

# Chitas for Friday, Parshas Naso First Day of Shavuos Erev Shabbos Kodesh Vov 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  
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## **CHUMASH :: Parshas Naso - Shishi with Rashi**

Yesterday we started to learn about the presents that the *Nesiim* brought on the day the *Mishkan* was set up. We learned the presents of the first five *Nesiim*.

Today we learn the rest of the presents that the *Nesiim* brought for *Chanukas Hamzbeiach*:

Here is the order they brought their *korbanos*:

**Vov Nisan** — *Nasi* for *Shevet Gad*: Eliasaf ben De'uel

**Zayin Nisan** (Shabbos) — *Nasi* for *Shevet Efrayim*: Elishama ben Amihud

**Ches Nisan** — *Nasi* for *Shevet Menashe*: Gamliel ben Pedahzur

**Tes Nisan** — *Nasi* for *Shevet Binyamin*: Avidan ben Gidoni

**Yud Nisan** — *Nasi* for *Shevet Dan*: Achiezer ben Amishadai

**Yud-Alef Nisan** — *Nasi* for *Shevet Asher*: Pagiel ben Ochran

**Yud-Beis Nisan** — *Nasi* for *Shevet Naftali*: Achira ben Einan

Even though all of their presents were exactly the same, the Torah tells us every detail of the present of each *Nasi*! This is because they had different *kavanos* when they brought these things.

## **TEHILLIM :: 35 - 38**

The first *maamar* the Rebbe said, *Bosi Legani*, explains a *posuk* from today's *Tehillim*: "**Tzadikim Yirshu Aretz Veyishkenu La'ad Aleha.**" "*Tzadikim* get 'aretz' (*Gan Eden*), because they make Hashem rest (*Veyishkenu*) in the world."

We know from the 12 *Pesukim* that this is a job for ALL Yidden — “*Ve’amcha Kulam Tzadikim, Leolam Yirshu Aretz*” — ALL Yidden are *Tzadikim* who will get this kind of reward!

In the *maamar*, the Rebbe tells us that this is OUR special *shlichus* too — to bring Hashem’s *Shechinah* into the world, and to get ready for the *Geulah*!

## **TANYA :: Shaar Hayichud Veba'emunah Hakdama**

*We are finishing the hakdama (introduction) to Shaar Hayichud Veba'emunah, Chinuch Katan.*

*Now the Alter Rebbe finally tells us why he made this part of Tanya, and answers the question we had before — why even though a person changes always, the Chinuch they had when they were young still stays the same even when they are older. (“Chanoch Lenaar Al Pi Darko, Gam Ki Yazkin Lo Yasur Mimena.”)*

A Yid is constantly growing. The way Hashem made it is that before we are able to reach a higher level, first we lose something from our previous level in *Avodas Hashem*. This is like before a person takes a big jump — first they go back a few steps to be able to jump higher.

The same way, before a Yid reaches the level of *Ahava Betaanugim*, a very high level in *Avodas Hashem*, first they might lose the level of *Ahavas Hashem* that they had before. But since a Yid ALWAYS needs to serve Hashem, and part of that is having *Ahavas Hashem*, there must be a kind of *Ahavas Hashem* that they ALWAYS have, even in such a time!

That is the *Ahavas Hashem* we get when we first start our *Avodas Hashem*, which is the *Ahava* we just learned about in the last two days.

*That’s the answer to our question — “Gam Ki Yazkin” — even when we’re older and stop loving Hashem in one way, in order to reach a higher level, we always need to have this kind of Ahavas Hashem that we got in the beginning of our Chinuch, as we learned about before.*

But, the Alter Rebbe tells us, even before we can have *Ahavas Hashem*, we need to have something else first! This is *EMUNAH*, belief in Hashem.

This is what we are going to learn in this part of *Tanya* — how to have a very strong *Emunah* that will be the foundation of our *Ahava* and *Yirah*.

## **HAYOM YOM :: Vov Sivan**

*First we learn two minhagim about Shavuos:*

- 1) When we read the Aseres Hadibros in shul, everyone should stand up and face the Sefer Torah.*
- 2) It’s not our minhag to say “Akdamos,” a special poem about Matan Torah that is written in Aramaic and is said in some shuls before Kriyas HaTorah.*

The Baal Shem Tov passed away on Wednesday, the first day of *Shavuos*, in the year *Tof-Kuf-Chof*. His *ohel* is in *Mezibuzh*.

*The Alter Rebbe wanted us to know that the Baal Shem Tov was like the sun and moon — he lit up the world with Chassidus. He connected it to the day of the week that the Baal Shem Tov passed away:*

Right after the *geulah* of *Yud-Tes Kislev*, the Alter Rebbe said, “*Bayom Harevi’i Nitlu Hameoros*” — “On the fourth day (Wednesday) of Hashem making the world, Hashem hung up the lights of the world in the sky.”

