

Chitas for Monday, Parshas Shemini Pesach Tes-Zayin Nisan, 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

Chitas for the month of Nissan is made possible in part

לעילוי נשמת הרה"ח הרה"ת הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק וליכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Nissan is made possible in part

לעילוי נשמת הרה"ח אברהם אהרן הלוי בן הו"ח שניאור זלמן יששכר געציל רובאשקין ~ ליום הארצות של ט' ניסן

Chitas for the month of Nissan is made possible in part

L'ilui Nishmas **Miriam Necha A"H bas R' Moshe sheyichye**
~ for her yartzeit, Erev Pesach ~

Chitas for the month of Nissan is made possible in part

L'ilui Nishmas **Hatomim Schneur Zalman ben Rendel Alenick OB"M**
~ first yartzeit, Tes Nisan ~

לזכות חי' מושקא בת חנה

להצלחה רבה בשליחותה בארצנו הקדושה

This week is sponsored

In honor of the wonderful grandchildren who Hashem has so graciously gifted us with.

They should continue, with the Aibishter's help, to shine their light and bring Simcha and chassidishe nachas always.

~ The Hackners ~

CHUMASH :: Parshas Shemini - Sheini with Rashi

We learn about the *Avodah* done in the *Mishkan* on the eighth day of the *Miluim*, to prepare it for Hashem's *Shechinah* to rest there.

The Yidden were sad that even though Moshe Rabbeinu had brought *korbanos* for seven days, the *Shivas Yemei Hamiluim*, Hashem's *Shechinah* wasn't resting yet in the *Mishkan*.

Moshe brought the *Korban Tomid* of the morning, like Hashem told him to.

Then after Aharon brought the rest of the *korbanos* of the day, he gave a *bracha* to the Yidden. Using the words of *Birkas Kohanim*, he asked Hashem to forgive him and all of the Yidden for the *Cheit Ha'egel*, so that Hashem would be able to rest in the *Mishkan*.

Then Aharon Hakohen came down from the *Mizbeiach* — but Hashem still didn't send a fire down from *Shomayim* onto the *korbanos*! Aharon felt that it was his fault, because of the *Cheit Ha'egel*. He told Moshe that he shouldn't have had him bring the *korbanos*, because now he is embarrassed.

Moshe and Aharon went together into the *Mishkan*, so that Moshe could show Aharon how to bring the *ketores*, and also so they could *daven* together that Hashem should rest in the *Mishkan*.

Then they came out and *bentched* the Yidden, using the *posuk* from *Tehillim* (*Kapitel Tzadik*): “**Vihi Noam Hashem Elokeinu Aleinu.**” “*Yehi Ratzon Shetishreh Shechinah Bemaasei Yedeichem*” — Hashem’s *Shechinah* should rest in the *Mishkan* you built!

TEHILLIM :: 79 - 82

In today’s first *kapitel*, we have a *posuk* that we say out loud by our *Seder*! “**Shfoch Chamos’cha El Hagoyim Asher Lo Yeda’ucha...**” “Hashem, pour out Your anger on the *goyim* that don’t believe in You!”

It is our *minhag* to say this paragraph when we are sitting down.

Someone is sent with a candle to open the door, and then says this paragraph there. Everyone else waits for them before continuing the *seder*.

When the Friediker Rebbe was a young boy, his father the Rebbe Rashab told him that the seder is a special time to ask Hashem for good things. He should use this time to ask for Ruchnius, not for Gashmius! He should ask specifically to be a mentch, and especially at the time of Shefoch Chamos’cha.

TANYA :: Likutei Amarim Perek Mem

The Alter Rebbe is telling us that learning and *davening* and doing *mitzvot* by themselves, even though they are what Hashem wants and they are holy, but since we are doing them WITH *gashmius*, we need to fill it up with *Ruchnius* so it will go up closer to Hashem.

(Even though the main thing is DOING the *mitzvah*, we want our *mitzvot* to also shine and be beautiful, and for that we need to have *kavana* — to think about how we love Hashem and that we are ready to have *Mesiras Nefesh* to always be connected to Him.)

Even though love for Hashem is also a *mitzvah*, the whole point of this *mitzvah* is to give *chayus* into the other *mitzvot*. So it’s only called “wings” for other *mitzvot*, to make them “fly” up close to Hashem.

