

Chitas for Wednesday, Parshas Naso

Isru Chag

Ches 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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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Naso - Revi'i with Rashi

Today's Chumash is very long! We learn about the Sotah, the Nazir, and Birchas Kohanim.

SOTAH:

A husband might tell his wife not to spend time with a certain man, because he is worried that she wants to get married to him instead. If people saw her go into a room privately with him anyway, she is called a *Sotah*. We need to do what it says in the Torah to prove and see if she did an *aveira* or not.

The *Sotah* has to bring a *korban*, but only using barley flour, like we use to feed animals. We don't put any oil or spices on it, because that would make the *korban* look beautiful and remind us of light (from the oil) and the *Imahos* (from the spices), and the way she acted isn't beautiful and not like the *Imahos* at all!

Part of getting the *Sotah* ready to be tested is embarrassing her. We hope that she will tell the truth if she did something wrong.

The *Kohen* also makes her promise that she is telling the truth, and that she knows that if she isn't, the bitter water she drinks will make her die.

The *Kohen* writes the promise, with Hashem's name, on a piece of parchment and erases it in the bitter water. When the *Sotah* drinks it, if she wasn't telling the truth, she will get very sick and die very quickly. But if she really didn't do an *aveira*, then Hashem forgives her for acting in a way that didn't look right, and she gets *brachos* for children.

NAZIR:

Now the Torah tells us about a *Nazir*. A *Nazir* is a person (a man or a woman) who promises Hashem not to drink any wine so they will have more *Kedusha*. A *Nazir* can't eat any grapes or drink any kind of wine or grape juice. They are also not allowed to cut their hair. They can promise to be a *Nazir* for however long they want, but at least 30 days.

The whole time a person is a *Nazir*, they aren't allowed to become *Tamei* from a person who passes away — even someone from their family. They can't go to a cemetery or a *Levayah*.

What happens if they become *Tamei* by mistake? They need to become *tahor* from the *Parah Adumah*, and then they need to cut off all the hair from their head, bring a *korban* of two birds, and then start counting the days of being a *Nazir* again from the beginning.

At the end of their time being a *Nazir*, they have to bring a *Korban* — a boy lamb, a girl lamb, and a ram, 10 *matzos* mixed with oil and 10 *matzos* brushed with oil, and the flour and wine like we always bring with the animals.

After the *korbanos* are brought, the *Nazir* has to shave off his hair inside the *Beis Hamikdash*, and burn it in the fire where the *Korban* is being cooked.

After all of the *Korbanos* are brought properly, the *Nazir* is allowed to drink wine again.

BIRCHAS KOHANIM:

Now we go back to what was happening on the first day that the *Mishkan* was put up:

Hashem wanted to give the Yidden more *brachos*. He said that these *brachos* will come through the *Kohanim* — *Birchas Kohanim*. The way this *bracha* is said is the way we speak to one person, not to a group, because the *brachos* are meant for each Yid that is there.

Yevarechecha Hashem Veyishmerecha — Hashem should give you *brachos* with *parnasa*, and that the *parnasa* should go to good things.

Ya'er Hashem Panav Eilecha Vichuneka — Hashem should like you and have other people like you too.

Yisa Hashem Panav Eilecha Veyaseim Lecha Shalom — Hashem should not pay attention to your mistakes and give you *shalom*.

When the *Kohanim* give this *bracha*, they should say Hashem's name — *Yud-Kay-Vov-Kay*! Hashem will give the *brachos* to the Yidden, and also to the *Kohanim* who give them the *bracha*.

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 which kind of world we want to live in.

SEFER HAMITZVOS :: Shiur #96 - Mitzvas Lo Saasei #173, #175, #176, #177, #178

Today we learn even more mitzvos about eating Kosher!

1) (Mitzvas Lo Saasei #173) We are not allowed to eat a **non-kosher fish**.

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: וְשָׂקַץ יְהוָה לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ וְאֵת נִבְלָתָם תִּשְׂקֹצוּ
The details are explained in *Mesechta Chulin perek Gimmel*

2) (Mitzvas Lo Saasei #175) We are not allowed to eat **flying bugs** (like flies or bees).

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְכָל שֶׂרֶץ הָעוֹף טֶמֶא הוּא לָכֶם לֹא יֵאָכֵל

3) (*Mitzvas Lo Saasei* #176) We are not allowed to eat **crawling bugs** (like spiders or worms).

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: וְכָל הַשֶּׂרֶץ הַשָּׂרֵץ עַל הָאָרֶץ שֶׁקֶץ הוּא לֹא יֵאָכֵל

4) (*Mitzvas Lo Saasei* #177) We are not allowed to eat **bugs that grow on rotten food**.

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: וְלֹא תִטְמְאוּ אֶת נַפְשֵׁיכֶם בְּכָל הַשֶּׂרֶץ הָרֹמֵשׁ עַל הָאָרֶץ

5) (*Mitzvas Lo Saasei* #178) We are not allowed to eat **bugs that grow inside of fruits or seeds** once they already came out of the fruit or seeds (even if they went back in later).

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: לְכָל הַשֶּׂרֶץ הַשָּׂרֵץ עַל הָאָרֶץ לֹא תֹאכְלוּם כִּי שֶׁקֶץ הֵם

RAMBAM :: Hilchos Maachalos Asuros

Perek Hey: We learn the *halachos* of **Eiver Min Hachai**, not eating meat that was taken from an animal while it was still alive.

Perek Vov: In this *perek*, we learn about the *isur* of eating **blood**. The Rambam teaches how we get meat ready to eat, by taking out the blood. One of the ways to do this is to soak the meat in water, and then pour salt on it to help the blood come out. Afterwards, we wash the meat in water until the water doesn't turn red anymore. This is called *Melichah*.

(Nowadays, we usually don't need to do this at home. When we buy meat or chicken from a kosher store, it has already been soaked and salted.)

Perek Zayin: The Rambam teaches us the *halachos* of **cheilev**, the pieces of fat from an animal that we are not allowed to eat. We need to take out these pieces of fat, along with certain veins that are *asur* because of eating blood. (The person who does this job is called a "Menaker.")

RAMBAM – PEREK ECHAD :: Hilchos Rotzeiach U'Shmiras HaNefesh - Perek Alef

Now we learn the BIGGEST MITZVAH a person can do — to save the life of another Yid. The Rambam tells us that if a person saves another Yid it is like he saved the WHOLE world!

The Rebbe tells us that the same is true of helping a Yid to do a mitzvah and giving every child a good chinuch. It is also like saving their life, which the Rambam says is like saving the WHOLE world!

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 *Shavuot*, we should still use these days to do even MORE, so that our *avodah* is complete!

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 *Shmoneh 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 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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