

Chitas for Wednesday, Parshas Korach Beis Tammuz, 5783 - Shnas Hakhel

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

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CHUMASH :: Parshas Korach - Revi'i with Rashi

In today's *Chumash* we learn about a big sickness that causes Yidden to die, and how Aharon Hakohen uses the *ketores* to stop the plague.

Hashem saw that the Yidden were complaining about what happened to Korach. It seemed that all of the Yidden agreed with Korach.

Hashem said that Moshe and Aharon should move away, and Hashem will punish ALL of the Yidden. The Yidden started to pass away from a terrible sickness! Moshe and Aharon didn't know what to do! What could they tell Hashem so He wouldn't be upset with the Yidden?

Suddenly Moshe remembered that the *Malach Hamoves* told him (when he was up on *Har Sinai*) that *Ketores* can stop this kind of sickness. Moshe quickly asked Hashem if he could use it, and Hashem agreed. So Moshe told Aharon to go run and get *Ketores* and fire from the *Mizbeiach* to save the Yidden.

Aharon got the *Ketores*, and ran into the crowd of Yidden — and the sickness stopped.

At first, the *Malach Hamoves* was upset that Aharon wasn't letting him do the job Hashem gave him! But Hashem gave instructions to the *Malach Hamoves* that people should stop dying from the sickness.

Before this happened, people thought that the *ketores* was just dangerous. Nadav and Avihu died when they brought it, and the 250 people who listened to Korach did too. But now the Yidden could all see that the *Ketores* wasn't dangerous — in fact it saved them! They understood that it is the *AVEIROS* that are dangerous!

TEHILLIM :: 10 - 17

Today's *kapitelach* are *kapitel Yud to Yud-Zayin*.

Kapitel Yud-Gimmel in *Tehillim* is a *tefillah* for the long *Golus*. In the paragraph before this *kapitel*, it says that a person in a time of *tzaar* should say this *kapitel*.

The last *posuk* is full of *bitachon* that Hashem will help us and save us from this *Golus*!

Va'ani Bechasdecha Votachti — I trust in Your kindness, Hashem

Yagel Libi Biyeshuasecha — My heart will be happy because of You saving me

Ashira LaHashem Ki Gomal Alai — I will sing to Hashem because Hashem has given me kindness!

TANYA :: Shaar Hayichud Veba'emunah Perek Yud

In today's *Tanya* we learn an example of how Hashem made the world using all of the different *sefiros*.

Today in *Tanya*, we learn about how Hashem made the world using ALL of His holy *Sefiros*! Since Hashem is one, everything Hashem does uses all of the *Sefiros* together.

The Alter Rebbe gives us some examples of how parts of the world were made with ALL of the *Sefiros*. For example, on the first day of *Briyas HaOlam*, Hashem's *Chesed* was very strong! Hashem said "*Yehi Ohr*" and made light, mainly using His *Chesed*! But Hashem's *Chesed* also has *Gevurah*, which made the light a *Gashmius'dike* light that can be used in this world. (*Chesed* has no limits, but *Gevurah* gives it limits.)

On the second day, Hashem's *Gevurah* was shining strong! Hashem said "*Yehi Rakia*" and made the sky to split the world into *Gashmius* water and *Ruchnius* water. Separating something shows Hashem's *Gevurah*. But this also shows Hashem's *Chesed*, since Hashem needed to split the water so we could have a place to live!

PEOPLE can have *Midos* separately, but Hashem's *Midos* are ALL together. So Hashem's *Chesed* isn't just *Chesed*, and Hashem's *Gevurah* isn't just *Gevurah*! We call it "*Chesed*" when *Chesed* is the strongest, but with Hashem they are all one.

HAYOM YOM :: Beis Tammuz

Today we learn in *Hayom Yom* that *Ahavas Yisroel* gives us the *zechus* we need to have our *tefillos* answered!

In our *Siddur*, at the beginning of *davening* (after morning *Brachos*), it says "*Nachon Lomar Kodem HaTefillah: Hareini Mekabel Alai Mitzvas Asei Shel VeAhavta LeReiacha Kamocha.*" That means — It is the right thing to say this before *davening*: "I am ready to do the *Mitzvah* of *Ahavas Yisroel*!"

Why did the Alter Rebbe put this in his *siddur*?

Because having *Ahavas Yisroel* is like opening up a "door" for our *davening* to be able to go inside. When we

have *Ahavas Yisroel*, our *davening* will be able to go straight up to Hashem — and Hashem will listen to our *Tefillos*.

