

Chitas for Monday, Parshas Naso

First Day of Shavuos

Vov Sivan, 5785

**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 קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

Chitas for the month of Sivan is made possible in part

לעילוי נשמת הרה"ח הרה"ת הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Sivan is made possible in part

by Avromie Israel and AI Digital Commerce

L'ilui Nishmas Rivkah bas Moshe Pinchas Frost

לזכות חר' מושקא בת חנה

להצלחה רבה בשליחותה בארצנו הקדושה

CHUMASH :: Parshas Naso - Sheini with Rashi

Today Hashem tells Moshe to count the THIRD family of the *Leviim*, the family of Merari, to find out how many of them are the right ages to do the job of carrying parts of the *Mishkan*. Only *Leviim* who are older than 30 and younger than 50 are strong enough to do it right. (When someone is 30, they are as strong as they will get, but once they turn 50 they start being less strong.)

The Torah tells us their job again: To carry the walls of the *Mishkan* (with all of their pieces), and the poles with all of THEIR pieces from the *Chatzer* (the courtyard — the “fence” around the *Mishkan*).

Isamar, the son of Aharon, was in charge of making sure they knew how to do it right.

Now Moshe did what Hashem told him, and counted the men from the 3 families of the *Leviim* to see who was strong enough to do the work. Here's how many he counted:

- **Kehos:** 2,750
- **Gershon:** 2,630
- **Merari:** 3,200

These *Leviim* were the right age to carry the parts of the *Mishkan* and play music with heavy instruments for the *Avodah*.

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 Veha'emunah Hakdama

We are finishing the hakdama (introduction) to Shaar Hayichud Veha'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 Mezipuzh.

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 #94 - Mitzvas Lo Saasei #353, Asei #149

Today we learn one last *mitzvah* about keeping marriage holy, and then we learn a *mitzvah* from the next part of Rambam — keeping kosher!

1) (*Mitzvas Lo Saasei #353*) A person should be careful not to do things that might make him want to marry someone he's not allowed to get married to.

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: אִישׁ אִישׁ אֶל כָּל שְׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת עֲרֹוּהָ
The details are explained in *Mesechta Yevamos perek Daled*.

2) (*Mitzvas Asei #149*) It is a *mitzvah* to check animals before we eat them, to make sure they are kosher kinds of animals.

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: זֹאת הַחֲמִיָּה אֲשֶׁר תֹּאכְלוּ וְגו'
The details are explained in *Mesechta Bechoros* and *Mesechta Chulin*.

RAMBAM :: Hilchos Isurei Biah - Maachalos Asuros

Today's Rambam are the last two *perakim* of *Isurei Biah*, *Perek Chof-Alef* and *Chof-Beis*, and the first *perek* of *Maachalos Asuros*.

In today's first two *perakim*, we finish the *halachos* about keeping marriages holy.

In *Yiddishkeit*, getting married and having children is a very holy, very special thing. *Chassidus* teaches that a married man and woman are a reflection of two special kinds of *chayus* of Hashem in this *Gashmius* world!

Since it is so HOLY, the *Yetzer Hara* tries very hard to stop us from getting married in a way of *Kedusha*. All of the *mitzvos* and *halachos* we are learning aren't always easy to keep, but they make sure that our marriage is only in the way Hashem wants.

If you're young, you might not understand why it's so hard to keep these *mitzvos*. That's because Hashem doesn't give a person this *Yetzer Hara* until the body is more mature — usually at least 8 or 9, and often only around *Bar* or *Bas Mitzvah*.

One of the things the Rambam teaches us is that when a person reaches marriageable age, parents have a responsibility to help their children get married right away. This way, the *Yetzer Hara* won't bother them so much.

In *Perek Chof-Beis*, the Rambam speaks about the *halachos* of *Yichud*, which are important for everyone to know. *Yichud* means that a man and woman who are not married should not be alone together in a private place. The *Chachomim* made these *halachos* to keep *aveiros* from happening.

We also start to learn a new set of halachos — about keeping ourselves holy, through only eating kosher! The food that

we eat is very important, because it becomes part of us.

In today's Rambam we learn about kosher and non-kosher animals and birds. Do you know what signs a kosher animal has to have?

- it chews its cud (swallows its food, but then goes back and chews it again and again)
- it has split hooves (hard feet that are split in half)

The Torah tells us the names of 24 birds that are not kosher, all other kinds of birds are kosher. But if you don't know all of these birds and what they look like, you can only eat a kind of bird that you KNOW is kosher.

The Rambam also gives us signs to know what's a kosher or a non-kosher bird. One way to know that a bird is NOT kosher is if it attacks other birds or animals with its claws and eats them. Can you think why that kind of bird is not kosher?

We also learn the signs of kosher locusts, and kosher fish. (Do you know what signs a kosher fish has?)

RAMBAM– PEREK ECHAD :: Hilchos Chovel U'Mazik - Perek Zayin

In this *perek* we learn about kinds of damage that you can't see — like making something *tomei*, where it doesn't look different. We also learn about doing something that makes something get damaged, like moving a pillow away when a glass is falling, and when someone isn't sure how much damage he did.

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

- Credits, sponsorships, and contact info at KidsChitas.org -