

Chitas for Wednesday, Parshas Bamidbar

Rosh Chodesh Sivan

Alef 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

Chitas for the month of Sivan is made possible in part

לעילוי נשמת הרה"ח הרה"ת הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Sivan is made possible in part

by Avromie Israel and AI Digital Commerce
L'ilui Nishmas **Rivkah bas Moshe Pinchas Frost**

לזכות חר' מושקא בת חנה
להצלחה רבה בשליחותה בארצנו הקדושה

In honor of the wedding of
Yehoshua Menashe Kaltmann and Sarah Wuensch
~ Rosh Chodesh Sivan ~

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

Mazel Tov **Menachem Mendel Halevi Volfman** (Pomona, New York)
~ Upshernish birthday Alef Sivan ~
Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

Mazel Tov **Tzivi Gottlieb** (shlucha in Amherst, MA)
~ birthday Chof-Ches Iyar ~
Shnas Bracha Vehatzlacha!

Mazel Tov **First Lieutenant Chaya Mushka Galperin** (Pompano Beach, Florida)
~ 8th birthday Alef Sivan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Bamidbar - Revi'i with Rashi

Today we learn about Aharon's family. Really, the Torah says it's about the families of Moshe and Aharon, but then it only tells us about Aharon's family! Rashi shows us from the *Gemara* that it's because Moshe taught them Torah, so it's like they are Moshe's children too!

Aharon had four sons:

- 1) Nadav
- 2) Avihu
- 3) Elazar
- 4) Isamar

Nadav and Avihu had no children. They passed away when they brought *Ketores* in the *Mishkan* without

permission. Elazar and Isamar were *Kohanim* along with Aharon.

Hashem now tells Moshe that *Shevet Levi* has a special job, to help the *kohanim* guard the *Mishkan*. Aharon and his children are the *kohanim*.

Hashem says, “Even though I made the *bechorim* holy, since they were involved in the *Cheit Ha'Egel*, the *Kedusha* to work in the *Mishkan* will go to *Shevet Levi*, who didn't do the *Egel*.”

TEHILLIM :: 1 - 9

Today we are starting the *Sefer Tehillim* again from the very beginning!

The *Gemara* says that *Kapitel Ches* (8) is talking about *Matan Torah*!

If you look in the *kapitel*, you will see that *posuk Beis* and the last *posuk* have the same words in them! Why? Let's see what the *Gemara* says:

When Hashem wanted to give the Torah to Yidden, the *Malachim* were upset! They thought, “Hashem wants to give such a special hidden treasure to PEOPLE?!”

They said *Posuk Beis* of this *kapitel* to Hashem: “**Hashem Adoneinu, Mah Adir Shimcha Bechol Ha'aretz, Asher Tenah Hodcha Al Hashomayim!**” “Hashem, You are so great, put your Torah in *Shomayim*!”

Hashem told Moshe Rabbeinu to answer the *Malochim*. Moshe answered, “What does the Torah say? Not to steal. Do *Malochim* have a *Yetzer Hara* that they would want to steal from each other?” After Moshe told them this and some more reasons why only Yidden can keep the Torah, the *Malochim* agreed.

They said this *posuk* again, saying how great Hashem is — but this time not asking Him to keep the Torah in *Shomayim*. They just said, “**Hashem Adoneinu, Mah Adir Shimcha Bechol Ha'aretz.**” “Hashem, You are so great.” They agreed that the very best place for the Torah is with a Yid who has a *Yetzer Hara*, in this world, where he can make a *Dira Betachtonim*!

TANYA :: Likutei Amarim Perek Nun-Gimmel

We are starting to learn the last *Perek* of the first section of *Likutei Amarim* today!

We asked earlier, “What does it mean that Hashem's *Shechinah* was in the *Beis Hamikdash*? Isn't Hashem everywhere?” We explained that of course Hashem is everywhere, but He is hidden. In the *Beis Hamikdash*, we can FEEL Hashem!

The Alter Rebbe started to explain to us how the *Shechinah* can be felt in the *Beis Hamikdash*. The *Shechinah* needs a “cover” so we can feel it in the world (otherwise it is too strong), and that cover is the Torah, the *Chochmah* of Hashem.

There are many steps that Hashem's *Shechinah* goes through. In each *Ruchnius* world, a different part of Torah can be the cover. Now, finally, the Alter Rebbe will tell us how the *Shechinah* comes into the *Beis Hamikdash* in this world!

What part of Torah “covers” the *Shechinah* in this world?

In the times of the First *Beis Hamikdash*, it was the *Aseres Hadibros*, engraved in the *Luchos*! With that “cover,” we could feel Hashem in the *Beis Hamikdash*!

In the times of the First *Beis Hamikdash*, when we had the *Luchos*, we were able to feel the *Shechinah* in a very

strong way. The *Shechinah* didn't need to go through so many steps to reach the *Luchos*, so we could feel the *Shechinah* from the *Ruchnius* world of *Briyah*, even though most *Gashmius* is in a lower world of *Asiyah*!

