ב"ה

Chitas for Monday, Parshas Naso
Beis Sivan, 5783 - Shnas Hakhel

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאנן
~ 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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Mazel Tov ***Esther Shulamis Gorin*** *(Major in Tzivos Hashem)*
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Shnas Bracha Vehatzlacha!

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 :: 10 - 17

Kapitel Yud-Alef (11) in *Tehillim* talks about how Hashem brings *tzaros* to a *Tzadik*, but really it's all for his good.

The last *posuk*, some *meforshim* say, is talking about *Matan Torah*. It says "***Tzadik Hashem Tzedakos Ahev***" — Hashem loves giving *tzedakah*. When Hashem gave us the Torah, we were able to feel Hashem in the world and help the whole world to know Hashem. That's the best kind of *tzedakah* there could be!

TANYA :: Likutei Amarim Perek Nun-Gimmel

We said that "Hashra'as Hashechinah", the Shechinah resting, is the way that we can feel Hashem. Of course Hashem is EVERYWHERE, but we can only feel Him in certain places (like in the Beis Hamikdash). We said that the Shechinah needs a "cover," which is Torah. So in the time of the first Beis Hamikdash, the "cover" was the Luchos.

Before the Beis Hamikdash was destroyed, King Yoshiyahu buried the Aron under the Beis Hamikdash so that the Goyim wouldn't be able to touch it. So in the time of the second Beis Hamikdash, the Kodesh Hakodoshim was empty.

In the time of the second *Beis Hamikdash*, since there was no *Aron* and no *Luchos*, only a lower level of Hashem's *Shechinah* was able to rest there. The Yidden couldn't feel Hashem as much.

But how does the *Shechinah* come into the world after both the first and second *Beis Hamikdash* were destroyed?

The *Chachomim* tell us that when we learn Torah, the *Shechinah* is with us! The *Shechinah* uses the Torah that we're learning as a cover, so we can feel Hashem when we're learning Torah!

Still, this level of the *Shechinah* is even less than the *Shechinah* that was felt in the second *Beis Hamikdash*. This is the way the *Shechinah* comes all the way into the world *Asiyah*, and that's why the place where the *Shechinah* rests is in the Torah and in the *mitzvos* we do, which are also done with *Asiyah*, which means that we DO them — and especially when we learn *halacha*, which teaches us how to do the *mitzvos*!

HAYOM YOM :: Beis Sivan

Today is forty-six days of the *Omer*!

The Rebbe tells us two minhagim of Shabbos, because Beis Sivan was Shabbos in the year the Hayom Yom was written:

1) In Kabolas Shabbos, we say "Ana Bekoach" quietly

2) In Maariv, before Shmoneh Esrei, we stand up when we say the words "Ufros Aleinu." (That's when the extra Shabbos neshama, the Neshama Yeseira, comes in!)

~

Now we learn about many Shavuos maamarim that were said one year when the Tzemach Tzedek was Rebbe:

In the year *Tof-Kuf-Pey-Tes* (5589), *Shavuos* was on Sunday. The Tzemach Tzedek said a *maamar* on *Erev Shabbos*, on Shabbos afternoon, on the first day of *Shavuos*, AND one on the second day of *Shavuos*!

The *maamar* on *Erev Shabbos* was about the *parsha*, *Parshas Bamidbar*, explaining what it means to count the Yidden according to *Chassidus*. The *maamar* explains that only a part of the *neshama* comes into the body, but when a Yid uses that part of the *neshama* to serve Hashem, it makes a difference for the part of the *neshama* which is still in *Shomayim* too! Based on this, the Tzemach Tzedek explained many *pesukim*, and pieces of the *Zohar* and *Medrash*.

The Tzemach Tzedek *chazered maamarim* of the Alter Rebbe — which are printed in *Likutei Torah* — for the rest of the days.

The *maamar* on Shabbos afternoon (*Erev Shavuos*) speaks about Hashem getting "married" to the Yidden by *Matan Torah*. It is based on the last *posuk* from the *haftorah* of *Parshas Bamidbar* — "***Ve'eirastich Li Le'olam***."

The *maamar* the Tzemach Tzedek said on the first day of *Shavuos* speaks about *Sefiras Haomer*, and the *maamar* on the second day of *Shavuos* is about *Shavuos* being on the 50th day.

The year Tof-Shin-Mem-Ches was like the year Tof-Kuf-Pey-Tes, and Shabbos was also Erev Shavuos. At the Rebbe's farbrengen on Shabbos afternoon, the Rebbe said that in a year that Shavos is on Sunday, these maamarim should be learned. The Rebbe said "I will start," and said over part of the maamar "Ve'eirastich Li Le'olam" with additional explanations!

SEFER HAMITZVOS :: Shiur #30 - Mitzvas Asei #14

Today's *mitzvah (Mitzvas Asei #14)* is to wear *tzitzis*! We need to attach special *tzitzis* strings to the corners of clothes that have four corners. One of those strings is supposed to be blue, called *techeiles*! But even if we don't have the blue string, we still do the *mitzvah* with just white strings.

We learn this *mitzvah* from a *posuk* in *Parshas Shelach*: וְעָשׂוּ לָהֶם צִיצִת וְגוֹ' וְנָתְנוּ עַל צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת
The details are explained in *Mesechta Menachos perek Daled*.

RAMBAM :: Hilchos Tzitzis

We learn the WHOLE *Hilchos Tzitzis* today. The Rambam explains all of the *halachos* in just three *perakim*!

