

Chitas for Sunday, Parshas Shelach

Chof Sivan, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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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 :: 97 - 103

In *Kapitel Kuf-Gimmel*, the *posuk* says “***Kerachem Av Al Banim, Richam Hashem Al Yereiav***” — “The same way a father has *Rachmanus* on his children, Hashem has *Rachmanus* on those who have *Yiras Shomayim*.” Here is a story connected with these words:

Once when the Frierdiker Rebbe was a young boy, he was at a *farbrengen* with his father, the Rebbe Rashab. It was *Sukkos*, and the *farbrengen* was in the freezing cold *Sukkah*. The *farbrengen* went until very late, and the Frierdiker Rebbe fell asleep.

Rebbetzin Shterna Sarah (the Frierdiker Rebbe's mother) came to take him into his warm bed, but the Rebbe Rashab said to let him stay! The Rebbetzin said, “It is cold for him! Doesn't it say, ‘*Kerachem Av Al Banim*’ — ‘Hashem has *Rachmanus* on us like a FATHER has *Rachmanus* on his child’? Where is your *Rachmanus* for your son? It's cold for him!”

The Rebbe Rashab answered, “Let him sleep close to *Chassidim* that are *farbrenging*, and that will keep him warm! This *varemkeit* (warmth) will stay with him for many generations.” (A *farbrengen* can make the *neshama* warm and full of *chayus* — and that feeling can last for a very long time!)

Many years later, the Frierdiker Rebbe told this story at a *farbrengen* with *Chassidim*. After the story, he said, “This is *Mesirus Nefesh* for *Chinuch*!”

TANYA :: Shaar Hayichud Veba'emunah Perek Zayin

Right in the beginning of Shaar HaYichud VeHaEmunah, the Alter Rebbe said we are going to understand about Yichuda Ila'ah and Yichuda Tata'a. The Alter Rebbe will soon explain what this means, but first we need to learn about another name of Hashem. We learned about the names of Havaya and Elokim, and today we will learn about the name of Alef-Daled-Nun-Yud.

Hashem wanted to show His *chesed*, so He made a world where we can keep Torah and *mitzvos* and be close to Him. That is Hashem's *chesed*, connected with the name ***Havaya***.

But for this world to be a world of *chesed*, Hashem has to hide Himself. If not, the world would feel Hashem the whole time and we wouldn't feel like people — we'd be like *malochim* who can't do *mitzvos*! That hiding of Hashem in the world is connected to the *Sheim* ***Elokim***.

But what's wrong if we ARE like *malochim*? Why do we need to act like normal people?

Because Hashem has a plan for the world. What's the plan? Hashem wants to be King over the whole world — *Malchus*.

The only way Hashem can be a King is if He is hidden. A king can't rule over his own children, he needs to rule over OTHER people! When Hashem is hidden, we feel like we are separate from Hashem, and Hashem can rule over us.

Hashem's *chesed* has a name: *Havaya*. Hashem's *gevurah* (hiding) has a name — *Elokim*. Hashem's being King ALSO has a special name — **Ad-nay**.

HAYOM YOM :: Chof Sivan

Every *Chossid* serves Hashem in his own special way. The way he thinks, feels, and acts fits with his own special *avodah*.

When a *Chossid* goes into *Yechidus* for the first time, the Rebbe sees the *avodah* of his *neshama*. The words the Rebbe tells him help him understand what his *avodah* is supposed to be. For the rest of his life, he tries to think, feel, and act according to the Rebbe's words!

There is something each of us can learn from this Hayom Yom:

The truth is that the Rebbe didn't need to have a private Yechidus with someone in order to give him horaos. The Rebbe said many times to Chassidim who had questions, that he already answered them during the farbrengen.

In the later years, the Rebbe stopped private Yechidus with Chassidim, and started Yechidus Klalis, which was like a sicha said to a group of Chassidim. (For example, the Rebbe would have a yechidus for all of the Chasanim and Kallos getting married soon, or all the boys and girls about to become Bar or Bas Mitzvah.) In this sicha, the Rebbe would give horaos and brachos for each of those Chassidim. Many times the Rebbe would speak about how being together with other Chassidim in a group brings even more bracha for each Chossid!