This is because the *Luchos* weren't regular *Gashmius*, they were made by Hashem Himself, with a *neis*! Hashem made the *Luchos*, "**Maaseh Elokim Chayim**" — using the *chayus* of the name of Hashem called "*Elokim Chayim*." The level of *Elokim Chayim* is the way Hashem is felt in the *olam* of *Briyah*. That's why we were able to feel the *Shechinah* on the level of *Briyah* when we had the *Luchos* in the *Beis Hamikdash*!

HAYOM YOM :: Alef Sivan

Today is forty-five days of the *Omer*!

We won't say *Tachanun* until *Yud-Beis Sivan*. (Why? The first days of *Sivan* are days of preparation for receiving the *Torah*, so we don't say *Tachanun* those days. In the times of the *Beis Hamikdash*, there were seven days for people to bring their *Korbanos* in case they weren't able to do it on *Yom Tov* itself, called *Yemei Tashlumin*. Nowadays too, since these *Yemei Tashlumin* are connected to *Shavuos*, we don't say *Tachanun* until they are over, on *Yud-Beis Sivan*.)

~

Do you know that EVERY *Yid* loves Hashem deep inside their *neshama*? We learned in *Tanya* many times that it is because of *Avraham Avinu's Mesiras Nefesh*! Hashem told *Avraham* that all *Yidden* will be BORN with a love for Hashem hiding inside their *neshama*.

Today the *Rebbe* shows us something *CHASSIDIM* are born with, in the *zechus* of the *Rebbeim*:

Every *chossid* WANTS to be close to *Chassidus*. No matter where they are, everyone who is a *chossid* or comes from a family of *Chassidim*, wants to be close to *Chassidus* deep inside their *neshama*.

Even if this part of their *neshama* gets covered up for whatever reason, deep inside, every *chossid* will always yearn for *Chassidus*. All they need to do is to bring it out by learning *Chassidus* and acting like a *chossid*.

SEFER HAMITZVOS :: Shiur #89 - Mitzvas Lo Saasei #340, #341, #342, #343, #344, #345

Today we learn even more *mitzvos* about which relatives a person is not allowed to get married to:

1) (*Mitzvas Lo Saasei* #340) A person can't get married to his aunt on his father's side.

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: עֲרֹת אָחוֹת אָבִיךָ לֹא תִגְלֶה

2) (*Mitzvas Lo Saasei* #341) He can't get married to his aunt on his mother's side.

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: עֲרֹת אָחוֹת אִמְךָ לֹא תִגְלֶה

3) (*Mitzvas Lo Saasei* #342) He can't get married to his uncle's wife (his father's brother's wife).

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: אֶל אִשְׁתּוֹ לֹא תִקְרַב דִּדְתָּךְ הוּא

4) (*Mitzvas Lo Saasei* #343) He can't get married to his daughter-in-law (his son's wife).

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: עֲרֹת כְּלִתְךָ לֹא תִגְלֶה

5) (*Mitzvas Lo Saasei* #344) He can't get married to his sister-in-law (his brother's wife) while his brother is alive.

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: עֲרֹת אִשְׁתְּ אָחִיךָ לֹא תִגְלֶה

6) (*Mitzvas Lo Saasei* #345) He can't get married to his sister-in-law (his wife's sister) while his wife is alive.

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: וְאִשָּׁה אֶל אַחֶתָּהּ לֹא תִקַּח

RAMBAM :: Hilchos Isurei Biah

Today's Rambam, *Perakim Vov*, *Zayin*, and *Ches*, has many *halachos* about *Taharas Hamishpacha* — making sure that a Yid's marriage is *tahor*.

RAMBAM– PEREK ECHAD :: Hilchos Chovel U'Mazik - Perek Beis

This *perek* explains how we figure out how much to pay for each kind of damage. One *halacha* is that the *Beis Din* can only force someone to pay if he touched the other person, but if he scared the person without touching him, the *Beis Din* can't force him to pay, but Hashem will. (“*Patur Midinei Adam, Vechayav Bedinei Shomayim.*”)

INYANA D'YOMA :: Rosh Chodesh

Today, *Rosh Chodesh Sivan*, is a very special day!

On *Rosh Chodesh*, the Yidden came to *Midbar Sinai*, the place where they were going to get the Torah. There they camped — they stopped and set up their tents to stay as they prepared for *Matan Torah*.

When the Torah tells us about this, it doesn't say, “*Vayachanu*, and THEY camped” (for many people), the Torah says “*Vayichan*, and HE camped” (like for one person).

Why does the Torah say *Vayichan*, for one person, when it is talking about ALL of the Yidden?

Because when the Yidden camped near *Har Sinai*, they were like one person, not a group of millions of people! They were all thinking about one thing, that they were about to get the Torah, all together! They were like one person, with one heart.

The *Medrash* tells us that it was right then when Hashem decided to give the Torah to the Yidden! Hashem said, since it is clear that the Yidden hate *machlokes* and love *shalom*, and are now camped as one person, now is the time to give them the Torah!

