

Chitas for Shabbos Kodesh, Parshas Naso Yud-Daled Sivan, 5783 - Shnas Hakhel

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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Shnas Bracha Vehatzlacha!

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CHUMASH :: Parshas Naso - Shvi'i with Rashi

"Zos Chanukas Hamizbeiach!" Here are all of the presents that the Nesiim brought to get the Mizbeiach ready to be used every day.

The Torah tells us how many there were all together, so we can see that ALL of their presents made Hashem happy! All together there were:

- 12 silver bowls
- 12 small silver bowls
All together they weighed 2,400 shekels of silver

- 12 golden spoons full of Ketores
All together they weighed 120 shekels of gold

- 12 bulls
- 12 rams
- 12 lambs

And for the Korban Shlomim:

- 24 oxen
- 60 rams

- 60 goats
- 60 lambs

Now the Torah tells us how Hashem would speak to Moshe Rabbeinu in the Mishkan:

When Moshe came into the *Mishkan* to speak to Hashem, he would hear Hashem speaking SO loud — like the way it sounded on *Har Sinai*! But it was a *neis* — Moshe could only hear it INSIDE the *Mishkan* — nobody could hear it outside!

Still, it sounded to Moshe like Hashem was talking to Himself, and Moshe was just listening in.

The sound came from between the *Keruvim* on top of the *Aron*. Moshe heard it from in the *Kodesh* — he didn't go into the *Kodesh Hakodoshim*.

(Unless the Torah tells us that Hashem spoke to Aharon also, Hashem was only talking to Moshe.)

TEHILLIM :: 72 - 76

In the end of *Kapitel Ayin-Gimmel*, Dovid Hamelech starts the *posuk* with the words “**Va’ani Kirvas Elokim Li Tov**” — “and for me, being close to Hashem is good for me!”

Chassidus explains that there are two levels in a Yid serving Hashem:

The higher level is that a person should feel that “*Kirvas Elokim Tov*” — being close to Hashem is good. We don't think about what is the best thing is for ourselves, we have *Mesiras Nefesh* only to bring Hashem *nachas*.

But in the beginning of a person's *avodah*, they are supposed to think “*Kirvas Elokim LI Tov*” — “being close to Hashem is good for ME.” We think about what's good for our own *neshama*, how Torah learning and *mitzvos* will help US be closer to Hashem and bring *brachos* into our *Gashmius* lives too.

This *posuk* tells us that even though the highest level of *Avodas Hashem* is not to think about ourselves, only what brings *nachas* for Hashem and to bring the *Geulah* for all Yidden, we need to start off our *avodah* with the knowledge that living according to the Torah as best as we can will bring the *Geulah* for our own *neshama* and *guf* too!

TANYA :: Shaar Hayichud Veba'emunah Perek Daled

There is a *halacha* about wearing a *yarmulka* which can help us understand what we are learning about now in *Tanya*, how Hashem hides in the world.

If a boy's *yarmulka* falls off when he is playing, the *halacha* is that he can put his hand on his head and go quickly to pick it up.

But this only helps when he is going to get his *yarmulka*, as a sign that his head needs to be covered. But he can't just put his hand on his head INSTEAD of a *yarmulka* and go make a *bracha*!

Why?

Because he needs a *YARMULKA* to cover his head in order to say a *bracha*. But his own hand isn't counted as a cover because it isn't a separate cover — it's part of himself!

This helps us understand how even though Hashem is hidden in the world, there really is nothing that can be separate from Hashem!

Even though Hashem is hidden, that is just the way it looks to us. But what “hides” Hashem is really not separate at all!

The way that Hashem makes the world exist comes from *Sheim Havaya*, and the way Hashem hides comes from *Sheim Elokim*. These two are both names of the same Hashem.

Even though to us it may seem like Hashem is hidden and the world exists on its own, the truth is that there is really nothing separate from Hashem at all!

(In today’s *Tanya*, the Alter Rebbe explains this according to *Kabbalah*.)

