

Chitas for Tuesday, Parshas Naso

Second Day of Shavuot

Zayin 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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להצלחה רבה בשליחותה בארצנו הקדושה

CHUMASH :: Parshas Naso - Shlishi with Rashi

Now the Torah tells us about the day when the *Mishkan* was first put up — on *Rosh Chodesh Nissan*. On this day, the different sections of the camp of the Yidden were also set up, with different levels of *kedusha*. There were the *Machaneh Yisroel*, where most of the Yidden camped, *Machaneh Leviah*, where the *kohanim* and *Leviim* camped, and *Machaneh Shechinah*, where the *Mishkan* was.

Hashem told Moshe that the Yidden who are *tomei* with a strong source of *Tumah* (like *Tzoraas*, *Zav/Zava*, and *Tumas Meis*) need to go outside of where the Yidden are camping in the *Midbar*, so that the camp will be *tahor*.

Now Hashem tells Moshe about what happens if a Yid steals and lies to *Beis Din* that he did not do it. (This isn't only talking about someone who actually took someone else's money — it could also be someone who says that he didn't borrow money when he really did, or is not paying someone who worked for him, or found something someone else lost and is not telling the truth about it.)

If someone did one of these things, and promised in *Beis Din* that he did not do it, later he might want to do *Teshuvah*. What does he do? He has to pay back what he stole, PLUS another 1/5. (That's like giving *maaser* from that money two times.)

What happens if the person he stole from passed away? Then he should pay back the money to the person's closest relative.

But what if the person was a *Ger Tzedek*, and he doesn't have any relatives (since when someone becomes a *Ger*, it's like he's a new person, and not related to anyone)? Then to do *teshuvah*, the one who stole has to pay the money to a *kohen*. He also needs to bring a *Korban* as a *kaparah* (forgiveness) for his *aveira*, like we learned earlier in *Chumash*.

Hashem also tells Moshe about another thing that needs to go to the *kohanim*:

The *Bikurim* that the Yidden bring to the *Beis Hamikdash* should go to the *kohanim*. Even though it's hard to give away our very first fruits to the *kohanim*, we will get *brachos* from Hashem to become rich because of this *mitzvah*. Hashem warns us that if we DON'T give the *kohanim* what we're supposed to, then Hashem will only give us as much as we were supposed to have given to the *kohanim*!

TEHILLIM :: 39 - 43

In today's *Tehillim*, it says "***Haysa Li Dimasi Lechem Yomam Valayla, Be'emor Eilai Kol Hayom Ayei Elokecha***." "My tears were like my food all day and night, when they say to me all day 'Where is Hashem?'"

The Rebbe explains that this *posuk* is saying that for a person to really be close to Hashem, we need to be crying for Hashem ALL the time, not just on *Shavuos* or only when we're *davening*, but even when we're eating or playing on a regular weekday.

TANYA :: Shaar Hayichud Veba'Emunah Perek Alef

This part of Tanya is called "Shaar HaYichud VeHaEmunah." This means that it talks about the mitzvah of knowing that Hashem is One — understanding that there is nothing separate from Hashem, even if it sometimes looks like that. We will learn about how that is, and the things that we are not able to understand, and we need to take in a way of Emunah.

First the Alter Rebbe tells us that there are two ways of understanding Achdus Hashem, knowing that Hashem is One. They are hinted to in the pesukim of Shema and Boruch Shem. The Alter Rebbe will explain these two ways (Yichuda Ila'a and Yichuda Tata'a) in Shaar HaYichud VeHaEmunah.

The Alter Rebbe starts with a *posuk* in the Torah.

There is a *posuk* in the Torah that says "***Veyadaata Hayom Vehashevosa El Levavaecha Ki Hashem Hu HaElokim, Bashomayim Mimaal Ve'al Haaretz Mitachas, Ein Od***" — "You should know today and take to your heart that Hashem is our G-d, high in *Shomayim* and under the earth — there is nothing else."

The Alter Rebbe starts to explain this *posuk* with another *posuk* in *Tehillim*: "***Leolam Hashem Devarcha Nitzav Bashomayim***" — "Hashem's Word is always in *Shomayim*."

The Baal Shem Tov explains what this means: "Hashem's Word" means the words Hashem used to make the world — the *Asara Maamaros* (for example "*Yehi Or*", "*Yehi Rakia*"). And the word "*Leolam*," "forever", means that Hashem has to keep on saying these words for the world to be there. If He stopped, the world would just completely disappear, just like it was before Hashem created it.

