

Chitas for Sunday, Parshas Naso Ches Sivan, 5783 - Shnas Hakhel

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן

~ by Rabbi Aryeh & Esther Kaltmann ~

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Mazel Tov **Bracha Miriam Dillon** (Atlanta, GA)

~ Bas Mitzvah Yud-Gimmel Nisan ~

May she grow as a Bas Chabad and bring much nachas to the Rebbe and to her family!

Mazel Tov **Yonah Pinchas Dillon** (Atlanta, GA)

~ birthday Zayin Sivan ~

Shnas Bracha Vehatzlacha!

In honor of the bris of

Menachem Mendel Kaltmann (Columbus, OH)

~ May he grow L'Torah, L'Chuppah, Ul'Maasim Tovim! ~

CHUMASH :: Parshas Naso - Rishon with Rashi

Today Hashem tells Moshe to count the *Leviim* from the family of Gershon who are the right age to carry parts of the *Mishkan*. Only *Leviim* who are older than 30 and younger than 50 are strong enough to do this job.

The Torah tells us again what the family of Gershon has to carry:

The curtains for the *Mishkan*! There are a bunch:

- The 3 covers on top of the *Mishkan*
- The curtain that hangs at the front of the *Mishkan* (like a door)
- The curtains of the *Chatzer* (courtyard) of the *Mishkan* (like a fence around)
- The curtain that was like a door for the *Chatzer*
- And the ropes to hold down the bottom 2 covers of the *Mishkan*.

It is the job of Isamar, Aharon's son, to make sure that these *Leviim* know how to do their job right.

TEHILLIM :: 44 - 48

In today's *Tehillim*, *Kapitel Mem-Vov* talks about how when *Moshiach* comes, Hashem will make that there will be no more wars. The world will be quiet and peaceful. "**Lechu Chazu Mifalos Hashem Asher Sam Shamos BaAretz**" — "Go look at what Hashem did — He made the world empty (of war)."

The Alter Rebbe explains in *Torah Ohr* that this isn't just talking about wars with soldiers and guns, it's talking about fighting with our *Yetzer Hara* too! Nowadays we always need to fight with our *Yetzer Hara* to do the right thing, because Hashem wants us to work hard and become better Yidden. Then Hashem will be able to reward us for our hard work.

But when *Moshiach* comes, we will rest from our fighting with the *Yetzer Hara*, just like we rest on Shabbos from our hard work all week! Instead, we will put our energy into becoming better in *kedusha* itself.

TANYA :: Shaar Hayichud Veba'emunah Perek Alef

The Torah uses the mashal of Hashem creating the world by SAYING things — the Asara Maamaros (like "Yehi Or"). We learned from the Baal Shem Tov that these words create the world every single second.

If everything in the world needs to get *chayus* from Hashem's words, and Hashem only said TEN things (like "Yehi Or" — let there be light, or "Yehi Rakia" — there should be a sky), how do all of the other things get their *chayus*? Everything needs to get *chayus* from Hashem's words!

The answer is that the *chayus* can come in a few different ways. It can come from the exact way Hashem says it. The *chayus* can also come by switching around the letters into a different order, or by changing one letter of the *Asara Maamaros* for another (like through a *Gematria*, or letters that sound the same, as explained in *Kabbalah*). When the letters are switched, it can spell the Hebrew name of another thing in the world, and that's where THAT thing gets its *chayus*!

(The *chayus* that comes directly from the specific words of the *Asara Maamaros* is stronger than the *chayus* that comes from switched letters, but it is still enough to give each thing its *chayus*.)

So we see that it's the letters of the name in *Lashon Kodesh* that gives each thing its *chayus*! (So a tree (*Eitz*) gets its *chayus* from *Ayin* and *Tzadik*, and a rock (*Even*) gets its *chayus* from *Alef*, *Beis*, and *Nun*!)

Every person also gets their *chayus* from their Hebrew name — so if your name is Chaya you get *chayus* from *Ches*, *Yud*, *Hey*; and if your name is Yosef you get your *chayus* from *Yud*, *Vov*, *Samech*, *Fey*!

HAYOM YOM :: Ches Sivan

In *Shir Hashirim*, there are two *pesukim* that tell us about the world. From one *posuk* we learn that the world is called "**Genuni**" (we know about this from *Bosi Legani*!), and the other *posuk* calls it "**Ginas Egoz**."

"Genuni" is a meeting place — where Hashem meets people. This is the way the world was at the beginning.

After Adam *Harishon* did the *Cheit Eitz HaDaas*, the world got another name: *Ginas Egoz* — a nut garden. Nuts ("egoz") is the *Gematria* of "Cheit" — an *Aveira*. (That's why we don't eat nuts on *Rosh Hashana*!) The world is full of chances to do *Aveiros*, like nuts growing on trees.

Hashem gives us the choice to live in the world in a way of "**Genunia Shel Hakadosh Baruch Hu**" — a place where we spend time with Hashem, or *chas veshalom* to choose to live in a way of *Ginas Egoz* — a world of *aveiros*. It is our choice.

