

Chitas for Tuesday, Parshas Behaalosecha Yud-Zayin Sivan, 5783 - Shnas Hakhel

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

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CHUMASH :: Parshas Behaalosecha - Shlishi with Rashi

Today we learn about *Pesach* — and *Pesach Sheini*!

The *Mishkan* was put up on *Rosh Chodesh Nissan*. Hashem told Moshe to tell the Yidden to bring a *Korban* on *Erev Pesach*. Even though Moshe told them about this before, he reviewed it with them again when they actually had to bring the *korban*!

On *Erev Pesach*, the Yidden did exactly what Hashem asked, and brought the *Korban Pesach*.

But not ALL the Yidden. Some Yidden were *tamei* and couldn't bring the *Korban*. They were very disappointed! They tried to give a reason to Moshe that they could bring the *Korban Pesach* even though they were *tamei*. "Lama Nigara?" they asked. "Why should we be left out? We also want to bring the *Korban Pesach*!"

Moshe asked Hashem what he should do.

Hashem told Moshe that these Yidden were wrong, they CAN'T bring a *Korban Pesach* when they are *tamei*. But they CAN still bring one later!

One month after *Erev Pesach*, on *Yud-Daled Iyar*, anyone who didn't have a chance before can bring the *Korban Pesach*. They still need to keep the same *halachos*, eating it with *matzah* and not leaving any over until the morning. The only difference is that they are allowed to have *chometz*, and to do *melacha* on *Pesach Sheini*.

The Torah warns us not to say "I'll bring the *korban* later." If we CAN bring the *Korban Pesach* on time, it is an *aveira* to push it off until *Pesach Sheini* on purpose.

TEHILLIM :: 83 - 87

In today's *Tehillim*, in *Kapitel Pey-Daled*, we have a *posuk* which we learn about in *Tanya*! “**Ki Shemesh UMagen Hashem Elokim!**” “Because the name of Hashem and *Elokim* is like a sun and its cover.”

A *maschal* for the *chayus* of Hashem in the world is the sun, which shines very strong. If the sun shines on us with all of its might, it would make the world too hot! The world can only be a place for us to live because there is a cover on the sun, so we can enjoy its light.

The same is with the *chayus* of Hashem: The *chayus* from the name *Havaya* is so strong that we wouldn't be able to live in the world like regular people — we would just feel like we are part of the *chayus* of Hashem. But the name *Elokim* covers up the name *Havaya* so we are able to live in the world and keep Torah and *mitzvos* like Hashem wants.

The main name of Hashem that the world sees is *Elokim*, the hidden *chayus* of Hashem. But the *Avodah* of a Yid is to remember that inside of this *chayus* is the *chayus* of the name *Yud-Kay-Vov-Kay* that is higher than nature, and that the *chayus* of the name *Yud-Kay-Vov-Kay* and the name *Elokim* is the same Hashem!

We remind ourselves of this in our *tefillos* and *brachos*, when we say “*Shema Yisroel Hashem Elokeinu*,” and when we say “*Baruch Ata Hashem Elokeinu*” — that there is a *chayus* of Hashem that a Yid is connected to that doesn't have to follow the rules of nature!

TANYA :: Shaar Hayichud Veba'emunah Perek Vov

The two names of Hashem, Havaya and Elokim, work together: Hashem creates the world and gives us chayus with Sheim Havaya, and then hides the chayus using Sheim Elokim, so we can live in the world and choose to serve Hashem! These names of Hashem are describing two different midos of Hashem, but they are of course part of only ONE Hashem. Even though they might look different to us, we understand that by Hashem they are really one.

The Alter Rebbe shows us where Eliyahu *Hanavi* talks about this, in the part of the *Zohar* that starts *Posach Eliyahu*, which we say on *Erev Shabbos* before *Mincha*.

Moshe Rabbeinu told this to the Yidden before they went into Eretz Yisroel, and told them that they should remember this for always. He told them that when you think about this, you will understand that there is nothing that exists aside for Hashem!

We say this *posuk* every day in *davening*, at the end of *Aleinu*! “**Veyadaata Hayom, Vehashevosa El Levavecha, Ki Hashem Hu HoElokim BaShomayim Mimaal, Ve'al HaAretz Mitachas Ein Od**”: “You should know today and take to heart that Hashem is *Elokim* (meaning that even the world where Hashem is hidden, ‘*Elokim*,’ is all part of Hashem) and then you'll know that in *Shomayim* above and on earth below, there is nothing separate from Hashem at all!”