Today there are many sichos and videos constantly being published or shared. When we watch them or learn them, we can find the special horaos the Rebbe is giving to us, to guide us in our shlichus to bring Moshiach.

SEFER HAMITZVOS :: Shiur #32 - Mitzvas Asei #19

Today in *Sefer Hamitzvos*, we learn the same *mitzvah* again (*Mitzvas Asei #19*) — to thank Hashem after we eat — that's *bentching*!

We learn this from a very famous *posuk* in *Parshas Eikev*, which we also say in *bentching*: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבְרַכְתָּ אֶת ה' אֱלֹהֶיךָ

It means, “And you will eat, and you will be full, and you will *bentch* Hashem.”

The *halachos* about this *mitzvah* were first written down in *Gemara Brachos*. The Rambam put it in order in the *halachos* of *brachos* in *Sefer Ahava*, which we are learning now. The practical *halacha* which we follow is in *Shulchan Aruch Orach Chayim* (the first section), from *siman Kuf-Pey-Beis* and on, and the Alter Rebbe's final version is in *Seder Birchos Hanehenin*.

RAMBAM :: Hilchos Brachos

Perek Daled: We learn when a person might need to make a *bracha* again. For example, if you decided to *bentch*, and then changed your mind and wanted to eat again, you would need to make another *bracha* — even if you hadn't *bentched* yet.

Another *halacha* we learn is that if you made a *bracha* and the food got ruined before you could eat it, you should say “*Baruch Shem Kevod Malchuso Le'olam Va'ed*” right away. By speaking about the *kavod* of Hashem right after saying the *bracha*, the *bracha* is not counted as being said for no reason.

Perek Hey: In this *perek*, we learn who is *chayav* in *bentching*. Children need to *bentch* because of *Chinuch*.

We also learn about making a *mezuman*.

Perek Vov: In this *perek*, we learn about washing our hands for a *seudah*, and *Mayim Acharonim*. The Rambam says that *Netilas Yodayim* for a *seudah* is a *mitzvah* from the *Chachomim*, but *Mayim Acharonim* is for a *sakana*, so you need to be even MORE careful with *Mayim Acharonim*!

RAMBAM- PEREK ECHAD :: Hilchos Keilim - Perek Chof-Hey

The Rambam teaches us about furniture that can become *tomei* with *Midras*. A baby stroller is one thing that can become *tomei*, because people sometimes lean on strollers. But a cane isn't, because it only helps a person balance.

INYANA D'YOMA :: Lebn Mit Der Tzeit

The Torah tells us what happened with the *Meraglim* and the mistake they made, so we will learn how we should behave.

Moshe Rabbeinu told them that they should find out about the land and the people who live there, so that the Yidden will be excited to go, and they'll know how to conquer it.

But instead of learning HOW to fight Eretz Yisroel, they started trying to decide IF they should fight for Eretz Yisroel!

One of the things we can learn from this is that we need to know that when we have a *mitzvah* that we need to do, Hashem also gives us the *koach* to do it. Like the *Chachomim* say, "**Eini Mevakesh Ela Lefi Kochan,**" that Hashem only asks us to do things that we are able to do. Our *shlichus* is just to figure out the best way to do it.

When the Frierdiker Rebbe was in jail, he wanted to make sure he would have a chance to put on Tefillin. He knew that the guards might take them away, and wanted to put them on before that! The Frierdiker Rebbe thought about the following story that happened when he was a boy, which shows that Hashem helps us to be able to do mitzvos:

Once the Rebbe Rashab traveled with his family to Yalta, which he needed to go to for health reasons. On the way, they stopped in the open fields, so the horses could eat. There, the Rebbe Rashab found a little valley with big rocks, where he stood and davened Mincha.

The Frierdiker Rebbe was then a young boy, and he really wanted to watch the wagon driver take care of the four big horses. But he was worrying about the new Melamed he would have in Yalta, since he wasn't sure he would be as good as his melamed at home. He was also worried about his father's health, and felt that if he acted good, his father would have koach and also be able to learn with him. So he sat down on a rock and chazered the part of the siddur he was learning, the kapitel of "HaShomayim Mesaprim Kevod Keil" from the Shabbos davening.

