

Chitas for Sunday, Parshas Behaalosecha Tes-Vov 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 - Rishon with Rashi

At the end of last week's parsha, we learned about the presents that the Nesiim gave for the Chanukas Hamizbeiach. But one shevet did not bring a present — Shevet Levi. Aharon felt bad about this, but Hashem told him that he would do something greater — he would light the Menorah! That's why we learn about how the Menorah is lit now:

Hashem tells Moshe to tell Aharon how to light the Menorah.

When Aharon sets up the wicks in the Menorah, he should make sure that the wicks face the middle branch of the Menorah. Also, when he lights the wicks, he should make sure that the flame catches onto the wick until it is burning on its own.

Even though Aharon was so overjoyed to be able to do this *mitzvah*, he still made sure to do it exactly the way he was told.

In order to show how special it was for Aharon to light the *menorah*, the Torah tells us again how special the *menorah* was. It was made out of one piece of gold, and made in a way of a *neis*! This shows us that what Aharon did to prepare the Menorah was greater than what the Nesiim did to prepare the Mizbeiach!

Now we learn how the Leviim started working in the Mishkan:

Hashem told Moshe to make the Leviim *tahor*, by sprinkling them with water from the Parah Adumah, in case

any of the *Leviim* had *Tumas Meis*. They also had to cut off all their hair like a *Metzora* (a person with *tzoraas*), and put their clothes in the *Mikvah*.

Why did they have to have their hair cut off like a Metzora? Rashi explains that this was because the Leviim were going to do the Avodah in the Mishkan instead of the Bechorim, the firstborns, who served Avodah Zarah with the Eigel Hazahav.

An offering to Avodah Zara and a Metzora are both also called "Meis." The Leviim had to cut off their hair to take away the tumah of Avodah Zara (Meis), the way a Metzora has to cut off his hair to take away his tumah of tzoraas (Meis).

The *Leviim* should also bring a *Korban Olah* similar to the *korban* which a group of people who do *Avodah Zarah* have to bring, and a *Korban Chatas*.

All of the *Leviim* should stand in front of the *Mishkan*, and the *Yidden* should watch them bringing their *korbanos*. Aharon lifted up the *Leviim* and waved them like the *korban* of a *Metzora* is waved, and the *Yidden* did *semicha* (leaning on them, like we lean on a *korban*) on the *Leviim*, since the *Avodah* of the *Leviim* is a *korban* which is a *kapara* for the *Yidden*.

When the *Leviim* bring these *Korbanos*, they will become special for Hashem, ready to work in the *Mishkan*.

TEHILLIM :: 77 - 78

In *Kapitel Ayin-Ches*, which is in today's *Tehillim*, there is a *posuk* that says "**Vayakem Eidus BeYaakov, VeSora Sam BeYisroel**" — "Hashem set up the Torah and *Mitzvos* for Yaakov and Yisroel." This *kapitel* tells us why — so that the Torah will be passed on forever.

Chassidus teaches us that each of the *Avos* has something different and special about them, and they pass that on to all of the *Yidden*.

Even though it was before *Matan Torah*, ALL of the *Avos* learned Torah. But we see that learning Torah was even stronger by Yaakov *Avinu*! Yaakov was called an "*Ish Tam, Yosheiv Ohalim*." He spent a lot of time learning Torah, especially in the tents of Shem and Ever. Yaakov *Avinu* passed this on to his children and to all children who would come from them — all of the *Yidden*! We all get this *koach* of learning a lot of Torah from Yaakov *Avinu*.

TANYA :: Shaar Hayichud Veha'emunah Perek Hey

In the Tanya, the Alter Rebbe is explaining to us how to serve Hashem with feelings of Ahava and Yirah (love and fear of Hashem). Just like when you love someone, you need to know something about them first, we also have to know something about Hashem so we can have these feelings. First, we need to understand about Hashem as much as we are able to know, and strengthen our Emunah (belief) for what we can't understand. These are the first things we need to have to bring out the feelings of Ahava and Yirah which are in our neshama. This is what we are learning about now in Shaar Hayichud Veha'emunah.

