

Chitas for Tuesday, Parshas Naso

Erev Shavuos

Hey Sivan, 5784

**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 קאלטמאנן
~ 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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ה' סיון Yahrtzeit

~ By the Raskin Family ~

Burlington, Vermont

Mazel Tov **Chaim Lifshitz** (Shliach in Hallandale Beach, FL)

~ Upshernish Hey Sivan ~

Sheyegadluhu L'Torah, L'Chuppah, Ul'Maasim Tovim!

Mazel Tov **Rephael Dovid Schmukler** (proud soldier in Tzivos Hashem)

~ Upshernish Hey Sivan ~

Sheyegadluhu L'Torah, L'Chuppah, Ul'Maasim Tovim!

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 :: 29 - 34

In today's *Tehillim*, we have a *posuk* that says "**Hashem Oz Le'amo Yitein**" — "Hashem will give strength to the Yidden."

The Alter Rebbe explains in *Torah Ohr* that the *posuk* is telling us that when Hashem gave us the Torah, He was giving us a very big present!

During the day, we see things which make us have *taavos* and want things that aren't good for our *neshama*. When Hashem gave us the Torah, He gave us "Oz," strength for our *neshama*! With this strength, our *neshamos* can control the *taavos* and act the way Hashem wants us to.

TANYA :: Likutei Amarim Perek Nun-Gimmel

Today we are finishing *Sefer Shel Beinonim*, also called *Likutei Amarim* — the first sefer of *Tanya*!

Today the Alter Rebbe goes back to what we learned in *Perek Lamed-Hey*, when he brought a *mashal* from the *Zohar*, that a *Yid* is like a candle that burns with oil. We said that the *Shechinah* that shines on the *Yid* is like the flame, the oil is the *mitzvot*, and the body of the person is the wick.

We asked the question: Everything in the world is a *mashal* for something from Hashem. In *Kabbalah and Chassidus*, "oil" is a *mashal* for Hashem's *chochmah*, which includes Torah AND *mitzvot*! So how come the *Zohar* says that the oil is *mitzvot*? Why is Torah not enough? We talked about how important *mitzvot* are, and how special they are. But only today are we going to answer the question!

We learned before that the *Shechinah* needs to have a cover to be felt in the world, and that cover is *chochmah*, Torah. Since a *Yid* wants the *Shechinah* to shine on his *neshama* it needs the Torah to make that happen. Then the person can have *Hashro'as Hashechinah*, that the *Shechinah* will shine inside of him.

So why does the *Zohar* say that MITZVOS are the oil?

If a *Yid* was just a *neshama*, then Torah would be all the oil we need. That's how a *neshama* in *Gan Eden* works!

But we want the *Shechinah* to shine on the body of a *Yid* too! The body of a *Yid* is like the wick. The way a wick

works is that part of it needs to be burned and turned into a flame! That only happens with the *bittul* a Yid has when he does *mitzvos*.

Instead of doing what WE want, we do what Hashem wants. Then it's like we're "burning" our *Yetzer Hara*, so the flame of the *Shechinah* can shine not only on our *neshama*, but on our body too! (By a *tzadik*, this "burning" changes the *Yetzer Hara* to be like a *Yetzer Tov* — *is'hapcha*, and by a *Beinoni* it is forcing the *Yetzer Hara* to do what Hashem wants in the way we behave— *iskafya* — this brings Hashem a special *nachas*, like we said earlier in *Tanya*!)

When we "burn" our wick by doing what Hashem wants from us even when we don't want to, when we do *mitzvos*, then both the *neshama* AND the body can shine with the light of the *Shechinah*!

There is a story of a famous chossid, R' Hillel Paritcher. He was very careful in his mitzvos. In fact, he was so careful that he wouldn't even sit on a couch because he was worried there might be shatnez in the couch!

Someone asked R' Hillel why he's so careful with mitzvos, much more than other people do. R' Hillel answered that it's so he can feel and appreciate Hashem and Chassidus. That's like what we see here — that to feel the Shechinah that shines on a Yid through Torah, we need to make sure that we're doing all the mitzvos the way Hashem wants.

נשלם חלק ראשון בעזרת ה' יתברך ויתעלה

"We have finished the first part of Tanya, with Hashem's help!"

HAYOM YOM :: Hey Sivan

Today is forty-nine days of the *Omer*!

On *Erev Shavuos* in 5557, the Alter Rebbe said a "Torah":

Before the Yidden got the Torah, Hashem told Moshe how the Yidden should get ready: "Make them holy today and tomorrow, and they should wash their clothes." Becoming holy today and tomorrow is something we get from Hashem, but cleaning our clothes we need to do ourselves.

That's all the Alter Rebbe said.

The Tzemach Tzedek explained this Torah:

Hashem told MOSHE to make the Yidden holy. In every generation, we have a Rebbe, our Moshe Rabbeinu, who helps make us holy. They teach us Torah and SHOW us how to be good Yidden and do our *shlichus*.

That is given to us. But to really BE the way we should be, WE need to "wash our clothes." What are clothes? Like we learned in *Tanya*, the *Levushim* are what we think, say, and do. We need to make these clean ourselves, to act the way Hashem wants.

The Rebbeim teach us what we need to do, but it's up to us to actually follow the horaos and do it!

SEFER HAMITZVOS :: Shiur #77 - Mitzvas Asei #212

Today's *Sefer Hamitzvos* is the same as yesterday's (*Mitzvas Asei #212*): That a man has a *mitzvah* to have children.

We learn this *mitzvah* from a *posuk* in *Parshas Bereishis*: פְּרוּ וּרְבוּ
The details are explained in *Mesechta Yevamos perek Vov*.

