

Chitas for Shabbos Kodesh, Parshas Shemini Shabbos Mevorchim Iyar Chof-Daled 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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~ Bas Mitzvah Chof-Daled Nisan ~

May she grow as a Bas Chabad and bring much nachas to the Rebbe and to her family!

CHUMASH :: Parshas Shemini - Shvi'i with Rashi

If something touches the body of a non-kosher animal that died, it becomes *tomei*. If it is something that you can't *kasher*, you need to break it. These *pesukim* teach us many of the *halachos* about *Tumah* and *Tahara*!

Hashem tells us to eat only kosher animals, birds, and fish because we need to be holy, just like Hashem is holy!

TEHILLIM :: 113 - 118

In *Kapitel Kuf-Tes-Zayin*, Dovid Hamelech thanks Hashem for the many *nisim* that happened to him, saving him from all of his troubles. Dovid Hamelech promises that he will bring *korbanos* to thank Hashem!

In one of the *pesukim*, Dovid Hamelech says, "**Kos Yeshuos Esa U'vesheim Hashem Ekra**," "I will lift up the cup of saving, and I will call in the name of Hashem."

The *meforshim* explain what *kos* Dovid Hamelech is talking about: When a *korban* is brought, there is also wine (*nesech*) which is poured on the *Mizbeiach* along with the *korban*. Dovid Hamelech says that he will lift up the

wine of the *nesachim* when he brings his *korbanos* to thank Hashem!

The *Gemara* also learns from here (and it is brought in *halacha*) that when we have a cup of *bracha*, like the cup of wine from *Kiddush* and *Havdalah*, we should lift up our *kos* and hold it so that everyone can see it!

TANYA :: Likutei Amarim Perek Mem-Beis

The Yidden are compared to sheep which have shepherds. We also have *Ro'im*, shepherds, who help us in our *Avodas Hashem*. (These shepherds are also our special *Ushpizin* guests on *Sukkos*!)

They are (according to one opinion in the *Zohar*):

Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and Dovid

For example, Avraham gives chayus to the midah of Chesed in a Yid's neshama, and Yitzchak gives chayus to the midah of Gevurah.

Moshe Rabbeinu is the main *Ro'eh*, the main shepherd who gives the *neshama* of a Yid the *koach* to be able to REALLY FEEL Hashem! This *koach* is called *Daas*. (Moshe showed us Hashem by *Kriyas Yam Suf* and on *Har Sinai*, and his *Neshama* gives Yidden the *koach* that we can feel Hashem too!)

But that's not it! Not only does every Yid get this *koach* from Moshe Rabbeinu, they get the *koach* in an even stronger way from the Moshe Rabbeinu of their generation — the Rebbe of that time. A spark of Moshe Rabbeinu comes into the body and the *neshama* of the Rebbe. With this, the Rebbe helps Yidden feel Hashem in a real way!

One way to do this is by looking at a picture of the Rebbe, which helps us get this koach!

This way, we can really feel that “**Vehinei Hashem Nitzav Alav**” — that Hashem is watching us, and we'll be able to have the *Yiras Shomayim* that the Alter Rebbe is teaching us about here in *Tanya*.

It is interesting that Behashgacha Protis, the place where the Alter Rebbe tells us about “Vehinei Hashem” is the Tanya for Yud-Alef Nissan in a leap year! Based on what we learn in today's Tanya, we can understand the connection — because the Rebbe is the one who gives us the koach to feel that posuk!

HAYOM YOM :: Chof-Daled Nisan

Today is the ninth day of the *Omer*!

We don't say Shehecheyanu during the days of Sefiras Haomer.

Every person has part of us that isn't good.

Should that make us feel bad? It shouldn't!

Even in the *Beis Hamikdash*, there was an *Avodah* that had to do with “not good” things that have to be sent away. The *Se'ir La'Azazel* was pushed off a cliff on *Yom Kippur* to be a *kapara* for *aveiros* of the Yidden.

We need to do the same thing with whatever we have that isn't good — we need to fix ourselves by getting rid of the “bad” that's inside of us.

This is one of the things we are working on now, during Sefiras Ha'omer!

SEFER HAMITZVOS :: Shiur #332 - Mitzvas Lo Saasei #168

Today's *mitzvah* (*Mitzvas Lo Saasei #168*) is that the *Kohen Gadol* has to be careful not to move or touch something that can give him *Tumas Meis*. Even though a regular *kohen* SHOULD become *tomei* for someone in his family who passed away, a *Kohen Gadol* should NOT.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: לְאָבִיו וּלְאִמּוֹ לֹא יִטְמָא

RAMBAM :: Hilchos Aveil

In today's *Rambam*, we learn *halachos* about how we act if someone passes away R"L.

One of the *halachos* in **Perek Gimmel** is that even though *kohanim* have to be so careful not to become *tomei*, even a *kohen* should become *tomei* if a *Nasi* (or a *Rebbe*) passes away to show *kavod*.

In **Perek Daled**, we learn about *Kavod Hameis*, showing *kavod* for a person who passed away.

Perek Hey teaches *halachos* about *aveilus*, how a person acts when a close relative passes away.

RAMBAM- PEREK ECHAD :: Hilchos Melachim - Perek Hey

We learn about a *Milchemes Mitzvah* — a war that's a *mitzvah*, like the war against *Amalek*, or a war to take back parts of *Eretz Yisroel*.

We learn how special *Eretz Yisroel* is. There is a lot of *kedusha* there, and we are not allowed to leave *Eretz Yisroel* unless we have a very good reason, like learning *Torah* or getting married. The *Rambam* tells us that the *Chachomim* used to kiss the ground of *Eretz Yisroel* because they loved it so much!