The Alter Rebbe explained how Hashem is constantly creating the world in a way of Chesed, with Sheim Havaya (Yud-Kay-Vov-Kay), but through Sheim Elokim, Hashem is hiding in the world in a way of Gevurah.

In the beginning of today's *Tanya* we see that even though Hashem hides in the world, Hashem included the *midah* of *Rachamim* in creating the world, that we should be able to SEE Hashem at least a little bit!

That's why Hashem gave us *Tzadikim*! Through their *Avodas Hashem*, including the miracles that they do, we

are able to see Hashem! When we look at a *neis* like *Kriyas Yam Suf*, or the *Geulah* of the *Rebbeim*, there is a *Gilui Elokus* in the world, we are able too see that Hashem is in the world.

The Alter Rebbe also tells us that even though these two names of Hashem are really one, it's not possible to see it this way in this *Gashmius* world. Even big *tzadikim* will only be able to SEE how these two names of Hashem are one, when they are getting their reward in *Gan Eden*!

But here, the way Hashem hides with *Sheim Elokim* is supposed to be the way we see it. This way, we are able to do *Gashmius mitzvos* and actually choose to serve Hashem.

HAYOM YOM :: Tes-Vov Sivan

In today's *Hayom Yom*, we learn how the Alter Rebbe's *Chassidus* grew over time.

At first, the Alter Rebbe used to say VERY SHORT *Chassidus*. Later on, his *maamarim* got longer and longer! The different kinds of *maamarim* had different names:

- 1) **Derachim** — these were VERY short but VERY powerful words! They would bring great excitement and *chayus* to those who heard them.
- 2) **Igros** — These were a little bit longer.
- 3) **Toros** — These were even longer *maamarim*! The *maamarim* that were later printed in *Torah Ohr* and *Likutei Torah* were based on these *Toros*.
- 4) **Kesovim** — These were even LONGER, and the Alter Rebbe explained the *inyonim* more.

SEFER HAMITZVOS :: Shiur #43 - Mitzvas Lo Saasei #321

Today in *Sefer Hamitzvos* we learn 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 from a *posuk* in *Parshas Beshalach*: אֵל יֵצֵא אִישׁ מִמְקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי

The *posuk* means, "A person should not 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*) says the same thing.

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*.

RAMBAM :: Hilchos Shabbos

In today's *Rambam*, we finish learning about the *halachos* of carrying, *hotza'ah*.

Perek Yud-Ches: We learn how much a person has to carry to be punished for the *melacha* of carrying on Shabbos. There are different amounts, depending on the type of thing. (Of course, it is still *asur* to carry any amount!)

At the end of this *perek*, there is a *halacha* that the Rebbe would quote many times: If a person carries a small amount of food — less than the *shiur* — even inside of a very big *keili*, he is not punished for the *melacha*,

because he wants to carry the food inside, and not the container. One time the Rebbe quoted this *halacha* to show that even if a person has a big and beautiful house, since the main thing he wants is the *sefarim* inside, it is as if the house is full of *seforim* — a *Bayis Molei Seforim!* The rest of the house is just there for the main thing, the *sefarim!*

Perek Yud-Tes: We are allowed to wear things outside on Shabbos, and it isn't a problem of *hotza'ah*. In this *perek*, we learn what is considered wearing and what is considered carrying. One *halacha* is that if you wear a box over your head to keep your clothes dry, it's called carrying, because a box is not a regular kind of clothes! Only normal clothing is not called *hotza'ah*.

The Rambam tells us to make sure to check our pockets before Shabbos so we don't carry by mistake!

Perek Chof: Since a person is not allowed to even let his animals do *melacha* on Shabbos, the Rambam teaches us the *halachos* of what an animal is not allowed to go out with on Shabbos. He also teaches us the rest of the *halachos* about not letting our animals or our servants do work on Shabbos.

