

# Chitas for Wednesday, Parshas Shelach Chof-Hey 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 הכהן ואסתר רחל כהנוב

**Estie 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

## **CHUMASH :: Parshas Shelach - Revi'i with Rashi**

In today's *Chumash* the Torah tells us the punishment for the *Meraglim*, and the Yidden who didn't want to go into Eretz Yisroel. We also learn one *mitzvah* for the generation that WILL go into Eretz Yisroel.

Hashem told Moshe that the *Meraglim* would have to die right away for what they did — except for Yehoshua bin Nun and Kalev ben Yefuneh.

The rest of the Yidden will die in the desert, because they didn't want to go into Eretz Yisroel. Only the women and the kids who are less than 20 years old will get to go into Eretz Yisroel. The Yidden had been worried about their children, and that was one of the reasons they said they didn't want to go — and now those children will be the ONLY ones to go into Eretz Yisroel!

The Yidden will need to make up for the days that the *Meraglim* traveled in Eretz Yisroel looking for not nice things to say. For every day the *Meraglim* traveled, the Yidden will need to go for a year in the *Midbar*. Since it took the *Meraglim* 40 days, now all of the Yidden will have to stay in the *Midbar* for 40 years.

The Yidden were very sad when they heard what would happen.

Some Yidden changed their minds and wanted to go to Eretz Yisroel! They said that they did *teshuvah*, and were going to go into Eretz Yisroel right away.

Hashem was happy that they did *teshuvah*, but not happy that they didn't ask Moshe Rabbeinu (who was in charge of the Yidden) before deciding to go travel into Eretz Yisroel. Hashem told Moshe to warn them that Hashem won't save them from the *Goyim* if they go by themselves. Still, those Yidden went, and the people of Amalek and Canaan killed them. So that place was called Chormah, which means "destroyed," because those

that went were destroyed there.

Now Hashem told Moshe to teach the Yidden some of the special *mitzvos* of Eretz Yisroel, so that they know that the Yidden will still be going there.

Today we learn the first *mitzvah*: When we bring *korbanos* in Eretz Yisroel, we also have to bring a *Korban Mincha* (flour and oil) and a *Nesech* (wine) along with it.

## **TEHILLIM :: 119 (first half)**

Today's *Tehillim* is the first half of *Kapitel Kuf-Yud-Tes*.

Today's *Tehillim* is very special! We start the LONGEST *kapitel* in the whole *Tehillim*, *kapitel Kuf-Yud-Tes*! This *kapitel* is so long that we don't even say the whole thing in one day — it is split up between *Yom Chof-Hey* and *Yom Chof-Vov*!

This *kapitel* has 8 *pesukim* for each letter of the *Alef Beis*, in order. The *pesukim* talk about the Torah and *mitzvos*, and each *pesuk* has at least one of these 10 words (that mean Torah or *mitzvos*) in it:

- 1) *Derech*
- 2) *Torah*
- 3) *Edus*
- 4) *Pekudim*
- 5) *Mitzvah*
- 6) *Amirah*
- 7) *Dibur*
- 8) *Mishpat*
- 9) *Tzedek*
- 10) *Chukim*

One of the *pesukim* that starts with *Alef* is “**Az Lo Eivosh Behabiti El Kol Mitzvosecha**.” “When I look at all of your *mitzvos*, I won't be embarrassed.” (The Rambam uses this as an introduction to the *Mishneh Torah*, the whole set of the *halachos* in Rambam!)

This teaches us that if we look carefully at all of the 613 *mitzvos* of Hashem (the Rambam teaches them all to us), we will always be proud Yidden!

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

*There is a chayus of Hashem called Memalei Kol Almin, that gives every part of creation its own special life, and Sovev Kol Almin, which just makes everything exist equally.*

One of the things we learn in today's *Tanya* is about how the *chayus* from *Memalei Kol Almin* gives *chayus* to everything in the world in a limited way, so that everything has a specific size and amount. Even though the *chayus* itself has no limits (it is *Ein Sof*), it makes the world in a way of limits.

Hashem took His *Ein Sof chayus* and put it into the letters of the *Asara Maamaros*. The letters keep the *chayus* from Hashem from shining without an end. There are only these 10 things that Hashem said to make. Things that Hashem says clearly in the *Maamaros* have a stronger *chayus*, and things that are hinted (like with a *Gematria*) have a lesser kind of *chayus*.

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

Today's *Hayom Yom* teaches us who we should speak to about things that bother us.

Shlomo HaMelech said in his *Sefer "Mishlei"* that "**Daaga BeLev Ish Yashchena**" — "if a person is worried about something, 'Yashchena.'"

What does "Yash'chena" mean? The *Gemara* tells us two things it could mean.

- 1) One meaning is to try to forget about it — just try not to think about it so you don't worry.
- 2) The second meaning is to talk about it with other people.

