

# Chitas for Tuesday, Parshas Shelach Chof-Daled 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  
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

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ולזכות גיטל ובעלה מנחם מענדל וילדיהם יהודא, באשע בתיה, וישראל מאיר שיחיו גראסבוים  
לזכות הת' יהושע חיים ותי הענא שיחיו פרידמאן  
על ידי ר' אברהם אבא חוגנו טויבא יונה שיחיו פרידמאן

*In honor of the wedding of*

זאב כהן כהנוב ואסתר רחל בראקמאן  
**Estie Brackman and Velvil Kahanov**  
~ Chof-Daled Sivan ~

יה"ר מהשי"ת שיבנו בנין עדי עד על יסודי התורה והמצוה כפי שהם מוארים במאור שבתורה זוהי תורת החסידות

Mazel Tov **Levi Yitzchak Wallach**

~ birthday Chof-Daled Sivan ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Colonel Shaya Brashevitzky** (Shliach in Tidewater, VA)

~ birthday Chof-Daled Sivan ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Shelach - Shlishi with Rashi**

In today's *Chumash*, we continue to learn the story of what happened with the *Meraglim*, and how Moshe Rabbeinu asks Hashem to forgive the Yidden.

Yehoshua and Kalev tried to get the Yidden to change their minds about Eretz Yisroel:

"If Hashem wants, He can bring us to Eretz Yisroel! Don't do things against Hashem, and we won't have to worry about the strong people that live there! Hashem will help us!"

The Yidden were so angry at Yehoshua and Kalev, they wanted to throw rocks at them! But when they saw Hashem's cloud coming in front of the *Mishkan*, they stopped since they saw Hashem wanted to talk to Moshe.

Hashem was very upset at the Yidden. This was the TENTH time they were showing that they didn't trust in Hashem! Hashem said that maybe He should not keep the Yidden as His special nation, and Hashem will start a new nation from the family of Moshe Rabbeinu.

Moshe told Hashem not to do that, since it would look like Hashem COULDN'T bring the Yidden to Eretz Yisroel. He asked Hashem to forgive the Yidden, like it says in the *Yud-Gimmel Midos HoRachamim*, that Hashem forgives the Yidden.

Hashem agreed to forgive the Yidden and not destroy them, but He said that the Yidden don't deserve to go into Eretz Yisroel anymore — except for Yehoshua and Kalev. They would also have to go a different way in the *Midbar*, now, since they don't deserve for Hashem to save them from the *Goyim* along the way.

## **TEHILLIM :: 113 - 118**

Today's *kapitelach* are *Kuf-Yud-Gimmel* to *Kuf-Yud-Ches* — the *kapitelach* of *Hallel*.

There is a *posuk* in today's *Tehillim*, in *Kapitel Kuf-Yud-Ches* that says “**Hashem Li Be'ozroi, Va'ani Ereh Ve'Son'ai**.” “Hashem is with me, with my helpers, and I will see my enemies fall.”

How can Dovid Hamelech say that Hashem is WITH his helpers? Can there be a helper except for Hashem?

*Chassidus* explains that the “helpers” are the *Gashmius* things in the world. Hashem put a piece of *Kedusha* into the *Gashmius* things, and when we use them, we get this *koach* to help us! So together with *davening* and asking Hashem to help us, we also need to use the spark of Hashem that's in the *Gashmius* which will be our helper too!

## **TANYA :: Shaar Hayichud Veba'emunah Perek Zayin**

Today we learn about two kinds of *chayus* that Hashem gives to the world. Understanding this will help us understand how Hashem can be EVERYWHERE, and we won't make a mistake and think that *tzimtzum* means Hashem goes away from places we think are not appropriate for Hashem's *chayus*, like a bathroom or a place of *kelipah*.

Here are the two kinds of *chayus* of Hashem:

### **1) Sovev Kol Almin**

This *chayus* comes from Hashem KNOWING the world, and it is what makes all of the *Ruchnius* and *Gashmius* worlds exist!

Hashem “knowing” about the world isn't the same as a person knowing about something.

When we think about a table, is the table inside of our head? No, of course not! We can think about the table and picture what it looks like, but the real table is somewhere else.

But that's not the way it works with the *chayus* of Hashem! When Hashem knows something, it means that it is actually a PART of Hashem. It isn't something separate at all!

This is the first way Hashem gives *chayus* to the world, knowing about it which makes it exist.