In **Perek Alef**, we start to learn about *tzitzis*! Really, the *tzitzis* are supposed to have seven white strings, and one *techeiles* string. But since we don't have *techeiles*, we can still do the *mitzvah* with just white strings.

Perek Beis: Even though there are other ways to make a color that LOOKS like *techeiles*, only real *techeiles* will stay the same color no matter what. So to check if a string was dyed with real *techeiles*, we soak it a strong liquid to see if the color fades! Only real *techeiles* is kosher for *tzitzis*.

Perek Gimmel: According to the Torah, only clothes made of wool or linen need *tzitzis*, but the *Chachomim* told us to put *tzitzis* on clothes made of ANY material with four corners.

Did you know that a kapote can have four corners? If you look at your Tatty's kapote, you will see that one of the corners is rounded, so it doesn't count as a corner. If it wasn't round, you would need to put tzitzis on your kapote too!

RAMBAM– PEREK ECHAD :: Hilchos Talmud Torah - Perek Alef

We also start learning the *halachos* of learning Torah today! One of the *halachos* we learn is that a father has a *mitzvah* to make sure his kids learn Torah!

(The Alter Rebbe says in the *Shulchan Aruch* that this is not just for boys, but a father also needs to make sure his girls learn too. And even though the *mitzvah* is given to the father, both parents work together to make sure that the children get the best *chinuch* there could be!)

INYANA D'YOMA :: Yom Hameyuchas

From when the Yidden left Mitzrayim, they started getting ready by counting the days until *Matan Torah*. But starting from *Rosh Chodesh Sivan*, the preparations became much stronger!

When we remember these days, we aren't just talking about something that happened then. In Ruchnius, those same things are happening again! If we learn about what happened and learn from it, we can get the special Ruchnius koach of that day again!

When the Yidden camped near *Har Sinai*, on *Rosh Chodesh Sivan*, they all were thinking about one thing: Getting the Torah from Hashem! Because they were all thinking about the same thing, they were able to ignore all of the things that were different about each other, and stand with complete *Achdus*.

Nowadays that is also how we start our last preparations for *Matan Torah*: With working on our *Achdus*!

On *Beis Sivan*, the Torah tells us that Moshe Rabbeinu told the Yidden some very special words of Hashem: "*Ve'Atem Tihiyu Li Mamleches Kohanim Vegoy Kadosh*" — "You will be for Me a kingdom of *kohanim* and a holy nation!" Hashem told the Yidden, "You will be different than the rest of the world, and will be connected with Me!" Because of this, *Beis Sivan* is called *Yom Hameyuchas*, the day Hashem chose us as His special nation.

When we think about how lucky we are to be chosen as Hashem's special nation, we will want to make sure that we do EVERYTHING in the special way Hashem wants!

This is the next step in our last preparations before *Matan Torah*.

See Likutei Sichos chelek Lamed-Ches, sicha of Beis Sivan

TEFILLAH :: Hashem Melech

As we get ready to start the main part of *Pesukei Dezimra*, we say some *pesukim* and another *kapitel* of *Tehillim*.

We say the *pesukim* of Hashem *Melech*, how Hashem is the King of the world in the past, present, and future. When *Moshiach* comes, we will all be able to see the *Malchus* of Hashem in the world!

The Arizal teaches that this is a very special part of *Tefillah*, connected to the *Ruchniyus'dike* world of *Atzilus*. That's why even if you are in the middle of a different part of *davening*, it's the *minhag* to stand with the *minyan* when they are saying these lines.

We finish off by asking Hashem, in *Hosheinu*, to take us out of *Golus*.

HALACHOS HATZRICHOS :: LaAhava Oso

There are six constant *mitzvos*, "*Mitzvos Temidiyos*," that we are able to keep ALL the time.

The first three of these *mitzvos* are about believing in Hashem and knowing about the Oneness of Hashem. The fourth *mitzvah* is to LOVE Hashem, "*Le'ahava Oso*."

We learn this *mitzvah* of loving Hashem from the *posuk*, "***Ve'ahavta Es Hashem Elokecha***," "and you should love Hashem." It continues, "***Vehayu Hadvarim Ha'eileh, Asher Anochi Metzavecha Hayom, Al Levavecha***." "You should keep these words I am commanding you today on your heart."

This is HOW we can love Hashem: When we remember these words that Moshe Rabbeinu told the Yidden — about how Hashem is the *chayus* of every Yid, and how much Hashem loves us, this will help us come to also love Hashem!

We are taught in detail how to keep this *mitzvah* in the first section of *Tanya*, and in more detail throughout *Chassidus*.

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Here are links to two Halacha Newsletters, to review the halachos for Shavuos: Badatz of Crown Heights and Rabbi Shmuel Lesches of Melbourne

GEULAH U'MOSHIACH :: The Great Shofar

When *Moshiach* comes, a great *shofar* will be blown, and then all the Yidden will be brought back together in Eretz Yisroel!

Where is this *shofar* from? The *Medrash* tells us!

At *Akeidas Yitzchak*, Avraham *Avinu* brought a ram (an *Ayil*) as a *korban* instead of Yitzchak. The two horns of this ram were set aside for very special things: The horn on the left side was blown at *Matan Torah*! The horn on the right side, which was bigger than the other one, was set aside to be blown when *Moshiach* comes! This is the great *shofar* which the *Navi* is talking about, which will be used to gather all of the Yidden together with *Kibbutz Galuyos*!

See Pirkei DeRabi Eliezer perek Lamed-Alef

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