

Chitas for Wednesday, Parshas Behaalosecha Yud-Ches Sivan, 5783 - Shnas Hakhel

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~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Behaalosecha - Revi'i with Rashi

Today we learn about how the Yidden travel, and about the trumpets.

Here's how the Yidden traveled in the *Midbar*:

A cloud from Hashem used to rest on top of the *Mishkan*. At night, it looked like a fire!

When it was time for the Yidden to go, the cloud would move away from the *Mishkan* and cover over *Shevet Yehudah*.

When the *kohanim* saw this, they would blow their trumpets so all the Yidden know it's time to go! Moshe Rabbeinu would say a *posuk* asking Hashem to keep the Yidden safe, and then the cloud would stand up like a pillar for the Yidden to follow.

When they reached the place where Hashem wanted them to be, the cloud would look like a house over *Shevet Yehudah*. After the Yidden set up their tents, Moshe would say a *posuk* asking Hashem to rest with the Yidden, and the cloud would go back over the *Mishkan*.

Sometimes the Yidden would stay in one place for a long time, even for many years, and other times they would only stay for one day! They went only when Hashem wanted them to.

What are the trumpets that the *kohanim* blow?

Hashem told Moshe to make two trumpets out of silver. They were used to give the Yidden messages. If the *kohanim* blow:

Tekiah using BOTH trumpets: means ALL of the Yidden should come to the *Mishkan*

Tekiah using ONE trumpet: Only the *Nesiim* should come to the *Mishkan* to hear what Moshe has to say

Tekiah-Teruah-Tekiah: The first group of Yidden (on the east) should start to travel.

Tekiah-Teruah-Tekiah again: The second group (on the south) should start to go.

Later on, the Yidden will make new trumpets, and use them for other *mitzvos*!

If there is a war: Blow a *Teruah* to ask Hashem to help the Yidden

On Yom Tov, by the korbonos: Blow the trumpets for Hashem to remember us

On Rosh Hashana: Also blow the *shofar* to ask Hashem to remember us!

Whenever we blow the *shofar* or trumpets to ask Hashem to remember us, WE also need to remember that Hashem is our king! That's why we talk about how Hashem is the king (the *pesukim* of *Malchios*) before we blow the *Shofar*.

TEHILLIM :: 88 - 89

In *Kapitel Pey-Tes*, we have another *posuk* (like yesterday) that we learn about in *Tanya*!

The *posuk* says, “**Ki Omarti Olam Chesed Yibaneh**” — Hashem says, “I said that the world will be built with *Chesed*.”

What is *chesed*? We will soon learn in *Tanya* that there are two names of Hashem — the name *Havaya* GIVES us *chayus*. It is also called *chesed*, which is giving.

The other name of Hashem is *Elokim*. It HIDES the *chayus*. It is also called *gevurah*, which means to hold back.

We learn in *Tanya* that to have the world, we need BOTH — *chesed* (*Havaya*) to give us *chayus*, and *gevurah* (*Elokim*) to hide it so we can live.

But in this *posuk*, it says that Hashem made the world only with *chesed*!

We learn the answer to this in *Tanya* too. Even the way Hashem HIDES the *chayus* is for the reason of *chesed* — to GIVE us the world! Even the *gevurah* becomes part of *chesed* — even the hiding the *chayus* is just so Hashem can give us the *chayus*!

So even though the world is made with *chesed* AND *gevurah*, the *Tehillim* talks only about the *chesed*, because even the *Gevurah* is for the purpose of *Chesed*.

TANYA :: Shaar Hayichud Veba'emunah Perek Vov

Today we are going to answer a question the Alter Rebbe asked at the beginning of *Shaar Hayichud*

Veha'Emunah: Moshe says a *posuk* “**Veyadaata Hayom**,” reminding Yidden that Hashem is the same Hashem — in *Shomayim* and underground — there is nothing else.

The Alter Rebbe asked, who would think anything else? Would we think that there is another Hashem hiding under the ocean!? What is Moshe Rabbeinu trying to teach us?

Moshe Rabbeinu didn't want us to make a mistake: A person might think that the *chayus* Hashem gives the world, is like the *chayus* our body gets from the *neshama*: That the body is already there, and the *chayus* of the *neshama* makes it ALIVE. So we might think that the world is there already, and the *chayus* of Hashem makes things in the world grow and live.

That's like a car — if the car is parked, it doesn't go anywhere, but it's still a car! When a person turns on the engine, he makes it go and move, but the car was still a car before that!

But with the world, it's NOT that way! Hashem makes the *neshama* AND the *guf*! Hashem makes the world AND gives *chayus* to it! There is nothing else except for Hashem.

HAYOM YOM :: Yud-Ches Sivan

Before the Yidden left Mitzrayim, some of the Yidden didn't believe that there would be a *Geulah*. They passed away during *Makas Choshech*, right before the Yidden left.

In this *Geulah*, we are promised that every Yid will do *teshuvah* in the end and leave the *Golus*! Since this is what will happen, every Yid needs to help the Yidden they know so they are ready for the *Geulah*. Like this, every Yid will be ready for *Moshiach*!

SEFER HAMITZVOS :: Shiur #46 - Mitzvas Asei #155

Today's *mitzvah* (*Mitzvas Asei #155*) is the same as yesterday's — 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 that 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 many places in *Mesechta Brachos* and *Mesechta Shabbos*.

RAMBAM :: Hilchos Shabbos

In today's *Rambam*, we learn the *halachos* of the *Techum Shabbos*, how far we are allowed to walk on Shabbos. We also learn the *halachos* of making *Kiddush* and *Havdalah*.

