

# Chitas for Thursday, Parshas Naso Tes 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

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Mazel Tov **Asher Zelig Liberow** (Colorado Springs, Colorado)

~ 5th birthday Tes Sivan ~

Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Naso - Chamishi with Rashi**

The *parsha* in *Chumash* which we are learning now goes back to tell us what happened on *Rosh Chodesh Nissan*, the day the *Mishkan* was put up.

For seven days, Moshe Rabbeinu put up the *Mishkan* and took it down every day. On this day, Moshe puts up the *Mishkan* one last time. (Now it will stay built until the Yidden have to travel. Then the *kohanim* will take it down, and they will carry it to the next place Hashem wants them to be. They put it up again to use in the place where they stop.)

Last time, when Moshe asked for people to bring gold and other things to MAKE the *Mishkan*, the *Nesiim* (the leaders of the *Shevatim*) waited. Now that they saw that this was a mistake, and they brought their presents for USING the *Mishkan* FIRST.

The *Nesiim* joined together and brought 6 covered wagons and 12 oxen to be used to carry the *Mishkan* from place to place. At first Moshe wasn't sure he should take them, but Hashem told him to give these wagons to the *Leviim* to use.

Moshe gave 2 wagons to the family of Gershon to carry the curtains, and the other 4 wagons to the family of Merari, since the boards of the *Mishkan*, carried by Merari, were much heavier. He didn't give any to the family of Kehos, because they were in charge of the parts of the *Mishkan* that had to be carried by hand, like the *Aron* and the *Menorah*.

The *Nesiim* also wanted to bring *korbanos* for their whole *Shevet*. Hashem told Moshe that they should bring them one day at a time, in the order they camp in the *Midbar*.

The first one to bring his *korban* was Nachshon *ben* Aminadav, from *Shevet Yehudah*. He paid for the whole thing himself, even though it was a *korban* from his whole *Shevet*.

There were five parts of his *korban*. They were:

1) A silver **bowl** (that weighs 130 *shekel*) and one silver **sprinkling bowl** (that weighs 70 *shekel*), both of them were full of flour mixed with oil (for a *Korban Mincha*)

*The Gematrias of these bowls hint to Adam and Noach.*

2) A gold **spoon** (that weighs 10 *shekel*) full of *Ketores*

*This hints to the Torah and Mitzvos.*

3) His nicest **bull, ram, and lamb** (for a *Korban Olah*)

*These hint to Avraham, Yitzchak, and Yaakov.*

4) One young **goat** for a *Korban Chatas* (in case someone became *tomei* by mistake and then came into the *Mishkan*)

*This hints to Yosef.*

5) 2 **oxen**, 5 **rams**, 5 **goats**, and 5 **lambs** for a *Korban Shelamim*.

*These hint to the Kohanim, Leviim, and Yisraelim; and also to Torah, Neviim and Kesuvim.*

All of the *Nesiim* brought the same *Korbanos*, because they all wanted to show how special it is that we got the Torah and can bring *korbanos* to Hashem!

But they also each were thinking about different *kavanos* when they brought their *Korbanos*. That's why the Torah says EACH *Nasi's* present again, even though they are all the same!

Here is the order they brought their *korbanos*:

**Alef Nisan** — *Nasi of Shevet Yehudah: Nachshon ben Aminadav*

**Beis Nisan** — *Nasi of Shevet Yissachar: Nesanel ben Tzuar*

**Gimmel Nisan** — *Nasi of Shevet Zevulun: Eliav ben Chelon*

**Daled Nisan** — *Nasi of Shevet Reuven: Elitzur ben Shedeiur*

**Hey Nisan** — *Nasi of Shevet Shimon: Shlumieli ben Tzurishadai*

*We learn the rest of the Nesiim's presents tomorrow.*

## **TEHILLIM :: 49 - 54**

In the last *posuk* of *Kapitel Nun*, Dovid Hamelech says: "**Zoveiach Todah Yechabdaneni**" — "a person who brings a *Korban* to give thanks to Hashem is bringing Hashem *kavod*."