HAYOM YOM :: Yud-Daled Sivan

In today’s *Hayom Yom*, we learn how make the *bracha* on *Tzitzis*:

- 1) Make sure our hands are tahor!** Did we wash *negel vasser*?
- 2) Make sure we can say a bracha here!** We shouldn’t be in a bathroom, or have *negel vasser* that needs to be poured out or something smelly in the room.
- 3) Put on the Tzitzis.**
- 4) Say the bracha “Al Mitzvas Tzitzis!”**

We can’t say the *bracha* “*Lehisatef BeTzitzis*,” “to be wrapped in the *Tzitzis*,” because regular *tzitzis* are not big enough to wrap ourselves in! We can only say this *bracha* once we can wear a *Tallis*. That’s why boys say the *bracha* of “*Al Mitzvas Tzitzis*.”

If we couldn’t say a *bracha* when you put on our *Tzitzis* on (like if we got dressed in the bathroom), then before we *daven*, we move around the strings of our *Tzitzis* (so it is as if we are putting them on now) and then bring them together to say the *bracha*.

SEFER HAMITZVOS :: Shiur #42 - Mitzvas Lo Saasei #322

Today’s *mitzvah* (*Mitzvas Lo Saasei #322*) is the same as yesterday’s — that a *Beis Din* is not allowed to punish anyone on Shabbos. We learn this *mitzvah* from the *posuk* that says, “You shouldn’t burn a fire on Shabbos.”

This is a *posuk* in *Parshas Vayakhel*: לא תבערו אֵשׁ

Really, this *posuk* seems strange — we already know that we can’t burn a fire on Shabbos, because it’s one of the *Lamed-Tes Melachos*! The *Mechilta* explains that this is talking about one of the types of punishment, called *Sereifah*, that a *Beis Din* sometimes needs to give. We are not allowed to do this type of punishment, or any of the other punishments, on Shabbos.

The *Talmud Yerushalmi* says that we learn from the end of this *posuk* (“*Bechol Moshvoseichem*,” in all of your dwellings) that the *Beis Din* can’t judge at all on Shabbos.

RAMBAM :: Hilchos Shabbos

Today’s *perakim* in Rambam are continuing to teach us about the *melacha* of *Hotza’ah*, carrying. We are not allowed to transfer things from one *reshus* (type of area) to another, or to carry things around inside of some of the *reshuyos*.

Perek Tes-Vov: We learn the *halachos* about when someone is in one *reshus*, and is moving something in a different *reshus*. For example, sticking your hand out through a window and drawing up water from a well.

Perek Tes-Zayin: We learn the *halachos* about what types of walls can surround an area to make it into a different type of *reshus*. (*Halacha* calls these walls *mechitzos*, and nowadays many people call it an “*eruv*.”)

Perek Yud-Zayin: In those days, most houses were inside of courtyards, and most courtyards were in an alleyway (*mavui*). We learn what needs to be done to the *mavui* to make it into a *Reshus Hayochid*. We also learn about *pasim*, small dividers that can sometimes act as a *mechitza* to make it into a different *reshus*.

RAMBAM– PEREK ECHAD :: Hilchos Avodas Kochavim - Perek Vov

In this *perek*, we learn about different types of *Avodah Zarah*. In the beginning of the *perek* we learn the details of today’s *mitzvos*, about the *Avodah Zarah* of Ov, Yidoni, and Molech.

INYANA D'YOMA :: Pirkei Avos Perek Alef

Some people only learn Pirkei Avos between the weeks of Pesach and Shavuos, but it is our minhag to learn Pirkei Avos the whole summer — until Rosh Hashana!

In *Mishnah Gimmel*, Antignos *Ish Socho* would say: “Don’t be like a servant who works so he can get a reward, be like a servant who works for his master even NOT for a reward, and you should have *Yiras Shomayim*!”

