn't have said something not nice about Moshe!

Hashem stopped talking to Aharon and Miriam, and had the cloud give Miriam *tzoraas* because she said *Lashon Hara* about Moshe.

Aharon asked Moshe to please *daven* to Hashem to give Miriam a *Refuah Sheleimah*. Moshe *davened* only a few short words, "**Keil Nah Refa Nah Lah.**" "Hashem, please make her feel better." He didn't *daven* a long time for her, so the Yidden wouldn't think he only *davens* a lot for his sister and not the rest of the Yidden.

Hashem told Moshe that Miriam would have to stay outside of the camp of the Yidden for a week. All of the Yidden waited in Chatzeros until the end of the week, when Miriam was better. Then the Yidden traveled to Ritmah.

TEHILLIM :: 104 - 105

Today's *kapitelach* are *Kuf-Daled* and *Kuf-Hey*.

R' Meir was one of the greatest *Tanna'im* of the *Mishna*.

His neighbors, though, were not such great *tzadikim*. They were wild and noisy, and when they started their wild parties, it made it hard for R' Meir to learn! He was so upset, he once *davened* that Hashem should get rid of them.

When R' Meir's wife, Bruriah, heard this, she reminded him of a *posuk* from today's *Tehillim*:

In the last *posuk* of *Kapitel Kuf-Daled*, Dovid Hamelech says: "**Yitamu Chata'im Min Ha'aretz, U'resha'im Od Einam — Barchi Nafshi Es Hashem Hallelukah!**" "

We usually translate "*Yitamu Cha'atim Min Ha'aretz*" as "those who do *aveiros* should be taken away from the world." But, Bruriah said, the *posuk* says "**Chata'im**," the *AVEIROS* should be taken away, not "**Chotim**," the PEOPLE who do *aveiros*! Instead of *davening* for these wild people to go away, R' Meir should *daven* for them to do *teshuvah*!

R' Meir did what Bruriah said, and *davened* that his wild neighbors should do *teshuvah*.

And they did!

See *Gemara Brachos daf Yud amud Alef*

TANYA :: Shaar Hayichud Veba'emunah Perek Zayin

Yesterday, we learned about *Yichudah Ila'ah*, and today we are learning about *Yichuda Tata'ah*!

There are two names of Hashem that we are speaking about here that become united:

- 1) **Sheim Havaya** — this is Hashem the way Hashem is ABOVE time and place.
- 2) **Sheim Ad-nay** — this is the way Hashem gives *chayus* to the world, where things do have a set time and a

set place.

When both of these join together, that is a *Yichud*, a connection. Depending on which name of Hashem is the main name, it is *Yichudah Ila'ah* or *Yichudah Tata'ah*.

Yichuda Ila'ah is the higher kind of unity, where *Sheim Havaya* is the main name, and *Sheim Ad-nay* is *botul* to it. *Yichuda Tata'ah* is the lower kind of *Yichud*. *Sheim Havaya* comes together with *Ad-nay*, which means that *Elokus* gets a set time and a set place.

In our *Avodas Hashem*, there is also *Yichuda Ila'ah* and *Yichuda Tata'ah*!

When our *Avodas Hashem* is in a way of *Yichuda Ila'ah*, then when even we're in time and place (connected to *Sheim Ad-nay*), we can feel Hashem in a way of *Sheim Havaya* — higher than time and place. For example, when someone watches a video of a *farbrengen* today, they might feel like they are really in 770 during the *farbrengen*!

When our *Avodas Hashem* is in a way of *Yichuda Tata'ah*, then even when our main *avodah* is with *Gashmius* things that have a time and place, we remember that inside is *Elokus* which is higher than time and space!

For example, when we say *Shema Yisroel*, we cover our eyes and try to forget about the world around us and ONLY think about Hashem and His Torah and *mitzvos*. When we open our eyes and say *Baruch Sheim*, we see the world around us (which Hashem made with *Sheim Ad-nay*), but we still remember that it's connected and one with Hashem Who MADE it and is HIGHER than it — *Sheim Havaya*.

HAYOM YOM :: Chof-Alef Sivan

Today we learn about the *koach* of *Mesiras Nefesh* that every Yid has, and where it comes from.