The word "*Zoveiach*" ("bring a *korban*") means to *shecht*. The *Gemara* says that a person who *shechts* his *Yetzer Hara* brings *kavod* to Hashem!

How do we *shecht* our *Yetzer Hara*? The Rebbe explains that when we *shecht* an animal, that animal doesn't have *chayus* anymore. The same thing is when we *shecht* our *Yetzer Hara*. The *Yetzer Hara* loses its *chayus* in getting excited about *Gashmius* things that we like or want. Instead, we should get excited about *Kedusha* things, like *davening* or doing *mitzvos*!

By getting excited about things for Hashem, we stop being excited about things for the *Yetzer Hara*. This takes away the *chayus* from our *Yetzer Hara*, and brings *kavod* to Hashem!

## **TANYA :: Shaar Hayichud Veba'emunah Perek Beis**

The world is created in a way of *Yeish Me'Ayin*, so it needs a constant *chayus* of Hashem in it to make it exist. This *chayus* is the letters of the *Asara Maamaros*, which the world was created with.

The Alter Rebbe tells us about people, who even though they believe that Hashem made the world, they make a big mistake. They don't think that there is such a thing as *Hashgacha Protis* or that Hashem does *nisim*.

How do they make this mistake? They think that Hashem makes the world the way a person makes something, for example a clay bowl. He can make the bowl and then walk away, and the bowl just stays there. That's because he is making one thing from another thing.

But Hashem makes the world from NOTHING, *Yeish Me'Ayin*! Since it is created *Yeish Me'Ayin*, it always needs the *chayus* from Hashem in it so it can exist.

Even though those people don't believe in the miracles of the Torah, the Alter Rebbe tells us — so that we should know — an example from *Kriyas Yam Suf*! With *Kriyas Yam Suf*, the water stood up like a wall — but only when Hashem kept the wind blowing against it. Even though this was a *neis* with something that was already there, and Hashem just made it work in a different way, it STILL needed a constant *koach* of Hashem.

If that's the way it is with something that is already there, of course the world, which is created from nothing, needs a constant *koach* of Hashem so it can exist!

What is this *chayus* that Hashem gives the world? It is the letters of the *Alef-Beis* that spell the ten things Hashem said to create the world, the *Asara Maamaros*! These letters of the *Alef-Beis* come into every part of the world and make them exist.

## **HAYOM YOM :: Tes Sivan**

When the Frierdiker Rebbe came to America, he began many new projects to strengthen Yiddishkeit. One of these projects, which was directed by our Rebbe, was called *Chevrus Mishnayos Baal Peh*. This *Chevra* was to encourage people to learn *Mishnayos* by heart. The *Mishnayos* was split up for the entire year, and everyone who joined the program got a part to learn by heart.

On *Isru Chag Shavuos* in *Tof-Shin-Beis* (the year before the *Hayom Yom* was written), there was an event held in honor of completing one cycle of learning the whole *Mishnayos* by heart, and splitting up *Mishnayos* to learn *Baal Peh* for the coming year. The Frierdiker Rebbe said a *sicha* there, and yesterday and today's *Hayom Yoms* (*Ches* and *Tes Sivan*) are the main points of that *sicha*. Today's *Hayom Yom* talks about the *Mishnayos Baal Peh*.

When the air of the world isn't *tahor*, we can't feel our connection to Hashem very well.

The world needs to have more *tahor* air!

How do we make the air *tahor*? The only way to do it is with words of Torah! Reviewing *Mishnayos Baal Peh* makes our connection to Hashem shine and makes the air *tahor* for us, and everyone around us!

*Mishnayos* shows that our *neschama* is connected to Hashem, because the word "*Mishnah*" is the same letters as the word "*Neshama*"!

*Mishnayos* that we learn *Baal Peh* is a very good way to make the air *tahor* wherever we go, even when we don't have a *sefer* with us. This is what the *posuk* says, "***Uvelechtecha Baderech***," that we should speak words of Torah even when we are going on our way!