INYANA D'YOMA :: Pirkei Avos

This *Shabbos* we learn the first *perek* of *Pirkei Avos*! Here is an explanation from *Hayom Yom* about one of the *mishnas* in this *perek*.

In *Mishnah Vov* of the first *perek* of *Pirkei Avos*, we learn that R' *Yehoshua ben Perachiah* said: "**Asei Lecha Rav**," you should make for yourself a *Rav*, "**U'knei Lecha Chover**," and you should buy yourself a friend, "**VeHevei Dan Es Kol HaAdam Lekaf Zechus**," and judge everyone favorably.

The simple meaning is that you will have a *Rav* who will teach you how to live, and your friend will help you actually do it.

The *Alter Rebbe* explained this to the *Tzemach Tzedek* in another way (when he started writing *Niglah* and *Chassidus* when he was just 12 years old!): That your pen (*kaneh*) should be your friend. That means that you should write down the things you learn, and that will help you keep what you learn!

Is it sometimes hard for you to remember certain halachos? Make your pen your friend! Write down the halachos you keep forgetting, and it will help you to do things just the way Hashem wants!

TEFILLAH :: Three Pillars

The *Chachomim* tell us in the first *perek* of *Pirkei Avos* that the world stands on three pillars — *Torah* (learning *Torah*), *Avodah* (*davening*), and *Gemilus Chasadim* (which includes ALL of the *mitzvos*).

Chassidus explains that we need these three pillars to hold up the “world” of every Yid too! These three pillars will make us stand strong and secure. With a strong foundation, we will be able to do our job of making the whole world a place where Hashem feels comfortable — a *Dira Betachtonim*.

Torah tells us HOW to make the world a *Dira Betachtonim*. Whatever part of Torah we are learning — *Chumash, Mishnayos, Halacha, or Chassidus* — helps us start to understand things the way Hashem sees them and wants them, so we can act the way Hashem wants us to.

Gemilus Chasadim, doing kindness for other people (and kindness for Hashem, by doing all of the *mitzvos!*) is actually MAKING the world into a *Dira Betachtonim*.

But for our Torah to lead to proper *Gemilus Chasadim*, we need to have the pillar of *Avodah*. *Tefillah* makes us have *bittul*, so that we will be ready to listen and make the Torah we learn a part of us. When our *Nefesh Habehamis* has *bittul*, we won't get sidetracked by the things we want, we will make sure we are doing what Hashem wants.

The *avodah* of *Tefillah* is the *avodah* of bringing ourselves to have *bittul*.

Some people think that *bittul* is putting yourself down. But the *avodah* of *bittul* is really bringing yourself up! When we *daven*, we bring ourselves up, *Milmata Lemaalah*, to a higher level of *Ruchnius*. Then, automatically, our *Nefesh Habehamis* realizes that it's not so important, and is ready to have *bittul* to what Hashem wants.

Davening is like a *Ruchnius* ladder. Each part of *davening* brings us up, from one *Ruchnius'dike* level (*olam*) to the next. Each level helps our *Nefesh Habehamis* to have more *bittul*, and allow the *Neshama* to spread further and further into the body.

By the end of *davening*, we are ready to be a proper *keili* for the Torah we learn, and ready to go out into the world and do the *mitzvos* according to what we learn, making the world into a real *Dira Betachtonim!*

HALACHOS HATZRICHS :: Shehecheyanu in Sefira

There are many different *minhagim* about saying the *bracha* of *Shehecheyanu* on new fruit during *Sefiras Ha'omer*.

We learned in today's *Hayom Yom* that it is our *minhag* NOT to say *Shehecheyanu* during *Sefira*.

But this is only during the week. On Shabbos and *Lag B'omer*, we DO say a *Shehecheyanu* on new fruit!

So for example, if someone has a birthday during *Sefiras Ha'omer*, usually they can't keep the *minhag* of making a *Shehecheyanu* on a new fruit on their birthday. But if their birthday falls out on Shabbos, they are able to keep this *minhag* even during *Sefira!*

See *Shulchan Menachem* vol. 3 p. 26

GEULAH U'MOSHIACH :: Everyone Will Know Hashem

In today's *Tanya*, the Alter Rebbe brings a *posuk* that the *Navi Yirmiyah* says about *Le'asid Lavo* (*Yirmiya* 31:33):

”וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת רֵעֵהוּ וְאִישׁ אֶת אָחִיו לְאמֹר דַּעוּ אֶת ה' כִּי כוֹלֵם יִדְעוּ אוֹתִי לְמִקְטָנָם וְעַד גְּדוּלָּם נֶאֱמַר ה'...”

Velo Yelamdu Od Ish Es Rei'eihu — When *Moshiach* comes, a person won't have to teach his friend anymore

Ve'ish Es Achiv — And a person won't need to teach his brother anymore

Leimor De'u Es Hashem — Telling him, “Know Hashem!”

Why won't we have to teach anyone about knowing Hashem when *Moshiach* comes?

Ki Kulam Yeidu Osi — Because EVERYONE will know Hashem!

Lemiktanam Ve'ad Gedolam — From young children to old people, they will ALL know Hashem!

Ne'um Hashem — So says Hashem.

The Alter Rebbe also brings this posuk in the introduction to Tanya. The Alter Rebbe asks that if someone doesn't understand something in the Tanya, he should go to the greater Chassidim who will help him. The Alter Rebbe tells these Chassidim that they should not act humble, and should share what they know! The Alter Rebbe finishes off with this posuk as a bracha, that soon we should be zoche to the time when we won't need to teach each other, because everyone will know Hashem!

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