This was the day that Hashem put the sun, moon and stars in the sky.

But if we spell the word with a *Tes* instead of a *Tof*, it means “taken away.” The Alter Rebbe was saying that “*Bayom Harevi'i*,” on Wednesday, the first day of *Shavuos* in *Tof-Kuf-Chof*, “*Nitlu Hame'oros*” — Hashem took away the Baal Shem Tov, who lit up the world with *Chassidus*.

## **SEFER HAMITZVOS :: Shiur #34 - Mitzvas Asei #19**

Today in *Sefer Hamitzvos* we learn the same *mitzvah* again (*Mitzvas Asei #19*) — that after we eat, we need to *bentch*. (In today's Rambam, we learn the last two *perakim* of *halachos* that are related to this *mitzvah*.)

We learn this from a *posuk* in *Parshas Eikev*: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ  
The details are explained in *Mesechta Brachos*.

But since we also start a new set of *halachos*, *Hilchos Milah*, we learn another *mitzvah* too! This is the *mitzvah* (*Mitzvas Asei #215*) that every Jewish boy needs to have a *Bris Milah*.

We learn this *mitzvah* from a *posuk* in *Lech Lecha*: הַמּוֹל לְכֶם כָּל זָכָר  
The details are explained in *Mesechta Shabbos perek Yud-Tes* and *Mesechta Yevamos perek Daled*.

## **RAMBAM :: Hilchos Brachos - Milah**

**Perek Yud:** In addition to making *brachos* before we enjoy things (*Birchos Hanehenin*), the *Chachomim* taught us that we need to say *brachos* to Hashem as a way of thanking and praising Hashem constantly (*Birchos Shevach VeHoda'ah*). Some examples for those are the *brachos* we say in *Birchos Hashachar* every morning, *Shehecheyanu*, and *Hagomel*. (Can you think of any other examples? In this *perek* of Rambam, you will see many more of these kinds of *brachos*!)

Did you know that there is a *bracha* for good news, and a *bracha* ALSO for things that don't seem good at all? Because it's a *mitzvah* to thank Hashem for NOT-good news just like we thank Him for good news!

At the end of this *perek*, the Rambam tells us to remember to ask Hashem for help, thank Hashem for what He does for us, and praise Him as much as we can!

**Perek Yud-Alef:** In this *perek*, we learn *halachos* about another type of *brachos*, called *mitzvah-brachos* (*Birchos Hamitzvos*), like the *bracha* for washing *Netilas Yodayim*, or the *bracha* for *Tefillin*. Usually we say the *bracha* before we do the *mitzvah*.

The Rambam finishes off this *perek* and section of *halachos* that we should try to say as many *brachos* as we can, but we should be careful not to say *brachos* that are not necessary. Like Dovid Hamelech says in *Tehillim*, “***Bechol Yom Avarcheka, Va'ahalela Shimcha Le'olam Va'ed***.” “Every day I will *bentch* You, and I will praise Your name forever.” (Do you know where this *posuk* is from?)

Now we start to learn *Hilchos Milah*, about a *Bris Milah*:

**Perek Alef:** We start learning about the *mitzvah* of giving a baby a *Bris Milah* when he is 8 days old. The *halacha* is that if the baby is sick, we don't do the *bris* right away, because danger for life pushes away all *mitzvos*. We can do the *bris* later, when it's not dangerous for the baby.

## **RAMBAM- PEREK ECHAD :: Hilchos Talmud Torah - Perek Hey**

In today's Rambam, we learn that we need to have special *kavod* for our teachers since they teach us Torah!

## **INYANA D'YOMA :: Horaos**

One year, the Rebbe gave a hora'ah to learn the maamar of the Alter Rebbe called "Bachodesh Hashlishi" in honor of Shavuos, and to share the inyonim of the maamar even with children!

This is a famous maamar that the Rebbe spoke about often, and there are maamarim and sichos of the Rebbe which are based on this maamar.

We will go over one of the main points of this maamar:

The Torah is called "Oz" (it gives us strength) and "Tushiya" (it saves us).

When we learn Torah, it gives strength to our *neshama*, and it saves us from the traps of our *Yetzer Hara*!

When the Yidden were in Mitzrayim, they were stuck. They had to work very hard, and it was hard for them to even have *emunah* when Moshe told them they are coming out of Mitzrayim!

The same way, the *guf* can sometimes make the *neshama* feel that it is in *Golus*. It can make it hard for us to have *emunah*.

But just like Hashem gave the Yidden the Torah then, which gave them strength for their *neshama* and saved them from the *tumah* that they had, the same way now as well, Torah helps the *kochos* of the *neshama* come into the *guf* and makes the *Yetzer Hara* weaker so it can't stop us!