HAYOM YOM :: Tes-Zayin Nisan

On the second night of Pesach, we say Kriyas Shema She’al Hamitah like every other night. (On the first night, we skip most of it, since it is Leil Shimurim, and Hashem is watching over us even MORE than usual.)

Before we ask the *Mah Nishtana*, we say, “**Tatteh, Ich Vil Bai Dir Fregen Fir Kashes**” — “Tatteh, I am going to ask you four questions.” This is part of the *nusach* of the *Haggadah*, and we don’t change it! Just like in *bentching*, a person also says “*Es Avi Mori... Ve’es Imi Morasi*” (“Hashem should *bentch* my father and my mother”), even if their parents are R”L not alive anymore, a person says “*Tatteh Ich Vil Bai Dir Fregen*,” whether or not his parents are there.

SEFER HAMITZVOS :: Shiur #45 - Mitzvas Asei #155

Today’s *mitzvah* (*Mitzvas Asei #155*) is to make Shabbos holy, by saying special things when Shabbos comes in and when Shabbos goes out. We speak about how great and special Shabbos is, and how it is different than the days before and after it.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro* (one of the *Aseres Hadibros*): זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

The *posuk* means, “Remember Shabbos to keep it holy.”

Torah Shebaal Peh explains what this *mitzvah* is. The *Mechilta*, the *Midrash* of *halacha*, explains that this means to make a *bracha*. In *Gemara*, the *Chachomim* tell us to make this *bracha* over a cup of wine. The *Gemara* says we should make a *bracha* when Shabbos ends as well, to separate it from the rest of the days.

That’s why we keep this *mitzvah* by making *Kiddush* and *Havdalah*!

The *halachos* of how to keep this *mitzvah* are discussed in the end of *Gemara Pesachim*, and in parts of *Mesechta Brachos* and *Mesechta Shabbos*.

The Rambam organizes these *halachos* in *Perek Chof-Tes* of *Hilchos Shabbos*, part of the Rambam tomorrow.

RAMBAM :: Hilchos Shabbos

In today’s Rambam, we learn about other things we don’t do on Shabbos, even if they aren’t similar to a *melacha* and won’t lead to a *melacha*. These things we don’t do because they aren’t *Shabbosdik* things to do, even though they have nothing to do with a *melacha*. The *Chachomim* learned from a *posuk* (“*Mimtzo Cheftzecha VeDaber Davar*”) that we shouldn’t act like we do during the week.

We also start learning about *muktza* — things that aren’t meant to be used on Shabbos.

Perek Chof-Daled: We learn not to speak about business like you do during the week. We are allowed to talk about money for the sake of a *mitzvah* though, like to raise money for *tzedakah*.

Perek Chof-Hey: Another way that Shabbos is different than the rest of the days of the week is that we don’t move things that are *muktza*, which means separated from use. Some things are *muktza* because they are not allowed to be used on Shabbos, and other things are *muktza* because they are very expensive and you are always careful about touching them. There are also things that are *muktza* because they are disgusting, and you are always careful not to touch them!

Perek Chof-Vov: The Rambam gives examples of *keilim* and what kind of *muktza* they are. We learn when it is *asur* to move them, and when we are allowed to use them for something which is allowed on Shabbos.

RAMBAM– PEREK ECHAD :: Hilchos Mikvaos - Perek Yud

In this *perek* the Rambam teaches us about times when we’re not sure about something. What if we’re not sure that there was enough water in the *mikvah*? What if we’re not sure that the water that fell in the *Mikvah* was enough to make it *posul*?

INYANA D'YOMA :: Lebn Mit Di Tzeit

In *Parshas Shemini* we learn about the *simanim* of a kosher animal. The two signs are that it needs to have split hooves (that the animal’s foot has two parts) and chew its cud (that the animal re-chews its food many times).

The Rebbe teaches us that to make sure our *Nefesh Habehamis* is a “kosher *beheimah*,” it also needs to have two *simanim*!

1) **Mafreses Parsa - Split hooves:** Our *Avodas Hashem* should be in two ways: *Chesed* and *Gevurah*. Many times a person by nature LIKES to be kind, or LIKES to be strict. But we shouldn’t just serve Hashem the way

our nature tells us to, but the way HASHEM wants us to! Since Torah sometimes wants us to have *Chesed* or to have *Gevurah*, we need to make sure that our *Avodas Hashem* has both.

