

Chitas for Tuesday, Parshas Naso Yud Sivan, 5783 - Shnas Hakhel

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

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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 :: 55- 59

Today's *Tehillim* has the *posuk* "**Padah Beshalom Nafshi**," where Dovid Hamelech says that he won his fights and was free in the *zechus* of the people that *davened* for him.

The *Gemara* says that this *posuk* is also talking about how the *Shechinah* and the Yidden are freed from *Golus*, when *Moshiach* comes!

TANYA :: Shaar Hayichud Veba'emunah Perek Gimmel

In the Tanya, the Alter Rebbe is explaining to us how to serve Hashem with feelings of Ahava and Yirah (love and fear of Hashem). Just like when you love someone, you need to know something about them first, we also have to know something about Hashem so we can have these feelings. First, we need to understand about Hashem as much as we are able to know, and strengthen our Emunah (belief) for what we can't understand. These are the first things we need to have to bring out the feelings of Ahava and Yirah which are in our neshama. This is what we are learning about now in Shaar Hayichud Veba'emunah.

*Yesterday, the Alter Rebbe told us that there are some people who make a big mistake. They think that Hashem created the world and then went away, and the world just stays by itself! The Alter Rebbe explained how come they made the mistake, and why it's wrong! We learned how the *chayus* of Hashem (from the Alef-Beis in Torah) gives *chayus* every moment to every part of the world.*

The world can't just stay by itself! Hashem has to give it *chayus* all the time so it will exist. That makes sense... but we can't see it.

When we look around, we see *Gashmius*. We see things that look like they are alive on their own. It doesn't look like it needs a constant *chayus* from Hashem!

Hashem doesn't allow our eyes to see the truth. If Hashem did let our eyes see it, we would look around at the world and see something completely different! We would just see the *chayus* that Hashem is giving to it every moment — and we would not see the *Gashmius* thing at all!

HAYOM YOM :: Yud Sivan

In today's *Hayom Yom*, we learn about how important it is to have *Iskafya*, and that only when we have *Iskafya*, is our *neshama* able to shine.

The Alter Rebbe once told a *chossid* in *Yechidus* how to make his *neshama* shine:

Yidden are called oil candles. A candle has a container to hold the oil, oil, a wick, and a flame. It can't shine until the flame is lit!

The Alter Rebbe told this *Chossid*, "You have a good candle. But you need to light the flame!"

How do you "light" your "candle"? The *Yetzer Hara* is like a special kind of stone called a flint stone. It can make a fire when it is hit hard against another stone. Similarly, when we "hit" our *Yetzer Hara* by doing *Iskafya* (NOT to think or do something that we want, in order to do what Hashem wants), it makes a spark of fire! That little spark kindles the fire of Hashem and makes the *neshama* shine.

SEFER HAMITZVOS :: Shiur #38 - Mitzvas Asei #154

Today, we learn a very important *mitzvah* again (*Mitzvas Asei #154*): To rest on Shabbos! Hashem tells us clearly in the Torah that "on the seventh day you should rest." This *mitzvah* means that we are not allowed to do any *melacha* on Shabbos — and that we can't let our animals or our slaves do *melacha* either.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וּבַיּוֹם הַשְּׁבִיעִי תִשָּׁבֵת

The details are explained in *Mesechta Shabbos* and *Mesechta Beitzah (Yom Tov)*.

The *Chachomim* explain to us what "melacha" means — the 39 kinds of work that were used to build the *Mishkan*. There is a whole *mesechta* in *Gemara* that talks about the details of this *mitzvah*, called *Mesechta Shabbos*! Many more *halachos* are also discussed in another *mesechta* about *Yom Tov*, called *Mesechta Beitzah*.

RAMBAM :: Hilchos Shabbos

In Rambam today, we are learning many *halachos* about Shabbos. Today we are learning about the *halachos* of cooking on Shabbos, and *bentching licht*.

Perek Gimmel: The Rambam teaches us that we are allowed to begin a *melacha* before Shabbos and let it finish by itself on Shabbos. There are some exceptions to this when it comes to cooking or making a fire. The *Chachomim* were worried that a person might stir the fire to make food cook faster on Shabbos, which is a *melacha*! This is the reason why we have a *blech*, to cover the fire and remind the person not to make the fire higher on Shabbos. This way, we can let something continue cooking on Shabbos.

Perek Daled: This *perek* discusses something called *hatmanah*, covering a pot to keep it hot on Shabbos. We are not allowed to wrap it fully in something that would add heat (like an electric blanket!) even before Shabbos. On Shabbos, we aren't even allowed to wrap a pot with something that DOESN'T add heat, because of *gezeiros* the *Chachomim* made to keep us far away from doing *melacha* on Shabbos.

Perek Hey: We learn about the *mitzvah* of lighting Shabbos candles! We learn when to light, what kind of wicks and oil we should use, and not using the light of the Shabbos candles so we don't put it out.

Did you know that the Rambam says it's a *halacha* to have a Shabbos alarm in a city? This way everyone knows when to stop working and when to light Shabbos candles.

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

In *Perek Beis*, the Rambam explains to us why we have so many *mitzvos* to keep us away from *Avodah Zarah*: Because it is easy for a person to make a mistake. We sometimes have questions about Hashem and Torah, but many times we just didn't know enough to really understand. If we just do whatever we think makes sense, it is very easy to end up serving *Avodah Zarah*. So we have many *mitzvos* to keep us from making a mistake!

