

# Chitas for Thursday, Parshas Naso Yud-Beis Sivan, 5783 - Shnas Hakhel

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  
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

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*This week is sponsored in honor of  
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יה"ר מהשי"ת שיבנו בנין עדי עד על יסודי התורה והמצוה כפי שהם מוארים במאור שבתורה זוהי תורת החסידות

*Today's Chitas  
is dedicated anonymously*

## **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 *Shevet Levi* 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* waited. Now they saw they made a mistake, and so they brought their presents now 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*.

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 :: 66 - 68**

In *Kapitel Samech-Vov*, it says "**Hofach Yam LaYabasha**" — Hashem made the water into dry land, during *Kriyas Yam Suf*.

*Chassidus* explains that this is like what happens when *Moshiach* comes.

Usually, there is water that covers over the sea. But when Hashem makes it into dry land, we can see what's inside, what's usually hiding!

When *Moshiach* comes, we'll be able to see things that are hidden. Now we can't see how Hashem makes everything be, but when *Moshiach* comes we will see it!

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

*The Alter Rebbe is starting to explain to us that even though all of the Gashmius things in the world are botul to the*

*chayus of Hashem, we can't see it! Hashem hides so much that even though Hashem is RIGHT HERE we still aren't able to see Hashem's chayus.*

Hashem has two special names:

- 1) **Yud-Kay-Vov-Kay**
- 2) **Elokim** (we will learn about this name later — this is how Hashem hides Himself)

*Yud-Kay-Vov-Kay* has the same letters as *Havayah*, which means “to make things be.” Hashem is called by this name when He makes everything in the world, “*Yeish MeAyin*.” And like we said before, Hashem is doing this all the time!

Nowadays Hashem is hiding, using the name *Elokim*.

When *Moshiach* comes, there won't be any more hiding, and we'll be able to SEE how Hashem is making everything in the world become alive with the name *Yud-Kay-Vov-Kay*!

## **HAYOM YOM :: Yud-Beis Sivan**

*When we say the bracha “Shehakol,” we make sure to say Shehakol **NIHIYAH** Bidvaro, not **NIHIYEH** (like other people have a nusach to say).*

The Rebbe Rashab wrote in a letter:

Be very happy if someone tells you how you can do something better, because then you can fix it and start to do things in the best way!

*For example, if you make a book, don't just listen to the people who say how nice it is. Listening to the people who say how it can be better will make it the best it can be!*

## **SEFER HAMITZVOS :: Shiur #40 - Mitzvas Lo Saasei #320**

Today's *mitzvah* (*Mitzvas Lo Saasei #320*) is the same as yesterday's. We are not allowed to do any of the kinds of work called *melacha* on Shabbos.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: לא תעשה כל מלאכה  
The details are explained in *Mesechta Shabbos*.

## **RAMBAM :: Hilchos Shabbos**

In today's Rambam, *perakim* **Tes, Yud**, and **Yud-Alef**, we learn many of the *Lamed-Tes melachos* that we started in the last *perek* of yesterday's Rambam! We learn about not cooking, or even putting something near a warm place so it will cook too. We learn about not writing, or cutting nails, or tying knots, and many more of the *melachos* and their details!

We will finish learning the rest of the *Lamed-Tes Melachos* in the first *perek* of tomorrow's Rambam.

## **RAMBAM- PEREK ECHAD :: Hilchos Avodas Kochavim - Perek Daled**

We learn about an *Ir Hanidachas*, a city where a lot of people started serving *Avodah Zarah*. The whole city has to be destroyed!

## **INYANA D'YOMA :: Lebn Mit Der Tzeit**

In the times of the *Beis Hamikdash*, there were special *korbanos* that needed to be brought on *Shavuos*.

Since we don't have a *Beis Hamikdash* now, we can't bring these special *korbanos*. Still, there are certain presents we do give Hashem on the *Yom Tov* of *Shavuos*. We add in our learning and teaching Torah, with ourselves and with others. We do it with a new *chayus* and excitement, the way the Yidden felt when they got the Torah for the first time!

What does a person do if he didn't bring these special presents on *Shavuos*?

The Torah teaches us what to do when we miss an important chance: Even if someone missed bringing the *Korban Pesach*, a very big *mitzvah*, it is not too late! Hashem gives us another chance to make up for it. *Es iz nishto kein farfallen* — it's never too late!

Today is the last day of the *Yemei Tashlumin* for *Shavuos*. In the times of the *Beis Hamikdash*, Yidden had until today to make up for any *korbanos* that needed to be brought on *Shavuos*.

If we missed out on making a *hachlata* to learn Torah with more *chayus*, or to add a *shiur* in Torah, it's not too late! Today is the day to *chap arein* and do it!

*See sicha Yud-Beis Sivan Tof-Shin-Mem*

## **TEFILLAH :: Mizmor Shir LeYom HaShabbos**

After *Boruch She'amar* on Shabbos, we don't say *Mizmor Lesodah*. That is because the *Korban Todah* was not brought in the *Beis Hamikdash* on Shabbos.

Instead, we say a different *kapitel*, *Mizmor Shir LeYom HaShabbos*. It was the *Shir Shel Yom* that the *Leviim* sang in the *Beis Hamikdash* on Shabbos. It speaks about what will happen when *Moshiach* comes.

Then we say the next *kapitel* of *Tehillim*, *Kapitel Tzadik-Gimmel*, which starts with the words "*Hashem Malach*." It is a continuation of the *kapitel* before, and speaks about how when *Moshiach* comes, Hashem will punish the *resha'im* who destroyed the *Beis Hamikdash*.

## **HALACHOS HATZRICHS :: Davening Shemoneh Esrei Quietly**

We *daven Shemoneh Esrei* in a quiet voice that no one else can hear. The *Chachomim* say that a person who *davens* loud shows that he doesn't have such strong *emunah*, because he thinks he has to *daven* loud so Hashem can hear.

But that's only if you'll still be able to have *kavana*, because *kavana* is the main thing. If *davening* out loud will help you have more *kavana*, and won't bother anyone else (like if you're *davening* at home, and not with a *minyan*), then you can also *daven* out loud.

You are also allowed to *daven* out loud for *chinuch*, if you want your family to learn how to *daven*.

*See the Alter Rebbe's Shulchan Aruch, Hilchos Tefillah, siman 101*

## **GEULAH U'MOSHIACH :: We Will Clearly See!**

The *Navi Yeshaya* told us in a *nevuah* about *Moshiach* that we will all be able to see how Hashem will come back

to Yerushalayim!

קול צפניך נשאור קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון

**Kol Tzofayich Nasu Kol** — The watchmen who are standing on the walls of the city will call out

**Yachdav Yeranenu** — They will sing together

**Ki Ayin Be' Ayin Yiru** — Because we will be able to see clearly with our own eyes

**Beshuv Hashem Tzion** — When Hashem comes back to rest in Yerushalayim, in the *Beis Hamikdash!*

*Chassidus* explains that this also means that we will be able to clearly see Hashem! Nowadays, we can understand a little bit about *Achdus Hashem* and *Hashgacha Protis* from what we learn in Torah. But when *Moshiach* comes, we will be able to SEE these things clearly with our *Gashmius'dike* eyes!

See *Yeshaya perek Nun-Beis posuk Ches*

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