

Chitas for Friday, Parshas Naso Erev Shabbos Kodesh Yud-Gimmel 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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*This week is sponsored in honor of
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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 Hamzbeich*:

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: Pagiell 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 their *korbanos*.

TEHILLIM :: 69 - 71

In one of today's *kapitelach* (*Ayin-Alef*) there are four *niggunim*! It was the Rebbe's 70th birthday *kapitel* and *chassidim* were so happy that they made many *niggunim*!

One of them is on the words "***Kemofes Hayisi LoRabim, VeAta Machsi Oz.***" Dovid Hamelech says, "I was an example to many people, and You give me strength!" When a Yid acts in a way that will be a *Dugma Chaya* for other people, Hashem gives him special *hatzlacha* in everything he does!

TANYA :: Shaar Hayichud Veba'emunah Perek Daled

The Alter Rebbe is explaining how even though everything is part of Hashem's chayus, it looks like it exists on its own.

The *Medrash* says that even if everyone in the world would get together and try to figure out how to create even just a little tiny wing of a mosquito (from nothing) and make it alive, they wouldn't be able to!

This is because only Hashem can create *Yeish Me'Ayin*, something from absolutely NOTHING. This is something that person cannot do, and cannot even understand. It comes from the *koach* of Hashem in the name *Yud-Kay-Vov-Kay*.

Today the Alter Rebbe tells us that the SAME thing is with the way Hashem HIDES in the world, which comes from the name *Elokim*:

Hashem made everything in such an amazing way! (Even if we only know a little bit about Hashem's world, we can already see how everything is made exactly the way it needs to be in order to be able to exist!) So just by looking at the world, everyone should be able to figure out right away that Hashem made it all and is giving it *chayus* every second!

But it is NOT that way. We have to THINK about it to know that Hashem made everything and is the *chayus* of the world. And still, there are even people who say that the world made itself and there is *chas veshalom* NO Hashem!

How can this be?

Because the SAME GREAT Hashem who made the world with the SAME GREATNESS hid Himself in the world SO WELL, that nobody will know that He made it! Only when a Yid thinks and uses the *kochos* of their *neshama* can they know and feel it.

This hiding is from the name of Hashem called *Elokim*, while Hashem making the world is with the name *Yud-Kay-Vov-Kay*.

When we praise Hashem in the beginning of *Shemoneh Esrei*, we use the words "*Hagadol*" and "*Hagibor*," "great" and "mighty." This is talking about these two infinite *kochos* of Hashem of *Chesed* and *Gevurah*, the power to create everything from nothing (*Hagadol* — *Chesed*), and the power to hide in it, so it looks like it exists on its own (*Hagibor* — *Gevurah*).

HAYOM YOM :: Yud-Gimmel Sivan

The Tzemach Tzedek would make many *niggunim*! He used to sing while he would learn Torah, and sometimes would stop learning or writing to sing a *niggun*.

The Rebbe Maharash said that the Tzemach Tzedek's *niggunim* were connected to what he was learning — he

could tell what the Tzemach Tzedek was learning by what *niggun* he sang.

SEFER HAMITZVOS :: Shiur #41 - Mitzvas Lo Saasei #322

Today's *mitzvah* (*Mitzvas Lo Saasei* #322) is that a *Beis Din* is not allowed to make court cases on Shabbos.

We learn this *mitzvah* from a *posuk* in *Parshas Vayakhel*: לא תבערו אֵשׁ
This *posuk* means, "Do not make a fire on Shabbos."

The *Chachomim* ask: "The Torah already told us not to do any *melachos*. We know that lighting a fire is one of them. Why is the Torah telling us separately about this *melacha*, and not about the others?" It must be teaching us something.

The *Chachomim* explain that the *posuk* is telling us not to punish a person on Shabbos, even if he deserves *Sereifah*, a kind of punishment that has to do with making a fire. That's what the *posuk* is teaching us by saying not to make a fire on Shabbos.

The *Chachomim* learn from this *posuk* that a *Beis Din* is also not allowed to have ANY court cases to punish a person on Shabbos.

RAMBAM :: Hilchos Shabbos

In today's Rambam, *Perakim Yud-Beis*, *Yud-Gimmel*, and *Yud-Daled*, we learn about three of the *melachos*: Not to light a fire, not to put out a fire, and not to carry on Shabbos.

If a fire starts on Shabbos, we are not allowed to put it out ourselves unless it will be dangerous. For a small fire that isn't dangerous, we are allowed to do something so the fire will burn out by itself, like by pouring water or juice AROUND the fire or putting plastic cups of water right next to the fire so it will put itself out.