Of course, Moshe Rabbeinu helped the Yidden themselves prepare for *Matan Torah* in the days afterwards. But Hashem was ready as soon as He saw the beautiful *achdus* of the Yidden when they camped near *Har Sinai*, to give the Yidden the Torah!

Every year on *Shavuos*, we remember and relive *Matan Torah*. But we shouldn't only remember the actual day of *Matan Torah*, we should also relive the *achdus* of the Yidden then, which began today, on *Rosh Chodesh Sivan*! This is a very important preparation for receiving the Torah.

The Rebbe spoke about this *achdus* to prepare for *Matan Torah* many times over the years. The Rebbe asked that we should speak about *achdus*, think about *achdus*, learn about *achdus*, and actually DO *peulos* of *Ahavas Yisroel* and *Achdus Yisroel*!

One year, the Rebbe asked to make *farbrengens* around the world on the Shabbos before *Rosh Chodesh*. At the Rebbe's own *farbrengen* that week, the Rebbe asked that the children should share their *lechaims* and *mezonos* with each other, so that they are able to do an act of *Ahavas Yisroel* right then!

Even though *Ahavas Yisroel* and *achdus* are important all year, there are times that are special times for it. One of those times is today, as a preparation for *Matan Torah*! This special time for *Ahavas Yisroel* won't only help

us be ready to get the Torah again on *Shavuos*, but it will also take away the reason for the *Golus*, and bring the *Geulah*!

See *Likutei Sichos chelek Chof-Ches* p. 233

TEFILLAH :: Mashiv Haruach U'morid Hageshem

During part of the year, in the second *bracha* of *Shemoneh Esrei*, we praise Hashem for rain. We say, “*Mashiv Haruach U'morid Hageshem*” — Hashem makes the wind blow and makes the rain fall.

We start to say this early in the year, starting on *Shemini Atzeres*, even though we don't ask for rain until later. On *Sukkos*, Hashem judges the world for water, deciding how much rain will fall that year. So starting *Shemini Atzeres*, we praise Hashem Who has the *koach* to make rain fall in the world, as a preparation for the time we will later ask for it.

The *Gemara* says that we praise Hashem for rain in the *bracha* of *Techiyas Hameisim*, this second *bracha* of *Shemoneh Esrei* which ends with the words “*Mechayeh Hameisim*.” That is because rain and *Techiyas Hameisim* are the same in a way — they both bring life to the world!

We praise Hashem for rain right before saying the words *Mechalkel Chayim Bechesed*, that Hashem takes care of the *parnasa* of the world with *chesed*. Rain is very connected to *parnasa*, because everyone who sells or buys food needs the rain to fall so the food will grow!

See *Alter Rebbe's Shulchan Aruch siman Kuf-Yud-Daled se'if Alef and Zayin*

HALACHOS HATZRICHS :: Leyachdo

As a preparation for *Matan Torah*, we are learning about some of the *mitzvos* that we get to do all the time! They are called the *Sheish Mitzvos Temidios*, the six constant *mitzvos*.

The first two of these *mitzvos* are to believe in Hashem, and not to believe in anything or anyone else.

The third *mitzvah* of the “constant *mitzvos*,” the *mitzvos* we are able to keep ALL the time, is “**Leyachdo**.” That means to realize that Hashem is ONE — *Hashem Elokeinu*, *Hashem Echod*.

When we look at the world around us, it looks like there are many different creations, and everything in the world seems to be separate from each other. But when we learn more about Hashem and think deeply about the *inyan* of *Achdus Hashem*, how Hashem is one (as explained in *Chassidus*), especially during *davening*, we realize that these are all really the same Hashem shining in different ways!

This is explained very clearly in *Chassidus*, starting with *Shaar Hayichud VeHa'Emunah* of the Alter Rebbe, and in the many *maamarim* of the Rebbeim.

When we learn about this Oneness of Hashem (*Achdus Hashem*), and make this understanding part of us, we are fulfilling the *mitzvah* of *Leyachdo*.

GEULAH U'MOSHIACH :: The Great Shofar of Moshiach

The *Navi Yeshaya* says that when *Moshiach* comes, a great *shofar* will be blown! Then the Yidden will come back from all of the places where they are lost or in *Golus*, even very far away. They will all come back together to Yerushalayim, where they can serve Hashem in the *Beis Hamikdash*!

This great *shofar* has a special *koach* in *Ruchnius*! That is how it will bring all of the Yidden back.

The *shofar* we hear in *Elul* wakes us up to do *teshuvah*. This great *shofar* will be able to do this in a much stronger way! It will wake up the *pintele Yid* from EVERY Jew, even Yidden that are very far away from *Yiddishkeit*. This will make all of them want to come closer to Torah and *mitzvos*, and they will all come together in Yerushalayim to serve Hashem.

See the *maamar* “*Vehaya Bayom Hahu*” *Tof-Shin-Chof-Ches* (*mugah for Rosh Hashana Tof-Shin-Nun-Beis*)

- Credits, sponsorships, and contact info at KidsChitas.org -