### **2) Memalei Kol Almin**

This kind of *chayus* FILLS (is *memalei*) the world — this is a kind of *chayus* that is special and different for each thing in the world. It is just the right kind of *chayus* for stones, trees, and animals, and just the right kind of *chayus* for me and for you!

*Knowing about these two kinds of chayus from Hashem that are in the world together, Sovev Kol Almin and Memalei Kol Almin, will help us understand later how Hashem is everywhere, and why the tzimtzum should NOT be taken Kipshuto (literally), to think that Hashem chas veshalom goes away from the world.*

## **HAYOM YOM :: Chof-Daled Sivan**

A *Chossid* once wrote to the Frierdiker Rebbe, asking how he can have *hiskashrus* since the Rebbe never saw him.

The Frierdiker Rebbe answered: Real *hiskashrus* comes from learning the Rebbe's Torah!

Learning the Rebbe's *Maamorim* and *Sichos*, learning and *farbrenging* together with *Anash* and *Temimim*, saying *Tehillim* after *davening* (the Frierdiker Rebbe's *takana*), keeping the set times you have to study Torah — that's *Hiskashrus*!

## **SEFER HAMITZVOS :: Shiur #52 - Mitzvas Asei #162, Lo Saasei #325, Asei #163, Lo Saasei #326**

In today's *Sefer Hamitzvos*, we learn 4 *mitzvos*, about not working on *Shavuos* or *Rosh Hashana*:

1) (*Mitzvas Asei #162*) We need to rest on *Shavuos*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וקראתם בעצמם היום הזה מקרא קדש

2) (*Mitzvas Lo Saasei #325*) We can't work on *Shavuos*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: כל מלאכת עבודה לא תעשו

3) (*Mitzvas Asei #163*) We need to rest on *Rosh Hashana*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: 'בחדש השביעי באחד לחדש יהיה לכם שבתון וגו'

4) (*Mitzvas Lo Saasei #326*) We can't work on *Rosh Hashana*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: כל מלאכת עבודה לא תעשו

## **RAMBAM :: Hilchos Shevisas Yom Tov**

Today's Rambam is *perakim Daled, Hey* and *Vov*.

Yesterday in Rambam, we learned that we can light a fire on *Yom Tov*. But today, the Rambam explains that we can't light a NEW fire, but we can light a fire from another fire when it's already burning.

We also learn about being happy on *Yom Tov*! What makes someone happy? The Rambam says that the way to make sure kids are happy on *Yom Tov* is to have nuts and candies! For women, they are happy with new clothes and jewelry. Men should eat meat and drink wine to be happy on *Yom Tov*.

But we need to be careful that our *Simcha* on *Yom Tov* is a *Simchas Mitzvah*, a *simcha* from doing a *mitzvah*, and not just *Simcha* of the stomach! By sharing our delicious *Yom Tov* food and drink with poor or lonely people, our *Simchas Yom Tov* will be a *Simchas Mitzvah*!

## **RAMBAM- PEREK ECHAD :: Hilchos Teshuvah - Perek Daled**

We learn about 24 things that make it harder for a person to do *teshuvah*.

There are some *aveiros* that are very serious. If a person does them, Hashem won't help him do *teshuvah*! For example, if someone makes other people do the wrong thing, Hashem won't help him do *teshuvah*.

There are also some *aveiros* that a person thinks aren't such a big deal, and they won't even TRY to do *teshuvah* for them. For example, a person might look at non-*tznius* pictures, and thinks that since he isn't DOING

anything, it isn't a problem. But really, a person needs to do *teshuvah* for it, because it is the cause for very serious *aveiros*!

## **INYANA D'YOMA :: Hachana L'Gimmel Tammuz**

*The Achdus of chassidim will bring the Geulah!*

The Rebbe told this story:

The Tzemach Tzedek once had to go to Petersburg (the capital) for many meetings. The government wanted to make rules about the kind of *Chinuch* the Yidden can have!

The Tzemach Tzedek wouldn't say yes EVER to making any change in pure *Yiddishe chinuch*, and they were very mad at him! It was very dangerous for the Tzemach Tzedek to act this way.

One of the *Rabbonim* who was there asked the Tzemach Tzedek how he could do this! There are so many Yidden who NEED the Tzemach Tzedek, so how can he do something which puts his life in danger? Without him, many Yidden won't know how to live how a Yid should!

The Tzemach Tzedek said he needs to do what he is doing, and if something would happen to him *chas veshalom*, there are two other ways to help all of these Yidden know how to act:

- 1) The Tzemach Tzedek's children can take over and teach and guide the *chassidim*.
- 2) The *achdus* of *Chassidim* will carry them until *Moshiach*.