When they sat down to eat, his father the Rebbe Rashab pointed to a faraway mountain, that looked like it was split on the top, with some space in between. The Rebbe Rashab told him that once he had traveled with his brother, the Raza. They went to daven Shacharis up there on the mountain. There, they saw that it wasn't just a split on the mountain, it was the opening of a big cave where there were rocks to sit on.

The Rebbe Rashab explained that Hashem made the world in a way that every Yid can do the mitzvos. Since a Yid might be traveling far away and need to daven, and we aren't allowed to daven in an open field, Hashem made caves like this one to daven in.

This is also what we need to know from the story of the *Meraglim*: If Hashem gives us a *shlichus* to do, the first thing we need to know is that we ARE able to do it — our *shlichus* is just to figure out the best way to make it

happen!

See Likutei Sichos Chelek Yud-Gimmel, Parshas Shelach alef, Reshimas Hamaaser

TEFILLAH :: Yud-Beis Pesukim - Review

We are reviewing the meaning of the last four pesukim, the last two of each set that the Rebbe taught us, which come from Chassidus. Chassidus shows us the neshama, the deeper meaning of Torah, and helps us to use our mind and heart and all of our inner kochos in serving Hashem! We are up to last two pesukim.

Vehinei Hashem Nitzav Alav — The *posuk Vehinei* comes from *Tanya Perek Mem-Alef*, which speaks about how to have *Yiras Shomayim*. We should think about how Hashem is the Creator and runs everything that happens in the world with *Hashgacha Protis*. Still, Hashem puts that all aside and looks at each of us to see if we are serving Hashem the best we can. Hashem depends on us and our choices in order to bring *bracha* to the rest of the world.

We see from here that not only do the feelings in our heart give us *chayus* in the Torah and *mitzvos* we do ourselves (as we learned in the *posuk* of *Ki Karov*), but it also makes a difference for the whole world!

This leads us to the very last *posuk* of the *Yud-Beis Pesukim*, *Yismach*:

Yismach Yisroel Be'osav — When we realize what our *Avodas Hashem* accomplishes, it will bring us great joy! When we know that what we do by making a *Dira Betachtonim* brings *simcha* to Hashem, we will be happy too!

This last *posuk* shows us the *simcha* we should have by fulfilling the purpose of Creation.

We saw from these two groups of six pesukim what the Avodah of a Yid is in this world, with himself and with others. We learn WHAT it is from Torah Shebichsav, HOW to do it from Torah Shebaal Peh, and how to do it with chayus and simcha from Chassidus! These are basic ideas of Yiddishkeit which we should know by heart, to think about at any time and wherever we may be.

HALACHOS HATZRICHOS :: 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 “*Vihit 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 :: Techiyas Hameisim

After the *histalkus* of the Frierdiker Rebbe, the Rebbe spoke about our *emunah* in *Techiyas Hameisim*. The Rebbe said that soon there will be “**Hakitzu Veranenu Shochnei Afar,**” that the Frierdiker Rebbe will have

Techiyas Hameisim and take the Yidden out of *Golus*.

People asked the Rebbe, isn't that the wrong order? It says in *seforim* that first *Moshiach* comes, and then afterwards is *Techiyas Hameisim*! How can we say that the Frierdiker Rebbe will take the Yidden out of *Golus*?

The Rebbe answered that in general that is true. Here is the order of how things happen:

- 1) *Moshiach* comes.
- 2) The *Beis Hamikdash* is built.
- 3) All of the Yidden are gathered back into Eretz Yisroel — *Kibbutz Galuyos*.
- 4) *Techiyas Hameisim* — all of the Yidden who passed away will come back to life.

But still, it is written that for certain *tzadikim*, they will have *Techiyas Hameisim* before. That is how a *Chossid* has *Emunah* that even after his Rebbe's *histalkus*, the Rebbe will take the Yidden out of *Golus*!

See *Likutei Sichos* vol. 2 p. 517

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