

Chitas for Monday, Parshas Shemini Third Day of Chol Hamoed Pesach Yud-Tes Nisan, 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

לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו
~ by Anonymous ~

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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 :: 90 - 96

In today's first *kapitel* we have the *tefillah* that Moshe Rabbeinu said, where he asked Hashem that the *Shechinah* should rest in the *Mishkan*. He said the *posuk*, “**Vihi Noam Hashem Elokeinu Aleinu,**” which finishes with the words “**Umaaseh Yadeinu Koneneihu.**”

When Moshe Rabbeinu was asking Hashem that the *Shechinah* should rest in the *Mishkan*, he wanted it to be permanent, which is what “*koneneihu*” means. Hashem answered his request, as we see in the *Medrash*:

The *Medrash Tehillim* says on the words “*Umaaseh Yadeinu Koneneihu,*” that it is speaking about the third *Beis Hamikdash*. Hashem says about this *Beis Hamikdash*, “I will build it, I will make my *Shechinah* rest in it, and it will never be destroyed!”

See *Sefer Hasichos Tof-Shin-Nun-Alef v1 p. 398 and footnotes there*

TANYA :: Likutei Amarim Perek Mem-Alef

The Alter Rebbe told us that the *neshama* comes into the world to make the body and the world holy, so the main thing is *maaseh* — doing what we are supposed to. Our *maaseh* is what makes the world holy and ready for the *Geulah*!

Still, *kavanah* is also very important! The feelings that we have that bring us to do the *mitzvos* are also part of what Hashem wants, as the Alter Rebbe explained for many reasons.

There are two main kinds of feelings that we can have when we are doing our *avodah*:

There is the kind of feeling of a *ben*, a son. A child who loves his father very much will want to do things for his father! He feels close to his father when he is giving him something. When we feel like Hashem's child, we will want to behave like a Yid should, since we want to feel connected to Hashem!

There is also the kind of feeling that an *eved*, a servant, has. A servant knows he has a job to do, and he feels responsible to take care of it. And when he thinks about his boss, he is afraid! He knows that his boss is in charge and knows what he is doing. He will be very careful not to do the wrong thing, or to skip any part of his work. When we feel like Hashem's servant, we will be very careful to do all of the *mitzvos* Hashem tells us to, and be very careful not to do an *aveira chas veshalom*!

Both of these kinds of feelings are very important!

Feeling like a *ben*, a son, is the feeling of *Ahava*. We serve Hashem because we love Hashem and want to feel close to Hashem!

Feeling like an *eved*, a servant, is the feeling of *Yirah*. We serve Hashem because we realize that Hashem is the

King of the entire world and sees everything we are doing, and we need to properly do the mission that He expects from us.

But one of these feelings needs to come first: The feeling of *Yirah*. We need to first realize that we are like servants of Hashem, and we can't just stop doing our *Avodah*, even if we aren't in the mood! We need to feel that Hashem is in charge and watching us, so that we will always do what we are supposed to.

The Alter Rebbe shows us how to think things that will make us feel like Hashem's son, or like Hashem's servant.

But what if we think about how we are Hashem's servant and it DOESN'T really make us feel *Yirah*? Is it worth anything?

Yes! Even if we don't feel AFRAID of doing the wrong thing all the time (*Yirah*), we will still have reminded ourselves that we have an important *achrayus* that we need to do, and we will do our *avodah*! And at least while we are thinking about being an *eved*, we will be too afraid and embarrassed to do something against Hashem, like a person who knows someone is watching him.

HAYOM YOM :: Yud-Tes Nisan

Today is the fourth day of the *Omer*!

In the year Tof-Shin-Gimmel, the year the Hayom Yom was written, today was Shabbos. We learn some of the minhagim for Shabbos Chol Hamoed: In the last paragraph of Lecha Dodi, we say "Besimcha" instead of "Berina" because it's part of Yom Tov! When we say Shalom Aleichem and the other paragraphs before Kiddush, we say them quietly.

The Rebbe Rashab once explained how *Mah Nishtana* is talking about the *Geulah*!

Mah Nishtana — How is this night (this *Golus*) different from every other *Golus*?

Each one of the four questions shows us how this last *Golus* is different, and prepares us for the *Geulah*!

The first question is about dipping. Dipping is the idea of becoming *tahor*, like dipping in a *mikvah*. It shows us that in this *Golus* we "dip" twice, which makes us ready for the final *Geulah*!

1) **Ain Anu Matbilin** — In every other *Golus*, the *Golus* didn't make us *Tahor* because we had to go back into *Golus* afterwards, but (*Halayla Hazeh*,) after THIS *Golus* we will become *Tahor* in TWO ways! Our *Guf* will become *Tahor*, AND we'll be able to feel the *Neshama*!