In order for the Torah to help us, we have to learn Torah in a special way — a way of *bittul*:

We need to remember that the words of the Torah we are learning are not our own words. They are words of Hashem, said through Moshe Rabbeinu, the *Tannaim*, the *Amoraim* and *tzadikim* throughout the generations! When we say these words, we are repeating the words of Hashem said through these *tzadikim*, which are also coming through our words today!

This gives us a feeling of *bittul* when we learn Torah.

The *Yom Tov* of *Shavuos* is a good time to think about this and remember this, so that EVERY time we learn Torah we will learn Torah with the proper *bittul* and get the *Oz* and *Tushiya* of Torah!

See Maamar *Bachodesh Hashlishi*, *Torah Ohr Shavuos* and footnotes there

## **TEFILLAH :: Zman Matan Toraseinu**

We see many names for this *Yom Tov* in different parts of Torah. In *Parshas Re'eh* it is called "**Shavuos**," in *Parshas Pinchas* it is called "**Yom Habikurim**," and in *Parshas Mishpatim* it is called "**Chag Hakatzir**." In other parts of Torah, the *Chachomim* also called it "**Atzeres**."

But in *davening*, we only call *Shavuos* by one name: "**Zman Matan Toraseinu**," the time of the giving of the Torah. This is the most important name!

What was so special about *Matan Torah*, though? We had the Torah before *Matan Torah*! The *Avos* kept the whole Torah before it was given, and there were even *Yeshivos*, like the *Yeshiva* of Shem and Ever, to study Torah. Hashem gave us *mitzvos* to keep before then too!

The difference is in the words "**Matan**" "**Toraseinu**." At *Matan Torah*, Hashem gave us the Torah as a *Matana*, a gift. The *Avos* may have been able to learn Torah, but it wasn't THEIRS yet. They had the Torah of Hashem, but after *Matan Torah*, it became "*Toraseinu*," OUR Torah, which belongs to every Jew!

At *Matan Torah*, such an incredible thing happened. Hashem gave us the Torah in way that the Torah became OURS completely. In fact, when Yidden in this world decide *halacha* based on how we understand things here in this world, in *Shomayim* they will agree with the *halacha* decided here!

This is the gift of Torah that Hashem gave to us and gives us again every day, and especially during *Matan Torah* — a gift that is really ours.

See the *sicha* of the second day of *Shavuos*, 5735

## **HALACHOS HATZRICHS :: Milchigs on Shavuos**

It is a *minhag* to eat *milchigs* on the first day of *Shavuos*.

We do this like the Yidden at *Har Sinai*, who also ate *milchigs* on *Shavuos*.

One of the explanations for why they ate *milchigs* is that they HAD to! The Yidden *shechted* meat before, but now, after *Matan Torah*, they were counted as a nation of Yidden. Since before *Matan Torah* they were NOT counted as full Yidden, the meat they *shechted* then wasn't kosher! So they ate *milchigs*.

It is a *minhag* to eat *milchigs* on *Shavuos*, but it is a *MITZVAH* to eat *fleishigs* on EVERY *Yom Tov*!

There is also a *mitzvah* to be careful about *Basar B'chalav*, not mixing *milchigs* and *fleishigs*. So we first eat our *milchigs*, then we wait an hour, put out a new tablecloth, and eat a *fleishig Yom Tov* meal. (Make sure you didn't eat hard cheese, or you'll have to wait six hours!)

There are some opinions that are not as strict about waiting the full hour, but especially on *Shavuos*, it is not the time to be less strict about *mitzvos*!

Another reason we eat *milchigs* on *Shavuos* is to show how special the Yidden are, who are careful about not mixing *Basar B'chalav*. The *malochim*, when they came to visit Avraham Avinu, DID eat *milchigs* and *fleishigs* together. But Yidden are special — we don't mix them at all!

So especially on a *Yom Tov* when we are celebrating how careful we are with *Basar B'chalav*, we shouldn't be looking for any excuses not to wait the full hour before our *fleishig* meal!

## **GEULAH U'MOSHIACH :: Achdus Before Geulah**

When the Yidden camped around *Har Sinai* to get the Torah, they camped like one person, with one heart — “**Ke'ish Echad, BeLeiv Echad.**”

We learned in *Tanya* that *Matan Torah* was a taste of the way it will be in the times of the *Geulah*!

The Rambam tells that we will also have this kind of *Achdus* before *Moshiach* comes. One of the jobs of *Moshiach* is “**Veyisaken Es Ha'olam Kulo Laavod Es Hashem Beyachad**” — to make the whole world ready to serve Hashem TOGETHER!

Just as we got the Torah with true *Achdus*, we will have the *Geulah* with true *Achdus* too!

*Migolah L'Geulah* p. 312

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