

Chitas for Monday, Parshas Behaalosecha Tes-Zayin Sivan, 5780

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Mazel Tov **Shaina Mushka Bruchstat** (Crown Heights)
~ 6th birthday Tes-Zayin Sivan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Yecheskal (Chatzkel) Langsam** (Kan Tziva)
~ upsherin Tes-Zayin Sivan ~
Sheyegadluhu L'Torah, L'Chuppah, Ul'Maasim Tovim!

Mazel Tov **Sruly Banon** (shliach in Casablanca, Morocco)
~ birthday Tes-Zayin Sivan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Sruly Grossman** (Crown Heights)
~ birthday Tes-Zayin Sivan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Behaalosecha - Sheini with Rashi

Yesterday we learned what the *Leviim* became ready to do the *Avodah*.

The Torah explains why the *Leviim* are the ones to do the *Avodah*: At *Makas Bechoros*, when Hashem killed the *bechorim* of Mitzrayim and protected teh *bechorim* of the Yidden, Hashem took the firstborns as a temporary "payment" for protecting them. This lasted until the *bechorim* did the *aveira* of the *Cheit Ha'egel*, when Hashem took the *Leviim* permanently to serve in the *Mishkan*.

But the Torah tells us that Hashem took the *Leviim* on behalf of the *bechorim* and the entire *Bnei Yisroel*! Rashi tells us that we see in the *posuk* that Hashem loves ALL of the Yidden very much! Hashem says the words "*Bnei Yisrael*" (the Yidden) five times in one *posuk*, to show that He loves the Yidden as much as He loves the five books of the Torah!

The Torah praises the Yidden, that Moshe and Aharon, the Yidden and the *Leviim*, did exactly what Hashem told them to do, and nobody complained or protested.

Hashem told Moshe some rules about the *Leviim*:

- A *Levi* can work in the *Mishkan* even if he has something wrong with his body (a *mum*) even though a *Kohen* isn't allowed to.
- A *Levi* starts learning how to do his job when he is 25 years old.
- He starts to work when he is 30 years old.
- A *Levi* stops carrying parts of the *Mishkan* after he is 50.
- He can still do the other jobs of the *Leviim* when he is older than 50.

What are the other jobs of the *Leviim*?

- Opening and closing the gates of the *Beis Hamikdash*
- Playing lighter instruments
- Singing
- Putting things that aren't heavy onto the wagons
- Keeping people out of the *Mishkan* who aren't allowed to be there
- Taking down and putting up the *Mishkan*

TEHILLIM :: 79 - 82

In *Kapitel Pey-Alef* (81), the *posuk* says “**Tiku BaChodesh Shofar, Bakeseh LeYom Chageinu. Ki Chok LeYisroel Hu, Mishpat Leilokei Yaakov.**” These *pesukim* are talking about blowing the *shofar*, which is the *mitzvah* of *Rosh Hashana*.

The *Gemara* says that it is also talking about the *parnasa* that every *Yid* will have for the coming year. There is an argument in the *Gemara* whether a person is judged on *Rosh Hashana*, or every day, or even every hour!

Chassidus explains that it's really not an argument — they're just talking about different things! In *Ruchnius*, on *Rosh Hashana* and *Yom Kippur*, it is decided what a person will have. But based on how they act every day and every moment, it is decided whether that *Ruchnius koach* he deserves will come into *Gashmius* and give him *parnasa*, or stay in *Ruchnius* for *Gan Eden*.

Some people think that since anyway Hashem decided on *Rosh Hashana* and *Yom Kippur* what they will get for the whole year, it doesn't matter if they *daven* with a *minyán* or go to a *shiur* in Torah or do other *mitzvos*. Either they will get it or they won't get it!

But that's not true! Even if in *Shomayim* it was decided that a person will get a lot, if he doesn't earn Hashem's *bracha*, he won't get the *bracha* in *Gashmius*. And the opposite is also true — even if someone isn't supposed to get a lot, with Hashem's *bracha* that little can help him even more than a lot would!

TANYA :: Shaar Hayichud Veba'emunah Perek Vov

Before, the Alter Rebbe told us that there are two names of Hashem: *Havaya* and *Elokim*.

Havaya is the name of Hashem that gives *Chayus* to the world, and *Elokim* is the name of Hashem that HIDES the *chayus*.

