

Chitas for Sunday, Parshas Shelach Chof-Beis Sivan, 5783 - Shnas Hakhel

לעילוי נسمת ר' יוסף בנימין בן ר' מנשה קאלטמאן

~ by Rabbi Aryeh & Esther Kaltmann ~

МОКДШ לחיוך ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו
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Mazel Tov First Lieutenant Tzvi Hirsh Dashevsky (Ottawa, Canada)

~ 9th birthday Chof-Beis Sivan ~

Shnas Bracha Vehatzlacha!

Mazel Tov First Lieutenant Avraham Chaim Dashevsky (Ottawa, Canada)

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Shnas Bracha Vehatzlacha!

Mazel Tov 3 Star General Asher Altein (Shliach in Sunny Isles Beach FL)

~ 12th birthday Chof-Beis Sivan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Shelach - Rishon with Rashi

Today in *Chumash*, we start learning the story of the *Meraglim*, the spies.

We learned last week that the Yidden came to a new place, called Rismah. There, Moshe Rabbeinu told the Yidden to get ready — soon they would be able to go to Eretz Yisroel! Most of the *Shevatim* (except *Shevet Levi*) asked Moshe to first send spies to go look at Eretz Yisroel. Moshe asked Hashem if he should send them.

Hashem told Moshe that he could send ("**Shelach**") *Meraglim*, but that they might lose their chance to get Eretz Yisroel since they already don't trust Hashem and might say not good things.

Moshe sent one important person from each *Shevet*. Here are their names:

Reuven: Shamua *ben* Zakur

Shimon: Shafat *ben* Chori

Yehudah: Kalev *ben* Yefuneh

Yissachar: Yigal *ben* Yosef

Efrayim: Hoshea *bin* Nun

Benyamin: Palti *ben* Rafu

Zevulun: Gadiel *ben* Sodi

Menasheh: Gadi *ben* Susi

Dan: Amiel *ben* Gemali

Asher: Sesur ben Michael

Naftali: Nachbi ben Vofsi

Gad: Geuel ben Machi

Moshe changed Hoshea's name to Yehoshua, meaning that Hashem should save him from the plans of the spies.

Moshe Rabbeinu told the *Meraglim* to go figure out the easiest way to capture Eretz Yisroel. They should also bring back fruits so everyone can SEE that Eretz Yisroel was as special as Hashem had said it was!

TEHILLIM :: 106 - 107

Today's *Tehillim* is *kapitelach Kuf-Vov* and *Kuf-Zayin*.

In today's *Tehillim*, we thank Hashem for miracles. *Kapitel Kuf-Zayin* talks about how we thank Hashem for the four very dangerous things that a person is saved from:

- coming out of prison
- getting better from being very sick
- crossing an ocean
- crossing a desert

The Rebbe explains that these four things also mean four very hard things that can happen to a person, but Hashem saves us from them!

One of the things we thank Hashem for is coming out of prison:

A prison is a place that locks up a person and doesn't let him act like he wants. When the *Yetzer Hara* is strong, *chas veshalom*, it doesn't let the *Yetzer Tov* act like it wants — even if it REALLY wants to! When a Yid is in "prison" from his *Yetzer Hara*, he has to do whatever he can and trust that Hashem will make a *neis* and help him to come out.

TANYA :: Shaar Hayichud VeHa'eminah Perek Zayin

Yesterday we learned about *Yichuda Tata'ah*, that the chayus of Hashem which is higher than time and place has a *Yichud* (is one) with the chayus of Hashem which is here in the world that is made of time and place.

Understanding Yichuda Tata'ah helps us understand how Hashem is ONE even in this world.

In today's *Tanya*, the Alter Rebbe tells us that this also helps us understand that Hashem never changes, even after the world was created.

The world is not something separate from Hashem. Hashem is always the same. Even though before there was no world, and now there is, Hashem is exactly the same as He was before!

For us, if we didn't know something before and we learned it later, we learned something new! By Hashem, the world being created and Hashem knowing all of the creations is not something NEW, and it doesn't change Him at all.

We can't understand this — there is no *mashal* for it. But we CAN know that it's NOT the way it is by us!

This is what we say in *davening* — "**Ata Hu Ad Shelo Nivra HaOlam, Ata Hu MisheNivra HaOlam**" — Hashem is the SAME before the world was made, AND now that there is a world.

HAYOM YOM :: Chof-Beis Sivan

In today's *Hayom Yom*, we learn our *minhag* for when a man or a boy says *Shema*.

In *Ahavas Olam*, the paragraph before *Shema*, at the words "Vehavienu Leshalom" (we ask Hashem to bring us together from the four corners of the world), a man or a boy holds all of his *tzitzis*:

- 1) First he holds the front two *tzitzis* together
- 2) Then he takes the back left *tzitzis* too
- 3) Then he takes the back *tzitzis* from the right side.

He holds all of the *tzitzis* together using two fingers from his left hand.

There are six times to kiss the *tzitzis* in the third paragraph of *Shema* and *Emes Veyatziv*: When he says the words "Tzitzis" (there are three times), at the word "Emes," the word, "Kayemes," and "Lo'ad."

SEFER HAMITZVOS :: Shiur #50 - Mitzvas Asei #165, Lo Saasei #329, Asei #164, Lo Saasei #196

Today we learn FOUR *mitzvos* about *Yom Kippur*!

1) (*Mitzvas Asei #165*) We need to rest from doing *melacha* on *Yom Kippur*.

