

# Chitas for Wednesday, Parshas Naso Tes Sivan, 5779

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

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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!

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 he will have more *Kedusha*. He can't eat any grapes or drink any kind of wine or grape juice. He is also not allowed to cut his hair. He can promise to be a *Nazir* for however long he wants, but at least 30 days.

The whole time a person is a *Nazir*, he isn't allowed to become *Tamei* from a person who passes away — even someone from his family. He can't go to a cemetery or a *Levayah*.

What happens if he becomes *Tamei* by mistake? He needs to become *tahor* from the *Parah Adumah*, and then he needs to cut off all the hair from his 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 his time being a *Nazir*, he has 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.

## **BIRKAS 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* — *Birkas 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 the Yidden *brachos* with *parnasa*, and that the *parnasa* should go to good things.

***Ya'er Hashem Panav Eilecha Vichuneka*** — Hashem should like the Yidden and have other people like us too.

***Yisa Hashem Panav Eilecha Veyaseim Lecha Shalom*** — Hashem should not pay attention to our mistakes and give us *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 :: 49 - 54**

In the last *posuk* of *Kapitel Nun*, Dovid Hamelech says: "***Zoveiach Todah Yechabdaneni***" — "a person who brings a *Korban* to give thanks to Hashem is bringing Hashem *kavod*."

The word "*Zoveiach*" ("bring a *korban*") means to *shecht*. The *Gemara* says that a person who *shechts* his *Yetzer Hara* brings *kavod* to Hashem!

How do we *shecht* our *Yetzer Hara*? The Rebbe explains that when we *shecht* an animal, that animal doesn't have *chayus* anymore. The same thing is when we *shecht* our *Yetzer Hara*. The *Yetzer Hara* loses its *chayus* in getting excited about *Gashmius* things that we like or want. Instead, we should get excited about *Kedusha* things, like *davening* or doing *mitzvos*!

By getting excited about things for Hashem, we stop being excited about things for the *Yetzer Hara*. This takes away the *chayus* from our *Yetzer Hara*, and brings *kavod* to Hashem!

## **TANYA :: Shaar Hayichud Veha'emunah Perek Beis**

The Alter Rebbe explained that the *chayus* Hashem gives to the world is there ALL the time. If that *chayus* would go away for even a second, the world wouldn't exist anymore!

The Alter Rebbe proved this from the *neis* of *Kriyas Yam Suf*. Then, Hashem took water, that usually flows, and changed the way it works so it would stand up like a wall! As we see in the *posuk*, Hashem had to make a wind blow the entire time of this *neis*. Hashem needed to give the Yam Suf an EXTRA *koach* to make it work differently.

If a part of the world needs a *chayus* there the whole time just to CHANGE how it works, it is easy to understand that the world needs Hashem's *chayus* the whole time! The world isn't just changing how it works, it is being created from NOTHING! Of course it needs a constant *chayus* from Hashem to make it exist.

What is this *chayus* that Hashem gives the world? It is the letters of the *Alef-Beis* that spell the ten things Hashem said to create the world, the *Asara Maamaros*! These letters of the *Alef-Beis* come into every part of the world and make them exist.

## **HAYOM YOM :: Tes Sivan**

*A year before the Hayom Yom was written, on Isru Chag Shavuos there was a meeting in honor of splitting up Mishnayos to learn Baal Peh. The Friediker Rebbe said a sicha, and yesterday and today's Hayom Yoms are the main points of that sicha. Today's Hayom Yom talks about the Mishnayos Baal Peh.*

When the air of the world isn't *tahor*, we can't feel our connection to Hashem very well.

The world needs to have more *tahor* air!

How do we make the air *tahor*? The only way to do it is with words of Torah! Reviewing *Mishnayos Baal Peh* makes our connection to Hashem shine and makes the air *tahor* for us, and everyone around us!

*Mishnayos* shows that our *neshama* is connected to Hashem, because the word "*Mishnah*" is the same letters as the word "*Neshama*"!

*Mishnayos* that we learn *Baal Peh* is a very good way to make the air *tahor* wherever we go, even when we don't have a *sefer* with us. This is what the *posuk* says, "***Uvelechtechu Baderech***," that we should speak words of Torah even when we are going on our way!

The Friediker Rebbe says that it's hard to find words to say how much reviewing *Mishnayos* all the time helps us, and protects every Yid! And there are no words to explain the *nachas* it brings Hashem!