The Tzemach Tzedek says that "other people" just means that in *Gashmius* it's a different person. But in their feeling, they are really together and one with you, because they feel your pain.

These are the kind of people we should share our problems with, and this is the way we should be when we listen to someone else's pain.

## **SEFER HAMITZVOS :: Shiur #53 - Mitzvas Asei #166, Lo Saasei #327, Asei #167, Lo Saasei #328, Lo Saasei #199**

In today's *Sefer Hamitzvos*, we learn 5 *mitzvos*, about not working on *Sukkos* or *Shmini Atzeres*, and one *mitzvah* about *Pesach*.

- 1) (Mitzvas Asei #166) We need to rest on the first day of *Sukkos*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: בַּיּוֹם הָרִאשׁוֹן מְקַרְא קֹדֶשׁ

- 2) (Mitzvas Lo Saasei #327) We can't work on the first day of *Sukkos*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ

- 3) (Mitzvas Asei #167) We need to rest on *Shmini Atzeres*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: בַּיּוֹם הַשְּׁמִינִי מְקַרְא קֹדֶשׁ יִהְיֶה לָכֶם

The details are explained in *Mesechta Beitzah (Yom Tov)*.

- 4) (Mitzvas Lo Saasei #328) We can't work on *Shmini Atzeres*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ

The details are explained in *Mesechta Beitzah (Yom Tov)*.

- 5) (Mitzvas Lo Saasei #199) We can't eat *chometz* in the afternoon before *Pesach* (the time when we can bring the *Korban Pesach*).

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לֹא תֹאכַל עָלָיו חֵמֶץ

The details are explained in the beginning of *Mesechta Pesachim*.

## **RAMBAM :: Hilchos Shevisas Yom Tov - Chomeitz U'Matzah**

In today's *Rambam* we learn two *perakim* all about the *halachos* of *Chol Hamoed*, and then we begin the *halachos* of *chometz* and *matzah*.

**Perek Zayin:** We learn that you're not allowed to do a *melacha* on *Chol Hamoed*, because when the Torah uses the words "*Mikra Kodesh*," it is also talking about how *Chol Hamoed* is holy. In the *Beis Hamikdash*, the *Yom Tov korbanos* were also brought on *Chol Hamoed*! Since the Torah uses the word "*Shabason*" (to rest) only on *Yom*

Tov, there are many ways that *melacha* can be done. For example, if there will be a big loss if the *melacha* isn't done, if it's something that is very easy to do, if it's necessary for *Yom Tov*, or for *Tzorchei Rabim* (that many people rely on it). But we are not allowed to push off *melacha* to *Chol Hamoed* if we could have done it earlier.

One *halacha* is that we can't do laundry or cut hair on *Chol Hamoed*, because people might otherwise wait for *Chol Hamoed*, and then on *Yom Tov* they won't have clean clothes and nice hair!

**Perek Ches:** We learn about specific *melachos* that are *asur* or *mutar* on *Chol Hamoed*. We also learn about not doing *melacha* on *Erev Yom Tov* in the afternoon (just like on *Erev Shabbos*). This is even more strict on *Erev Pesach*, which is a time that *korbanos* were brought in the *Beis Hamikdash*.

Now we start learning the *halachos* of *Chometz* and *Matzah*. There are eight *perakim* in this section — four about *chometz*, then four about *matzah* and the night of the *Seder*. This will be followed by the Rambam's *Nusach HaHaggadah*.

**Perek Alef:** We learn about the *isur* of *chometz*. Even the tiniest drop is *asur*! The time when this *isur* starts is the middle of the day on *Erev Pesach*.

## **RAMBAM– PEREK ECHAD :: Hilchos Teshuvah - Perek Hey**

The Rambam reminds us that we always have a choice to do the right thing, what Hashem wants — or *chas veshalom* NOT the right thing.

It's also our choice that if we see we didn't do what Hashem wants, we can right away do *teshuvah* and start doing the RIGHT thing again.

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

The Rebbe helps us make our *emunah* strong, and to use all of our *kochos* to bring the *Geulah*!

In the *maamar* “*Ve'ata Tetzaveh*”, the last *maamar* we were *zoche* to receive from the Rebbe, the Rebbe teaches us about the *avodah* of Yidden in our time.

Just like an olive needs to be squeezed for the oil to come out, the *etzem* of our *neshama* only comes out when we are “squeezed” by something bothering us.

When Yidden lived in places like Russia, where they weren't allowed to keep *Yiddishkeit*, that was very hard for the Yidden! But that hard time made the *etzem* of their *neshamos* come out, which gave them the *koach* to do the *mitzvos* anyway!

Nowadays, we don't have those kind of problems, *Boruch Hashem*. But the *emunah* which comes from our *Etzem Haneshama* still needs to shine!

