

Chitas for Sunday, Parshas Korach Chof-Tes Sivan, 5783 - Shnas Hakhel

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~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Korach - Rishon with Rashi

Korach was jealous that Moshe Rabbeinu chose someone else to be the *Nasi* of his *Shevet*. He started convincing Yidden that there should be no leader — everyone should be special! Moshe tried to stop the *machlokes*.

Moshe's cousin, Korach *ben* Yitzhar, was very upset. Moshe Rabbeinu chose a different cousin, Elitzafan *ben* Uziel, as the *Nasi* of his *Shevet*, as Hashem told him to. Korach thought that HE deserved to be the *Nasi*!

(Korach and Elitzafan were cousins of Moshe Rabbeinu, but Korach's father was older. Korach thought that should have made HIM the next choice for a leader.)

Now Korach decided it wasn't fair that Moshe and Aharon should be in charge of the Yidden at all. ALL of the Yidden are special, so nobody should be in charge!

Korach convinced his sons, his neighbors Dasan and Aviram, and his neighbors from *Shevet Reuven* — the sons of Eliav, and On *ben* Peles — to join him.

They gathered together 250 Yidden, including many important people (like the *Nesiim* and the judges) to go against Moshe.

Korach had his group wear robes made entirely of *Techeiles*. They came to Moshe and asked, "If we wear a robe made ALL out of *Techeiles*, do we need to put *Tzitzis* (with a *techeiles* string) on it?" They were trying to prove their point, that nobody should be more special.

When Moshe answered yes, they laughed at him and said that it doesn't make sense! If the WHOLE robe is

made of *Techeiles*, why does it need one more *techeiles* string?

They were trying to tell Moshe that ALL of the Yidden are special (like *techeiles*) and they don't need one string to be separate (like Moshe and Aharon) to be in charge of them! They said, "ALL of the Yidden are holy! Why do you try to be more important than everyone else?"

Moshe was afraid that all of the Yidden would join them, and that Hashem would punish ALL of the Yidden! But Hashem told Moshe that only Korach and the people that join him would be punished.

Moshe told Korach to wait until the next day, so he would have a chance to do *Teshuvah*.

Then, the next day, Korach should bring *Ketores*. The *ketores* is more special than the other *korbanos* but could also be dangerous if it is brought by someone who shouldn't bring it, like what happened with Nadav and Avihu. If Hashem accepts their *Ketores* and they are not hurt, even though they are not *kohanim*, it will be a sign that they are right.

Moshe tried to make Korach feel better, by telling him how special it is to be a *Levi* and sing in the *Mishkan*. He reminded Korach that it was HASHEM Who decided who should get the different jobs! So they aren't going against Moshe — they are going against HASHEM!

Moshe wanted to make Dasan and Aviram feel better too, but they didn't want to talk to Moshe.

Instead, they said, "You were supposed to bring us into Eretz Yisroel, and instead you want to kill us in the desert — you just want to be in charge of us!"

TEHILLIM :: 140 - 144

Today's *kapitelach* are *Kuf-Mem* to *Kuf-Mem-Daled*.

In today's *Tehillim*, there is a *posuk*, "**Tikon Tefilasi Ketores Lefanecha**" — "I bring my *Davening* before Hashem like *Ketores*!"

The Rambam chooses this *posuk* to put at the beginning of his *Sefer* about *Korbanos*.

The Rebbe explains that *davening* is like *ketores*! When the *Kohen* brings the *Ketores*, nobody else is allowed to be there — it's just the *Kohen* bringing the *Ketores* to Hashem. The same thing is when we *daven* — it's private, between us and Hashem!

Also, the word *Ketores* is like the word "*Kesher*" (in Aramaic, "*Ketar*") — a connection. *Davening* is one of the ways we make a special connection with Hashem.

TANYA :: Shaar Hayichud Veba'emunah Perek Tes

The Alter Rebbe is explaining to us in *Shaar Hayichud Veba'emunah* how a *Yid* is able to fulfill the *mitzvah* of knowing Hashem, by being able to see that the world's existence is only the *chayus* of Hashem in it. Even though the truth is that everything is one with Hashem, we are not able to understand things this way. By realizing the differences between the way we are able to know something and the way things really are as Hashem knows them, it helps us come closer to picturing it the way it really is.

That is what the Alter Rebbe is telling us now in *Tanya*, how the way things really are (the way Hashem knows them) is so much different than the way a person knows things.

Before, we said that there are 5 steps from a person's *Sechel/Chochmah* (understanding) until *Maaseh* (doing).

The Alter Rebbe explained how *Sechel* is the highest level by a person, and *Maaseh* is the lowest. But for Hashem, *Chochmah* (the highest) is called *Maaseh* (the lowest)!