The Arizal says that it's not just people that need the *chayus* of the words of Hashem to be constantly in them — even things that don't move (like rocks) also need this *chayus* or else they can't be there.

The Rebbe points out that today's Tanya has a very special connection to Shavuos, because it mentions the 3 Tzadikim connected to Shavuos!

- Moshe Rabbeinu who gave us the Torah on Shavuos (there's a *posuk* from Torah — *Veyadaata Hayom*)
- Dovid Hamelech whose yartzeit is Shavuos (there's a *posuk* from his *Tehillim* — *Leolam Hashem*)
- Baal Shem Tov whose yartzeit is Shavuos (the Alter Rebbe brings his explanation on the *posuk*)

HAYOM YOM :: Zayin Sivan

Outside of Eretz Yisroel, on the second day of Shavuot we say Birchas Kohanim. Today's Hayom Yom tells us our minhagim when we hear Birchas Kohanim:

1) We are supposed to **face a certain way** during the bracha.

When the Kohanim say:

- Yevarechecha — face forward
- Hashem — turn your head to the right side
- Veyishmerecha — face forward
- Ya'eir — turn your head to the left side.

Do this pattern for all the words — face forward, head to the right, face forward, head to the left; again forward, to the right, and so on until the end of the bracha.

2) We say a **special Tefillah** to ask Hashem that our dreams happen in a good way. The Rebbe shows us where we say this.

We only say this paragraph, Ribono Shel Olam, while the Kohanim are SINGING the tune that comes before the words. When they say the words we need to be quiet and listen. We say one part before each of the last three words. (You can see where the parts end in the Siddur because it has two dots like at the end of a posuk.)

3) After Birchas Kohanim, we say a paragraph called **Adir Bamarom**, and the Rebbe tells us when we say that.

We say this paragraph right after saying Amein to the last bracha the Kohanim give us, while we're still covered with the Tallis.

SEFER HAMITZVOS :: Shiur #95 - Mitzvas Asei #150, #151, #152, Lo Saasei #172, #174

Today we learn many of *mitzvos* about eating Kosher!

1) (Mitzvas Asei #150) We have a *mitzvah* to check to make sure a **bird** is a kosher kind before we eat it!

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

The details are explained in *Mesechta Chulin*.

2) (Mitzvas Asei #151) We have a *mitzvah* to check to make sure a **grasshopper** is a kosher kind before we eat it.

We learn this *mitzvah* from a *posuk* in Parshas Shemini: אֲשֶׁר לוֹ כְרָעִים מִמַּעַל לְרַגְלָיו

The details are explained in *Mesechta Chulin perek Gimmel*.

3) (Mitzvas Asei #152) We have a *mitzvah* to check and make sure **fish** are kosher kinds before eating them.

We learn this *mitzvah* from a *posuk* in Parshas Shemini: אֵת זֶה תֹאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם

The details are explained in *Mesechta Chulin perek Gimmel*.

4) (Mitzvas Lo Saasei #172) We are not allowed to eat a non-kosher **animal**.

We learn this *mitzvah* from a *posuk* in Parshas Re'eh: אֲךָ אֵת זֶה לֹא תֹאכְלוּ מִמַּעַלֵי הַגֶּרֶה וְגו' אֵת הַגִּמְלָה וְאֵת הָאֲרִנְבָּת וְאֵת הַשָּׁפָן וְאֵת הַחִזִּיר

The details are explained in *Mesechta Chulin perek Gimmel*.

5) (Mitzvas Lo Saasei #174) We are not allowed to eat a non-kosher **bird**.

We learn this *mitzvah* from a *posuk* in Parshas Shemini: וְאֵת אֵלֶּה תִּשְׁקָצוּ מִן הָעוֹף לֹא יֹאכְלוּ

The details are explained in *Mesechta Chulin perek Gimmel*.

RAMBAM :: Hilchos Maachalos Asuros

Today's Rambam, *Perakim Beis, Gimmel*, and *Daled*, teaches us many *halachos* about kosher animals! We learn about bugs in food or water, about food that comes from a non-kosher animal, and an animal that was sick or hurt before it was *shechted* (*treifa*), or an animal that died without being *shechted* (*neveila*).

Usually, food that comes from a non-kosher animal is not kosher. So milk from a non-kosher animal is not kosher, and eggs from a non-kosher bird aren't kosher.

But here's one thing that comes from a non-kosher insect that we CAN eat: Honey! The Rambam explains that really the honey doesn't come FROM the bees themselves — the bees collect herbs or pollen from flowers and store it for later by making it into honey.

