

Chitas for Thursday, Parshas Shelach Chof-Vov Sivan, 5783 - Shnas Hakhel

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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CHUMASH :: Parshas Shelach - Chamishi with Rashi

We are learning about what Yidden will bring together with a *korban* when they come to Eretz Yisroel.

Hashem is telling the Yidden some of the *mitzvos* that are kept in Eretz Yisrael, which they will be happy to hear about, since their children are going there. One of the *mitzvos* is about *korbanos*: When we bring a *korban*, it's not just an animal — we also bring a *Korban Mincha* (flour and oil) and *nesech* (wine).

Today we finish learning about how much flour, oil, and wine to bring with every *korban*. A lamb or goat needs the least amount, the ram needs an in-between amount, and a bull, ox or cow need the most!

(Can you find exactly how much flour, oil, and wine we need for each of these groups of animals in the Chumash?)

TEHILLIM :: 119 (second half)

Today's *Tehillim* is the second half of the longest *kapitel* in the whole *Tehillim*, *Kapitel Kuf-Yud-Tes!*

In today's *Tehillim* there is a very special *posuk* that teaches us how we can keep Shabbos ALL WEEK LONG! **"Nochalti Eidvosecha LeOlam Ki Seson Libi Heima"** — "I have Your *mitzvos* forever, because they are the joy of my heart!"

How can we have a *mitzvah* FOREVER? Many *mitzvos* have only a certain times, like Shabbos and *Yom Tov* which are for specific days.

The Rebbe explains that even though we can't keep Shabbos in the middle of the week, we can still "have the *mitzvah*" all the time! If a *mitzvah* is the "joy of your heart" because we love Shabbos and think about it all the time (like we say in *davening*, "*Hayom Yom Chamishi BeShabbos*"), then we are keeping the *mitzvah* of Shabbos all week long!

This is true with ALL *mitzvos* — even the *mitzvos* that we only do when we have a *Beis Hamikdash*. If we think

about the *Geulah* and the time when we'll have a *Beis Hamikdash* and learn their *halachos* now, then we have these *mitzvos* with us in our hearts all the time!

See *Likutei Sichos chelek Lamed-Beis*, p. 127

TANYA :: Shaar Hayichud Veba'emunah Perek Ches

In the first chelek of Tanya, the Alter Rebbe explains 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 in order to have Ahava and Yirah. 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.

In Shaar Hayichud Veba'emunah, we are learning how to fill our minds with the knowledge of Hashem as much as we can (which is also a mitzvah for itself), and to have Emunah for what we are not able to understand. This is what Shaar Hayichud Veba'emunah means — the gate to understanding the oneness (Yichud) of Hashem, and Emunah.

Hashem gave us *kochos* in our *neshama* through which we can learn to understand Hashem — because these come from and are an expression of Hashem's *kochos*!

- For example, just like with our *sechel* we can know things, Hashem knows everything in the world with Hashem's *Daas*, and that is what gives it *chayus*! (That's called *Sovev Kol Almin*.)
- Just like when we are kind we share with others, Hashem uses His *midah* of *chesed* to share His goodness in the world.
- Just like we use our *gevurah* to hide the way we feel from others, Hashem uses His *midah* of *gevurah* to hide Himself so we won't be able to see Hashem and the world will be able to exist.
- Even though we could just talk all day, we say specific words to give other people a specific message. The same way, Hashem has a *koach* which is *Ein Sof*, but He uses specific words (the *Asara Maamaros*) with the *midah* of *Malchus* to make each part of the world look like the way we see it.

Even though these *mashalim* the way we understand them are not at all the way they are by Hashem, they still help us to understand a little bit about *Achdus Hashem* in our minds.

But there is one thing that is VERY different by Hashem, and we have no *mashal* for it! What we know, what we feel, what we say, and what we do are all different things. Also, if we learn something new, it means that now we know MORE — something changed.

But with Hashem, it's not that way! "***Ata Hu Ad Shelo Nivra Haolam, Ata Hu Mishenivra Haolam***" — after the world was created, it is just like before — nothing changed. And all of the *kochos* of Hashem are not separate things, they are all one, because Hashem is One! This is something that every Yid believes, even though we can't understand it.

That's what we are learning about in this part of Tanya. First we learn as much as we can to understand Achdus Hashem using the mashalim Hashem put inside of us and in the world. But when we run out of mashalim, we use our emunah to know that "Hashem Echad!"

