

Chitas for Tuesday, Parshas Shemini Fourth Day of Chol Hamoed Pesach Erev Shvi'i Shel Pesach Chof 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"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק ולזכות 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 הו"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** ~ L'ilui Nishmas **Miriam Necha A"H bas R' Moshe Sheyichyeh** - yartzeit Yud-Daled Nissan

L'ilui Nishmas

Dovber ben Yehudah Leib

~ yartzeit Chof Nisan ~

by his loving family

CHUMASH :: Parshas Shemini - Shlishi with Rashi

At the beginning of today's *Chumash*, we learn something very happy! Hashem was happy with the *korbanos* that Aharon brought, and Hashem made a fire come down onto the *Mizbeiach* to burn the *korbanos*, and show the Yidden that Hashem WAS "resting" in the *Mishkan*!

The Yidden were so happy! They sang praises and bowed to Hashem.

Then, we learn a very sad story.

Two of Aharon's sons, Nadav and Avihu, wanted to be very close to Hashem. They knew that one of the most special parts of the *avodah* in the *Mishkan* is to burn the *ketores*. So they took pans of *ketores*, and went into the *Mishkan*. They knew that they weren't supposed to do this without asking, but they wanted so much to be close to Hashem that they did it anyway. Their *neshamos* got so close to Hashem that they couldn't stay inside of their bodies anymore, and Nadav and Avihu passed away.

In Chassidus this is called “Ratzo without Shuv.” When a person wants to come very close to Hashem (Ratzo), he needs to remember that Hashem wants Yidden to do mitzvos here in this world (Shuv). Even when we want to be very close to Hashem, we need to remember that Hashem wants us to learn Torah and do mitzvos in the world and make it a Dira BeTachtonim.

Moshe told Aharon that Nadav and Avihu were *tzadikim*. Aharon was quiet and did not complain to Hashem about the very sad thing that had happened.

Kohanim are not allowed to become *tomei*, so Moshe sent other relatives, Mishael and Eltzafan, to bury Nadav and Avihu. Moshe also told the *kohanim* (Aharon’s other sons, Elazar and Isamar) that they couldn’t sit *shivah* for Nadav and Avihu, because their job of being a *kohen* couldn’t be stopped.

After this happened, Hashem told Aharon that the *kohanim* need to remember not to drink wine before they work in the *Mishkan*.

Rashi tells us that we see from here that Nadav and Avihu went into the Mishkan without permission because they drank wine. That’s why afterwards Hashem told Aharon the mitzvah not to drink wine before going into the Mishkan.

Even though usually Hashem spoke to Moshe, or Moshe and Aharon together, Hashem now spoke ONLY to Aharon! This was a reward for accepting what happened to his children without complaining.

TEHILLIM :: 97 - 103

Once when the Frierdiker Rebbe was a young boy, his father the Rebbe Rashab took him to a *Chassidishe farbrengen*. It was *Sukkos*, and the *farbrengen* was in the freezing cold *Sukkah*. The *farbrengen* went until very late, and the Frierdiker Rebbe fell asleep.

Rebbetzin Shterna Sarah (the Frierdiker Rebbe’s mother) came to take him into his warm bed, but the Rebbe Rashab said to let him stay! The Rebbetzin said, “It is cold for him! Doesn’t it say, ‘**Kerachem Av Al Banim...**’ — ‘Hashem has *Rachmanus* on us like a FATHER has *Rachmanus* on his child’? Where is your *Rachmanus* for your son? He might get sick from the cold *chas veshalom*!” (This *posuk* is in today’s *Tehillim*! We also say it many times in *davening*.)

The Rebbe Rashab answered, “Let him sleep close to *Chassidim* that are *farbrenging*, and that will keep him warm! This *varemkeit* (warmth) will stay with him for many generations.”

Many years later, the Frierdiker Rebbe told this story at a *farbrengen* with *Chassidim*. After the story, he said, “This is *Mesirus Nefesh* for *Chinuch*!”

TANYA :: Likutei Amarim Perek Mem-Alef

In today’s Tanya, we learn another kavana we should have in our Avodas Hashem.