INYANA D'YOMA :: Writing Chiddushei Torah

In past generations, *Chassidim* were careful not to share or write the way they understood things in Torah. They were afraid that maybe their own thoughts were not the true meaning of the Torah. They were also worried that talking about things they figured out in Torah would make them feel too proud of themselves.

The Rebbe told us that in our times, we should write down and share our own understanding of the Torah. Of course, we should do our best to make sure that the ideas we write are according to the *Klolim* (rules) of how Torah is understood. By sharing these thoughts, it will bring more *chayus* into learning Torah, for ourselves and for others. This is something that we definitely need!

That is the reason why nowadays we need to write down our *Chiddushei Torah*.

See farbrengen Shavuos 5751

TEFILLAH :: Davening Without Tachanun

We don't say *Tachanun* from the beginning of *Sivan* until the end of the *Yemei Tashlumin*, on *Yud-Beis Sivan*.

There are many things we do differently in *Shacharis* when we don't say *Tachanun*. Even though the main part of *Tachanun* is after *Shemoneh Esrei* (including the longer *Tachanun* on Monday and Thursday), there are other parts of *davening* that speak about *aveiros* or things that are related to *tzaar* (pain), and we don't mention them on joyous days when we don't say *Tachanun*.

- Before and after the ***Akeidah***, there are *Tefillos* asking Hashem to remember the *zechus* of the *Avos* and not forsake us in *Golus*, and we do not say them when we don't say *Tachanun*.
- We skip the paragraph before the ***Korban Tomid*** which asks Hashem to forgive our *aveiros* like the *Korban Tomid* did in the time of the *Beis Hamikdash*.
- We skip the paragraph after we finish going through the order of the ***Avodah*** that was done each day in the *Beis Hamikdash*, which says that because of our *aveiros* we don't have the *Beis Hamikdash*.
- In one of the *brachos* of *Shemoneh Esrei*, ***Selach Lanu***, we ask Hashem to forgive us. We still say the *bracha*, but we don't do an action that shows that our *aveiros* are from the *Yetzer Hara* in our heart. Usually we bang our fist on our chest, over our heart, by the words "*Chotono*" and "*Foshonu*." When we don't say *Tachanun*, we don't do this.
- We don't say ***Tachanun*** after *Shemoneh Esrei* — including the longer *Tachanun* on Mondays or Thursdays.
- We don't say ***Kapitel Chof*** after the second *Ashrei*, which speaks about *tzaar*. (The Frierdiker Rebbe said that on days we don't say *Kapitel Chof* in *davening*, we should say it before the daily *Tehillim*, as a part of *Tehillim* and not a part of *Tefillah*.)
- We don't say "***Tefillah Ledovid***" before the *Shir Shel Yom*. This paragraph is the conclusion of *Tachanun*, and

also mentions painful things.

We also say **Shir Hamaalos** (which speaks about *Geulah*) instead of *Al Naharos Bavel* (which speaks about the *Churban* of the *Beis Hamikdash*) in the *kapitelach* of *Tehillim* we say before *bentching*.

Tachanun is where we ask Hashem to forgive our *aveiros*. On days we don't say *Tachanun*, it means Hashem is ready to overlook our *aveiros* even without us asking, and on these happy days we only speak about happy things in *davening*!

HALACHOS HATZRICHOS :: Melave Malka

On *Motzei Shabbos* we should set the table, even if we're not planning a big *Melaveh Malka*. We say goodbye to the *Shabbos* in a way of *kavod*, the same way we show *kavod* to *Shabbos* when it starts. Some people have a *minhag* to light candles for *Melaveh Malka*.

The Rebbe would say during *Melaveh Malka*, “*Da Hi Se'udasa D'Dovid Malka Meshicha*” — “this is the *seudah* of *Dovid Hamelech*.”

There is also a *minhag* to say over a story of a *tzadik* at this *seudah*, and it is a *segulah* for many good things!

See *Alter Rebbe's Shulchan Aruch Siman Shin, se'if alef and beis*

GEULAH U'MOSHIACH :: Seeing the Chayus of Hashem

We learned in *Tanya* today that even though the true *chayus* of everything in the world is the *chayus* of Hashem from the letters of the Torah which gives it life, we are not able to see this *chayus* in everything today.

It is interesting that now, as we get closer to *Moshiach*, scientists are starting to see a hint to this *chayus*! They can see that even things that don't move, like rocks, really DO have a lot of *chayus* inside of them. If you look at a rock with a very strong microscope, you can see that it is made of atoms that really are moving around! Still, we can't see how it's all made of the *chayus* of Hashem through the letters of the *Alef-Beis* — but soon, when *Moshiach* comes, we will see that too!

Yeshaya HaNavi says that when *Moshiach* comes, our eyes will be allowed to see how everything exists only with Hashem's *chayus*!

וַיִּגְלֶה כְּבוֹד ה' וַיֵּרְאוּ כָּל בְּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר

Venigla Kevod Hashem — When *Moshiach* comes, Hashem's *kavod* will be revealed

Vera'u Chol Basar Yachdav — And everyone will be able to see together

Ki Pi Hashem Diber — That it was Hashem Who said these words of comfort, since they happened!

Chassidus explains that the words “*Ki Pi Hashem Diber*” can also mean that everyone will see that it is the words of Hashem that constantly give *chayus* to the world and make it exist!

See *Yeshaya perek Mem posuk Hey*

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