

Chitas for Thursday, Parshas Behaalosecha Tes-Zayin Sivan, 5785

**For the safety and security of the Yidden in Eretz Yisrael
and the success of the soldiers fighting for its protection**

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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לזכות חר' מושקא בת חנה
להצלחה רבה בשליחותה בארצנו הקדושה

Mazel Tov **Fruma Ita Rubashkin** (Riverview, FL)
~ birthday Tes-Zayin Sivan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Behaalosecha - Chamishi with Rashi

Today we see the first time that the Yidden traveled in the Midbar!

On the twentieth day of the month of *Iyar*, the year after the Yidden left Mitzrayim, the cloud went up from on top of the *Mishkan*, and the Yidden traveled for the first time after *Matan Torah*, from *Har Sinai* to *Midbar Paran*. Here's how they traveled:

First, Yehudah, Yissachar, and Zevulun GOT READY to go. While they were doing that, the *kohanim* covered up the *keilim* of the *Mishkan* so they would be ready for the *Leviim* to carry. Then the Yidden actually started to travel!

- 1) First Yehudah, Yissachar, and Zevulun went
- 2) Then Gershon and Merari (who carried the *Kerashim* (boards) and *Yerios* (curtains) of the *Mishkan*) went
- 3) Reuven, Shimon, and Gad went
- 4) Kehos (who carried the *keilim* of the *Mishkan*, like the *Aron*, the *Menorah* and the *Shulchan*) went. (They didn't go together with Gershon and Merari, they left later. That way by the time they come with the *keilim* to the place where the Yidden would settle, Gershon and Merari will have had enough time to set up the *Mishkan* itself.)
- 5) Then Efrayim, Menasheh, and Benjamin went
- 6) Finally, Dan, Asher, and Naftali went.

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Now the Torah tells us about something that happened right before the Yidden began to travel.

Before they left *Har Sinai*, Moshe told Yisro that the Yidden were going to Eretz Yisrael. He asked Yisro to come, even though he was a *Ger* and wouldn't get his own part of Eretz Yisroel.

Yisro said he had to go home. How would he be able to take care of his family if he comes to Eretz Yisroel and doesn't have a place there to live?

Moshe convinced Yisro that he SHOULD come to Eretz Yisroel. If he leaves, Moshe told him, it will look like he only became a *Ger* because he thought he would get part of Eretz Yisroel! Also, Yisro can help the Yidden with good advice. Moshe promised Yisro that he would get a part of Eretz Yisroel for a while if he comes. (When the land in Eretz Yisroel was divided up many years later, part of the city of Yericho was set aside for the *Shevet* that would give up part of their land to build the *Beis Hamikdash*. Until the *Beis Hamikdash* was built, Yisro's children were allowed to live there.)

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Now we continue learning about the Yidden's first journey from Har Sinai.

Hashem made a special *neis*: In one day, they went very far — what usually takes THREE days to go, they went all in one day! That was because Hashem really wanted the Yidden to be able to go into Eretz Yisroel right away! (As we will see in the next *parsha*, because of the story of the *Meraglim*, in the end the Yidden needed to stay in the *Midbar* for 40 years.)

An Aron went ahead of the Yidden, to prepare the place where the Yidden were going to camp next.

This was not the same Aron as the one that was in the Mishkan. Before Moshe Rabbeinu went up to Har Sinai to get the second Luchos, Hashem told him that he would need to keep the luchos in an Aron. There was no Mishkan yet, and Moshe himself prepared an Aron to hold the broken Luchos and the second Luchos. When the Mishkan was built, the second Luchos were kept in the Aron in the Mishkan, and the broken Luchos stayed in Moshe's Aron and traveled in front of the Yidden, and together with them when they went to fight.

When the Yidden traveled, there were seven clouds with the Yidden: One on top, one on bottom, and four around on each side. The seventh cloud went in front of them, flattened out the mountains so the Yidden would have a smooth path, and killed the snakes and scorpions so the Yidden would feel safe.

