

Chitas for Thursday, Parshas Shemini Acharon Shel Pesach Chof-Beis 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 ~

Chitas for the month of Nisan is made possible in part

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

Chitas for the month of Nisan is made possible in part
by the **Kirstein Family** ~ In memory of **Avraham HaKohen Kirstein ob"m and Beilah Botwick Kirstein ob"m**
May all the righteous return imminently with the arrival of our Moshiach!

Chitas for the month of Nisan is made possible in part
by the **Sachs Family** ~ may they see tremendous bracha and hatzlacha in all of their endeavors!

Chitas for the month of Nisan is made possible in part
לעילוי נשמת הרה"ח אברהם אהרן הלוי בן הור"ח שניאור זלמן יששכר געציל רובאשקין ~ ליום הארצייט שלו ט' ניסן

Chitas for the month of Nisan is made possible in part
by the **Gaerman Family** ~ Lilui Nishmas **Miriam Necha A"H bas R' Moshe Sheyichyeh** - yartzeit Yud-Daled Nissan

CHUMASH :: Parshas Shemini - Chamishi with Rashi

Even though Aharon and his sons were mourning because Nadav and Avihu passed away, Moshe told them that they need to eat the parts of the *korbanos* that are for the *kohanim*.

Elazar and Isamar and Aharon ate those parts of the special *korban* brought in honor of starting off the *avodah* in the *Mishkan*, even though they were in *aveilus*. But they didn't think they should eat the meat from the *Rosh Chodesh korban*. The *Rosh Chodesh korban* is eaten EVERY *Rosh Chodesh*, so they didn't think it should have the same rule as the *korbanos* of the *Yemei Miluim*, which were only brought as a one-time thing.

Instead, they followed the usual *halacha* that tells us what to do if we can't finish a *korban* during the right time, and they burned the whole *korban* on the *Mizbeiach*.

When Moshe found out about this, he was very upset! The *Rosh Chodesh korban* asks Hashem to forgive the Yidden, and they shouldn't do anything that might *chas veshalom* stop Hashem from forgiving all of the Yidden by not eating it!

Aharon explained the reason why they treated this *korban* differently. Even though Moshe had given instructions to eat the *korbanos* even after what happened, they understood that this was a special *halacha* for the *Yemei Miluim*, and it only had to do with the *korbanos* of the *Yemei Miluim*. Hashem only wanted them to eat from the special *korbanos* for that day, but not from the *korban* that is brought for every *Rosh Chodesh*!

When Moshe heard this explanation, he agreed that Aharon was right, and he wasn't embarrassed to say that he hadn't realized that difference.

TEHILLIM :: 106 - 107

Kapitel Kuf-Zayin starts with the words “**Hodu LaHashem Ki Tov, Ki LeOlam Chasdo!**” “Thank Hashem because He is good, His kindness is forever!”

The first word is “*Hodu*,” which means to thank. But it also means something else! *Hodu* also means to “admit.”

What are we admitting to?

The Tzemach Tzedek explains this. We know that Hashem is creating the world EVERY SECOND and is here EVERY MOMENT. But we don't see it! So we need to admit that it's true anyway.

When *Moshiach* comes, we won't have to admit it anymore — we will all be able to see it!

TANYA :: Likutei Amarim Perek Mem-Alef

In today's *Tanya*, the Alter Rebbe tells us more about the *kavana* of *Ahavas Hashem*, to remember that we are ready to have *Mesiras Nefesh* to be connected to Hashem, and how we are actually having *Mesiras Nefesh* when we *daven* and learn!

The Alter Rebbe told us yesterday that big *tzadikim* really care that all Yidden are close to Hashem! Most other people want it because they know that's what Hashem wants. So they care, but not the same way that big *tzadikim* do.

But for the *neshama* to want to be close to Hashem, is something that every Yid truly wants, not just big *tzadikim*. Because every Yid has hidden in his *neshama* the *koach* to have *Mesiras Nefesh* in order to be connected to Hashem!

In fact, we are actually HAVING that *Mesiras Nefesh* every day, when we *daven* and learn! When we're *davening* and learning, we're not thinking about eating and drinking and other things that a person usually thinks about. We're only thinking about being close to Hashem, just like a *neshama* in *Gan Eden* only thinks about Hashem's Torah and not about *gashmius* things!

The *Chachomim* wanted us to think about this, first thing every morning. In morning *brachos*, we say: **Elokai, Neshama Shenasata Bi ... Ata Nafachta Bi** — Hashem gave us our *neshama*. **Ve'Ata Asid Litla Mimeni** — later that *neshama* will go up to *Gan Eden*. Now we will also act like a *neshama* in *Gan Eden*, where the *neshama* will go! All that matters is being close to Hashem, not thinking about the *guf*. This is *Mesiras Nefesh*!

