

Chitas for Shabbos Kodesh, Parshas Shelach Shabbos Mevorchim Tammuz Chof-Ches 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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In honor of the wedding of

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יה"ר מהשי"ת שיבנו בנין עדי עד על יסודי התורה והמצוה כפי שהם מוארים במאור שבתורה זוהי תורת החסידות

CHUMASH :: Parshas Shelach - Shvi'i with Rashi

We learn about bringing a *korban* if we do an *aveira* by mistake, and how it is different if the *aveira* was *Avodah Zarah*. We learn what happened to a Yid in the *Midbar* who gathered wood on Shabbos. We also learn about the *mitzvah* of *tzitzis*!

Usually, if a Yid makes a mistake and does an *aveira*, he needs to bring a goat OR a lamb as a *Korban Chatas*. But if a Yid does an *aveira* with *AVODAH ZARAH* by mistake, he doesn't have a choice — he needs to bring a goat.

But if a Yid does *Avodah Zarah* on *PURPOSE chas veshalom*, Hashem punishes him with *Kareis*, that his *neshama* can't get *chayus* straight from Hashem anymore.

Now we learn about something that happened a year before the story of the *Meraglim*, about how important it is to keep Shabbos. The Torah wants us to know that breaking Shabbos is like serving *Avodah Zarah* — and someone who keeps Shabbos is like keeping the whole Torah! That's why we learn about keeping Shabbos here, right after learning about *Avodah Zarah*.

On the second Shabbos the Yidden were keeping, they saw one Jew gathering wood on Shabbos! They warned him to stop, but he didn't listen! The Yidden brought him to Moshe and Aharon, because they didn't know yet how to punish him.

Hashem told Moshe that he needs to be punished with *Sekilah*, stoning, and that's what they did.

We also learn another very important mitzvah, one we read about every day in Shema! In the paragraph Vayomer, we talk all about...

Tzitzis! This mitzvah is ALSO like keeping the whole Torah! By wearing tzitzis, we remember to do Hashem's mitzvos.

This mitzvah also reminds us of Yetziyas Mitzrayim! One reason is because tzitzis are on clothes with FOUR corners, like the FOUR words Hashem said about the Geulah from Mitzrayim!

TEHILLIM :: 135 - 139

Today's *kapitelach* of Tehillim are *Kuf-Lamed-Hey* to *Kuf-Lamed-Tes*.

In *Kapitel Kuf-Lamed-Ches*, Dovid Hamelech thanks Hashem for the *chesed* He did, keeping His promise and giving him the *melucha*.

At the end of the *kapitel*, Dovid Hamelech talks about how Hashem saves him from danger, and in the last *posuk*, asks that Hashem's *chesed* should be with him forever. The *posuk* starts with a *Yud*, and ends with a *Lange Fey*.

The Frierdiker Rebbe once told the Rebbe that when he started to *daven*, his father (the Rebbe Rashab) told him which *pesukim* to use for his name at the end of *Shemoneh Esrei*. For the name Yosef, he was told to use this *posuk*, and for Yitzchok he should use the *posuk* "Yotziem Mechoshech Vetzalmaves..." from *kapitel Kuf-Zayin*.

TANYA :: Shaar Hayichud Veba'Emunah Perek Tes

We started off *Shaar Hayichud Veba'Emunah* by learning about things that a *Yid* should understand.

We should understand that everything we see is the same Hashem (Hashem Hu Ha'Elokim) — that Hashem Who sometimes shows Himself through *tzadikim* and through *nisim* is the very same Hashem Who is hidden in the world around us.

We should understand that the world isn't separate from Hashem, that Hashem is constantly creating the world and giving it *chayus* and making everything in it happen with *Hashgacha Protis*.

These are all things we can learn about and understand in our *sechel* and our *daas*, like Moshe Rabbeinu told the *Yidden*, "Veyadaata" — you should KNOW these things!

Now the Alter Rebbe is telling us about things we CAN'T understand. These are things we need to use our *Emunah* for!

All of the things we can understand about Hashem and have a *mitzvah* to think about are only because Hashem made the world in a way that matches the way things are in *Ruchnius*. We can use what we know about the world around us and from ourselves as *mashalim* to help us understand the way things are in *Shomayim*.