TEHILLIM :: 79 - 82

In *Kapitel Pey-Alef* (81), the *posuk* says “**Tiku BaChodesh Shofar, Bakeseh LeYom Chageinu. Ki Chok LeYisroel Hu, Mishpat Leilokei Yaakov.**” These *pesukim* are talking about blowing the *shofar*, which is the *mitzvah* of *Rosh Hashana*.

The *Gemara* says that it is also talking about the *parnasa* that every Yid will have for the coming year. There is an argument in the *Gemara* whether a person is judged on *Rosh Hashana*, or every day, or even every hour!

Chassidus explains that it's really not an argument — they're just talking about different things! In *Ruchnius*, on *Rosh Hashana* and *Yom Kippur*, it is decided what a person will have. But based on how they act every day and every moment, it is decided whether that *Ruchnius koach* he deserves will come into *Gashmius* and give him *parnasa*, or stay in *Ruchnius* for *Gan Eden*.

Some people think that since anyway Hashem decided on *Rosh Hashana* and *Yom Kippur* what they will get

for the whole year, it doesn't matter if they *daven* with a *minyan* or go to a *shiur* in Torah or do other *mitzvos*. Either they will get it or they won't get it!

But that's not true! Even if in *Shomayim* it was decided that a person will get a lot, if he doesn't earn Hashem's *bracha*, he won't get the *bracha* in *Gashmius*. And the opposite is also true — even if someone isn't supposed to get a lot, with Hashem's *bracha* that little can help him even more than a lot would!

TANYA :: Shaar Hayichud Veba'emunah Perek Vov

Before, the Alter Rebbe told us that there are two names of Hashem: *Havaya* and *Elokim*.

Havaya is the name of Hashem that gives *Chayus* to the world, and ***Elokim*** is the name of Hashem that HIDES the *chayus*.

Today the Alter Rebbe tells us that the name *Elokim* is the same *gematria* as the word “***HaTeva***” — nature. We see the world in a way of *Elokim*. It looks like the world takes care of itself, through the “laws” of nature, instead of needing Hashem's *chayus* to always make it stay.

Before, we also learned that these two names of Hashem are only two different NAMES, but Hashem is ONE!

Today the Alter Rebbe explains how we can see that they are one:

Havaya is *Chesed*, giving.

Elokim is *Gevurah* — taking away.

If *Havaya* and *Elokim* were two separate things, then the name *Havaya* would give *chayus* to everything, and the name *Elokim* would take away the *chayus* from everything!

But since they are the same Hashem, they work together! They work together and they need each other! The name *Havaya* is Hashem's *chesed* that gives us the *chayus*, and the name *Elokim* is the *Gevurah* that HIDES it so that the *chayus* doesn't shine too strong for us to be able to live and serve Hashem.

This shows us that they are really one!

HAYOM YOM :: Tes-Zayin Sivan

Today's *Hayom Yom* teaches us that our *Ruchnius* health is similar to our *Gashmius* health.

A person whose tooth hurts a lot knows that he needs to go to the dentist. He understands that the dentist has the tools that with Hashem's help will make him healthy.

A Yid's *neshama* could also be hurting *Chas Veshalom*. Like if someone says not true things a lot, that hurts his *neshama*.

When our tooth is hurting we feel it and want to get better. The same is with our *neshama*! If the things we do don't make our *neshama* healthy, we need to feel it and want to become better.

When it's our tooth that hurts, we know that going to the dentist will, with Hashem's help, make us feel better. The same is when our *neshama* hurts! We need to know that we CAN feel better and with Hashem's help we will learn how to act the way a Yid should.

The Rebbe also tells us different reasons why a person's *neshama* can feel sick. Until the “doctor” (like a *mashpia*) figures out exactly what is making him sick and helps him feel better, he needs to live in a healthy

way. How does a Yid act in a healthy way? By learning Torah, doing *mitzvos*, and having good *midos*, and by staying away from *aveiros* and ideas that are against Torah!

SEFER HAMITZVOS :: Shiur #104 - Mitzvas Asei #148

Today we learn the *Mitzvas ASEI* (what to do) of the *Mitzvas Lo Saasei* we learned yesterday (*Mitzvas Asei* #148). Yesterday we learned that we are not allowed to take the baby birds while the mother is there. Today we learn that we SHOULD send away the mother bird before we take her babies or eggs from her nest.