The Frierdiker Rebbe says that it's hard to find words to say how much reviewing *Mishnayos* all the time helps us, and protects every Yid! And there are no words to explain the *nachas* it brings Hashem!

## **SEFER HAMITZVOS :: Shiur #97 - Mitzvas Lo Saasei #179, #180, #188**

Today we learn a few more *mitzvos* about eating Kosher:

1) (*Mitzvas Lo Saasei* #179) We aren't allowed to eat a bug that lives in the water.

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: אֶל תִּשְׁקְצוּ אֶת נַפְשֵׁיכֶם בְּכָל הַשָּׂרֵץ הַשָּׂרֵץ וְלֹא תִטְמְאוּ בָהֶם וְנִטְמַתֶּם בָּם

2) (*Mitzvas Lo Saasei* #180) We are not allowed to eat an animal that died without a proper *shechitah*. This is called a *Neveilah*.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לֹא תֹאכְלוּ כָּל נֶבֶלָה

3) (*Mitzvas Lo Saasei* #188) We are not allowed to eat an animal that the *Beis Din* *paskened* that it needs to be killed. This is called a *Shor Haniskal*, and we can't eat its meat even if it was *shechted* properly. (For example, if an animal killed a person, the *Beis Din* *paskens* that it needs to be killed.)

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְלֹא יֵאָכֵל אֶת בִּשְׂרוֹ

## **RAMBAM :: Hilchos Maachalos Asuros**

**Perek Ches:** We learn about the part of an animal called *Gid Hanasheh*, which we aren't allowed to eat. We learn that we are allowed to sell non-kosher animals to *goyim*.

**Perek Tes:** We learn many *halachos* about not eating or cooking milk and meat together (*Basar BeChalav*). One *halacha* is that we aren't allowed to make *milchige* bread that looks like regular bread, because someone might eat it with *fleishigs* by mistake.

**Perek Yud:** All of the non-kosher foods we learned about before are with animals. In this *perek* we learn about things that grow that are not kosher. Here are some of those things that the Rambam speaks about in this *perek*:

- *Chadash*: We are not allowed to eat new grain until we bring the *Korban Omer*.
- *Kilai Hakerem*: We are not allowed to grow different plants together or too close to each other.
- *Tevel*: We are not allowed to eat food before we bring the *Terumah* and *Maaser* from it.
- *Orlah*: We are not allowed to eat from a fruit tree before it grows for at least three years.

## **RAMBAM- PEREK ECHAD :: Hilchos Rotzeiach U'Shmiras HaNefesh - Perek Beis**

This *perek* teaches us the difference if the murderer did it himself or had another person do it. Of course, even if the *Beis Din* doesn't punish someone, Hashem will punish him if he deserves it!

## **INYANA D'YOMA :: Chassidishe Parsha**

In the first *maamar* of the *Likutei Torah* for this week, *Parshas Naso*, the Alter Rebbe explains how the travels of the Yidden in the *Midbar* were preparing the world for the *Geulah*.

What is a *Midbar*?

In a *Midbar*, there is no water. Nothing can grow there.

*Kedusha* is a source of life! *Kedusha* is about making things grow! A place where nothing can grow must be the opposite of *kedusha* — *kelipah*.

The Yidden traveled for 40 years in the *Midbar*, this place of *kelipah*. But they had the *Aron* and the *Shechinah* traveling in front of them! This great light of *kedusha* pushed away the *kelipah* that was there.

These years in the *Midbar*, then, were very important. They were already preparing the world for the coming of *Moshiach*! Because of the travels of the Yidden in the *Midbar*, the *kelipah* was pushed away. This was a preparation which would eventually let the light of the *Geulah* shine!