RAMBAM :: Hilchos Ishus

In today's Rambam, the last three *perakim* of *Hilchos Ishus*, we learn about a woman who doesn't listen to her husband when he tells her not to spend time by herself with a certain man. She is called a *Sotah*, and has to drink bitter water that tests her to see if she did something wrong. We will learn all the *halachos* about this *IY"H* in *Hilchos Sotah*, later in Rambam.

Yidden are like Hashem's wife. Hashem gave us *mitzvos*, and doesn't want us to act in a different way. We need to make sure we keep the Torah and *mitzvos* so that we can get all of the *brachos* from Hashem!

RAMBAM- PEREK ECHAD :: Hilchos Bikurim - Perek Alef

There are 24 presents that belong to the *kohanim*. Eight of these presents can only be eaten by the *kohanim* in the *Beis Hamikdash*, and five others can only be eaten inside Yerushalayim! In these *perakim*, we will learn *halachos* about these presents that we didn't learn about already in other parts of the Rambam.

INYANA D'YOMA :: Siyum on Mesechta Sotah

During the time of *Sefiras Haomer*, *Chassidim* have a *minhag* to learn *Mesechta Sotah*. Today, on *Erev Shavuos*, we make a *siyum* on the whole *Mesechta*!

In the year *Tof-Shin-Yud-Tes*, on *Erev Shavuos*, the Rebbe made a *siyum* and *hadran* explaining how the end of *Sotah* and the beginning of *Sotah* are connected, and how they both help us to be prepared for *Matan Torah*!

The beginning of the *Mesechta* speaks about a *Sotah* — a wife who didn't behave properly and now her husband doesn't trust her because he thinks she might have done a serious *aveira*.

The end of the *Mesechta* speaks about how even after R' Yehuda Hanasi passed away, it is still possible to have the *midah* of *Yiras Cheit*, being afraid to do an *aveira*.

The *Tanna* who says that it is still possible to have *Yiras Cheit* is R' Nachman. When R' Nachman was a baby, his mother was told by astrologers that he was going to grow up to be a thief. His mother decided to be careful to put a *yarmulka* on him all the time to help him have *Yiras Shomayim*. And indeed, instead of becoming a thief, he became one of the *Tannaim* of the *Gemara*!

The Rebbe points out that when a person is born, they are born without a *yarmulka*. But through the *avodah* we do, like to wear a *yarmulka*, can make such a difference! The same way, our *avodah* of counting *Sefirah*, working on our *midos*, and learning *Mesechta Sotah* during *Sefiras Ha'omer* also makes a big difference! They keep us from getting tricked by our *Yetzer Hara* like the *Sotah*, and keep us from doing *aveiros*.

That is the connection between the end of the *Mesechta* and the beginning of the *Mesechta*: By fulfilling what R' Nachman says at the end of the *Mesechta*, to have *Yiras Cheit*, that will stop us from doing *aveiros* like the *Sotah*, which we learn at the beginning of the *Mesechta*.

This way we will also be ready for *Matan Torah*, to receive the Torah from Hashem — *Kabolas HaTorah B'Simcha Ub'Pnimius*!

The sicha explains at length the difference between the way that Rashi and the Rambam learn what Mesechta Sotah is about, and a deep explanation in Avodas Hashem about the idea of a Sotah in Ruchnius. The sicha was prepared to be published in Tof-Shin-Mem in a likut, and was published in Likutei Sichos chelek Yud-Ches, second sicha for Parshas Naso.

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 HATZRICHOS :: Saying Tikun Leil Shavuos

The night before *Shavuos*, we stay up all night as a preparation for *Matan Torah*. Every year, we receive the Torah from Hashem anew when we hear the *Aseres Hadibros* in *shul*. By staying up, we correct the mistake of the Yidden, who were sleeping the night before *Shavuos*, when Hashem came to give them the Torah.

The Yidden had a good reason to sleep. They wanted to reach a higher connection to Hashem, which can only be done when sleeping. Still, it wasn't the right thing. Hashem wanted the preparation to be in this world, while they were awake, even if it wouldn't be as high of a level.

There are different *minhagim* about what to do on this night while we stay up. Many people sit and learn Torah all night.

The Rebbe pointed out that the Frierdiker Rebbe explained in many *sichos* that we should say the words of the *Tikun Leil Shavuos*. (The *Tikun* is a *sefer* which includes the first and last section of every part of Torah.)

Saying *Tikun Leil Shavuos* is a way to show *achdus*! Everyone is able to read the words of Torah, even if we can't all understand them. At *Matan Torah*, all of the Yidden were together equally, and *Shavuos* is a special time to have more *achdus*. By saying *Tikun Leil Shavuos*, which EVERYONE can be a part of, we unite with all of the Yidden together. That is why it is the Chabad *minhag* to say *Tikun Leil Shavuos* when we stay up.

There are many incredible *brachos* promised to people who stay up during this night to say words of Torah!

~

Here are links to two Halacha Newsletters, to review the halachos for Shavuos: Badatz of Crown Heights and Rabbi Shmuel Lesches of Melbourne

GEULAH U'MOSHIACH :: Achdus Before Geulah

When the Yidden camped around *Har Sinai* to get the Torah, they camped like one person, with one heart —

“Ke’ish Echad, BeLeiv Echad.”

We learned in *Tanya* that *Matan Torah* was a taste of the way it will be in the times of the *Geulah*!

The Rambam tells that we will also have this kind of *Achdus* before *Moshiach* comes. One of the jobs of *Moshiach* is “**Veyisaken Es Ha’olam Kulo Laavod Es Hashem Beyachad**” — to make the whole world ready to serve Hashem TOGETHER!

Just as we got the Torah with true *Achdus*, we will have the *Geulah* with true *Achdus*!

Migolah L’Geulah p. 312

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