The Alter Rebbe tells us that our mitzvos need to have a “neshama.” They need to be able to go up to Hashem.

When we think about how Hashem is watching everything we’re doing (Yirah) and how we want our neshama to be connected to Hashem (Ahava), then that kavana is the neshama for our mitzvos and can make them go up to Hashem.

Today the Alter Rebbe tells us that we have to have another very important *Kavanah* in the *mitzvos* that we do: To think about all of the other Yidden when we do our *mitzvah*. ALL of the Yidden should be close to Hashem through our *mitzvah*, and not just us!

How does this work? Our *neshamos* come from the *Shechinah*. The *chayus* of Hashem in *mitzvos* is from *Kudsha Brich Hu*. When we do our *mitzvos*, we are connecting the source of our *neshamos* (*Shechinah*), with the source of the *mitzvos* (*Kudsha Brich Hu*). Since EVERY Yid's *neshama* comes from *Shechinah*, our *mitzvah* is connecting EVERY *neshama* with *Kudsha Brich Hu*!

When we think about this, it brings Hashem a lot of *nachas* — and that *nachas* is called “**Yichud Kudsha Brich Hu Ushechintei!**”

Every day before Baruch She'amar, we think this kavana. We say, “Lesheim Yichud Kudsha Brich Hu Ushechnitei,” that we are davening in order to bring Hashem this special nachas. When we say this, we should have in mind that this kavana is for ALL of the mitzvos that we do the whole day!

(Some say Lesheim Yichud before EVERY mitzvah, but the Chabad Minhag is to say it one time for the whole day.)

HAYOM YOM :: Chof Nisan

Today is the fifth day of the Omer!

One *Pesach*, the Mittlerer Rebbe's brother (R' Chaim Avraham) went to wish the Mittlerer Rebbe a *Gut Yom Tov*.

He said that their father, the Alter Rebbe, said: “On *Pesach*, we don't give food or drinks to our guests, but if the guest wants he can take.”

That's because many people have different kinds of *chumros* on *Pesach*, and we don't want anyone to feel embarrassed!

(Of course, if you know your guests don't have any special chumros, you should offer them food as usual!)

SEFER HAMITZVOS :: Shiur #328 - Mitzvas Asei #180

Today's *mitzvah* (*Mitzvas Asei #180*) is that if the *Beis Din* can prove (with two witnesses) that the first witnesses were lying, they are called *Eidim Zomemim*. The *Beis Din* gives them the same punishment that they were trying to make the other person get!

Reuven and Shimon came to Beis Din and said that they saw Moshe doing an aveira on Tuesday, and so he needs to get malkos. But before the Beis Din gave the malkos to Moshe, two new witnesses came and said that Reuven and Shimon were lying! They didn't see Moshe do an aveira on Tuesday, because they were together with them out of town on Tuesday! Now the Beis Din gives malkos to Reuven and Shimon, since that was what they were trying to make Moshe get.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְעִשְׂתֶּם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאַחֵיו
The details are explained in *Mesechta Makos*.

RAMBAM :: Hilchos Eidus

In today's Rambam, we finish learning the *halachos* about witnesses, *eidim*!

In **Perek Chof**, we learn more details about today's *mitzvah*. For example, the *Beis Din* only punishes lying witnesses if BOTH of the witnesses are proven to be lying. But even if some of the conditions are missing to punish the witnesses, still, since we know they are liars, we don't trust them as witnesses in *Beis Din* anymore!

Perek Chof-Alef teaches us specific examples about when *Eidim Zomemim*, witnesses that we proved to be

lying, have to pay money to the person they were lying about:

If *Eidim Zomemim* lied and said that Reuven had to pay back \$500 last week, and Reuven says he only has to pay it back next year, the *Eidim Zomemim* owe Reuven money! They pay him however much it is worth to be able to use \$500 for a year.

In **Perek Chof-Beis**, we learn about what to do when there are two groups of witnesses that come to give *eidus* about one case, and they each say something different. We know one group is lying, but we don't know which one!