## **TEFILLAH :: Hashiveinu**

When the *Anshei Kneses Hagedolah* saw that many people didn't know how to daven properly anymore, they set up a *seder* for davening so that everyone would speak to Hashem with the right *kavod*. The main part of the davening that they put together was *Shemoneh Esrei*. This is 18 (and later 19) *brachos* where we ask Hashem for everything we need.

The first three *brachos* are praise for Hashem, the middle 12 ask for the needs we have, and the last three again praise and thank Hashem.

The second *bracha* of *Shemoneh Esrei* that asks for our needs is “**Hashiveinu Avinu.**” In this *bracha* we ask Hashem to help us do *teshuvah* and show us the proper way to learn Torah and do *mitzvos*.

This *bracha* is one of the times in *Shemoneh Esrei* where we talk to Hashem as our Father, “*Avinu*”. Just like a father has the *achrayus* to teach his children how to behave, we ask Hashem to show us how to act, so we can do our *shlichus* in the world properly.

## **HALACHOS HATZRICHS :: Lechem Mishna**

When we eat a *seudah* on Shabbos, we need to start the meal by washing on *Lechem Mishna* — two loaves of bread or *challah*. These two loaves of bread remind us of the double portion of *Mahn*!

Here are two *halachos* about *Lechem Mishnah* that not everyone knows:

1) This *halacha* is not only for the regular *seudos* on Friday night or Shabbos day. EVERY time we wash for *challah* on Shabbos, we should make *Hamotzi* on *Lechem Mishnah*! So if you decide to have a sandwich in the afternoon, or a bagel for a snack, you also need to have *Lechem Mishna*!

2) Every person needs to have *Lechem Mishna*!

Still, just like one person is able to make *kiddush* and be *motzi* everyone else at the meal, one person is able to make *Hamotzi* on *Lechem Mishna* and be *yotzei* everyone else there.

Usually a man does this, but if there are no men or boys over *Bar Mitzvah*, a woman also needs to do it. So if a Mommy is having a *Shalosh Seudos* while Tatty takes a nap, she needs to make *Lechem Mishna* for the *seudah*, and if a teenager wants to have the *seudah* early, they need *Lechem Mishna* too.

See the Alter Rebbe's *Shulchan Aruch*, *Hilchos Shabbos*, *siman Reish-Tzadik-Alef*, *se'if Zayin* and *Ches*

## **GEULAH U'MOSHIACH :: Seven Times As Good**

The *Navi* Yeshaya gives a *mashal* about Hashem's goodness in the times of the *Geulah*.

Imagine that night, which can feel scary and dangerous, felt as good and safe as daytime! And that daytime, when we can see things clearly and feel safe, was MUCH better!

This is a *mashal* for the way things will be when *Moshiach* comes. The “night” times, times of pain and suffering, will not exist. And the “day” times, the times during *Golus* that things are good, will be so much better during the *Geulah*!

וְהָיָה אֹרֶךְ הַלַּבְנָה כְּאֹרֶךְ הַחֹמֶה וְאֹרֶךְ הַחֹמֶה יִהְיֶה שִׁבְעָתַיִם כְּאֹרֶךְ שִׁבְעַת הַיָּמִים בַּיּוֹם חֹבֵשׁ ה' אֶת שְׁבַר עַמּוֹ וּמַחֲץ מִכְתּוֹ יִרְפָּא

***Vehaya Or HaLevana Ke'Or HaChama*** — The light of the moon will be like the light of the sun,

***Ve'Or HaChama Yihiyeh Shivasayim*** — And the light of the sun will be seven times seven as strong

***Ke'Or Shivas HaYamim*** — As the light of all of the seven days of Creation together!

*Rashi says that we see that things will be 343 times as good — seven times seven (Shivasayim) times seven (days of Creation)!*

***BeYom Chavosh Hashem Es Shever Amo*** — On the day that Hashem will bandage their injuries

***U'Machatz Makaso Yirpa*** — And will completely heal their wounds.

May we be *zoche* to see Hashem's goodness with the *Geulah Sheleimah* now!

*See Yeshaya perek Lamed posuk Chof-Vov*

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