HAYOM YOM :: Chof-Vov Sivan

Hashem let Korach's sons live to give them a chance to do *teshuvah*! No matter how hard it is, as

long as we are alive, we are able to do *teshuvah*.

In *Parshas Korach*, we learn about how Korach and his sons made a *machlokes* against Moshe. Hashem punished them, and they were swallowed into a pit in the ground. Korach himself died, but in *Parshas Pinchas* we learn that Korach's sons stayed alive.

We might think that Korach's children getting swallowed up in the ground was just a punishment, but it was really also a big *bracha* from Hashem: Because they were still alive, they had a chance to do *teshuvah*. Later they came out of the ground and continued to live with Moshe Rabbeinu and the rest of the Yidden.

The same is true with each of us: Sometimes because of things we did, we end up in an uncomfortable place. But this is a bracha from Hashem — it brings us to do teshuvah, which is something we can only do in this world, while we are alive!

SEFER HAMITZVOS :: Shiur #54 - Mitzvas Asei #156, #197, #198

In today's *Sefer Hamitzvos*, we learn 3 *mitzvos* about *Pesach*!

1) (*Mitzvas Asei #156*) We need to get rid of *chometz* from our house on *Yud-Daled Nissan*. The *Chachomim* called this *Biur Chometz*.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: בְּיוֹם הָרֵאשׁוֹן תִּשְׁבִּיתוּ אֶת מִצֵּי חֶמֶץ מִבְּתוֹכֵיכֶם
The details are explained in the beginning of *Mesechta Pesachim*.

2) (*Mitzvas Lo Saasei #197*) We aren't allowed to eat *chometz* on *Pesach*.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: וְלֹא יֵאָכַל חֶמֶץ
The details are explained in *Mesechta Pesachim*.

3) (*Mitzvas Lo Saasei #198*) On *Pesach* we can't even eat food that has any *chometz* mixed into it, like beer. We learn this *mitzvah* from a *posuk* in *Parshas Bo*: כָּל מִחְמֶצֶת לֹא תֹאכְלוּ

RAMBAM :: Hilchos Chomeitz U'Matzah

Perek Beis: In today's first *perek* we learn *halachos* about *Bedikas Chometz*.

One interesting *halacha* is that if a person sees a mouse go into his house with a piece of *chometz*, and then he sees crumbs on the floor, he needs to look through the whole house until he finds the *chometz*. This is because we say that the mouse probably put the piece of *chometz* down somewhere, and didn't eat it, since when mice are eating they eat every crumb! So if we see crumbs, the piece of *chometz* must be somewhere too!

But if you see a baby go into the house with *chometz*, and you find crumbs, you can say that the baby probably already ate the *chometz*, and these are the crumbs from it — because babies do leave crumbs when they eat! So then, you wouldn't need to check the whole house again.

Perek Gimmel: In this *perek*, we finish learning about *Bedikas Chometz*. We also learn about *Bittul Chometz*, making our *chometz* counted as not worth anything, and about *Biur Chometz* — getting rid of the *chometz*.

Perek Daled: In the last *perek* of today's *Rambam*, we learn about the *mitzvah* of not owning any *chometz* on *Pesach*, and how we can sell *Chometz* to a *goy* so it doesn't belong to us on *Pesach*.

RAMBAM– PEREK ECHAD :: Hilchos Teshuvah - Perek Vov

In *Perek Vov*, the Rambam shows us how many *pesukim* and stories of Torah don't contradict what we learned, that a person has free choice to act in the right way.

INYANA D'YOMA :: Hachana L'Gimmel Tammuz

The *Gemara* explains that after the *Beis Hamikdash* was destroyed, the *Shechinah* can be found in the *shuls*, but is found in the strongest way in the *shul* of the *Nasi Hador*.

After the *Beis Hamikdash* was destroyed, the *Shechinah* couldn't rest there anymore as it did before.

Part of the *Shechinah* now rests in every single *shul* in the entire world. But, the *Gemara* says, the strongest part of the *Shechinah* goes to the *shuls* of the leaders of the *Yidden*!

For example, the *Gemara* talks about how after the *Churban*, the *Shechinah* moved to Bavel, where the greatest *tzadikim* were then.

When *Moshiach* comes, the *Shechinah* will return to the *Beis Hamikdash* from these special *shuls*!

In our time, the strongest part of the *Shechinah* rests in the *shul* of the *Nasi Hador*, in 770, the Rebbe's *shul*.