Today the Alter Rebbe tells us that the name *Elokim* is the same *gematria* as the word “**HaTeva**” — nature. We see the world in a way of *Elokim*. It looks like the world takes care of itself, through the “laws” of nature, instead of needing Hashem's *chayus* to always make it stay.

Before, we also learned that these two names of Hashem are only two different NAMES, but Hashem is ONE!

Today the Alter Rebbe explains how we can see that they are one:

Havaya is *Chesed*, giving.

Elokim is *Gevurah* — taking away.

If *Havaya* and *Elokim* were two separate things, then the name *Havaya* would give *chayus* to everything, and the name *Elokim* would take away the *chayus* from everything!

But since they are the same Hashem, they work together! They work together and they need each other! The name *Havaya* is Hashem's *chesed* that gives us the *chayus*, and the name *Elokim* is the *Gevurah* that HIDES it so that the *chayus* doesn't shine too strong for us to be able to live and serve Hashem.

This shows us that they are really one!

HAYOM YOM :: Tes-Zayin Sivan

Today's *Hayom Yom* teaches us that our *Ruchnius* health is similar to our *Gashmius* health.

A person whose tooth hurts a lot knows that he needs to go to the dentist. He understands that the dentist has the tools that with Hashem's help will make him healthy.

A Yid's *neshama* could also be hurting *Chas Veshalom*. Like if someone says not true things a lot, that hurts his *neshama*.

When our tooth is hurting we feel it and want to get better. The same is with our *neshama*! If the things we do don't make our *neshama* healthy, we need to feel it and want to become better.

When it's our tooth that hurts, we know that going to the dentist will, with Hashem's help, make us feel better. The same is when our *neshama* hurts! We need to know that we CAN feel better and with Hashem's help we will learn how to act the way a Yid should.

The Rebbe also tells us different reasons why a person's *neshama* can feel sick. Until the "doctor" (like a *mashpia*) figures out exactly what is making him sick and helps him feel better, he needs to live in a healthy way. How does a Yid act in a healthy way? By learning Torah, doing *mitzvos*, and having good *midos*, and by staying away from *aveiros* and ideas that are against Torah!

SEFER HAMITZVOS :: Shiur #308 - Mitzvas Asei #246

In today's *mitzvah* (*Mitzvas Asei #246*), we learn (like the past few days) that if there are ever people who have an argument about money or belongings, then *Beis Din* has a *mitzvah* to decide what should be done, according to the rules of the Torah.

RAMBAM :: Hilchos To'ein Venit'an

Perek Yud-Gimmel: Here's a case that could come before *Beis Din*: Reuven was living in a house for a long time, and Shimon came to him and said, "What are you doing in this house?! It's mine!" What does the *Beis Din* do?

There's a big problem here — Reuven doesn't have a contract to show that the house is his! He didn't keep the paper!

But *Beis Din* will still believe Reuven, even without the contract and let him stay in the house. This is because of something called “*chazaka*” — if a person was living in a house or using a field for 3 years, with other people knowing, that proves it belongs to him — because otherwise Shimon would have told him to move out a long time ago!

But there are some people where this is not a proof — like business partners. These people might not mind if their partner is using their house, but it doesn't mean that they should be able to keep it forever! There is a different *halacha* for them — Shimon needs to prove the house used to be his, and needs to make a special kind of *shevuah* that he didn't give it away or sell it to his partner.

In **Perek Yud-Daled**, one of the things we learn is that even if a person CAN'T use *chazaka* to prove that the property is theirs, they can bring witnesses to show that they bought it.

But a robber can't do that either! If he once stole a field, the *Beis Din* will never be able to trust him, because maybe the person only pretended to sell the field to him because he was scared of him, since he is a robber!

Perek Tes-Vov teaches us what to do when witnesses come to *Beis Din* to say that the person has a *chazaka* on the property, but they don't say exactly the same thing. If one person says he grew wheat for three years and the other witness says he grew barley, we accept the witnesses, because that is a small detail that the witnesses could make a mistake in. But if one witness says he worked there during the odd years, and the other witness says he worked there during the even years, then we don't have any witness to say he has a *chazaka*, and he has to give the property back!