Many times Hashem gives us a mitzvah in two ways, so that we will get a bigger reward when we do the mitzvah, the reward for a Mitzvas Asei AND a Mitzvas Lo Saasei!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: שְׁלַח תְּשַׁלַּח אֶת הָאִם וְאֶת הַבָּנִים תִּקַּח לָךְ

The *halachos* of how to keep this *mitzvah* are all explained in the last *perek* of *Mesechta Chulin*.

RAMBAM :: Hilchos Shechitah

Perek Yud-Beis: In today's Rambam, we learn the *halachos* about a *mitzvah* we learned before: Not to *shecht* a mother animal and her baby on the same day. This *mitzvah* is called "Oso Ve'es Bno."

Perek Yud-Gimmel: In this *perek*, we learn the *halachos* about the *mitzvah* of *Shiluach HaKan*, sending away the mother bird before taking her babies or eggs from her nest.

Perek Yud-Daled: We learn the *halachos* of "Kisui HaDam," covering the blood of an animal after we *shecht* it.

The Rambam finishes the *halachos* of *Shechitah*, and the end of the whole *Sefer Kedusha*, with a lesson: We should cover the blood with dirt using our HANDS, not our feet, to show that Hashem's *mitzvah* is special to us! By treating the *mitzvos* with respect, we are giving respect to the One Who commanded the *mitzvos* — to Hashem!

Now we finished learning the halachos about Shechitah!

Mazel Tov, we have just finished the whole Sefer Kedushah! Tomorrow we are IY"H going to start a new sefer, Sefer Hafla'ah!

RAMBAM- PEREK ECHAD :: Hilchos Rotzeiach U'Shmiras HaNefesh - Perek Tes

If someone finds the body of a person that was killed, and we don't know who did it, we measure to see which city is the closest. The *Beis Din* of the closest city does the *mitzvah* of *Eglah Arufah*, to show Hashem that they were not responsible for the murder.

First they bury the person who was killed. The *Beis Din* uses the city tax money to buy a young calf, and bring it to a strong stream of water. They cut off the head of the calf, and then the *Beis Din* and all of the *Zekeinim* wash their hands in the stream. They announce in *Lashon Hakodesh* that it wasn't their fault that this person died, and they didn't let him leave their city without food or someone to go with him. The *kohanim* ask that Hashem should forgive the Yidden, and Hashem does.

INYANA D'YOMA :: Hachana L'Gimmel Tammuz

We are a little more than two weeks from Gimmel Tammuz, which is a very important day for all Yidden, and especially for Chassidim! Just like with a Yom Tov, if we really want to appreciate it and get the brachos from it, we need to prepare before. So too, Gimmel Tammuz needs preparation.

Today, in preparation for Gimmel Tammuz, we will learn about *hiskashrus* to a Rebbe after he physically passes away, called *histalkus*.

There is a famous section in *Igeres Hakodesh* of Tanya, *siman chof-zayin*, which is the first place in *Chassidus Chabad* that explains the connection of a *tzadik* and a Rebbe with their *Chassidim* after *histalkus*.

First, the Alter Rebbe tells us (based on the words of the *Zohar*) that the *brachos* and *tefillos* of the *tzadik* for the *Gashmius* of the *chassidim*, and also what the *tzadik* gives in *Ruchnius*, still continue even after his *histalkus*, and even stronger than before.

After that, the Alter Rebbe starts to explain how *Chassidim* are able to receive MORE from the *tzadik* after the *histalkus* than they were able to receive before.

How?

During the *tzadik's* lifetime, we are able to SEE the *Tzadik*, and hear what he tells us. The *talmidim* are able to learn from the Rebbe's thoughts and words that are shared with them.

After the *histalkus*, we might think that since we can't see and hear the *tzadik*, we receive less. But that's not true! After the *histalkus*, we are not only able to receive from the WORDS of the *tzadik*, but we are able to receive from a deeper part of the *tzadik's neshama*! And since the *tzadik* is no longer limited by a *Gashmius guf*, EVERYONE who is in ANY PLACE is able to receive from this deeper part of the *tzadik's neshama*.