Chassidus teaches how special a Yid is, and the special *kochos* Hashem gives to our *neshamos*.

We learned in *Tanya* about the *neshama's kochos* that Hashem gives us so we can learn Torah and have *Yiras Shomayim*. They are called *sechel* and *midos*. They help us feel close to Hashem and act like Hashem wants.

But there's something even more special than these *kochos*: The *koach* of *Mesiras Nefesh*.

The *koach* of *Mesiras Nefesh* makes it that a Yid is never able to act differently than what Hashem wants. “**A Yid Nit Er Vil, Un Nit Er Kon Zain Chas Veshalom A Nifrad Fun Elokus!**” “A Yid doesn't want to, and CANNOT be *Chas Veshalom* separated from *Elokus*!

This *koach* comes from the DEEPEST part of our *neshama*, which is connected to the deepest part of Hashem — to *Atzmus Ein Sof, Baruch Hu!*

SEFER HAMITZVOS :: Shiur #49 - Mitzvas Lo Saasei #321

Today in *Sefer Hamitzvos* we review another *mitzvah* about Shabbos (*Mitzvas Lo Saasei #321*): On Shabbos we can't go more than 2,000 *amos* (about 1 kilometer, or over a half mile) outside of the city — that's called *Techum Shabbos*.

We learn this *mitzvah* from a *posuk* in *Parshas Beshalach*: אל יצא איש ממקומו ביום השביעי

This 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 are doing this mitzvah again, since the Rambam is about Eiruvin, which is Miderabanan — it doesn't have a mitzvah from the Torah of its own. So during this set of halachos, we are reviewing some of the mitzvos of Shabbos.

RAMBAM :: Hilchos Eiruvin

In **Perek Vov, Zayin, and Ches**, we learn about an *Eruv Techumin*. This means that if a person puts some food in a place which is outside of the *Techum Shabbos* before Shabbos starts, it is counted as if he is there, and it makes his *Techum Shabbos* only start from 2,000 *amos* past that place. There are many *halachos* connected to this, explaining how and when a person can make such an *eruv*.

To help understand this, the Rambam teaches us how to find out where the *Techum Shabbos* ends. It needs to be measured from where the city ends. The houses in a city have to be close together. If the houses are too far apart, it might not be counted as a city. In some small towns, the houses are so far apart that a person isn't allowed to even go more than 2000 *amos* past his own house!

Now we finish the halachos about Eiruvin, and tomorrow we will IY"H start to learn about the Yomim Tovim!

RAMBAM- PEREK ECHAD :: Hilchos Teshuvah - Perek Alef

If a person does an *aveira*, he needs to admit what he did to Hashem. For some *aveiros*, Hashem will then forgive the person right away, and sometimes will forgive the person on *Yom Kippur*.

INYANA D'YOMA :: Hachana L'Gimmel Tammuz

All of the things we have in Gashmius come to us in the zechus of the Nasi Hador!

When the Yidden were in the *Midbar*, Hashem gave them everything they needed! The *Chachomim* tell us that it was in the *zechus* of their *Nasi*, Moshe Rabbeinu.

At first, the *mohn* was in Moshe's *zechus*, the *Ananei Hakavod* (clouds) were in Aharon's *zechus*, and the water was in Miriam's *zechus*. When Aharon and Miriam passed away, they came back in Moshe's *zechus*. Moshe Rabbeinu had the responsibility for all of the Yidden's *Gashmius* and *Ruchnius* needs. As soon as Aharon and Miriam passed away, Moshe Rabbeinu had to make sure that these *brachos* came back because the Yidden needed them.

The *Zohar* says that the leader of the Yidden is like the Moshe Rabbeinu of that time!

Just like with Moshe Rabbeinu, the same thing is true about the Rebbe. He doesn't only teach us Torah and how to serve Hashem, but all of the *Gashmius* things that Yidden need come to us in the *zechus* of the Rebbe.

See Sichos Kodesh, Leil Simchas Torah 5718; Gimmel Tammuz Hachana Booklet p. 14

TEFILLAH :: Tefillah and Torah

There was no farbrengen planned for Shabbos Parshas Behaalosecha in Tof-Shin-Chof-Daled. But in his yechidus on Thursday night, the well-known chossid R' Zalmon Jaffe asked the Rebbe to please make a farbrengen, since a group of

Chassidim from Manchester, England were in New York for Shavuos, and would be going home after Shabbos.