## **SEFER HAMITZVOS :: Shiur #284 - Mitzvas Asei #232, Lo Saasei #258, #259, #257, #260**

Now that we started a new set of *halachos* in Rambam, we are going to learn some new *mitzvos*! Today we learn FIVE *mitzvos* about a Jewish slave (*Eved Ivri*)!

1. (*Mitzvas Asei #232*) We need to follow the *halachos* about an *Eved Ivri*, a Jewish slave.

We learn this from a *posuk* at the beginning of *Parshas Mishpatim*, כִּי תִקְנֶה עֶבֶד עֲבָדִי

The Torah tells us many details about this *mitzvah*, and it is explained further in the beginning of *Mesechta Kiddushin*.

2. (*Mitzvas Lo Saasei* #258) We are not allowed to sell a Jewish slave like most slaves are usually sold, in a market where people choose the slaves that look best. A Jewish slave needs to be sold in a private, *kavodike* way.

We learn this from a *posuk* in *Parshas Behar*: לֹא יִמְכְּרוּ מִמִּכְרֵת עֶבֶד

The *dinim* of this *mitzvah* are explained in the first *perek* of *Mesechta Kiddushin*.

3. (*Mitzvas Lo Saasei* #259) We are not allowed to make a Jewish slave do any work for no reason, even little things like asking him to make a cup of tea that we know we won't drink, just so he'll be busy.

We learn this *mitzvah* from another *posuk* in *Parshas Behar*, לֹא תִרְדֶּה בוּ בְּפִרְךָ

4. (*Mitzvas Lo Saasei* #257) We are not allowed to make a Jewish slave do kinds of work that show he is a slave. We are only allowed to ask him to do work that a person will do in a regular job.

This *mitzvah* is also learned from a *posuk* in *Parshas Behar*: לֹא תַעֲבֹד בוּ עֲבָדֹת עֶבֶד

5. (*Mitzvas Lo Saasei* #260) If we see a non-Jewish person who has a Jewish slave, we are not allowed to let him treat his slave in a not-nice way. We shouldn't say that since the Yidden sold himself to the *goy*, it's his own fault that he is suffering. We need to do something about it!

This *mitzvah* also comes from a *posuk* in *Parshas Behar*: לֹא יִרְדְּנוּ בְּפִרְךָ לְעֵינֶיךָ

## **RAMBAM :: Hilchos Avodim**

In today's Rambam, we learn about Jewish slaves:

**Perek Alef** teaches us when a person can or can't become a slave: The *Beis Din* can sell a thief as a slave if he doesn't have money to pay back what he stole, and a person can sell himself if he has NOTHING left.

We also learn that we need to treat an *Eved Ivri* in a nice way, since he is already feeling bad that he was sold: We can't give him work without a reason or without an end, like telling him to dig in the field and not saying when he can stop. We can't have him do "servant" kind of jobs, like carrying our clothes to the bathhouse or taking off our shoes. (But we can HIRE a Yid to do it.) We have to give our slave good food, a comfortable bed, and a nice place to sleep — at least as good as ours! That's why the *Chachomim* say that when a person buys a slave, it's like he bought a master!

In **Perek Beis**, we learn about how a Jewish slave is sold, and when they go free. When the *Beis Din* sells a person, they sell them for 6 years, and they go free in the seventh year. But if a *Yovel* year comes, they go free right away, even if they are supposed to be slaves for longer.

**Perek Gimmel** has the *halachos* about the wife and children of a slave. If the slave is married, his master needs to take care of them too. If he isn't, his master can give him another servant to get married to. If that happens, the slave might not want to leave! We learn the *halachos* about how a slave can stay a slave if he wants. (One of the things we do is pierce his ear by the door.)

## **RAMBAM– PEREK ECHAD :: Hilchos Tumas Tzoraas - Perek Daled**

This *perek* teaches us about the *siman* of *tumah* called “*Pisyon*,” when the patch of *Tzoraas* gets bigger.

## **DARKEI HACHASSIDUS :: Chassidishe Parsha**

In the first *maamar* of the *Likutei Torah* for this week, *Parshas Naso*, the Alter Rebbe explains how the travels of the Yidden in the *Midbar* were preparing the world for the *Geulah*.

What is a *Midbar*?

In a *Midbar*, there is no water. Nothing can grow there.