HAYOM YOM :: Chof-Beis Nisan

Today is the seventh day of the Omer!

The Baal Shem Tov used to eat THREE *seudos* on *Acharon Shel Pesach*.

The third *Seudah* is called the *Moshiach Seudah*! This is because on *Acharon Shel Pesach*, it shines with the light of *Moshiach*!

In *Pesach* 5666, in the *Yeshiva* in Lubavitch, the *talmidim* all ate together in the *Zal*. There were 310 *talmidim*, sitting at 18 tables! The Rebbe Rashab ate with the *Talmidim* on *Acharon Shel Pesach*. He told everyone to drink

four cups of wine, and said “This is *Moshiach’s Seudah!*”

SEFER HAMITZVOS :: Shiur #330 - Mitzvas Lo Saasei #318, #319, Asei #210, #211

Today’s *mitzvos* are all about *Kibbud Av Va’em*. They are:

1) (*Mitzvas Lo Saasei #318*) We are not ever allowed to curse our parents.

The details of this *mitzvah* are explained in *Mesechta Sanhedrin perek Zayin*.

2) (*Mitzvas Lo Saasei #319*) We are not allowed to hit our parents.

The details of this *mitzvah* are explained in the end of *Mesechta Sanhedrin*.

There is no specific *posuk* that teaches us these two *mitzvos*, but since the Torah tells us a specific punishment for these things, we know it must be a separate *mitzvah*.

3) (*Mitzvas Asei #210*) We need to do *Kibbud Av Va’em*, to treat our parents with honor. We bring them food, make sure they have clothes, and help them with what they need.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: כִּבֵּד אֶת אָבִיךָ וְאֶת אִמְךָ

The details are explained in many places in *Gemara*, especially *Mesechta Kiddushin*.

4) (*Mitzvas Asei #211*) We need to have *yirah* for our parents like we would have for a king — that we should be afraid to do something against them. For example, we don’t sit in their place, and we don’t argue with what they say. (We don’t have to BE afraid of them, but we have to treat them the way we would treat someone we are afraid of.)

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: אִישׁ אָמוֹ וְאָבִיו תִּירָאֵוּ

The details are explained in *Mesechta Kiddushin*.

RAMBAM :: Hilchos Mamrim

Perek Daled: The Rambam tells us more about the *Zakein Mamrei*, a *Talmid Chochom* who argues with the *Beis Din*. He is not punished for just anything that he disagrees about, only about a serious *aveira* or something that could lead to a serious *aveira*.

Perek Hey: Now we start to learn about the two *Mitzvas Lo Saasei* about *Kibud Av Va’eim*. We learn about not cursing and not hurting our parents. One *halacha* that we learn is that if the son is a doctor, and the father needs something done that will make him bleed, the son should try to find a different doctor to do it, and if there is no one else, he should ask permission first.

In **Perek Vov** we learn about the *halachos* of *Kibud Av Va’em*. One of the things that we learn is that we always have to listen to our mothers and fathers — but not if they tell us to do an *aveira Chas Veshalom!*

RAMBAM- PEREK ECHAD :: Hilchos Melachim - Perek Gimmel

Now we learn the *mitzvos* for a king (which we learned in *Sefer Hamitzvos*). A king also has a special *mitzvah* to carry a *Sefer Torah* with him wherever he goes! Even if he can’t hold it (like when he’s sleeping or eating) it needs to be right there near him. He also has to be careful not to do anything that makes him forget about the *Sefer Torah* or his special job of taking care of the Yidden.

INYANA D'YOMA :: Moshiach Seudah

If all year we're thinking about *Moshiach*, talking about *Moshiach*, and learning about *Moshiach*, what is so special about *Seudas Moshiach*?

The Rebbe teaches us that we EAT by *Seudas Moshiach*. When we eat, the food becomes a part of our body! During *Seudas Moshiach*, all of the *inyonim* of *Moshiach* become a part of us, along with the food we eat! (Just like when we eat *matzah*, our *Emunah* becomes strong.)

It's very important that as many people as possible have this *Seudah*, so that they will ALL have *Moshiach* a part of them!

TEFILLAH :: Moshiach

The *Chachomim* made *Kriyas HaTorah* part of *davening*. In later years, because of a decree, they added the reading of the *haftora*.

The *Haftora* for *Acharon Shel Pesach* is a section from the *Navi Yeshaya* that starts with the words "Od Hayom". It is a *nevuah* about the fall of king Sancheriv's rulership, and about *Moshiach* (the personality of *Moshiach*, and the times of *Moshiach*).

This makes a lot of sense, because as we learned in *Hayom Yom*, on *Acharon Shel Pesach*, the light of *Moshiach* is shining!