It was also a special week for R' Zalmon Jaffe — he had just become a zaidy for the first time, and the bris would be the next week!

Even though the Rebbe did not promise to make a farbrengen, there was a farbrengen after all! In the second half of farbrengen, the Rebbe spoke about a Bris Milah and about the guests returning home. The first half of the farbrengen was all about Tefillah!

Here is one of the things the Rebbe spoke about then:

At the end of *Shemoneh Esrei*, we say a paragraph that starts with the words “*Elokai, Netzor.*” In this paragraph, we ask Hashem for *kochos* for our day. One of the things we ask for is, “***P’sach Libi Besorasecha!***” “Open up my heart in Your Torah!”

Why do we say *P’sach LIBI*, asking Hashem to open our HEART? Shouldn’t we ask Hashem to open our MIND to learn and understand Torah?

The Rebbe explains the difference between Torah learned with our heart, and Torah learned just with our mind.

The Torah has a tremendous *koach* to change ourselves and change the world around us! For it to do that, we need to learn Torah with our heart, so that *koach* can shine.

When we *daven*, *Avodah Shebelev*, we get our HEART ready to learn Torah! We feel *bittul* to Hashem, and remember that the Torah is HASHEM’s Torah, and Hashem is with us when we are learning it! This way, the Torah we learn will shine and change the world!

See *Farbrengen Parshas Behaalosecha 5724* (story behind the farbrengen, by R' Zalmon Jaffe)

HALACHOS HATZRICHS :: Saying Amen to Birchos Hashachar

When we hear another person say a *bracha*, we say *Amen* — EXCEPT if the *bracha* is part of a longer *bracha*. For example, the *bracha* of *Asher Yatzar* is a long *bracha*. It starts with the words “***Boruch Ata Hashem,***” but there’s another *bracha* at the end. With this kind of *bracha*, we only say *Amen* at the end.

Another long *bracha* in *Birchos Hashachar* is “*Hamaavir Sheina.*” This *bracha* is a part of the paragraph “*Vihi Ratzon*” that comes right after it. If we hear someone say the *bracha* of *Hamaavir Sheina*, we shouldn’t answer *Amen* (like we do in the other *brachos* of *Birchos Hashachar*), until they end off the *bracha* with the words “*Hagomel Chasadim Tovim Le’amo Yisroel.*”

At the end of *Birchos Hashachar*, we say *Birchos HaTorah*. There is an opinion that the *bracha* of *Al Divrei Sorah* is part of a long *bracha*, together with the paragraph of *Veha’arev Na*. According to the Alter Rebbe, though, they are two separate *brachos*, so we should answer *Amen* to each.

See the Alter Rebbe’s *Shulchan Aruch*, *siman Mem-Vov*

GEULAH U'MOSHIACH :: Using All of Our Kochos

The *Gemara* says that before *Moshiach* comes, there will be very hard times for Yidden. Every day will be harder than the day before...

Why would the Torah tell us something like that? So that we can get into a bad mood? To make us upset or sad

Chas Veshalom?

The Rebbe teaches us that the reason why the Torah tells it to us is because before *Moshiach* comes there will be new special *kochos* every day — that we can use to overcome the new challenges every day!

The Torah tells it to us so we will realize that when Hashem gives us *kochos*, they aren't just a nice thing to have. Hashem gives them to us because we NEED them to overcome the hardships and bring *Moshiach*! So we have to be very careful to use all of the *kochos* Hashem gives us as much as we can!

How many times a year did your parents (or grandparents) get to see or hear the Rebbe?

Today, we can watch videos of the Rebbe, hear sichos, and learn from the Rebbe like we were never able to do before! What a special gift Hashem gives to us! But this isn't just a nice thing — Hashem gives it to us because we NEED it to overcome the challenges of Golus.

What ways were your parents able to spread Yiddishkeit to others before? How many ways can we do it today?

*It's not enough to just use the *kochos* we had before, since the darkness of Golus gets more as we get closer to *Moshiach*. We need to use all of the *kochos* we are given to bring *Moshiach* now!*

See farbrengen Shavuos 5738

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