Even though it takes more effort, and we need to really work hard to follow the instructions that the *tzadik* gave us, still we are able to receive more from the *tzadik* after the *histalkus*.

It is possible then to understand on a much deeper level what the Rebbe teaches, and we have extra *kochos* to fulfill what he teaches in the best possible way. And then we are also able to receive the *brachos* in *Gashmius* that come from living as the *tzadik* taught us, even more than before!

The Rebbe often quoted this *Igeres Hakodesh*, when speaking about the previous *Rebbeim* after their *histalkus*. From this we understand that today too, even though it is after Gimmel Tammuz and we cannot see the Rebbe, *Chassidim* have a tremendous *koach*, more than ever before, to learn the Rebbe's Torah and fulfill the Rebbe's *shlichus*. This way we will also be *keilim* to receive all of the Rebbe's *brachos*, especially the most important *bracha*, the *Geulah Sheleimah*, when we will again be together with the Rebbe *begashmius* and learn the Torah of *Moshiach Tzidkeinu*!

TEFILLAH :: Hashiva Shofteinu

The eleventh *bracha* of *Shemoneh Esrei* is "**Hashiva Shofteinu**." In this *bracha*, we ask Hashem to bring back our judges, the *Sanhedrin*, to what they were before. When the *Sanhedrin* met, they decided exactly how the *mitzvos* should be kept. Everyone was able to understand clearly what Hashem wanted from them, and could do all the *mitzvos* properly.

We ask Hashem to bring us back to that, with the coming of *Moshiach*!

The Rebbe told us that we can have a taste of this by following the *horaos* of the *Rebbeim*. The *Rebbeim* showed

us how to do the *mitzvos* properly, and how to make everything we do part of serving Hashem. They especially taught us that *Moshiach* is almost here, and that we should get ready now!

HALACHOS HATZRICHS :: Shokeling

Did you ever wonder why we *shokel* (sway) when we *daven* and learn?

It's actually a *halacha*! When the Torah was given, it made the Yidden tremble, their bodies actually shook. ("**Vayar Ha'am Vayanu'u.**") Those who are careful with *mitzvos* are careful to *shokel* when they learn Torah too.

There are also reasons to *shokel* specifically during *davening*: The *posuk* says, "**Kol Atzmosai Tomarna Hashem Mi Chamocha!**" "All of my bones take part in saying, 'Who is like You, Hashem!'"

We make sure our bones can take part in the praise of Hashem, by *shokeling* when we *daven*.

There is an opinion that we should only *shokel* during *Pesukei Dezimra*, which is an actual praise to Hashem. According to this opinion, a person should stand still during *Shemoneh Esrei*, and only move a bit at the end of each *bracha*, trembling a bit from saying Hashem's name. The Alter Rebbe says that it is not so important whether you follow this opinion or not — the main thing is to have *kavana*!

See the Alter Rebbe's *Shulchan Aruch*, *siman mem-ches se'if gammel*

GEULAH U'MOSHIACH :: All Yidden Will Be Talmidei Chachomim!

Nowadays, learning Torah isn't easy for everyone. Some of us would like to learn more Torah, but we don't have enough time.

But when *Moshiach* comes, it won't be that way anymore! The *Navi* Yeshaya promises us that ALL of the Yidden will be *Talmidei Chachomim*!

וְכָל בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ

Vechol Banayich Limudei Hashem — And all of your children will be *Talmidei Chachomim*, studying Hashem's Torah

VeRav Shelom Banoyich — And your children will have lots of *shalom*!

This *posuk* is explained in a *maamar* that the Frierdiker Rebbe said in connection with the Rebbe's *chasuna*. The *maamar* explains the connection between the first half of the *posuk* and the second half of the *posuk*. When Yidden are *Talmidei Chachomim*, they can bring *shalom* into the world, and make it a world where Hashem wants to be!

But for this to work, we need to be a real *Talmid* of Hashem. We need to make sure to *daven* properly so that we always remember that it's HASHEM's Torah. This way our Torah learning will bring *shalom* to the world!

See Yeshaya perek Nun-Daled *posuk* Yud-Gimmel, *Maamar Vechol Banayich Tof-Reish-Pey-Tes*

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