RAMBAM— PEREK ECHAD :: Hilchos Chovel U'Mazik - Perek Ches

In this *perek* we learn the *din* of a *moser* — someone who tells on a Yid to the government so they will take him or his money. It is considered a very big *aveira*.

Mazel Tov! We have now finished learning this set of halachos.

INYANA D'YOMA :: Shavuos

At the end of *Yom Tov*, to bring the *Kedusha* of *Yom Tov* into the rest of the year, the Rebbe would always make a *farbrengen* — and we do too!

We sing the *niggunim* of each of the *Rebbeim*, because the *Rebbeim* come and join us when we sing their *niggunim*. We say *Divrei Torah* and *Chassidus*. Since *Shavuos* is the *Yartzeit* of the Baal Shem Tov, we should say *Chassidus* from the Baal Shem Tov.

In these *farbrengens*, the Rebbe would talk about making sure our *shiurim* in Torah are strong, like the *takanos* of *Chitas* and Rambam, other personal *shiurim*, and about the *chinuch* of children.

TEFILLAH :: Musaf

When the Rambam goes through the history of *davening* in *Hilchos Tefillah*, he explains that everyone used to just use their own words to *daven* to Hashem, whenever they wanted to.

Later, the *Chachomim* established the *Shemoneh Esrei*, specific words we should say to speak to Hashem. They also re-instituted the way that the *Avos davened* three times a day.

On some days, though, the *Chachomim* taught us to *daven* more often! Some days we *daven* four times, and some days even FIVE times!

The fifth Tefillah is called Ne'ilah, and it is said close to the end of the day. The Chachomim taught us to say Ne'ilah on a fast day when the Yidden are davening for rain. Nowadays we only say this fifth tefillah on Yom Kippur.

Our *davening* nowadays is instead of bringing *korbanos* in the *Beis Hamikdash*. Our three *tefillos* each day match up with the *korbanos*, which were brought in three time periods every day. On special days, like Shabbos and *Yom Tov*, extra *korbanos*, called the *Korban Musaf*, were brought in the *Beis Hamikdash*. On these days, we say

an extra *tefillah*, called *Musaf*!

This whole *tefillah* speaks about the *korbanos* brought in the *Beis Hamikdash* on that day. In *Musaf*, we ask Hashem to rebuild the *Beis Hamikdash* so we can again bring these *korbanos*!

HALACHOS HATZRICHS :: Torah and Story of Baal Shem Tov

Shavuos is the *yartzeit* of the Baal Shem Tov.

There is a *minhag* from the *Rebbeim* to tell over a story and a *Dvar Torah* of the Baal Shem Tov on *Shavuos*. The Rebbe says that it is appropriate for everyone who knows about the *minhag* to keep it!

Here is one *Dvar Torah* of the Baal Shem Tov, from *Hayom Yom*:

The Baal Shem Tov loved light.

The word “**ohr**” (light) has the same *Gematria* as the word “**Raz**,” which means a secret. Someone who knows the secret in everything can bring *ohr*, light into it! That was what the Baal Shem Tov did: He revealed the secrets of the Torah, *Chassidus*. This brought much light into the world!

GEULAH U'MOSHIACH :: Learning Torah Straight From Hashem!

The *Navi* Yeshaya told *nevuos* about the *Geulah* to the Yidden of his time. They were later written in *Nach* for Yidden of EVERY generation to know!

Yeshaya told the Yidden that even though during *Golus* Yidden are busy running after *taavos* and aren't interested in the precious Torah and its *mitzvos*, the *Geulah* will change things! When *Moshiach* comes, Hashem will take away our *taavos*. We won't be as interested in the *Gashmius* of the world, and Hashem won't be hidden anymore! We will be able to see Hashem clearly and learn His holy Torah with joy!

וַיִּתֵּן לָכֶם ה' לֶחֶם צָר וּמִיָּמִים לֶחֶם וְלֹא יִכְנָף עוֹד מוֹרִיךְ וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת מוֹרִיךְ

VeNasan Hashem Lachem — In the times of the *Geulah*, Hashem will put in your hearts

Lechem Tzar Umayim Lachatz — That a little bit of bread and a little bit of water will be enough for you to be happy, you won't be running after *taavos* anymore.

Velo Yikanef Od Morecha — And your Teacher, Hashem, won't be hidden from you anymore

Vehayu Einecha Ro'os Es Morecha — And your eyes will be able to see your Teacher, Hashem!

In the time of the *Geulah*, Hashem will be so close to all of the Yidden.

See Yeshaya perek Lamed posuk Chof

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