RAMBAM– PEREK ECHAD :: Hilchos Mamrim - Perek Beis

In *Perek Beis*, we learn about making rules so that Yidden will keep the Torah better. A *Beis Din* should only make these kinds of rules if they are sure that most of the Yidden can keep them.

INYANA D'YOMA :: Niggunim During Davening

During a *farbrengen*, the Frierdiker Rebbe once said: *Neginah* (singing *niggunim*), and especially *Neginah* during *davening*, is one of the *Darkei Hachassidim*.

He explained that singing *niggunim* brings out a *kavana*. It helps us *daven* properly in a way that it will change our *Nefesh Habehamis*.

In *Tof-Shin-Nun-Beis*, a short time before *Chof-Zayin Adar*, the Rebbe also spoke about the special *koach* of *niggunim* during *davening*!

(When we're little, we get used to singing different parts of *davening* with a tune, so that it's easier to say the words together. Here it means especially to sing a *niggun* by itself, to help with *kavana*, or that your *kavana* brings you to sing a *niggun*. This will bring a special *chayus* to your *davening*!)

See *Sefer Hasichos Tof-Shin-Beis*, p. 134

TEFILLAH :: Don't Talk During Davening

Imagine that you are waiting for a long time to see someone special. Finally, he tells you that he will be coming to your house tomorrow! You will be so excited — you were waiting for so long!

Imagine that your special guest comes — but you don't even go to talk to him. You decide that you need to go

shopping, or you need to go play kugelach with your friend.

Wouldn't that be a crazy way to act? You were waiting for so long, and now that your guest comes, you just waste your time and forget about how excited you were?! You should be spending time with him, not doing anything else — especially things that aren't even important!

Well, Hashem comes to “visit” us every day when we *daven*!

If we waste that time and talk about other things, we are being foolish ourselves, and it is embarrassing for Hashem. He wants us to be happy with the time we spend with Him, and not to be busy with other things at the same time!

See Igeres Hakodesh Siman Chof-Daled

HALACHOS HATZRICHOS :: Shokeling

Did you ever wonder why we *shokel* (sway) when we *daven* and learn?

It's actually a *halacha*! When the Torah was given, it made the Yidden tremble, their bodies actually shook. (“**Vayar Ha'am Vayanu'u.**”) Those who are careful with *mitzvos* are careful to *shokel* when they learn Torah too.

There are also reasons to *shokel* specifically during *davening*: The *posuk* says, “**Kol Atzmosai Tomarna Hashem Mi Chamocha!**” “All of my bones take part in saying, ‘Who is like You, Hashem!’”

We make sure our bones can take part in the praise of Hashem, by *shokeling* when we *daven*.

There is an opinion that we should only *shokel* during *Pesukei Dezimra*, which is an actual praise to Hashem. According to this opinion, a person should stand still during *Shemoneh Esrei*, and only move a bit at the end of each *bracha*, trembling a bit from saying Hashem's name. The Alter Rebbe says that it is not so important whether you follow this opinion or not — the main thing is to have *kavana*!

See the Alter Rebbe's Shulchan Aruch, siman mem-ches se'if gammel

GEULAH U'MOSHIACH :: All Yidden Will Be Talmidei Chachomim!

Nowadays, learning Torah isn't easy for everyone. Some of us would like to learn more Torah, but we don't have enough time.

But when *Moshiach* comes, it won't be that way anymore! The *Navi* Yeshaya promises us that ALL of the Yidden will be *Talmidei Chachomim*!

וְכָל בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ

Vechol Banayich Limudei Hashem — And all of your children will be *Talmidei Chachomim*, studying Hashem's Torah

VeRav Shelom Banoyich — And your children will have lots of *shalom*!

This *posuk* is explained in a *maamar* that the Frierdiker Rebbe said in connection with the Rebbe's *chasuna*. The *maamar* explains the connection between the first half of the *posuk* and the second half of the *posuk*. When Yidden are *Talmidei Chachomim*, they can bring *shalom* into the world, and make it a world where Hashem wants to be!

But for this to work, we need to be a real *Talmid* of Hashem. We need to make sure to *daven* properly so that

we always remember that it's HASHEM's Torah. This way our Torah learning will bring *shalom* to the world!

See Yeshaya perek Nun-Daled posuk Yud-Gimmel, Maamar Vechol Banayich Tof-Reish-Pey-Tes

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