The second question is about *matzah*. *Matzah* is flat, like a person who has *bittul*, and *chometz* is puffed up — *yeshus*, like a person who has *gaavah*. This *Golus* prepares us so that we will not have any more *gaavah*, any more *chometz*!

2) **Anu Ochlim Chameitz O Matza** — After every other *Golus*, we had our *Neshama*, which is like *matzah*, and ALSO our *Yetzer Hara*, which is like *Chometz*. But after THIS *Golus*, we'll only have our *Neshama*, our "*matzah*," because Hashem will take away the *Yetzer Hara*!

The third question is about vegetables. *Yerakos*, vegetables, also means green. This is the idea of jealousy, since when someone is jealous, the *Chachomim* say that their face turns green. This *Golus* gets us ready for the time when we'll only have a GOOD kind of jealousy!

3) **Anu Ochlim She'ar Yerakos** — In all other kinds of *Golus*, people were jealous in lots of different ways.

After THIS *Golus*, *Tzadikim* will be jealous (like *Maror*, in the strongest way) of how close other *Tzadikim* are to Hashem.

The fourth question is about leaning. *Chassidus* says that in *Ruchnius*, leaning is the idea of enjoying a feeling of *Taanug*, a very good feeling for the *neshama*.

4) **Bein Yoshvim Uvein Mesubin** — After every *Golus*, we feel *Taanug*, a very good feeling of closeness to Hashem. There are different ways to feel *Taanug*, but after THIS *Golus*, we will all feel the HIGHEST and BEST level of *Taanug*!

SEFER HAMITZVOS :: Shiur #327 - Mitzvas Lo Saasei #285

Today's *mitzvah* (*Mitzvas Lo Saasei #285*) is that it is *asur* for a person to say not-true *eidus*. This is one of the *Aseres Hadibros*!

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: לא תענה ברעך עד שקר
The *mitzvah* is repeated in *Parshas Vaeschanan*: עד שוא

The Torah uses the words “*Eid Sheker*” about this *mitzvah* in the *Aseres Hadibros*, and then different words, “*Eid Shav*” when Moshe Rabbeinu repeats the *Aseres Hadibros* in *Parshas Vaeschanan*.

People who say not-true *eidus* (with certain conditions) are called *Eidim Zomemim*, and whatever their *eidus* would cause the other person to be punished with becomes THEIR punishment — so if their *eidus* would have made the person *chayav* to get *malkos*, the *Eidim Zomemim* each get *malkos*. (Giving this punishment is tomorrow's *mitzvah*.)

The details of this *mitzvah* are explained in the beginning of *Mesechta Makos*.

RAMBAM :: Hilchos Eidus

In today's *Rambam* we learn the *halachos* of today's *mitzvah*, about not saying not-true *eidus*.

Today's *perakim* of *Rambam* are ***Perakim Yud-Zayin***, ***Yud-Ches***, and ***Yud-Tes***.

When we learn about not-true *eidus*, we see certain *halachos* that are much stricter than any other *mitzvah*!

- 1) Before *eidim* say their *eidus*, the *Beis Din* gives them a very strong warning, saying that if their *eidus* is not true, they will be embarrassed in this world and in *Olam Haba*!
- 2) If someone asked another person to just STAND there, without even saying anything, so a person will think that there are two *eidim*, it is still *asur*.
- 3) We also see by *Eidim Zomemim*, that the *Beis Din* makes an announcement about it in all the cities so everyone will know.

In the *farbrengen* of *Purim Katan Tof-Shin-Mem-Vov*, the Rebbe explained why the Torah is so strict with *Eidus Sheker*: Most *mitzvos* are DETAILS in how a person does his *shlichus* in the world, but this *mitzvah* is the GENERAL *shlichus* of a Yid in the world. The *Navi* calls Yidden *Eidim* (witnesses) of Hashem, because when people see how a Yid behaves, it is like an *eid* — showing the world that Hashem is here! But if a person is *chas veshalom* an *Eid Sheker*, he is making a *Chillul Hashem* and going against his whole *shlichus*! That is why these *halachos* are so strict.

This shows us how important it is to behave in a way that will make a *Kiddush Hashem*!

That farbrengen, which was about today's shiur in Rambam, was about two weeks before the Siyum HoRambam. The Rebbe encouraged everyone to be involved in making and going to the siyumim!

RAMBAM- PEREK ECHAD :: Hilchos Aveil - Perek Yud-Daled

We learn many *mitzvos* that are part of *Ahavas Yisroel* — like *Bikur Cholim*, *Hachnosas Kallah*, and *Hachnosas Orchim*. We learn that we should do *Bikur Cholim* even for a *goy*, so that there will be *shalom*.