HAYOM YOM :: Yud-Zayin Sivan

Let's say you go with Mommy and Tatty to the store, to buy a very special birthday present — a new bike! You see all the bikes in the store, but one of them makes you look twice. It is a super-fancy kind, with 25 speeds, and flashing lights on the back and on the wheels, a basket that you can put your name on, a horn AND a bell AND a built-in place for a lock, and even a place to clip a video camera to the front!

When you see that bike, something inside you doesn't let you choose it. You feel like that's TOO much Gashmius. You decide to get a different bike instead — one that's nice, but not with all of those extra taavos which are exciting, but

you don't really need.

That feeling inside of us is important and special. It's part of *Avodas Hashem* and what a Yid should feel. By not running after *taavos* which don't help us do what Hashem wants, we are showing that what's important to us is not the pleasures in the world, but our connection to Hashem. That brings Hashem a lot of *nachas*!

But it's only a beginning. The main *avodah* of a Yid is not in what we DON'T do, but in what we DO. The MAIN *avodah* is to take the bike that we DID buy, and to use it to get exercise and to have fun so we can be healthy and happy and be able to learn better. The main *avodah* is using what we have to serve Hashem.

Another example of this is choosing not to read the news if it won't help us serve Hashem. That's iskafya and very important. But the MAIN avodah is using our time and mind instead to learn Torah!

SEFER HAMITZVOS :: Shiur #45 - Mitzvas Asei #155

Today's *mitzvah* (*Mitzvas Asei #155*) is to make Shabbos holy, by saying special things when Shabbos comes in and when Shabbos goes out. We speak about how great and special Shabbos is, and how it is different than the days before and after it.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro* (one of the *Aseres Hadibros*): זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

The *posuk* means, "Remember Shabbos to keep it holy."

Torah Shebaal Peh explains what this *mitzvah* is. The *Mechilta*, the *Midrash* of *halacha*, explains that this means to make a *bracha*. In *Gemara*, the *Chachomim* tell us to make this *bracha* over a cup of wine. The *Gemara* says we should make a *bracha* when Shabbos ends as well, to separate it from the rest of the days.

That's why we keep this *mitzvah* by making *Kiddush* and *Havdalah*!

The *halachos* of how to keep this *mitzvah* are discussed in the end of *Gemara Pesachim*, and in parts of *Mesechta Brachos* and *Mesechta Shabbos*.

The Rambam organizes these *halachos* in *Perek Chof-Tes* of *Hilchos Shabbos*, part of the Rambam tomorrow.

RAMBAM :: Hilchos Shabbos

In today's Rambam, we learn about other things we don't do on Shabbos, even if they aren't similar to a *melacha* and won't lead to a *melacha*. These things we don't do because they aren't *Shabbosdik* things to do, even though they have nothing to do with a *melacha*. The *Chachomim* learned from a *posuk* ("Mimtzo Cheftzecha VeDaber Davar") that we shouldn't act like we do during the week.

We also start learning about *muktza* — things that aren't meant to be used on Shabbos.

Perek Chof-Daled: We learn not to speak about business like you do during the week. We are allowed to talk about money for the sake of a *mitzvah* though, like to raise money for *tzedakah*.

Perek Chof-Hey: Another way that Shabbos is different than the rest of the days of the week is that we don't move things that are *muktza*, which means separated from use. Some things are *muktza* because they are not allowed to be used on Shabbos, and other things are *muktza* because they are very expensive and you are always careful about touching them. There are also things that are *muktza* because they are disgusting, and you are always careful not to touch them!

Perek Chof-Vov: The Rambam gives examples of *keilim* and what kind of *muktza* they are. We learn when it is

asur to move them, and when we are allowed to use them for something which is allowed on Shabbos.

RAMBAM– PEREK ECHAD :: Hilchos Avodas Kochavim - Perek Tes

In this *perek*, we learn about doing business and about our dealings with *goyim* when they are celebrating their *Avodah Zarah* days.

INYANA D'YOMA :: Ahavas Yisroel

In today's *Chumash*, we learn about the *Korban Pesach*.

The *Korban Pesach* is an unusual *korban*! Usually, a *korban* can be one of two kinds: A *Korban Yochid*, or a *Korban Tzibur*.

A ***Korban Yochid*** is a *korban* that a person brings for himself — like a person who had a *neis* happen to him, who brings a *Korban Todah*.

A ***Korban Tzibur*** is a *korban* that is brought together for all the Yidden — like the *Korban Tomid* that is brought every day in the *Beis Hamikdash* on behalf of all of the Yidden.