SEFER HAMITZVOS :: Shiur #60 - Mitzvas Asei #171

In *Sefer Hamitzvos*, we again learn the *mitzvah* (*Mitzvas Asei #171*) of giving a half *shekel* every year to the *Beis Hamikdash*. We will *IY”H* get to do this *mitzvah* again when *Moshiach* comes!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Sisa*: וְנָתַנוּ אִישׁ כֶּפֶר נִפְשׁוֹ לֵה'
The details are explained in *Mesechta Shekalim*.

We also learn another *mitzvah* (*Mitzvas Asei #153*): That the *Beis Din* needs to make a calendar, and decide the right time for each month to start.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: הַחֹדֶשׁ הַזֶּה לְכֶם רֵאשׁ הַחֹדָשִׁים
The details are explained in *Mesechta Sanhedrin perek Alef*, *Mesechta Rosh Hashana* and *Brachos*.

RAMBAM :: Hilchos Shekalim - Kiddush Hachodesh

In Rambam, *Hilchos Shekalim perek Daled*, we finish learning the *halachos* about the *Machtzis Hashekel*, about what kind of things the money can be used to pay for.

Now we start to learn the *halachos* of *Kiddush Hachodesh*, *Perek Alef* and *Beis*. We learn how the *Beis Din* decides when the new month starts. Because a month can be 29 days or 30 days, depending if we see the new moon. If someone sees the moon, they come tell the *Beis Din*! The *Beis Din* asks them lots of questions to make sure that they are telling the truth.

How does the *Beis Din* know they are telling the truth?

There are ways to figure out how the moon should look at different times of the year. The *Beis Din* knows which part of the sky the moon should be in, and which way it should be pointing. They know how wide the moon should be, and when you should be able to see it.

After we learn about the witnesses in the next few *perakim*, we will be learning about how the *Beis Din* figures all of these things out! This way they will be able to be sure that the *eidim* are telling the truth.

RAMBAM- PEREK ECHAD :: Hilchos Kriyas Shema - Perek Beis

Now the Rambam tells us HOW to say *Shema*. We need to make sure we have *kavana* when we say the first line of *Shema*, otherwise we need to say it again! If a person is working and realizes that he will soon miss saying *Shema* on time, he needs to stop working so he can say *Shema* properly.

INYANA D'YOMA :: What is a Hilula?

The *yartzeit* of a *tzadik*, especially of a *Rebbe*, is called a “*hilula*”. Why is it called that?

In Aramaic, the word “*hilula*” means a *chasunah*. We use a *chasunah* as a *meshal* to understand what happens on the *yartzeit* of a *tzadik*.

When a *chosson* and *kallah* get married, it isn't just a *simcha* down here. When the *chosson* and *kallah* are joined together by the *chasunah*, they bring down a *koach* of Hashem which is *Ein Sof*, with no limits! Now that they

are married, even though they are *Gashmius'dike* people with limits, they can use this *koach* of *Ein Sof* to bring children into the world, which will have children and grandchildren of their own — with no limits!

This is also like what happens on the *yartzeit* of a *tzadik*. On the day of the *tzadik's yartzeit*, all of the things that the *tzadik* did all of his life go up, together with the *neshama* of the *tzadik*, to a much higher level than before! When it goes up so high, it makes a *koach* of *Ein Sof* of Hashem to shine!

There is a rule in Torah: Whatever is higher is able to come down to a lower level. So on the *yartzeit* of a *tzadik*, this new *koach* of *Ein Sof* of Hashem comes down into the *Gashmius'dike* world. It brings *bracha* without limits, in *Ruchnius* and in *Gashmius*, to everyone who is connected to the *tzadik*!

That is why the *yartzeit* of a *tzadik* is called a *hilula*. Because just like with a *chasunah*, it is able to bring down such a special *koach* of Hashem, a *koach* of *Ein Sof*!

Even after *Moshiach* comes, and the *neshama* of the *tzadik* comes back into a *Gashmius'dike guf*, the day of the *hilula* will always be this special day which brings *bracha* to everyone connected to the *tzadik*!

See (for example) *farbrengen Yud Shevat 5718 and 5711*

TEFILLAH :: Az Yashir (part 3)

The last part of *Pesukei Dezimra* before *Yishtabach* is *Az Yashir*.