SEFER HAMITZVOS :: Shiur #36 - Nusach Birchos HaTefillah

Today's Rambam and *Sefer Hamitzvos* are exactly the same! We read through the Rambam's *nusach* for *Shmoneh Esrei* and *Vidui*. It is very interesting to see what is the same and what is different in the Rambam's *nusach* and the *nusach* we *daven*!

RAMBAM :: Nusach Birchos HaTefillah

In today's Rambam, we read through the *nusach* of every possible *Shmoneh Esrei*! We see *Shmoneh Esrei* the way it is said during the week, and the changes we make on Shabbos and *Yomim Tovim*. This way, we see every different type of *Shmoneh Esrei* there could be.

RAMBAM- PEREK ECHAD :: Hilchos Talmud Torah - Perek Zayin

Perek Zayin teaches us that *cherem* is a very serious thing. Someone who is in *cherem* isn't counted as part of a *minyan*! The Rambam teaches us that a *Beis Din* shouldn't want to put someone into *cherem*, because it is such a serious thing.

INYANA D'YOMA :: Isru Chag

Today is the first day of the seven *Yemei Tashlumin* of *Shavuos*. In the times of the *Beis Hamikdash*, Yidden could use these days to bring *Korbanos* that they didn't have a chance to bring on *Shavuos*.

It is also called "*Yom Tavo'ach*," the day of *shechting korbanos*. In the time of the *Beis Hamikdash*, many Yidden brought their *Olas Re'iyah*, the *korban* that is brought when you come up to the *Beis Hamikdash*, on *Isru Chag*! So this became a day of *shechting* many *korbanos*.

Now we also have a chance to make up for things we didn't have a chance to do on *Shavuos*, like making *hachlatos* to learn more Torah.

The Rebbe points out that ***Tashlumin*** also comes from the word "***Shleimus***," complete. Even if we did everything RIGHT on *Shavuos*, we should still use these days to do even MORE, so that our *avodah* is complete!

TEFILLAH :: Baruch She'amar

"*Boruch She'amar Vehaya Ha'olam...*" We are supposed to say it with a nice tune. It is a beautiful *bracha* that speaks about how Hashem is blessed and praised. We sing it as an introduction to the words of Dovid Hamelech and other words of praise that we will say in *Pesukei Dezimra*.

The *Anshei Kneses Hagedolah*, who put together the *davening*, did not actually write *Boruch She'amar*. It fell in a letter from *Shomayim* with these words written inside!

Boruch She'amar has exactly 87 words. This hints to the *posuk* in *Shir Hashirim* which describes Hashem as "*Rosho Kesem Paz*," "His head is like the finest gold." The word "*Paz*" (gold) is the *gematria* of 87. We make the head (*rosh*) of *Pesukei Dezimra* begin with *Paz*, these 87 words of *Boruch She'amar*.

We stand when we say *Boruch She'amar*. (One of the reasons is that since *malochim* are called "*Omdim*," (standing), we stand to show that this song came from *Shomayim*.)

For reasons of *Kabbalah*, we hold the two front *tzitzis* when saying *Boruch She'amar*. At the end of the *bracha*,

we pass them over our eyes and kiss them.

See the Alter Rebbe's Shulchan Aruch, siman nun-alef se'if beis

HALACHOS HATZRICHS :: Isru Chag

The day after *Yom Tov* is called *Isru Chag*. The word “*isru*” means tied, connected. It is a day that connects the regular weekdays with the *Yom Tov* that just ended.

On *Isru Chag*, we bring some of the joy of *Yom Tov* into a regular day. We eat a little bit more than usual to show that it is special, and we don't fast.

The *Gemara* says that someone who eats and drinks more on the day after *Yom Tov*, connecting it to the *Yom Tov*, it is like he built a *Mizbeiach* and brought a *korban*!

(We hint to this in *Hallel*: “*Isru Chag Ba'avosim Ad Karnos Hamizbeiach*.” If you eat “*avosim*” (fatty food) on *Isru Chag*, it is like you brought a *korban* to the corners of the *Mizbeiach*.)

See the Alter Rebbe's Shulchan Aruch, siman Tof-Chof-Tes se'if yud-zayin

GEULAH U'MOSHIACH :: Hashem's Hidden Chayus

In his *nevuos* about *Moshiach*, the *Navi Yeshaya* said “***Velo Yikanef Od Morecha***,” “And your Teacher, Hashem, won't hide from you anymore.”

Like we are starting to learn now in *Shaar Hayichud Veba'emunah*, Hashem gives a *chayus* to the world the whole time so that it can exist. But this *chayus* is hidden.

The Alter Rebbe explains that this *posuk* also means that when *Moshiach* comes, Hashem won't hide from us anymore! We will be able to clearly see Hashem's *chayus* in the world.

See Tanya Perek Lamed-Vov

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