

# Chitas for Wednesday, Parshas Naso Yud-Alef 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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## **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. The man

she did the *aveira* with will die then too. 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.

***Visa 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 :: 60 - 65**

In today's *Tehillim* there is a *posuk*, "***Nosata LeReiacha Neis Lehisnosos Mipnei Koshet Sela***" — "You give those who have *Yiras Shomayim* a sign to hold up for the sake of truth."

The word *Neis* can mean a few different things:

***Neis*** — a sign

***Neis*** — a miracle

*Neis* can be like the word **Nisayon** — a test

Do you know what a *nisayon* is? *Chassidus* explains that Hashem sometimes makes a person THINK that there is something in the way, that doesn't let him do what Hashem wants. But it could be that what is stopping us isn't even real!

For example, a person could think that if he does a *mitzvah*, someone will get angry at him — but it's not even true! Hashem can make a person FEEL that way to test him, to see if the *mitzvah* is important enough to him that he will do it even though there is something making him scared.

Since a person needs to use a very strong part of his *neshama* to be able to do this *mitzvah* and not to be afraid, he becomes a stronger and better Yid.

In fact that is the very reason why Hashem gives a Yid a *nisayon*: To make the person the best Yid he can possibly be!

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

*Yesterday, the Alter Rebbe told us how everything in the world is really the chayus of Hashem, and there is nothing else — but Hashem doesn't let us see the world that way.*

*Today the Alter Rebbe gives us a mashal to understand this, from the way the rays of the sun are inside of the sun:*

High up in the sky, there is a huge sun. It is so fiery and bright, its rays shine all the way here on earth!

We don't have the actual sun in the world, but the rays of the sun reach us all the way down here. They make the world bright during the day, and make the moon shine at night. They warm up the world so we can live comfortably and plants and animals can grow. For us, the rays of the sun are very important.

But inside the sun itself, the rays are not needed at all. The sun is there, shining in its full strength! The rays are still there, but they are not counted as something separate and important. There, they aren't special at all!

The sun is a *mashal* for the powerful *chayus* of Hashem.

The rays of the sun are a *mashal* for all of the things that exist because of this *chayus* — everything in this world.

The *Gashmius* world that we see is like the rays of the sun when they are shining outside of the sun. The *Gashmius* world seems like it is something separate and important, like the rays of the sun. That's because we can't see the *chayus* that makes it all be, like the *mashal* of the sun itself.

If we could see the *chayus* of Hashem, it would be like the rays of the sun inside of the sun! There, the rays don't count for anything at all! The same way, if we saw Hashem's *chayus*, we would realize that all of these *Gashmius* things are nothing of their own.

There is a problem with this *mashal*, though.

In the *mashal*, the sun really is very far away from the world where the rays shine. But that is NOT true about Hashem! Hashem's *chayus* is HIDDEN in the world, but really Hashem is right here, not far away like the sun from the earth!

But if Hashem is always here, why can't we see Him?

In the next few *perakim* the Alter Rebbe will explain to us how Hashem hides so that even though He is RIGHT

HERE we still aren't able to see Him.

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

*Chassidus gives us a kind of Techiyas Hameisim in our Avodas Hashem!*

Usually when we think a lot we don't get excited, but *Chassidus* helps us use our minds to get EXCITED about our connection with Hashem and *Yiddishkeit*!

When *Moshiach* comes there will be *Techiyas Hameisim*. People who are not alive will get *chayus* from Hashem and become alive.

Similarly, when we learn *Chassidus* and get excited about Hashem, that is a little bit like *Techiyas Hameisim*. It makes our *sechel*, which usually does not have much *chayus*, a little bit like a *meis*, get *chayus* and become full of life!

## **SEFER HAMITZVOS :: Shiur #39 - Mitzvas Lo Saasei #320**

Today's *mitzvah* (*Mitzvas Lo Saasei* #320) is that we are not allowed to do *melacha* on Shabbos.

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

This is the matching *mitzvah* to the one we just learned yesterday and the day before. Hashem often gives us TWO *mitzvos* for one thing so we get double rewards — one for the *Mitzvas Asei*, doing what we are supposed to do, and one for the *Mitzvas Lo Saasei*, not doing what Hashem told us not to!

## **RAMBAM :: Hilchos Shabbos**

**Perek Vov:** In this *perek*, we learn that the *Chachomim* made it *asur* to tell a *goy* to do something for us on Shabbos, so that we won't treat Shabbos lightly and come to do the *melacha* ourselves. There are some times we are allowed to ask a *goy* to do something, like if someone is even a little bit sick or if it is important for another *mitzvah*.

We are not allowed to have any benefit from *melacha* that was done on Shabbos when it is *asur*, even if it was done by a *goy*.