But the *Korban Pesach* is BOTH! It is a *Korban Yochid*, because each Yid has a *mitzvah* to bring one. And it is also a *Korban Tzibur*, because it needs to be brought by all Yidden at the same time!

The Rebbe shows us how we can learn from here a very important lesson in *Ahavas Yisroel*:

When we hear about or meet a Jew, we have *Ahavas Yisroel* for them like we do for every Yid, because we know they are part of *Klal Yisroel*! That kind of *Ahavas Yisroel* is like a *Korban Tzibur*, one that is the same for all of the Yidden.

But it is not enough to have just that kind of *Ahavas Yisroel*. We also need to love every Yid in a way of a *Korban Yochid*, by seeing what is special about just that person!

For example, we can look at how they make other people happy, or how they are careful to kiss the *mezuzah* when they come into a room. We can look at how excited they are to light Shabbos candles, or how much *tzedakah* they give!

When we look for the special *maalos* that each Yid has, we will feel *Ahavas Yisroel* especially for them!

See *Likutei Sichos chelek Yud-Ches*, second *sicha* for *Parshas Behaalosecha*

TEFILLAH :: Ashrei

In *Ashrei*, we praise Hashem with all of the letters of the *Alef-Beis*!

The most important *posuk* of *Ashrei* starts with the letter “*pey*”: “***Poseiach Es Yodecha, Umasbia Lechol Chai Ratzon.***” “Hashem, You open Your hand and satisfy all living things.” This *posuk* is one of the main reasons why *Ashrei* was chosen to be the words of praise in *Pesukei Dezimra*!

This *posuk* tells us that Hashem gives *parnasa*, and helps everyone with whatever they need. We realize that all that we have comes directly from Hashem, and that we have all we need! We also think about how Hashem takes care of every creation and gives it whatever it needs to have.

Because this idea is so important, the *halacha* in *Shulchan Aruch* is that we need to have *kavana* especially when

we say this *posuk*.

HALACHOS HATZRICHOS :: Learning the Meaning of the Words of Davening

In *Shulchan Aruch*, it teaches that *davening* NEEDS to be with *kavana*. Because of this, a person is even allowed to *daven* in whatever language he speaks, so that he will understand what he is saying.

Practically speaking, we *daven* nowadays in *Lashon Kodesh* even if we don't understand it. We do this because there is a special *kedusha* in *Lashon Kodesh*, and many deeper meanings and *kavanos* are hidden in these words.

Still, this *halacha* teaches us how important it is to understand the meaning of *davening*!

When we know what the words of *davening* mean, we can *daven* with all of the beautiful *kavanos* and deeper meanings hidden in the words of *Lashon Kodesh*, as well as the main thing — understanding the words we say to Hashem!

See the Alter Rebbe's *Shulchan Aruch*, *siman Kuf-Alef*

GEULAH U'MOSHIACH :: Ki Vesimcha Seitzeiu #1

The *Navi Yeshaya* is also called the “*Navi HaGeulah*,” because he is the *Navi* that speaks the MOST about *Moshiach* in his *nevuos*!

In one of *Yeshaya's* *nevuos* about the end of *Golus* and the beginning of the *Geulah*, he tells us about how we will go out of *Golus*:

כִּי בְשִׂמְחָה תֵצְאוּ וּבְשָׁלוֹם תּוּבְלוּן הַהָרִים וְהַגְּבָעוֹת יִפְצְחוּ לְפָנֵיכֶם רְנָה וְכָל עֵצֵי הַשָּׂדֶה יִמְחָאוּ כָּךְ

Ki Besimcha Seitzeiu — You will go out of *Golus* with joy!

U'veshalom Tuvalun — And you will be brought back to Eretz Yisrael in a way of *shalom*!

Heharim Vehag'vaos — The mountains and the hills

Yiftzechu Lifneichem Rina — Will burst into song before you!

Vechol Atzei Hasadeh — And all of the trees of the field

Yimcha'u Chaf — Will clap their hands!

According to one of the meforshim, this posuk is saying a mashal: When someone is happy, they feel that the whole world is happy too! Since we will be so happy when Moshiach comes, we will feel like the whole world, including the mountains and the trees, are singing and clapping together with us!

The Rebbe would usually finish off *farbrengens* with singing a *niggun* with words from this *posuk*!

See *Yeshaya Perek Nun-Hey posuk Yud-Beis*, and *pirush of Metzudos*

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