

Chitas for Monday Parshas Bamidbar Chof-Daled Iyar 5786 Lamed-Tes L'omer

**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 קאלטמאנן
10th yartzeit Yud-Ches Adar
~ by Rabbi Aryeh & Esther Kaltmann ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו
and in honor of 50 years since the beginning of the Rebbe's Yud-Beis Pesukim campaign

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לזכות חי' מושקא בת חנה
להצלחה רבה בשליחותה בארצנו הקדושה

*This week is dedicated
In memory of*

Bubby Zissel Devorah bas Eliyahu

L'ilui Nishmas

הרה"ח הר"ם משה יהודה בן הר"ם צבי יוסף קאטלארסקי
~ yartzeit Chof-Zayin Iyar ~

May we learn from his example to strive to bring the Rebbe Nachas and Besuros Tovos always!

Mazel Tov **Malka Charna Heidingsfeld** (Melbourne, Australia)
~ birthday Chof-Daled Iyar ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Colonel Chana Bracha Williams** (Lauderhill, FL)
~ 8th birthday Chof-Daled Iyar ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Bamidbar - Sheini with Rashi

Today we see how many Yidden Moshe Rabbeinu and Aharon counted:

Reuven: 46,500
Shimon: 59,300
Gad: 45,650
Yehudah: 74,600
Yissachar: 54,400
Zevulun: 57,400
Efrayim: 40,500
Menasheh: 32,200
Benyamin: 35,400
Dan: 62,700
Asher: 41,500
Naftali: 53,400
Altogether: 603,550

But there is one *Shevet* missing! Can you figure out who it is?

It's *Shevet Levi*! Hashem told Moshe not to count the *Leviim* together with the rest of the Yidden. The *Leviim* are special, and should be counted separately.

Hashem said that the *Leviim* have a job to take care of the *Mishkan* and all of the things in it. They will carry it in the *Midbar*. They will work in the *Mishkan*. They will camp around the *Mishkan*. They will take apart the *Mishkan* before the Yidden go, and put it together when they stop. No one from any other *Shevet* is allowed to do this work!

The Yidden were told to camp in the order Hashem says later in this *parsha*, and they all listened to everything Hashem said.

TEHILLIM :: Yom Chof-Daled (113-118)

In today's *Tehillim*, we say the *kapitelach* of *Hallel*!

In the second *Kapitel*, we talk about how the Yidden went out of Mitzrayim and crossed the Yam Suf. The *posuk* says "**Hoysa Yehudah LeKodsho, Yisroel Mamshelosav. HaYam Ra'ah Vayanos.**" The translation is, "Yehuda (the Yidden) became Hashem's holy nation, Yisroel (another name for the Yidden) became His kingdom. The sea saw and ran away!"

The *Gemara* in *Sotah* (which we're learning during *Sefiras Haomer*) explains this *posuk*:

When the Yidden were standing by the Yam Suf, they didn't know what to do. The Mitzriyim were running after them, and they couldn't go anywhere because they were stuck by the water! Moshe Rabbeinu was *davening* to Hashem. Nachshon *ben Aminadav*, from *Shevet Yehudah*, decided to just keep doing what Hashem told them before, and keep going. He jumped into the water and kept going! Hashem made the *neis* of *Kriyas Yam Suf* and the sea split.

Hashem gave Nachshon a reward for what he did, that the *Yiddishe* kings will later come from *Shevet Yehudah*.

So the *Gemara* explains the *posuk*: "Hashem made the *Shevet* of Yehudah holy, that he will rule Yisroel (the Yidden). Why? Because '**Hayam Ra'ah Vayanos**' — 'the sea (Yam Suf) saw that he was making a *Kiddush Hashem*' and ran away (split)."

TANYA :: Likutei Amarim Perek Nun-Alef

In today's Tanya we learn part of a mashal that will help us understand how although Hashem is everywhere, the Shechinah is revealed in certain places.

Hashem gave every one of us a *Neshama*, which is what gives us *chayus* and makes us alive.

But there are TWO kinds of *chayus* that we get from the *neshama* — one kind of *chayus* that is the same for every part of us, that just makes us alive, and a second kind of *chayus* that gives each part of us exactly the *kochos* it needs (like the *koach* to see for our eyes, or to hear for our ears).

The main place where this second kind of *chayus* is the head. All of the *kochos* are there, hiding. They spread out to the right parts of the body so it will work the way Hashem made it. Even the heart, which is so important, gets its *chayus* from the head! (This is what we learned before in *Tanya*, that the mind has a *koach* to rule even over the heart.)

We will soon see that the Beis Hamikdash is like the "head" of the world!

HAYOM YOM :: Chof-Daled Iyar

On Chof-Daled Iyar we count thirty-nine days of the Omer!