Very soon, when *Moshiach* will come, the *Shechinah* will come from there to the *Beis Hamikdash*! And when every *shul* goes to Yerushalayim to be connected to the *Beis Hamikdash*, the special *shuls* of all time, and of course 770, will be the closest.

From here we can see how special it is to *daven*, learn Torah, and *farbreng* in the Rebbe's *shul* in 770!

IY"H we will later also explain the maalah of davening at the Rebbe's Ohel.

See Kuntres Beis Rabbeinu Shebebabel 5752 (Hebrew or English)

TEFILLAH :: Boruch Hashem Le'olam

After we finish the last *kapitelach* of *Tehillim*, we stand up and say a paragraph starting with the words, "*Boruch Hashem Le'olam.*"

The first part of *Pesukei Dezimra* is parts of *Tehillim* that praise Hashem!

We end this part of *Pesukei Dezimra* by saying *pesukim* of *Tehillim* that are at the end of parts of *Tehillim*.

1) The first *posuk* is the last *posuk* of *Kapitel Pey-Tes*, which is the last *kapitel* of *Sefer Shlishi* of *Tehillim*.

2) The second *posuk* is the last *posuk* of *Hallel Hagadol*, a *kapitel* of *Tehillim* which has special praises for Hashem.

3) The third and fourth *pesukim* are the last *pesukim* of *Kapitel Ayin-Beis*, which is the last *kapitel* of *Sefer Sheini* of *Tehillim*!

This is how we finish off this part of *Pesukei Dezimra*.

HALACHOS HATZRICHS :: Hamaaseh Hu Ha'ikar

This week's parsha teaches us an important lesson about halacha.

In *Parshas Shelach*, we learn the story of the *Meraglim*, who did not want to go into Eretz Yisroel.

Chassidus explains the reason for the mistake of the *Meraglim*:

In the *Midbar*, life was very different. Nobody had to worry about *parnasa*, about food, clothes, or laundry. Everything in *Gashmius* was taken care of for them! They were able to learn Torah all day with Moshe Rabbeinu. It was a very special time for the Yidden!

The mistake they made was that they thought it would be a good idea to have this last forever. They didn't want to stop learning in order to do the *mitzvos* in Eretz Yisroel!

So when the *Meraglim* were sent to go look at Eretz Yisroel, they didn't want to give it a chance. They didn't want to leave the *Midbar* and need to start working in Eretz Yisroel. They were happy to learn about the *mitzvos*, but didn't want to have to stop learning and spend time during the day working so they could keep the *mitzvos* in *Gashmius*!

Later, of course, they realized their mistake. Hashem doesn't only want us to enjoy *Ruchnius*. Hashem made a *Gashmius* world for us to do *mitzvos* and make it a home for Hashem!

It is important to spend time learning Torah so we will be ready to deal with the *Gashmius* according to the Torah. But then, when the right time comes, we need to actually go out into the world and do the *mitzvos* we are learning about! That's what Hashem really wants.

This teaches us why halacha is so important, because it teaches us how to actually behave in Gashmius! We also see from the story of the Meraglim to make sure that when we are excited about something Ruchnius, it should make us actually DO the things the Torah tells us to do!

See Likutei Torah beginning of Parshas Shelach, and various maamarim and sichos on the subject

GEULAH U'MOSHIACH :: Coming Back to Yerushalayim

The *Navi* Yeshayahu is speaking to Yerushalayim, and telling Yerushalayim about the *Geulah*!

שְׂאֵי סְבִיב עֵינֶיךָ וּרְאֵי כִּלְמֵם נִקְבְּצוּ כְּאִוֶּלֶךְ בְּנֵיךָ מִרְחֹק יָבֹאוּ וּבִנְתֶיךָ עַל צַד תִּאָּמְנָה

Se'i Soviv Einayich U're'i — Yerushalayim, lift up your eyes and see what is happening!

Kulam Nikbetzu Va'u Lach — See how the Yidden have gathered together from all over the world, and they have come to you!

Banayich Meirachok Yavo'u — Your sons, the Yidden, will come back, even from far away.

Uvnosayich Al Tzad Teiamana — And your young daughters will be carried back to you!

Yerushalayim will again see how all of the Yidden will come back to be there in Hashem's special city.

See Yeshayahu 60:4, with Rashi, Metzudas Dovid and Metzudas Tzion

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