Perek Chof-Zayin: In this *perek*, we learn how far the *Techum Shabbos* is. According to the Torah, you are allowed to go 12 *mil*, because this is how big the camp of the Yidden was when they got this *mitzvah*. Moshe

Rabbeinu told them not to go out past this camp, so we understand that the *Techum Shabbos* must be 12 *mil*. The *Chachomim* said, though, that we shouldn't go out even 1 *mil* past the city, which is 2,000 *amos*.

We also learn what happens if a person does go out past the *Techum* — it is *asur* for him to go in any direction until after Shabbos!

Perek Chof-Ches: We learn how to measure the *Techum* of a city.

Perek Chof-Tes: In this *perek*, we learn the *halachos* of *Kiddush* and *Havdalah*, which is today's *mitzvah* in *Sefer Hamitzvos*! We learn what kind of wine to use for *Kiddush*, and that we need to make *Kiddush* in connection with a meal ("*Kiddush Bemakom Seudah*"). The Rambam also tells us why we need to have *besamim* in *Havdalah*: Because the *neshama* is sad that Shabbos is over, so we make it happier by giving it something good to smell.

RAMBAM- PEREK ECHAD :: Hilchos Avodas Kochavim - Perek Yud

One thing that we learn is that we should give *tzedakah* to poor *goyim*, and not just poor Yidden, because we want to have *shalom*. We should be nice to them and say hello when we see them!

INYANA D'YOMA :: Moshiach

In today's *Hayom Yom*, the Frierdiker Rebbe tells a *chossid* how he needs to help everyone around him get ready for *Moshiach* by acting like a Yid: Doing *teshuvah*, keeping Shabbos, putting on *Tefillin*, *Taharas Hamishpacha*, *Chinuch*, eating kosher...

In our time, the Rebbe added something new and very important for us to know: Since we are VERY close to the *Geulah*, now we have to start LEARNING about what the world will be like when *Moshiach* comes. When we learn the parts of Torah that talk about how things will be when *Moshiach* comes, the Torah has a *koach* to make us feel connected with that time. So even though there is *Golus* around us, we can live (and help other people live) in a way of *Geulah* now.

TEFILLAH :: Ashrei

The main part of *Ashrei* comes from *kapitel Kuf-Mem-Hey* of *Tehillim*, which really starts with the words "*Tehillah LeDovid*."

The *Chachomim* added the line "*Ashrei Yoshvei Veisecha*" (from *Kapitel Pey-Daled*) before "*Tehillah Ledovid*" to show us how important it is to praise Hashem in *Pesukei Dezimra*. We say, "Praiseworthy are those who sit in Your house, they will praise You forever!" Someone who spends time in Hashem's house, speaking about how special He is before *davening*, is doing something very good! By spending this time in praise of Hashem, he is prepared before going to speak privately to Hashem in *Shemoneh Esrei*.

HALACHOS HATZRICHS :: Eating Before Davening

There is a *halacha* that we are not allowed to eat before *davening*.

Why?

A person with a *neshama* is connected to Hashem in a higher way than food is. When we eat food, we can bring it up closer to Hashem!

But that's only when our *neshama* is spread out in our body! Before we *daven*, our *neshama* is still sleeping. Our

guf is busy thinking about *taavos* and worrying about *parnasa*. When we *daven*, we wake up the *neshama* so it spreads out through our whole body. This way the *neshama* is in control and helps us think about the right things!

Before *davening*, a person isn't connected to Hashem in a higher way than the food. So if he eats before *davening*, he can't bring the food closer to Hashem! He can only do it once he already *davened*.

(If a person needs to eat in order to *daven* properly, then he can use the food only in order to help his *davening*.)

See *Likutei Torah Dibur Hamas'chil* "Vaachaltem Achol"

GEULAH U'MOSHIACH :: Ki Vesimcha Seitzeiu #2

The *Navi* Yeshaya tells us in one of his *nevuos* about the *Geulah*, that "**Ki Besimcha Seitzeiu**," we will go out of *Golus* with joy! In the *farbrengen* of *Yud Shevat Tof-Shin-Yud-Alef*, the Rebbe explained that this *posuk* shows us how to have *shalom* and *achdus*, and what happens when we have it:

כִּי בְשִׂמְחָה תֵצְאוּ וּבְשָׁלוֹם תּוֹבְלוּן הַהָרִים וְהַגְּבְעוֹת יִפְצְחוּ לְפָנֵיכֶם רְנָה וְכָל עֵצֵי הַשָּׂדֶה יִמְחְאוּ כָּךְ

This *posuk* is split into three sections:

1) First, a good *aitza* to have *Shalom* and *Achdus* is to have *simcha*! When we are *besimcha*, it is easier to have *Shalom*. This is hinted to in the *posuk*, because first we say "**Besimcha Seitzeiu**" (go out with *simcha*), and then "**Uveshalom Tuvalun**" (and you will be brought with *shalom*).

From here we see that when we have *simcha*, it is easier to have *shalom*!

2) Sometimes things are hard for us. When we have *shalom*, these things not only won't be in the way, but they will help us to do even more! We see this in the second part of the *posuk*, "**Heharim Vehagva'os Yiftzechu Lifneichem Rina**," "the mountains and hills," which usually block people, "will burst into song in front of you" — they will start to help you!

3) Finally, when we have *shalom*, the *nevuos* about *Moshiach* will come true! We hint to this in the end of the *posuk*, by saying "**Vechol Atzei Hasadeh Yimcha'u Chof**," that all the trees of the field will clap hands. Rashi explains that this is because the trees will ALL give fruit, which is one of the *nevuos* which will take place in the times of the *Geulah*!

See *Likutei Sichos chelek Beis* page 503

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