We go through some minhagim for Shabbos Mevorchim:

1) *Shabbos Mevorchim is a day of Farbrengen, and we should say Tehillim in the morning.*

2) *When we lein the Tochacha in Parshas Bechukosai, nobody gets the Aliyah — instead, the person who is reading the Torah says the brachos on his own without being called up to the Torah.*

3) *Usually on Shabbos Mevorchim we don't say the paragraph of Av Harachamim before Musaf. In Av Harachamim, we speak about the many Yidden who gave up their lives Al Kiddush Hashem. We ask Hashem to punish those who killed Yidden. Usually, on Shabbos Mevorchim, we don't want to speak about something so sad. But davka during this time of the year, many communities of Yidden were wiped out Al Kiddush Hashem. To remember them, the Chachomim asked that we say Av Harachamim on Shabbos Mevorchim Sivan.*

~

In the beginning of *Parshas Bechukosai*, Hashem says "**Im Bechukosai Teileichu**" — "if you will go in the path of My mitzvos," then Hashem will be able to give Yidden many *brachos*!

The *Chachomim* explain that the word "**Im**" doesn't only mean "if", it means "*halevai*" — "if only!" Hashem loves Yidden so much that he is asking us to please keep the Torah so that we can get all of the *brachos* the Torah promises.

Knowing that Hashem is asking us gives us the *koach* to choose to do the right thing!

~

There are a few places in Hayom Yom with more than one part per day — all on Shabbos! Maybe the Rebbe is teaching us that on Shabbos, we should make time to learn even more! Here is the second part of today's Hayom Yom:

When *Moshiach* comes, we will see how special the *poshute* Yidden are. These are the simple people who serve Hashem and say *Tehillim* with *temimus*, only because they want to serve Hashem with their whole heart.

SEFER HAMITZVOS :: Shiur #98 - Mitzvas Lo Saasei #181, #182, #184, #185, #183

Today we learn more *mitzvos* about eating Kosher:

1) (*Mitzvas Lo Saasei #181*) We are not allowed to eat meat from an animal that was hurt badly by another animal before it was *shechted* (**treifa**). (The Rambam tells us that this *mitzvah* also includes some other times when meat becomes *asur* to eat.)

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וּבֶקֶר בְּשׂוּדָה טְרֵפָה לֹא תֹאכְלוּ

2) (*Mitzvas Lo Saasei #182*) We are not allowed to eat “**Eiver Min Hachai**” — a body part (limb) of an animal that was taken off when the animal was still alive.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תֹאכְלֵם הֶנְפֶּשֶׁת עִם הַבֶּשֶׂר

3) (*Mitzvas Lo Saasei #184*) We are not allowed to eat blood (**dam**) of an animal or a bird.

We learn this *mitzvah* from a *posuk* in *Parshas Tzav*: וְכֹל דָּם לֹא תֹאכְלוּ

The details are explained in *Mesechta Kerisus perek Hey*.

4) (*Mitzvas Lo Saasei #185*) We are not allowed to eat **Cheilev** — certain fat from animals (*Cheilev* is the fat of the *korbanos* that would usually be burned on the *Mizbeiach*)

We learn this *mitzvah* from a *posuk* in *Parshas Tzav*: כָּל חֵלֶב שׁוֹר וְכֶשֶׂב וְעֵז לֹא תֹאכְלוּ

The details are explained in *Mesechta Chulin perek Zayin*.

5) (*Mitzvas Lo Saasei #183*) We are not allowed to eat the **Gid Hanasheh**, a vein in the back thigh of the animal.

We learn this *mitzvah* from a *posuk* in *Parshas Vayishlach*: עַל כֵּן לֹא יֹאכְלוּ בְּנֵי יִשְׂרָאֵל אֶת גִּיד הַנֶּשֶׁה

The details are explained in *Mesechta Chulin perek Zayin*.

RAMBAM :: Hilchos Maachalos Asuros

In today's Rambam (*perakim Yud-Alef, Yud-Beis, and Yud-Gimmel*), we learn all about *Yayin Nesech*, wine that a *goy* touched. We are not allowed to drink it, in case the *goy* used it for *Avodah Zarah*. If there was *Yayin Nesech* in a bottle, the bottle of wine can become not kosher.

Wine that is boiled is not used for *Avodah Zarah*. That's why we use *mevushal* wine — boiled wine — so that we don't have to be worried that it might be used for *Avodah Zarah*, and we can drink it even if a *goy* does touch it.

RAMBAM- PEREK ECHAD :: Hilchos Brachos - Perek Ches

We learn about the *brachos* on food, aside for *Mezonos* and *Hamotzi*, which we already learned earlier.