Even the highest *mashal* that we have from ourselves, the level of *Chochmah*, cannot work as a *mashal* to understand Hashem. This is because Hashem is so much higher than *Chochma*! For this and the other *inyonim* that are higher than *sechel*, we need to use the *Emunah* in our *neshama*.

HAYOM YOM :: Chof-Ches Sivan

Today we learn about the amazing power of *Ahavas Yisroel* — helping others with something they need!

The Tzemach Tzedek once told the Rebbe Maharash a story that happened to him:

The Tzemach Tzedek was on his way to *shul*. Somebody stopped him on the way, and asked if he could borrow some money to buy and sell things in the market. The Tzemach Tzedek asked him to come back after *davening*.

When he got to *shul*, the Tzemach Tzedek realized that the man probably needs the money right away! It was a market day, and he needed the money as soon as the market opened. So he went home to get some money, looked around until he found the man, and gave him the loan. Then he went back to *shul* to *daven*.

It was after the Alter Rebbe's *histalkus*, but the Alter Rebbe appeared to the Tzemach Tzedek, and was very happy! This was the first time the Alter Rebbe had come to the Tzemach Tzedek for a long time!

After the Tzemach Tzedek told this story, he said that just helping a Yid to earn a small amount of money buying and selling things opens up all of the “gates” in *Shomayim*!

Years later, the Rebbe Maharash told HIS son, the Rebbe Rashab, the story. He said that even though it is good to know how to get into the “gates” in *Shomayim*, the main thing is to help another Yid with your whole heart — to ENJOY helping another Yid. “*Hobn a geshmak in a Yidden tohn a tova.*”

SEFER HAMITZVOS :: Shiur #56 - Mitzvas Asei #157, Nusach HaHagadah, Mitzvas Asei #170

In today's *Sefer Hamitzvos*, we learn one last *mitzvah* about *Pesach*, say the Rambam's *nusach* of the *Haggadah*, and then learn one of the *mitzvos* of *Rosh Hashana*:

1) (*Mitzvas Asei #157*) We need to tell over the story of *Yetziyas Mitzrayim*. The Rambam tells us the words we need to say to fulfill this *mitzvah*, and as part of the *mitzvah*, we also say the *Nusach* of the *Haggadah*, the way the Rambam writes it in the *Mishnah Torah*.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: **וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא**
The details are explained in the end of *Mesechta Pesachim*.

2) (*Mitzvas Asei #170*) We need to hear the *Shofar* on *Rosh Hashana*.

We learn this *mitzvah* from a *posuk* in *Parshas Pinchas*: **יּוֹם תְּרוּעָה יִהְיֶה לָכֶם**
The details are explained in *Mesechta Rosh Hashana*.

RAMBAM :: Hilchos Chomeitz U'Matzah - Nusach HaHagadah - Hilchos Shofar V'Sukah V'Lulav

In today's Rambam, we learn how to run a *Seder* properly. We learn about all the steps of the *Seder*, and the *Mah Nishtana*, and the whole *Haggadah*!

We also learn about the *mitzvah* of blowing the *shofar*. The Rambam tells us that we don't blow the *Shofar* on Shabbos, so that nobody will carry it outside on Shabbos by mistake.

Chassidus tells us that the REAL reason why we don't blow the *Shofar* on Shabbos is that when *Rosh Hashana* is on

Shabbos, the koach of Shabbos is so strong that we don't NEED to hear the Shofar to get the koach we usually get from hearing the Shofar. The day of Shabbos itself does what the shofar usually does!

RAMBAM- PEREK ECHAD :: Hilchos Teshuvah - Perek Ches

Now the Rambam teaches us about *Olam Haba*, the reward for a person after he passes away. We know what our bodies like — we enjoy yummy treats, fun trips, and special presents. But our *neshama* loves to feel Hashem! In *Olam Haba*, as a reward for our *avodah*, our *neshama* will be able to enjoy feeling Hashem in a very strong way.

INYANA D'YOMA :: Chassidische Yom Tov - Chof-Ches Sivan

Chof-Ches Sivan is the day that the Rebbe and Rebbetzin came safely to America.

Today is *Chof-Ches Sivan* — the day that the Rebbe and Rebbetzin were saved from the war in Europe and came to America. On this day, their boat, called the “Serpa-Pinto”, docked in New York.