The *Zohar* says many special things about how important it is to say *Az Yashir* in *davening*. One thing it says is that if we say *Az Yashir* during *Golus*, we will be *zoche* to say it when *Moshiach* comes!

The last line of *Az Yashir* is the *posuk* “*Hashem Yimloch Le’olam Va’ed.*”

After saying “*Hashem Yimloch Le’olam Va’ed*” twice, we say it one more time — but this time, we say it in *Targum* (translation), in Aramaic! This is something the Arizal taught us to do.

We also say then the *posuk* “*Ki Va Sus Paraoh,*” which comes right after the *Shirah* in *Parshas Beshalach*. This is also based on the teachings of the Arizal.

The Arizal teaches that this *posuk*, which is also connected to the *Shirah*, should also be said every day in *davening*.

HALACHOS HATZRICHOS :: Minhagei Yom Hilula

Today we are going to learn some of the minhagim that the Rebbe instructed should be done on Yud Shevat, the Yom Hilula of the Friediker Rebbe. Based on this, many Chassidim also follow these minhagim on Gimmel Tammuz.

These minhagim help us connect to the special ruchnius chayus of the day.

The Rebbe teaches us that the day of a *hilula* of a *tzadik* (especially a *Nasi*) is a time for tremendous *brachos* for all the *chassidim* that are connected to the Rebbe. These *minhagim* also help us make *keilim* to accept and benefit from these *brachos*. We hope that *Gimmel Tammuz* this year will be a day of big celebration in *Yerushalayim Ir Hakodesh* together with the Rebbe, and then we will keep special *minhagim* to connect to the immense *chayus* that this day will always have.

Here are some of the *minhagim*:

- We light a *yartzeit licht*. If we can, it is best to light one made out of *Shaava* (beeswax) — because the word

Shaava stands for “*Hakitzu Viranenu Shochnei Afar*” — “the *neshamos* that passed away should wake up and be happy!” — a *posuk* about *Techiyas Hameisim*. This reminds us to ask Hashem that there should be *Techiyas Hameisim* right away, so the Rebbe can take us out of *Golus*, to the *Geulah Sheleimah!*

- We write a *Pa”n*. If we can go to the *Ohel*, we read our *Pa”n* there, if not we can put it inside a *Sefer* of the Rebbe until it is sent or brought to the *Ohel*. After we write the *Pa”n*, we close our eyes and try to remember a time we saw the Rebbe (if we had that *zechus*), or we look at a picture.

- It is the *minhag* to give *tzedakah* to one of the Rebbe’s *mosdos*.

As based on the Rebbe’s letter for Yud Shevat (Hebrew or English)

GEULAH U'MOSHIACH :: We Need Moshiach!

Needing *Moshiach* isn’t a new thing. In all of the generations, Yidden have always *davened* for *Moshiach* to come, the time when we will be able to learn Torah and do *mitzvos* properly, the way Hashem wants us to!

Even Moshe Rabbeinu asked Hashem for *Moshiach*, when he was taking the Yidden out of *Mitzrayim*! He said, “*Shlach Na Beyad Tishlach*,” “Please, Hashem, send the person you will send later — *Moshiach* — to take the Yidden out of this *Golus* too!”

In *Tehillim*, we see many times how Dovid Hamelech hoped and *davened* for the *Geulah*.

So think about it: They needed *Moshiach* in order to keep Torah and *mitzvos* properly even in the times of Moshe Rabbeinu, in the *Midbar*, where Hashem took care of everyone’s needs, and they were able to learn Torah all of the time! If they needed *Moshiach* even then, we most certainly need *Moshiach* now, when the *Golus* is so dark!

We are in a long *Golus*, where we are not able to learn Torah and do *mitzvos* properly, and there is a lot of darkness and pain. Now we REALLY feel how much we need *Moshiach* in order to be the way Hashem really wants us to be.

Together, Yidden should call out “**Ad Mosai!**” We should tell Hashem that this *Golus* is too long! Hashem doesn’t turn away the *tefillos* of many Yidden together, and He will bring *Moshiach* right away!

The Rebbe spoke about this at a farbrengen in Tof-Shin-Mem-Ches. After saying this, the Rebbe cried out “Ad Mosai!” All of the Chassidim answered, “Ad Mosai!”

Then the Rebbe said, “To keep us from being too sad, we should call out Ad Mosai with a niggun.”

The Chassidim started singing Ad Mosai to the tune of a niggun.

See Toras Menachem 5748, vol. 1 p. 460

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