Many of the *Geonim* before the Rambam said that sugar cane is either *Ha'eitz* or *Ho'adamah*. The Rambam says that it is not a fruit, and we need to make a *Shehakol*.

If you put food into your mouth without making a *bracha*, what do you do? Do you know?

INYANA D'YOMA :: Sefiras Haomer

This week in *Sefiras Haomer* we are working on the *midah* of *Yesod*.

We learned that *yesod* is *hiskashrus*, and we use it when we connect to Hashem. That is **Bein Adam Lamakom**, the way we use this *midah* with Hashem.

But there is also another kind of *yesod*, the *yesod* that is **Bein Adam Lachaveiro**, the way we use this *midah* with other people.

This kind of *yesod* is also *hiskashrus*, connecting with the other person to think about how he will feel.

How do we use our *yesod*?

Ari notices that his friend Moishy is not very organized. Moishy doesn't always do his homework, forgets to bring his Chumash, and eats all of his snack by morning recess. Ari wants to help Moishy so that he will be more organized and happier in school. He decides that Moishy needs to learn how to write things down so he doesn't keep forgetting. Ari thinks that maybe he should buy Moishy a notebook just for remembering things. But first he stops, and uses his midah of yesod. How will Moishy feel if he gives him a notebook and teaches him how to use it? He realizes that Moishy will probably be embarrassed to hear about it from a friend. Ari decides that Moishy will probably be happier to hear about writing things down if his teacher tells him about it instead. Ari gives the notebook to the teacher privately, and asks him to show Moishy how to use it.

Here's another example of using our *yesod*:

Mommy sees that the kids are going to sleep too late, and then they are kvetchy the whole day! She knows that they need to start getting ready for bed earlier. Her friend shares a chart that they use in their house, to get all the kids to sleep on time. But before Mommy hangs up the chart, she uses her yesod. Will her family like the chart and start going to sleep because of it? How will it make them feel? Mommy thinks about how her kids don't like using charts so much. She realizes that for her family, it is better to read a bedtime story at 7:00 for everyone who is in bed in time.

When we do something for another person, we first connect to them and think about how it will make them feel. This way we can make sure that what we are doing will only make good things happen for the other person!

TEFILLAH :: Mechalkel Chayim Bechesed

In the time of the Alter Rebbe, many Yidden made their *parnasa* by running *mashke* factories. One year, the Russian government took over all of the *mashke* factories and the Yidden who were running them lost everything.

The Alter Rebbe asked all of the Yidden to gather in *shul* to hear a very important announcement. When everyone was in the *shul*, the Alter Rebbe stood up on the *bimah* where everyone could see him.

The Alter Rebbe said: "In *Shemoneh Esrei*, we praise Hashem that He is **Mechalkel Chayim Bechesed**, that Hashem provides what we need to live with His kindness. We say that Hashem gives us what we need with *CHESED*, not with *mashke* factories! The *mashke* factories may have closed, but Hashem's kindness will not stop."

In fact, that year, the Yidden enjoyed more *parnasa* than they ever had before!

HALACHOS HATZRICHS :: Mitzvos Temidiyos

There are *mitzvos* that we do by giving,
and *mitzvos* we do by smelling.

There are *mitzvos* we do by walking,

and *mitzvos* that we do by telling.

There are also six *mitzvos* that we do by thinking — and they are *mitzvos* to do ALL THE TIME!

These *mitzvos* are called the *Mitzvos Temidiyos*, the “all-the-time” *mitzvos*. They have to do with the way we think and feel and how we look at the world.

Usually, the best place to learn how to do *mitzvos* right is in *Shulchan Aruch*. But to do these *mitzvos* right, we need to learn *Chassidus*!

The six *mitzvos* are:

- 1) To believe in Hashem
- 2) Not to believe in anything aside for Hashem
- 3) To know about the oneness of Hashem
- 4) To love Hashem
- 5) To have *Yiras Shomayim*
- 6) Not to follow *taavos* and thoughts that separate us from Hashem.

Over the next few days, as a preparation for Matan Torah, we will IY”H go over these mitzvos.

GEULAH U'MOSHIACH :: Geulah In Everything!

There are some parts of Torah that speak directly about the times of *Moshiach*, like the *Gemara* in *Sanhedrin*, many *Midrashim*, and parts of *Chassidus*.

Other parts of Torah don't speak openly about the times of *Moshiach*, but there is a connection to *Moshiach* which is obvious. Yet other times, there seems to be no connection at all!

When we remember that the reason why Hashem made the world is for the *Geulah*, we will realize that everything must be connected to the *Geulah*! When we pay attention, we will be able to find the connection to the *Geulah* hiding inside of each *inyan*, waiting for us to learn it!

See Sicha Parshas Acharei-Kedoshim Tof-Shin-Nun-Alef

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