Of course, for even a medium sized fire, or one that we think MIGHT be dangerous, we need to call the fire department RIGHT AWAY, even on Shabbos, because the Torah says that saving a person's life is more important than not doing a *melacha*!

The *melacha* of *hotza'ah* is what we usually call "carrying." It means to take something from one type of place (called a *Reshus*) to another. For example, taking something from a private house to a public street is this *melacha*. *Hotza'ah* has many details! We learn about the four different possible places, called *reshuyos*: *Reshus Hayochid*, *Reshus Horabim*, *Karmelis*, and *Mekom Petur*.

RAMBAM- PEREK ECHAD :: Hilchos Avodas Kochavim - Perek Hey

In *Perek Hey*, we learn about a person who tries to get other people to serve *Avodah Zarah* (a *meisis*), and the punishment he gets.

INYANA D'YOMA :: Yud-Gimmel Sivan

Today is the first day after the *Yemei Tashlumin* to bring *Korbanos* for *Shavuos*. That means that the whole *Yom Tov* of *Shavuos* is over.

The Rebbe explains to us that there is something very special about this day!

Why?

A Yid has a *mitzvah* to always add more in *kedusha* — *Maalin Bakodesh!*

How can we add MORE in *kedusha* when we just finished such a special *Yom Tov*?

The answer is that the main point of Torah is to USE it to live the way Hashem wants. We learn a lot of Torah, and we learn from it how we should act. The lesson of the day after *Shavuos* is to take all of the Torah we learned and got, and make it part of how we live!

The *chayus* of *Shavuos* and the days afterwards made us want to make *hachlatos* in learning and teaching Torah. Now is our chance to start keeping these *hachlatos*, even on a regular weekday! That is true *Maalin Bakodesh*, and that's what's special about *Yud-Gimmel Sivan!*

TEFILLAH :: A Thought Process of Kedusha - Mizmor Lesoda

Our minds get used to thinking in certain patterns. When learning Chassidus and during davening, we teach our minds to think in a pattern of kedusha. This way, we will start thinking in the way of the neshama instead of the patterns of the Nefesh Habehamis!

Here is an example of one way we can have *kavana* during a part of *davening*, during *Mizmor Lesoda*:

De'u Ki Hashem Hu Ha'Elokim — Know that Hashem is our *Aibershter!*

The way Hashem runs the world is with the name *Elokim*, the level of Hashem where His *chayus* is hidden. The world doesn't always LOOK like Hashem is making it run. But when Hashem makes a *neis*, we can see that really, "*Hashem Hu Ha'Elokim!*" It is Hashem that hides in the name *Elokim!* Hashem is ALWAYS running the world, and the *nisim* Hashem makes for us are just a peek into Who really is making everything in the world work the way it does!

So all of the things that happen, even though they seem to be just natural, are really Hashem! When we feel satisfied from eating, it is not just that this is the way our body works. It is Hashem Who makes us feel this way! Hashem is making all these things happen just the way they do, and it's our job to use them for *kedusha!*

See how this fits into the whole paragraph of Mizmor Lesoda. Based on the Maamar "De'u Ki Hashem" 5701 and 5731

HALACHOS HATZRICHS :: Baking Challos

It is a *minhag* to bake *challah* for Shabbos.

Baking *challah* ourselves, and not buying it, shows *kavod* Shabbos! The Rema says that this *minhag* should not be changed.

It is also special to make enough *challah* to do *Hafroschas Challah* on *Erev Shabbos*. Taking *challah*, especially on Friday, helps fix up the *cheit* of the *Eitz Hadaas*, which happened on Friday!

See the Alter Rebbe's Shulchan Aruch, siman 242

GEULAH U'MOSHIACH :: The Leviim Le'Asid Lavo

At the end of this week's *parsha*, *Parshas Naso*, we learn that the *Leviim* carried the *kelim* of the *Mishkan* in the *Midbar*. The *Navi Yeshaya* says that when *Moshiach* comes, they will have *Techiyas Hameisim*, and will need to make themselves *tahor* to do their *avodah!* This is what will be said to the *Leviim* at that time:

סורו סורו צאו משם טמא אל תגעו צאו מתוכה הברו נשאי כלי ה'

Suru Suru — Turn away, turn away!

Tze'u Misham — As you go away from there,

Tamei Al Tiga'u — Don't touch anything *tamei*.

Tze'u Mitocha — When you go out of the *Golus*,

Hibaru Nosei Klei Hashem — Make yourself *tahor*, *Kohanim* and *Leviim* who carried Hashem's *keilim* in the *Midbar*!

The *Kohanim* and *Leviim* will have to become *tahor*, because they will need to do the *Avodah* in the *Beis Hamikdash Hashlishi*!

See *Yeshaya perek Nun-Beis posuk Yud-Alef and Pirush Rashi*

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