RAMBAM– PEREK ECHAD :: Hilchos Avodas Kochavim - Perek Zayin

We need to destroy *Avodah Zarah* things. The Rambam teaches us what kinds of things are counted as *Avodah Zarah*. For example, if a cow was used for a *korban* to *Avodah Zarah*, we can't even use its skin for anything else.

INYANA D'YOMA :: Tes-Vov Sivan

Sometimes Hashem makes things happen to us that we don't like. They might be uncomfortable, sad, or just plain hard! It feels "dark" and frustrating.

Chassidus tells us that Hashem does this in order for us to take this "darkness" and turn it into "light": We should use this hard thing to help us grow and bring more good into the world.

This is what we learn from *Tes-Vov Sivan*. *Tes-Vov Sivan* was when the Frierdiker Rebbe was put into jail. At that time it was very scary and dark. But after the *Geulah* of *Yud-Beis Tammuz*, the Frierdiker Rebbe began to spread *Yiddishkeit* on a new level — much more than before!

Then we were able to see that *Tes-Vov Sivan* was a good thing — it started off all the good that came later. It was dark, but from that darkness came a much greater light.

The same is true for us: When there is a dark time in the world, the purpose is for us to grow from it — to bring a much greater light to the world.

TEFILLAH :: Ashrei

In *Shemoneh Esrei*, we ask Hashem for our needs. The *Chachomim* taught us that before asking Hashem for the things we need, 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! We will *IY”H* learn about it another day.)

The *Chachomim* added the line “*Ashrei Yoshvei Veisecha*” before “*Tehillah Ledovid*” to show us how important it is to praise Hashem in *Pesukei Dezimra*. Someone who spends time in Hashem’s house, speaking about how special He is before *davening*, is doing something very good!

There is a *halacha* that we need to have *kavana* especially when we say a certain *posuk*, the one that starts with a *pey*: “**Poseiach Es Yodecha, Umasbia Lechol Chai Ratzon.**” “Hashem, You open Your hand and satisfy all living things.”

This *posuk* tells us that Hashem gives *parnasa*, and helps everyone with whatever they need. We think about how Hashem takes care of every creation and gives it whatever it needs to have. We realize that all that we have comes directly from Hashem, and that Hashem gives us all we need!

HALACHOS HATZRICHOS :: Put Down the Cellphone!

During *davening*, we are not allowed to hold anything that will distract us from *davening* properly. For example, we can’t hold money or food, since we’ll be thinking about those things and not the words we are saying!

Based on this, we need to make sure our cellphones don’t bother us during *davening*! Of course we should make sure the ringer is off (which could bother other people), but we shouldn’t put it on vibrate, since that will disturb us from *davening*. We should make sure the phone is completely quiet, so that we will be able to focus completely on our *davening*!

By following the way Hashem wants us to act, we can be sure that we won’t miss out on anything!

See Piskei Teshuvos vol. 1, p. 750

GEULAH U'MOSHIACH :: When the Golus Will Feel Short

Right now, the *Golus* feels REALLY long. But when *Moshiach* comes, we will see how short it really was!

The *Navi Yeshaya* tells us about this in one of his *nevuos* about *Moshiach*:

בְּרִגְעַ קָטָן עֲזַבְתִּיךָ וּבְרַחֲמִים גְּדֹלִים אֶקְבְּצֶיךָ

BeRega Katon Azavtich — Hashem says, “I have left you for a small moment

Uv’Rachamim Gedolim Akabtzeich — And I will gather you back with much *Rachamim*!”

Once we feel Hashem’s great *Rachmonus* when we are gathered together in Eretz Yisroel in the time of the *Geulah*, we will realize that the time Hashem left us in *Golus* was only a *Rega Katon*, a short moment.

See Navi Yeshaya perek Nun-Daled posuk Yud-Gimmel, Otzar Pisgomei Chabad p. 412

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