2) **Maaleh Gera - Chewing its cud:** We need to “chew over” our actions, to think about them many times, to make sure we’re doing the things Hashem wants at the right time and in the right way! Even if we thought about it already, we need to be thinking about it again to make sure that we’re doing what we should be doing.

See Likutei Sichos vol. 1, Parshas Shemini

TEFILLAH :: Sefiras Haomer

Today we start a very special *mitzvah* that we will be doing all the way until *Shavuos*. This *mitzvah* is called *Sefiras Ha’omer*!

Right after *Shemoneh Esrei* of *Maariv*, we do this *mitzvah*, counting the days until *Matan Torah*. (If we forgot to count in *Maariv*, we can still count with a *bracha* until *Alos Hashachar*.)

This is a *mitzvah* from the Torah!

Right after experiencing *Yetziyas Mitzrayim*, we also want to feel how the Yidden felt when they left the *tumah* of *Mitzrayim*. They didn’t just leave the *tumah*, they also counted the days to prepare themselves, making themselves more *aidel* in order to get the Torah.

We also prepare ourselves day by day during *Sefiras Ha’omer* to prepare for *Matan Torah*. We slowly teach our *Yetzer Hara* how to serve Hashem, through the steps of *Sefiras Ha’omer*. When we get to *Shavuos*, we will be much more *aidel* and ready to receive the Torah!

HALACHOS HATZRICHOS :: Morid Hatal

Pesach is a *Yom Tov* connected to a season. *Pesach* always needs to be in the spring. So on the first day of *Pesach*, in *Musaf*, we start saying a piece of *davening* connected to the spring and summer: *Morid Hatal*. We stop praising Hashem for the rain and start praising Him for dew!

This looks like just two little words in *Shemoneh Esrei*. But in *halacha*, these words are very important. We are only allowed to talk about Hashem’s praise for rain in its proper time.

If someone says “*Mashiv Haruach U’Morid Hageshem*” by mistake, even if he realizes right away, he needs to go back to the beginning of *Ata Gibor* and say this *bracha* again.

If someone realizes that he said “*Mashiv Haruach U’Morid Hageshem*” instead of “*Morid Hatal*” after saying Hashem’s name in the *bracha* at the end of this paragraph (“*Baruch Ata Hashem Mechayeh Hameisim*”), then he has to go back to the beginning of *Shemoneh Esrei* and say it again.

If someone only realizes before the next *tefillah* (like *Mincha*, or *Maariv*, or *Shacharis* for the next day), he should *daven Shemoneh Esrei* twice to make up for his mistake.

What happens if someone wasn’t paying so much attention and can’t remember if he said *Morid Hatal* or *Mashiv Haruach*? It depends what his habit is. If it is still less than 30 days since starting to say *Morid Hatal*, he still has the habit of saying *Mashiv Haruach U’Morid Hageshem*. We say that he probably still said it, and he needs to *daven Shemoneh Esrei* again.

But if it is more than 30 days since starting *Morid Hatal*, his habit is to say *Morid Hatal* already. He probably

said *Morid Hatal* if he wasn't paying attention, and he doesn't have to say *Shemoneh Esrei* again.

In the first Shemoneh Esrei of Chol Hamoed (in Maariv), we will start saying Vesein Beracha. We will IY"H learn the halachos of those words tomorrow.

See Shevach Hamoadim, dinim of Morid Hatal

GEULAH U'MOSHIACH :: Yetziyas Mitzrayim in the Days of Moshiach

There is an opinion that says that *Le'asid Lavo*, we will still talk about *Yetziyas Mitzrayim*. (We say this in the *Haggadah*.)

Why will we talk about *Yetziyas Mitzrayim*, if the *Geulah* from this *Golus* will be so much greater?

In *Mitzrayim*, the Yidden were stuck in a lot of *tumah*. It took an extra special *koach* from Hashem to pull them out of the *tumah* at the time of *Yetziyas Mitzrayim*!

When *Moshiach* comes, there won't be any *tumah* anymore. We won't need the extra-special help from Hashem to take us away from the *Yetzer Hara*.

But still, we will want that extra special *koach* of Hashem! The way we can get it when *Moshiach* comes is by learning about the time when Hashem used that *koach*, the time of *Yetziyas Mitzrayim*! Then we will have that *koach* of Hashem, in the best way possible, even *Le'asid Lavo*, after *Moshiach* comes!

See Maamar Kimei Tzeischa 5742

- Credits, sponsorships, and contact info at KidsChitas.org -