The Rambam did this too! The Rambam used to work at the palace of the Sultan all day. When he came home, he would be very hungry and tired. But he would see many *Yidden* and *goyim* gathered around, waiting for someone to help them. The Rambam would take care of them, giving them medicine and helping them feel better until very late. When he would finally come home, he was all wiped out!

We can learn from the Rambam to help other people even if it is very hard.

Mazel Tov! We have finished learning this set of halachos!

INYANA D'YOMA :: Mesechta Sotah

During Sefiras Haomer, every day Chassidim learn Mesechta Sotah, which has 49 pages, like the 49 days of the Omer! (Later we will see this in Hayom Yom.)

In today's page of *Sotah*, we are starting to learn about how a *Yid* has to be very careful not to be a *Baal Gaavah*. A *Baal Gaavah* thinks he is very important and he needs to have whatever he wants, even if it's not what the Torah teaches.

That's why the *Chachomim* said that if somebody is a *Baal Gaavah*, it's like he is serving *Avodah Zarah chas veshalom!* Because he only thinks about what HE wants, and doesn't remember that we are here in the world to do the *shlichus* of Hashem. That's like *Avodah Zarah*, because he's forgetting that Hashem is really the One in charge.

When we learn this, it helps us make our Midos better, which is what we are supposed to do during Sefira!

TEFILLAH :: Mesiras Nefesh

The Alter Rebbe says in *Tanya* that when we *daven* and learn Torah, it's really a kind of *Mesiras Nefesh*.

Why? It doesn't put us in danger!

The words "*Mesiras Nefesh*" mean "to give up the *neshama*." When a person does *Mesiras Nefesh*, he gives up the life of his *guf* and returns his *neshama* to Hashem. We do the same thing, in a different way, when we *daven!*

When we don't pay attention to our *guf* like we usually do, we are having *Mesiras Nefesh*, giving up part of its life! We eat before *davening* if we need to, so that it won't bother us in the middle of *davening*. We focus completely on the words of our *tefillos* and on our connection to Hashem. Our *neshama* is returned to the way it felt when it was in *Gan Eden*, when nothing *Gashmius'dik* distracted it!

That's a kind of *Mesiras Nefesh*.

So when it comes time to stand before Hashem and *daven*, we need to do it in a way of *Mesiras Nefesh*. At least during *Shema* and *Shemoneh Esrei* (the most important parts of *tefillah*), we should forget about all of our *Gashmius* distractions. Only think about how the *neshama* is speaking directly to Hashem, asking to have

hatzlacha in fulfilling the *shlichus* it has in the world, and about the *nachas* Hashem has from a Yid in this world connecting to Hashem through *davening* and keeping Torah and *mitzvos*.

See *Tanya end Perek Mem-Alef*

HALACHOS HATZRICHOS :: Vesein Bracha

During the summer months of the year, starting from *Pesach*, we start to say “*Vesein Bracha*” in the *bracha* of *Bareich Aleinu*. We stop asking Hashem for rain, and ask only that He should give *bracha*.

If we forget and ask for rain by saying the words “*Vesein Tal Umatar*,” we need to go back to the beginning of *Bareich Aleinu*. Even if we realize right away, we still need to start this paragraph again.

If we realize only after finishing *Shemoneh Esrei* (after the last *Yihiyu Leratzon*), we need to go back to the beginning of *Shemoneh Esrei* and *daven* again.

What if we can't remember if we said *Vesein Bracha* or not? Do we need to go back? It depends.

For the first 30 days after starting *Vesein Bracha*, we are still getting into the habit of the new words. It's much more likely that we still said it the old way, saying *Vesein Tal Umatar*. Therefore, the *Chachomim* tell us that we need to go back.

But after 30 days, we already made a NEW habit of saying *Vesein Bracha*. If we can't remember what we said, we probably said *Vesein Bracha*, and we don't need to go back.

In places like Australia and New Zealand, the *halacha* is a little different! Even though *Vesein Bracha* is also said there starting from *Chol Hamoed Pesach*, if a person already finished the *bracha* of *Bareich Aleinu*, they do not have to go back. Then we rely on the opinion that says that it goes according to the LOCAL season, and therefore the *bracha* should not be said again.

See *Shevach Hamoadim, Halachos of Vesein Bracha*

GEULAH U'MOSHIACH :: Our Own Golus

There are two kinds of *Geulah*:

The ***Geulah Klolis*** is when all Yidden are taken out of this *Golus*.

The ***Geulah Protis*** is when we are free of the *Golus* inside of us — all of the things that stop us from doing our *Avodas Hashem* properly. Problems with health, *parnasa*, and our own *Yetzer Haras* make it hard for us to serve Hashem.

When we have our personal *geulah* from things that keep us from doing *mitzvos*, we will be able to bring the *Geulah Klolis* for ALL of the Yidden!

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