The Rebbe told this story 100 years after the *histalkus* of the Tzemach Tzedek. He said, "Now the first reason isn't there anymore — only the second. We need to know that when *Chassidim* work together, we have the *koach* to bring *Moshiach*!"

*See farbrengen Yud-Gimmel Nissan 5726*

## **TEFILLAH :: Ashrei**

The *Chachomim* teach us that saying *Ashrei* three times a day guarantees a person a place in *Olam Haba*! This is also hinted to in the two *pesukim* that are added at the beginning of *Tehillah Ledovid*. In the first *posuk* (from *kapitel Pey-Daled*), we say the word *Ashrei* once, and in the second *posuk* (which comes right before *Tehillah Ledovid* in *Tehillim*) we say the word *Ashrei* another two times. This way, we say the word *Ashrei* three times, hinting to saying the whole *Ashrei* three times!

One of the very special things about *Ashrei* is that it praises Hashem with a *posuk* for each letter of the *Alef-Beis*. But one letter is missing, and the *Gemara* explains why:

It seems that when Dovid Hamelech wrote *Ashrei*, he wanted to praise Hashem also with the letter *Nun*, saying that even when we fall (*nefilah*) it is a praise of Hashem, part of Hashem's plan. But we can't SEE Hashem's praise when things are hard and we fall down! So Dovid Hamelech skipped the *posuk* for the letter *Nun*. Instead, he hinted to the *nun* of falling in the next *posuk*, "*Somech Hashem Lechol HaNOFLIM*," that Hashem supports those who fall down. This helps us see the praise of Hashem, who supports us even when we fall.

When *Moshiach* comes we will be able to see how even the hard parts of life are all part of why we praise Hashem!

## **HALACHOS HATZRICHOS :: Avak Lashon Hara**

In the Alter Rebbe's *Shulchan Aruch* (*siman Kuf-Nun-Vov*), in the *halachos* about *Lashon Hara*, there is a *se'if* about *Avak Lashon Hara*. *Avak Lashon Hara* means the "dust" of *Lashon Hara* — even though it's not actually *Lashon Hara*, we need to be careful about it because it can bring to *Lashon Hara*. One of the *halachos* is that we should not speak too much about someone's praises, even in front of people that like him, because once we talk too much about the good things, we'll end up saying something not good too, since everyone has not good things about them.

We see from this *halacha* that it is not a good idea to talk too much about other people at all!

The Rebbe explains that we see something similar to this in this week's *Parsha*, *Parshas Shelach*. When the *Meraglim* came back from Eretz Yisroel, they had some things they were worried about Eretz Yisroel. They could have just told Moshe in short what they had seen. Instead, they started talking and talking about all the things they saw, and what they thought about them. They ended up even saying that they don't think it's possible to go into Eretz Yisroel!

That scared all of the Yidden, and they said they didn't want to go to Eretz Yisroel after all. In the end, the Yidden had to travel in the *Midbar* for 40 years, and all of that generation passed away and were not able to go into Eretz Yisroel.

The Rebbe tells us that this was one of the mistakes of the *Meraglim* — that when they saw something that might be a problem with Eretz Yisroel, they talked and talked about it until they ended up saying even terrible things and made a wrong decision.

One lesson we can learn is that if we see a person doing something we are not sure about, we should not talk too much about it! Talking too much about another person can bring us to say things that we for sure should not say.

*See Likutei Sichos chelek Yud-Ches, first sicha for Parshas Shelach*

## **GEULAH U'MOSHIACH :: Shining a Light to the World**

The *Navi* Yeshaya tells us that at the end of *Golus*, it will be very dark and hard — but Hashem will shine His light on the Yidden and save them!

In the *posuk* we will learn today, the *Navi* continues that in the times of the *Geulah*, the *goyim* will learn from the Yidden. They will also want to live with the light of Torah!

וְהָלְכוּ גוֹיִם לְאוֹרְךָ וּמַלְכִים לְנֹגַהּ זְרַחְךָ

***Vehalchu Goyim Le'orech*** — The nations will learn from you and go in the way of your light (the light of Torah)

***Umelachim Lenogah Zarcheich*** — And kings will follow your shining example.

The Yidden will be a light for the world, and show them all how to act in the way of Hashem!

*See Yeshaya perek Samach posuk Gimmel*

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