There is a Moshe Rabbeinu in every generation, who makes the *emunah* of the Yidden in his time strong and helps them act the way Hashem wants with all of their *kochos*.

How? The Rebbe helps us feel the pain that *Moshiach* isn't here yet. The Rebbe shows us how we should be bothered that we can't see the light of Hashem, that the *Beis Hamikdash* is not yet built, and that the *Geulah* isn't in the world. This “squeezes” us and makes the *etzem* of our *neshama* start to shine!

This will help us use ALL of our *kochos* for Hashem, and do everything we can to bring the *Geulah*.

## **TEFILLAH :: Hallelukah**

In *Pesukei Dezimra*, we say the last *kapitelach* of *Tehillim*, which all start and end with the word “*Hallelukah*.”

When we say the last *kapitel* of the *Tehillim*, we read the last line twice! “***Kol Hanesama Tehalel Kah Hallelukah, Kol Hanesama Tehalel Kah Hallelukah***.”

Why do we say it twice?

The *Avudraham* says that it shows that we don’t want the holy words of *Tehillim* to end! We say the last line twice to show that we enjoy saying these words. This way, the Satan can’t argue that we just want to rush through *davening*. We LOVE *davening*!

(That is also why we repeat a line at the end of *Az Yashir* — “*Hashem Yimloch Le’olam Va’ed, Hashem Yimloch Le’olam Va’ed*.”)

## **HALACHOS HATZRICHS :: Higher Than Teva**

In this week’s *parsha*, we learn about the *Meraglim*. The *Meraglim* were great leaders of their *Shevatim*. They were special people, with *Yiras Shomayim* and people who understood Torah. They were chosen by Moshe Rabbeinu himself to go to Eretz Yisroel and spy it out! They had seen the *nissim* of Mitzrayim, of *Kriyas Yam Suf*, and the daily miracles in the *Midbar*.

So how could they say that it was impossible to capture Eretz Yisroel? Didn’t they just see that Hashem could do anything?

*Chassidus* explains that OF COURSE the *Meraglim* knew that Hashem could do anything!

They made just one mistake.

They knew that in the *Midbar*, Hashem was doing things in a way of *nissim*! Their food came through *nissim*, their water came through *nissim*, their clothes were washed and grew through *nissim*, and the road was made smooth through *nissim*. In the *Midbar*, the way things are in *teva* (nature) didn’t matter!

They also knew that in Eretz Yisroel, these *nissim* would stop. They would need to start doing things in a way of *teva*, the natural way Hashem runs the world. They would need to work in the fields for food, dig wells for water, and use regular clothes. They would need to travel on bumpy roads, and *daven* for rain to fall at the right times.

But they thought that if they had to start using *teva*, to do things in the natural way, that they could ONLY use *teva*. If they had to fight the wars to capture Eretz Yisroel with *teva*, then they didn’t think they could win!

So what was the problem?

Even though they needed to conquer Eretz Yisroel with *teva*, it didn’t need to ONLY be with *teva*. Hashem’s *nissim* wouldn’t stop, but they would need to be hidden in a way of *teva*!

The Yidden only need to START in a way of *teva*, and Hashem will make things have *hatzlacha*, even if it doesn’t make sense! That was the mistake that the *Meraglim* made.

This is actually the way we need to keep *mitzvos* every day:

Sometimes it might not seem to make sense to give *tzedakah*, since we think we might need the money for ourselves. It might not sound like a good idea to have a big family, because we think that they will be too hard

to take care of.

But those are all only if things are in a way of *teva*. A Yid is NOT supposed to only live in a way of *teva*! We do the best we can in *teva*, but then we know that Hashem will make things work out with *hatzlacha* in a way that is HIGHER than *teva*!

*See Likutei Sichos chelek Daled, Parshas Shelach*

## **GEULAH U'MOSHIACH :: Shining a Light to the World #2**

The Navi Yeshaya told us about the *Geulah*, that “***Vehalchu Goyim Le’orech***” — the *goyim* will follow in the light of the Yidden.

The light we are talking about here is the light of Hashem which shines in the Torah!

Even though Hashem’s light is usually hidden in the world, because otherwise the world won’t be able to exist, in the Alter Rebbe tells us that when *Moshiach* comes, we won’t need *tzimtzum* anymore! The *koach* of Torah will help us to be able to handle Hashem’s light in the world!

Through the Yidden, the *goyim* will also be able to feel some of the *Elokus* in the world — *Vehalchu Goyim Le’orech*.

We also had this at the time of *Matan Torah*, when the whole world was changed because of Hashem being revealed to the Yidden. This is the way it will be in the time of the *Geulah*, for always, and for the entire world!

*See Navi Yeshaya perek Samach, posuk Gimmel; Tanya perek Lamed-Vov*

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