The Frierdiker Rebbe started then three *mosdos* in America for spreading *Yiddishkeit* and *Chassidus*. They are called *Merkos L'inyonei Chinuch*, *Machaneh Yisrael*, and *Kehos*. The Frierdiker Rebbe gave the Rebbe the responsibility for these *mosdos*. A new stage in spreading *Yiddishkeit* and *Chassidus* began then, in America and all around the world!

An older *Chossid* who was there said that when the Rebbe first came to *farbreng*, he was speaking about Lubavitch as if it was famous all around the world! The *Chassidim* didn't understand, because at the time, Lubavitch was very small — there weren't that many *Chassidim* in America. Today we understand that the Rebbe already saw the way things were going to be!

Chof-Ches Sivan is a day to make *farbrengens* to thank Hashem for saving the Rebbe and to take on good *hachlatos* to spread *Yiddishkeit* the way the Rebbe shows us, by being an example of the way a Yid should be.

TEFILLAH :: Birchas Hachodesh

Today we *bentch* the coming month, *Chodesh Tammuz*.

The *minhag* is that in *Birchas Hachodesh*, we say what month is coming up, and what day *Rosh Chodesh* will be.

It used to be that the *Sanhedrin* would decide which days *Rosh Chodesh* would be based on the new moon. Nowadays, though, we don't have a *Sanhedrin*. A great-grandson of Hillel Hazaken, also named Hillel, set up a calendar that we use to know when *Rosh Chodesh* will be.

Still, even though we already know, it is important to say when *Rosh Chodesh* will be and *bentch* the *Chodesh*! Why?

The *Zohar* tells us a story of a *Tanna* named R' Hamnuna Sava. He used to wash his hands and come sit down at the table to eat. The table was set, his food was on his plate, and he would *daven* to Hashem to give him food!

Why was he *davening* when the food was right in front of him?

The Rebbe explains that he was asking Hashem that the food should bring only good things! It should make him healthy and give him *koach* to serve Hashem, and all of the special things in *Ruchnius* that happen when we eat properly.

That's also why we *bentch* the *Chodesh*.

Even though the month is already there without us doing anything, and we even know exactly when it starts, we are asking Hashem to give us a GOOD month! The month should bring only good things for us and for all the Yidden, and we should be able to use every chance we have to do good things!

This is the *inyan* of *Shabbos Mevorchim*, and also the *Cheshbon Hanefesh* on *Erev Rosh Chodesh*. We use the *kochos* of the month before and ask Hashem to *bentch* the coming month, that we should use it right!

See beginning of farbrengen Shabbos Mevorchim Tammuz, Parshas Shelach 5739

HALACHOS HATZRICHS :: Kissing Children in Shul

Little children are very cute, and we're used to kissing them and hugging them all the time!

Still, we shouldn't kiss children in *shul*. This way, we make it clear in our hearts that there is no love like the love for Hashem.

See Shulchan Aruch 98 se'if 1

GEULAH U'MOSHIACH :: Seeing Hashem With the Koach of Torah

In *Tanya* there are two *perakim* that speak clearly about what *Moshiach* is and how we can make it happen! They are *perek Lamed-Vov* and *perek Lamed-Zayin*.

In *Perek Lamed-Vov*, the Alter Rebbe teaches that at *Matan Torah*, the Yidden were able to see Hashem clearly! The whole reason why Hashem hides in the world is because people CAN'T handle seeing Hashem. But at *Matan Torah*, the Yidden were able to, with the *koach* of Torah!

The same thing will happen when *Moshiach* comes. With the *koach* of Torah, we will be able to see Hashem without any hiding!

Through the Yidden, the rest of the world will also be able to appreciate the light of Hashem.

The Alter Rebbe brings many *pesukim* from *Nach* that show that this will happen. One of these is from the *posuk* we learned yesterday in *Yeshaya*, "**Hashem Yihiyeh Lach Le'or Olam**" — "Hashem will be a light for you forever." This means that Hashem won't be hidden anymore in the world, we will be able to see Hashem clearly!

See Yeshayahu perek Samach pesukim Yud-Tes and Chof, Tanya perek Lamed-Vov

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