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: שְׁבַת שְׁבָתוֹן הִיא לְכֶם

2) (*Mitzvas Lo Saasei #329*) We are not allowed to work on *Yom Kippur*. The *dinim* of this *mitzvah* are explained in *Mesechta Beitzah*, *Megillah*, and other places.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְכָל מְלָאכָה לֹא תַעֲשֶׂ

3) (*Mitzvas Asei #164*) We need to do things that aren't comfortable for our body on *Yom Kippur* — the *inuyim* (no eating or drinking, no baths, no smearing creams, no leather shoes, and married people have to act differently).

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: חֲעַבְנוּ אֶת נְפֵשֵׁיכֶם

4) (*Mitzvas Lo Saasei #196*) We are not allowed to eat on *Yom Kippur*. The *dinim* of this *mitzvah* are explained in the end of *Mesechta Yoma*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: פִּי כָּל הַנֶּפֶשׁ אֲשֶׁר לֹא תַעֲבֶה וְגֹזֵן כְּרֻתָּה

RAMBAM :: Hilchos Shevisas Asor

In today's Rambam, we learn all three *perakim* of "Shevisas Asor" — resting on the tenth day of *Tishrei*, which is *Yom Kippur*!

One thing the Rambam says is that a kid that isn't nine years old yet shouldn't fast on *Yom Kippur* because it might bring to a *sakana*. After turning nine, kids can practice fasting by waiting an hour longer than usual before they eat.

Even kids shouldn't wear leather shoes on *Yom Kippur*, even though they are allowed to eat and drink.

RAMBAM- PEREK ECHAD :: Hilchos Teshuvah - Perek Beis

The Rambam teaches us that a person knows he did true *teshuva* if he is in the same situation as before, and still doesn't do the *aveira* again.

We also learn that if someone asks us for forgiveness for something he did to us, we should forgive him!

The Rambam tells us that even though Hashem accepts our *teshuva* ALL the time, in the *Aseres Yemei Teshuvah*, ending with *Yom Kippur*, Hashem accepts our *teshuva* right away!

INYANA D'YOMA :: Hachana L'Gimmel Tammuz

We can have *hiskashrus* to the Rebbe by learning the Rebbe's Torah!

The Rebbe Rashab said, "***Ich Gei in Himmel, Un Di Kesovim Loz Ich Aich.***" "I am going to *Shomayim*, and I'm leaving the writings of *Chassidus* with you." The Rebbe Rashab said this before he passed away, telling the *Chassidim* that they shouldn't be too sad, because they will still have his *Chassidus*.

The Rebbe explains that this DOESN'T mean that the Rebbe's Torah is here and the Rebbe is somewhere else, instead it means that the Rebbe's *chayus* and *neshama* are IN the *Chassidus*!

When we learn the Rebbe's Torah, we are connecting with the Rebbe and getting *koach* from it to live the way the Rebbe teaches us. And then the Rebbe lives inside of us!

See Likutei Sichos chelek Lamed-Beis, p. 23-24

TEFILLAH :: Our Morning Midbar

In this week's *parsha*, *Parshas Shelach*, we learn about the *Meraglim*, and the terrible mistake that they made.

They wanted to stay in the *Midbar* where they could learn and *daven* all day, and they didn't have to worry about *Gashmius*. They said that it was not a good idea to go into *Eretz Yisroel*, where they would need to deal with *parnasa* and would have less time to learn. They didn't understand that even though their *Avodah* in the *Midbar* was good, Hashem's goal was for them to use the *koach* from that to go out into the world, into *Eretz Yisroel*!

In fact, being first in the *Midbar* and then going into *Eretz Yisroel* is something we are supposed to do every day! We spend our morning in the "Midbar," getting ready to *daven*, *davening Shacharis*, and learning Torah afterwards.

Then we take that *koach* and use it in the world, in "Eretz Yisroel!" We spend our day dealing with *Gashmius*. We do *mitzvos* with *Gashmius*, we bring *kedusha* in the *Gashmius*, and we make sure that the way we use the *Gashmius* is the way we learned to in the "Midbar!" We go out of our "Midbar" to find other *Yidden* too and help them do *mitzvos* and grow in *Yiddishkeit*.

This is how we fulfill Hashem's *kavana* every day!

See Likutei Sichos chelek Daled, Parshas Shelach

HALACHOS HATZRICHOS :: Kids and Tzedakah

Part of *Chinuch* for children is giving *tzedakah*.

We usually teach kids to give *tzedakah* by giving them nickels or pennies to put in the *pushka* or hand to a poor person. But that shouldn't be all!

We should make sure to give kids money to spend themselves, too. That way, we can teach them to give *tzedakah* from their own money!

See *Sefer Hasichos* 5752 vol. 2, p. 391

GEULAH U'MOSHIACH :: Rise and Shine!

The *Navi Yeshaya* says a beautiful *nevuah* about the end of *Golus* and the time of the *Geulah*. He speaks to *Yerushalayim* and says that soon it will again have happy times, and Hashem will rest again in His holy city!

קומי אורי כי בא אורך וכבוד ה' עליך זרה

Kumi Ori — *Yerushalayim*, get up and shine!

Ki Va Orech — Because your light (times of goodness and happiness) has come to you!

Uchevod Hashem Alayich Zarach — Hashem's *Shechinah* will again shine on you!

See *Yeshaya* perek *Samach* posuk Alef

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