**Perek Zayin:** We now start to learn the 39 *melachos* of Shabbos! The Rambam lists them, and teaches us the difference between an *Av Melacha* and a *Tolda*. The *Av Melacha* is the way the *melacha* was done to build the *Mishkan*. A *tolda* is something that accomplishes the same thing, but in a different way.

**Perek Ches:** In this *perek*, we learn the first 10 *melachos*, from plowing the earth to kneading the dough. The Rambam tells us the *halachos* of each of these *melachos*.

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

*Perek Gimmel* teaches us *halachos* about when something a person does is considered *Avodah Zarah*. If a person makes a statue of a person, he gets punished, but it is fine to paint a picture of someone.

## **INYANA D'YOMA :: Tzivos Hashem**

*Today is the day that the Rebbe's parents got married, in the year Tof-Reish-Samach!*

~

We learned in *Tehillim* that Hashem gives a Yid *nisyonos* to use the *koach* of the *neshamas*.

What helps a Yid to do what Hashem wants even when it's hard? Hashem gives us Torah, which is called "Oz" (strength).

When KIDS are strong against their *Yetzer Haras* because that's what it says in the Torah, they help all the rest of the Yidden to use the *koach* of Torah too!

That's what it says in *Tehillim* — "**Mipi Olelim Veyonkim Yisadeta Oz**" — "Hashem gives all of the Yidden strength through the children."

## **TEFILLAH :: Mizmor Lesoda**

The main part of *Pesukei Dezimra* that the *Chachomim* originally established starts with *Ashrei*.

Before going to the main part of *Pesukei Dezimra*, we say a few other things.

First we say *Mizmor Lesodah*. This is *kapitel Kuf* of *Tehillim*, and is the song that was sung when bringing a *Korban Todah* in the *Beis Hamikdash*.

This *kapitel* even hints to the way the *korban* was brought: There are 40 words, like the 40 loaves that were brought together with the *Korban Todah*, and it has Hashem's name in it 4 times, hinting to the 4 kinds of people who bring the *Korban Todah* to thank Hashem for *nissim* that happen to them.

The *Chachomim* tell us that there are really *nissim* happening to us every day! We don't see them because many times, Hashem hides them from us. We thank Hashem for these hidden *nissim* every day by saying *Mizmor Lesodah* at the beginning of *Pesukei Dezimra*.

We don't say *Mizmor Lesodah* on Shabbos or *Yom Tov*, *Erev Pesach* or *Erev Yom Kippur*, or *Chol Hamoed Pesach*. That is because these are all days when a person was not allowed to bring the *Korban Todah* in the *Beis Hamikdash*.

In the *Midrash* it says that when *Moshiach* comes, all songs will become unimportant — except for *Mizmor Lesodah*, this song of thanks to Hashem!

## **HALACHOS HATZRICHS :: Davening Quietly**

The best way to *daven Shemoneh Esrei* is to say the words quietly, but in a way that we can hear it ourselves.

Still, if someone said the words of *Shemoneh Esrei* so quietly that only their lips were moving, and they couldn't hear the words, they are still *yotzei*.

But if someone just THOUGHT the words without saying them at all, it is not counted as *davening*.

In *Tanya*, the Alter Rebbe explains why saying words is so important:

The reason the *neshamas* came into the world was not to make itself holy, but to make the body and the world holy, by using them for *kedusha*. Thinking does use the body, but not in a way that we can see. To do most

*mitzvos*, we are supposed to actually say words or do things, which use *Gashmius* in a way that can easily be seen. That's why even with the *mitzvah* of *davening*, where the main thing is *kavana*, it is very important to actually SAY the words using at least our lips. This way the *neshama* is able to use the *guf* for *kedusha*, which is the reason it came down into a *guf*.

See the Alter Rebbe's *Shulchan Aruch*, *siman Kuf-Alef* and *Tanya Perek Lamed-Ches*

## **GEULAH U'MOSHIACH :: Good News!**

The *Navi Yeshaya* tells us that before *Moshiach* comes, *Eliyahu Hanavi* will let us know the good news!

מה נאוו על ההרים רגלי מבשר משמיע שלום מבשר טוב משמיע ישועה אמר לציון מלך אלקיך

***Mah Navu Al Heharim*** — How beautiful it is to see on the mountains

***Raglei Mevaser*** — The feet of *Eliyahu Hanavi*!

***Mashmia Shalom*** — He is announcing that we will have *shalom*

***Mevaser Tov*** — He is telling us good news

***Mashmia Yeshua*** — He is announcing that Hashem will save us!

***Omer Letzion*** — He says to the Yidden

***Malach Elokayich*** — We can see that Hashem rules over the world!

See *Yeshaya perek Nun-Beis posuk Zayin*

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