The Rebbe explains that Antignos said this because he had two students (Tzadok and Baitos) who stopped doing Torah and *mitzvos*, and decided to make up their own way of *Yiddishkeit*. They made a lot of trouble for Yidden who were doing what Hashem wants.

Antignos realized that they made their mistakes because they were learning Torah without *Yiras Shomayim*. That’s why he said in this *Mishnah* how it’s important to always be worried that we are doing what Hashem wants — to have *Yiras Shomayim*.

When the Rebbe would write letters to bochurim in Yeshiva, he would write many times, “You should have hatzlacha to learn Torah with Yiras Shomayim!”

TEFILLAH :: Yehi Chevod

At the beginning of *Pesukei Dezimra* we say a *bracha*, the *bracha* of *Boruch She’amar*. This way we start (and later end) *Pesukei Dezimra* with a *bracha*.

The main part of *Pesukei Dezimra* (as the *Chachomim* set it up) is the last six *kapitelach* of *Tehillim*. These *kapitelach* are the main praise of Hashem which prepare us for speaking to Hashem in *Shemoneh Esrei*!

The *Chachomim* also added later some other paragraphs to *Pesukei Dezimra*.

One of them is the paragraph after *Boruch She’amar*, which starts with the *posuk* “*Yehi Chevod*.”

Yehi Chevod has 18 sentences, mainly *pesukim* from *Tehillim*. In *Yehi Chevod*, we speak about how we should have *bitachon* in Hashem, who will save us from whatever is bothering us. *Yehi Chevod* helps put us into a good mood, so that we are happy and free of worries! This way we will be able to praise Hashem with our whole heart!

HALACHOS HATZRICHOS :: Tzitzis

Today in *Hayom Yom*, we learned some of the Chabad *minhagim* of *tzitzis*. Here are some more of our *minhagim*:

In the *siddur*, the Alter Rebbe writes that we are careful to sleep in our *tzitzis*.

There is one problem, though. How can we make a *bracha* on *tzitzis* if they're the same ones we were wearing yesterday, when we already made a *bracha* when putting on this pair?

We can take care of this problem by having two pairs of *tzitzis*, and switching to the other pair every morning. This way, when we make the *bracha*, it is a *bracha* on putting on this new pair of *tzitzis*.

See the sefer "Tzitzis Halacha Lemaaseh, p. 139

GEULAH U'MOSHIACH :: Going Calmly to the Geulah!

When the Yidden left Mitzrayim, they had to rush and hurry! They didn't even have time to bake bread, only to make dough for *matzah*. They had to leave right away, because Paraoh and the Mitzriyim were forcing them to leave.

The *Navi* Yeshaya says in his *nevuah* that in the time of *Moshiach*, Hashem will protect us, and we can calmly and happily come back to Eretz Yisroel!

כִּי לֹא בְחֶפְזוֹן תֵּצְאוּ וּבְמַגִּידָה לֹא תֵלְכוּן כִּי הַלֵּךְ לְפָנֵיכֶם ה' וּמֵאַסְפֵּכֶם אֵלָּקִי יִשְׂרָאֵל

Ki Lo VeChipazon Teitzeiu — Because you won't need to hurry out of *Golus*, like you did by *Yetzias Mitzrayim*, when you had to worry about the Mitzriyim

UviMenusah Lo Seileichun — And you won't have to leave in a crazy rush!

Ki Holeich Lifneichem Hashem — You can leave *Golus* calmly, because Hashem will go in front of you

Ume'asifchem Elokei Yisrael — And Hashem will also be behind you, protecting you.

Chassidus explains the difference between the *Geulah* from Mitzrayim and the *Geulah* from this *Golus*. Because the Yidden were so deeply stuck in the *tumah* of Mitzrayim, they had to run out quickly. But when *Moshiach* comes, Hashem will first take away the *tumah*, so there will be no need to run away from the *Golus*. We will calmly and happily go straight to *Geulah*!

See *Yeshaya perek Nun-Beis posuk Yud-Beis*

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