But really, the Alter Rebbe says, you can't say that Hashem is "higher than" *Chochmah*. Hashem isn't just HIGHER than *Chochmah*, we can't praise Hashem with *Chochmah* at all!

It would be like saying, "You can't touch what you're thinking about because it's too high." Of course you can't touch what you're thinking about with your fingers! Thoughts aren't things we can touch!

The only reason why we call Hashem "a *Chochom*" is because *Chochmah* COMES FROM Hashem.

Hashem's Chochmah is what makes the world exist, and is the way the world really is, the way Hashem knows it!

Just like we know that Hashem's Chochmah is different than our Chochmah, we can understand that the whole world is one with Hashem, even though we don't see it that way.

HAYOM YOM :: Chof-Tes Sivan

The *avodah* of a Yid is to get used to looking at the world the way *Chassidus* teaches, to see that the whole existence of the world is only the *chayus* of Hashem!

When we do something lots of times, it becomes like a part of us. Like if we get used to saying *Modeh Ani* right when we wake up, we don't even need to think about it anymore! It becomes part of who we are.

Did you know that when we THINK about something a lot, that can become a part of us too?

It is the *avodah* of a Yid not just to get used to washing *Negel Vasser* and saying *brachos*, but also to get used to THINKING the way a Yid should!

People might look around the world and see trees, cars, tables, or houses. But a Yid needs to see that all of these things are being created by Hashem right now, and that all these things are really Hashem's *chayus*!

That's *Hashgacha Protis* — that Hashem makes each and every thing in the world *Yeish Me'ayin*, and gives it new *chayus* every moment!

We need to get used to thinking this way when we look at the world around us.

~

In the *Likutei Sichos* for this week's *parsha*, *Parshas Korach*, the Rebbe explains more about *Hashgacha Protis*. Of course everything in the world is being made by Hashem right now to be this way, but we can't always tell.

But there are times when we CAN see that things are happening just the right way! Like when we get a phone call at JUST the right time, or we get a gift just when we needed it. At those times we can SEE the *Hashgacha Protis*!

The Rebbe teaches that when we get used to thinking about how everything really is *Hashgacha Protis*, like we learn about in this *Hayom Yom*, we will start to SEE *Hashgacha Protis* more often! When we are thinking about how Hashem is creating everything just the way it is, Hashem shows us the *Hashgacha Protis* so much more.

See Likutei Sichos chelek Yud-Ches p. 200ff, and ha'arah 35

SEFER HAMITZVOS :: Shiur #57 - Mitzvas Asei #168

In today's *Sefer Hamitzvos*, we learn one *mitzvah* about *Sukkos* (*Mitzvas Asei #168*): We need to live in the *Sukkah* on *Sukkos*.

We learn this from a *posuk* in *Parshas Emor*: בַּסֻּכָּה תֵּשְׁבוּ שִׁבְעַת יָמִים

This *posuk* means, “You should live in a *sukkah* for seven days.” Can you guess which *mesechta* in *Mishnayos* and *Gemara* talk about this *mitzvah*? You got it, *Mesechta Sukkah*!

This is one of the *mitzvos* that women do not need to keep.

The Rambam organizes all of these *halachos* in *Perek Daled*, *Hey*, and *Vov* of the section of *halachos* we are learning now.

RAMBAM :: Hilchos Shofar V'Sukah V'Lulav

Perek Gimmel: In this *perek* we finish learning the *halachos* of the *shofar*. We learn how to blow the *shofar*, including about the three kinds of sounds, *Tekiyah*, *Shevarim*, and *Teruah*.

Perek Daled: We start learning the *halachos* of a *sukkah*. We learn the smallest and biggest size a *sukkah* can be, and the many different shapes it can have! Did you know that a round *sukkah* is kosher?

Perek Hey: This *perek* teaches us the *halachos* about *sechach*, the most important part of the *sukkah*. We learn what kosher *sechach* is, and what happens if non-kosher *sechach* got mixed into it!

One *halacha* in this *perek* is that you need to put on the *sechach* yourself. So if you see a haystack and you make a hole in it so you can crawl inside so that the *sechach* is already there, that's not a kosher *sukkah*!

RAMBAM- PEREK ECHAD :: Hilchos Teshuvah - Perek Tes

If the real reward is feeling Hashem, why does the Torah promise us *Gashmius* rewards too? The Rambam explains that it is because the *Gashmius* helps us to do even MORE *mitzvos*! For example, if we have money, we can spend more time learning Torah, and can give more *tzedakah*.

The Rambam tells us that this is why we should want *Moshiach* — so we can learn Torah and do *mitzvos* without anything stopping us!