One of the *pesukim* in this *haftora* starts with the words "**Venacha Alav Ruach Hashem.**" When *Yom Tov* is on a weekday, we actually say this *posuk* before *Kriyas HaTorah*! This *posuk* speaks about *Moshiach*, but it also hints to the spark of *Moshiach* inside every *Yid*. When the spark of *Moshiach* in each of us has its *Geulah*, it will help make the BIG *Geulah* possible!

In *Igeres Hakodesh*, the Alter Rebbe teaches us that the time of this personal *Geulah* is during *tefillah*! When we *daven*, the spark of *Moshiach* inside of us comes out of *Golus*.

HALACHOS HATZRICHS :: Gebrochts

During the whole *Pesach*, we are very careful about *Matzah Sheruyah*, which is also called "gebrochts." We are very careful not to eat wet *matzah*! We cover the *matzah* on the table so no water will splash on it by mistake, and we check our cups before we drink to make sure there are no *matzah* crumbs inside.

We do this because we are afraid that MAYBE a drop of flour didn't get properly mixed into the *matzah* dough, and it MIGHT become *chometz* if it touches water.

Gebrochts is not *ASUR*, but the Alter Rebbe tells us that those who are careful get special *brachos* from Hashem. But that is not talking about the last day of *Pesach*, *Acharon Shel Pesach*. On this day, we don't miss out on the *bracha* from Hashem by eating wet *matzah* because of *Simchas Yom Tov*.

On *Acharon Shel Pesach*, the *Rebbeim* were not careful about *gebrochts* at all. In fact, they *DAVKA* made their *matzah* wet, with EVERY kind of food at the meal!

One of the deeper reasons for this is that *Acharon Shel Pesach* is at the end of one week of *Sefiras Haomer*.

The *Ruchnius'dike inyan* of *matzah* is *bittul*. It is flat, not puffed up with *gaavah* and *yeshus* like *chometz*! During the first seven days of *Pesach*, we are very careful that our *bittul* shouldn't even have the possibility of *yeshus*.

But on *Acharon Shel Pesach*, we are on a higher *Ruchnius* level already. After one week of working on our *midos* during *Sefiras Haomer*, we are able to handle the possibility of a tiny drop of *yeshus*.

We know that eventually, we will need to use much greater levels of *yeshus* in our *Avodas Hashem*. On *Shavuos*, we even bring a *korban* with *chometz*, called the “*Shtei Halechem!*” *Acharon Shel Pesach*, when we use the POSSIBILITY of a drop of *yeshus*, is the first step to being able to serve Hashem this way.

See *Likutei Sichos chelek Chof-Beis* p. 30

GEULAH U'MOSHIACH :: The Haftora of Acharon Shel Pesach

Chizkiyahu was a king over the Yidden of Yehudah in the times of the first Beis Hamikdash. He was a great tzadik, and ruled over the Yidden well.

Not far from Eretz Yisroel lived a cruel king named Sancheriv. All of the kings around him, including Chizkiyahu, gave him gifts of a lot of money so he would leave them alone. But even though Chizkiyahu gave him all of the money in his royal treasury, Sancheriv was not satisfied. He came to capture Eretz Yisroel.

Sancheriv's army was very strong, and they were able to capture all of the cities. When they reached Yerushalayim, Sancheriv decided to rest with his army outside the gates, and capture it in the morning. Sancheriv's general yelled at the Yidden, telling them to ignore Chizkiyahu and give up.

Chizkiyahu tore his clothes and went to daven in the Beis Hamikdash. He told all of the Yidden to fast and to daven, because we only win with Hashem's help.

*The Navi Yeshayahu came to Chizkiyahu and told him a wonderful *nevuah*! Hashem had promised to save Yerushalayim and make many miracles!*

*Chizkiyahu had a lot of *bitachon* in Hashem! Even though the enemy was sleeping right outside of the gates of Yerushalayim, he knew he could trust Hashem's words. He went to sleep peacefully, not worried at all.*

And the miracles started to happen! That night, the first night of Pesach, Hashem made Sancheriv's soldiers die. When Sancheriv woke up in the morning and saw his army dead, he gave up and went back home, without even shooting one arrow at Yerushalayim, just like the Navi had said!

If you look at the words of the *Navi*, you will see that the *nevuah* was much longer than the part about saving Yerushalayim! Hashem also promised that a great leader will come and bring the Yidden back to Yerushalayim. There will be peace throughout the world, and even lions will lie down together with lambs.

These *nevuos* are about *Moshiach*! Chizkiyahu was the person in his generation who could have become *Moshiach*, but in the end it wasn't the right time. So all of those *nevuos* are waiting to come true, very soon, when *Moshiach* comes!

This *nevuah* of Yeshayahu is the *haftora* of *Acharon Shel Pesach*. That is because *Acharon Shel Pesach* is when the light of *Moshiach* shines! And when *Acharon Shel Pesach* is over, it leaves us with *koach* to prepare the world for *Moshiach*!

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