*Kedusha* is all about giving and growing. *Kedusha* is a source of life! A place where nothing can grow must be the opposite of *kedusha* — *kelipah*.

The Yidden traveled for 40 years in the *Midbar*, this place of *kelipah*. But don't worry, they had the *Aron* and the *Shechinah* traveling in front of them! This great light of *kedusha* pushed away the *kelipah* that was there.

These years in the *Midbar*, then, were very important. They were already preparing the world for the coming of *Moshiach*! Because of the travels of the Yidden in the *Midbar*, the *kelipah* was pushed away. This will let the light of the *Geulah* shine!

## **TEFILLAH :: Don't Pick Up Your Phone Before Davening!**

The Rebbe once said at a *farbrengen*:

It can happen that a Yid will wake up in the morning, and the first thing he does is to run to the telephone to make an important call. He can't wait until after *Modeh Ani*, after *Hodu*, or after learning a bit of Torah after *davening*. He needs to rush and make this phone call before the businessman leaves his house, so he won't miss making the deal!

This kind of behavior comes from not having enough *emunah*, and not understanding that it is Hashem Who brings us *hatzlacha* in all we do.

If we had proper *emunah*, we would realize that it's impossible that following what the Torah tells us in *Shulchan Aruch* should make us lose out in what Hashem wants to give us! It is impossible that *davening* in *shul*, and learning a *shiur* afterwards, should cause us to miss out in the *parnasa* that was decided for us.

So why does a Yid go to the phone before *davening*? He isn't going to use the phone to remind his friend to come to the *minyan* — the real reason a phone was created...

He thinks that his *hatzlacha* is based on what HE does: If he gets the businessman in time, it will be good. But the truth is that when you first *daven* and learn something, and only afterwards go to the phone, that is

*when you get Hashem's bracha!* See *farbrengen Balak Mem-Daled*

## **HALACHOS HATZRICHS :: LeYirah Oso**

There are six constant *mitzvos*, *mitzvos* that we keep all the time.

The fifth of these *mitzvos* is “**LeYirah Oso**,” to have *Yiras Shomayim*.

In the *Tanya*, the Alter Rebbe explains how to have *Yiras Shomayim*. The most basic way to feel *yirah* for Hashem is to think about how Hashem is always with us, and watching everything we do. This will keep us from doing things we know Hashem doesn't want us to do, and make sure to use every chance we have to do what we are supposed to.

This is the meaning of the *posuk* “*Vehinei Hashem Nitzav Alav,*” that we are reminding ourselves how Hashem is carefully looking at whatever we do.

Thinking about this is fulfilling the *mitzvah* of *Leyirah Oso*.

## **GEULAH U'MOSHIACH :: Seven Times As Good**

The *Navi* Yeshaya gives a *mashal* about Hashem's goodness in the times of the *Geulah*.

Imagine that night, which can feel scary and dangerous, felt as good and safe as daytime! And that daytime, when we can see things clearly and feel safe, was WAY better!

This is a *mashal* for the way things will be when *Moshiach* comes. The “night” times, times of pain and suffering, will not exist. And the “day” times, the times during *Golus* that things are good, will be so much better during the *Geulah*!

וְהָיָה אֹרֶן הַלְבָנָה כְּאֹרֶן הַחַמָּה וְאֹרֶן הַחַמָּה יְהִיֶּה שְׁבַע־עֶשְׂרִים כְּאֹרֶן שְׁבַע־עֶשְׂרִים בְּיוֹם חִבְשׁ ה' אֶת שְׁבַר עַמּוֹ וּמַחֲץ מִכְתּוֹ יִרְפָּא

***Vehaya Or HaLevana Ke'Or HaChama*** — The light of the moon will be like the light of the sun,

***Ve'Or HaChama Yihiyeh Shivasayim*** — And the light of the sun will be seven times seven as strong

***Ke'Or Shivas HaYamim*** — As the light of all of the seven days of Creation together!

*Rashi says that we see that things will be 343 times as good — seven times seven (Shivasayim) times seven (days of Creation)!*

***BeYom Chavosh Hashem Es Shever Amo*** — On the day that Hashem will bandage their injuries

***U'Machatz Makaso Yirpa*** — And will completely heal their wounds.

May we be *zoche* to see Hashem's goodness with the *Geulah Sheleimah* now!

See *Yeshaya perek Lamed posuk Chof-Vov*

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