INYANA D'YOMA :: Hachana L'Gimmel Tammuz

The Rebbe stayed with us here to prepare us for the *Geulah*! We go to the *Ohel* to get the *kochos* we need to do our *shlichus* properly.

Moshe Rabbeinu wanted so much that his holy *Guf* should be in Eretz Yisroel until *Moshiach* comes. But Hashem told him that He doesn't want that — Moshe needs to stay with the Yidden in the place where he was their Rebbe.

Even though it was better for Moshe to be in Eretz Yisroel, it was more important for him to be in the same place as his nation.

The Rebbe says that the same thing is true with the *Rebbeim*. Really it's better for a person to have their *Guf* in Eretz Yisroel until *Moshiach* comes. But since a Rebbe's whole life is to help his *Chassidim*, his holy *Guf* stays

together in the place where he was their Rebbe. This way, his *Chassidim* can come and get *kochos* until they all go together to Yerushalayim when *Moshiach* comes.

That's why the Rebbe's *Ohel* is in New York, and not in Eretz Yisroel. That's also why it's so important to GO to the *Ohel*, because that's why the Rebbe stayed there — so that we can go to the *Ohel* and get *kochos*. With these *kochos*, we will be ready to go WITH the Rebbe to the *Geulah Sheleimah* — may this happen immediately!

See *sicha Yud Shevat Tof-Shin-Yud-Daled*

TEFILLAH :: Vayevarech Dovid

The first half of *Vayevarech Dovid* is the words of Dovid Hamelech to the Yidden before he passed away. This was before the *Beis Hamikdash* was built, since it would only be built when Shlomo Hamelech was the king.

The second half of this paragraph, starting from the words “*Vivarchu Sheim Kevodecha*,” was written many years later. After the *Churban* of the first *Beis Hamikdash*, the Yidden were sent into *Golus*. Years passed, and they started to come back to Eretz Yisroel, hoping to rebuild the *Beis Hamikdash*.

The *Navi* Nechemyah *ben* Chachalyah gathered together the Yidden. He told them to do a full *teshuvah* and return to Hashem with a full heart. He asked them to stand up and *bentch* Hashem, the Creator of the entire world.

Vecharos — One of the great things Hashem did was to make a *bris* with Avraham *Avinu*. Hashem chose his children to be His special nation, and took them out of *Mitzrayim* with great miracles!

These words of Nechemyah lead us into the next part of *davening*, where we describe those great miracles, especially of *Kriyas Yam Suf*.

HALACHOS HATZRICHOS :: Lo Sisna Es Achicha Bilvavecha

If someone did something to hurt us, we might feel very upset. But we are not allowed to keep this feeling inside! If we stay upset and keep thinking about how hurt we are, that is the *Mitzvas Lo Saasei* of “*Lo Sisna Es Achicha Bilvavecha*,” “You shouldn’t hate another person in your heart.”

Instead, if someone hurts us, we should go to the other person and ask them to explain why they did it, or give them a chance to apologize to us.

But we need to be careful when we do this *mitzvah*! When we go to the other person, we need to find a time to talk to them privately, calmly, and gently. We need to be very careful not to embarrass them, and they should feel that what we are telling them is for their own good.

See the Alter Rebbe's *Shulchan Aruch*, *siman* Kuf-Nun-Vov, *se'if ches*

GEULAH U'MOSHIACH :: Ve'ameich Kulam Tzadikim

Today we will learn a *posuk* about the *Geulah* that we all know — but we might not have known that it is about the *Geulah*!

ועמך כלם צדיקים לעולם יירשו ארץ נצר מטעי מעשה ידי להתפאר

Hashem says through the *Navi* Yeshaya, about the time of the *Geulah*:

Ve'ameich Kulam Tzadikim — All of the Yidden will be *tzadikim*!

Le'olam Yirshu Aretz — They will inherit Eretz Yisroel forever, and never go into *Golus* again!

Neitzer Mata'ai — The Yidden are like a branch that grew from what I planted

Maasei Yadai — They are the work of My hands

Lehispa'er — Which I am very proud of!

There are many more explanations of this *posuk*. The most famous one comes from the *Mishna* in *Sanhedrin*, which we say at the beginning of each *perek* of *Pirkei Avos*. The Rebbe chose it to be one of the Twelve *Pesukim* and *Maamarei Chazal* that all of us should learn by heart!

“Kol Yisrael Yeish Lahem Chelek Le'olam Haba!” This *posuk* from Yeshaya teaches us that every Yid has a place in *Olam Haba*!

See Yeshaya *perek Samach* *posuk Chof-Alef*

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