Let's say that two groups of people come to Beis Din to be witnesses about a certain case: One group from Yerushalayim, and another group from Chevron. If each group says different things, that means that one of the groups is lying! So if one person from each group later comes to Beis Din to be witnesses about something else, we don't believe them! That's because one of them is for SURE a liar, so we really don't have two witnesses.

RAMBAM– PEREK ECHAD :: Hilchos Melachim - Perek Alef

The Rambam tells us that there are 3 *mitzvos* the Yidden have to keep when they come into Eretz Yisroel — in order! First, they have to make a Jewish king, then they have to get rid of Amalek, and then they have to build the *Beis Hamikdash*.

We learn who can be a Jewish king — only a man, who is not a *Ger*, who never had a job that might make people think he isn't important.

INYANA D'YOMA :: Sefiras Haomer

During Sefiras Haomer, we work on our midos so we'll be ready to get the Torah on Shavuot! When we have good midos and we're aidel, we will be able to have the Torah become a part of us.

During the first week of *Sefira*, we're working on our *chesed* — making sure our *chesed* and *ahava* is in the best way. *Chesed*, being kind, comes from a feeling of love (*ahava*) in our heart.

One of the things we need to be very careful with when we have *Ahavas Yisroel* is “*tzu rechenen zich mit dem tzveiten*” — to think about how the other person will feel.

For example, if you want to be nice and share your favorite car or doll with someone else, think: Do they really want to play with your car or your doll? Maybe they would rather share your crayons?

We don't just have *Ahavas Yisroel* because WE want to do something, we need to think about who we're having *Ahavas Yisroel* for.

This last *Golus* came from Yidden not having proper *Ahavas Yisroel*. By fixing up our *Ahavas Yisroel*, not only will we be ready for *Matan Torah*, but we will be ready for the *Geulah*!

TEFILLAH :: Yetziyas Mitzrayim

In the *Haggadah*, we say the *posuk* of “***Bechol Dor Vador***,” saying that we need to see ourselves as if we are going out of Mitzrayim.

Chassidus explains that in Mitzrayim, the Yidden were stuck in *tumah*. When Hashem took the Yidden out of the land Mitzrayim, He also took them out of the *tumah* of Mitzrayim. Then they were able to connect with Hashem!

This kind of *Yetziyas Mitzrayim*, leaving *tumah* so we can connect to Hashem, doesn't just happen when we relive the story on *Pesach*. Every day we are in a kind of *Mitzrayim*. Our body, that only thinks about what it enjoys, is a type of *tumah*. The world, that is always trying to get us to do *aveiros*, is also a kind of *tumah*. Every time we stop giving into the *taavos* of the body and the *nisyonos* the world gives us, we are leaving *Mitzrayim*!

This *Yetziyas Mitzrayim* happens every time we learn Torah and do *mitzvos*, when we break away from the *tumah* and connect to Hashem. But it is especially strong when we accept *Ol Malchus Shomayim*, when we decide that we are ready to do whatever Hashem asks us to. We are saying that the *tumah* of the *guf* and the *tumah* of the world is not in charge of us, and we only want to connect to Hashem!

When we say *Shema* every day, we are accepting *Ol Malchus Shomayim*. We say that Hashem is all that matters, and the rest of the world is only there to help us with that!

At the end of the third paragraph of *Shema*, *Vayomer*, we speak about *Yetziyas Mitzrayim*. Even though remembering *Yetziyas Mitzrayim* is a separate *mitzvah* from *Kriyas Shema*, since this is what *Shema* is all about, it is included as one of the paragraphs of *Kriyas Shema*! When we say *Shema*, we break away from the *tumah* of the world, accept Hashem's gift of Torah and *mitzvos*, and connect to Hashem. That is *Yetziyas Mitzrayim*!

See *Tanya Perek Mem-Zayin*

HALACHOS HATZRICHS :: Sefiras Ha'omer

Sefiras Haomer is a very important *mitzvah*! We are supposed to count *sefirah* as soon as we can after *Tzeis Hakochavim*.

Starting from a half hour before *Shkiyah*, we are careful not to eat more than a snack of *Mezonos* or *Hamotzi* so that we won't forget to count on time. If we have another way to remember — like if we have someone who will remind us afterwards, or we usually go to a *minyan* where everyone counts together — then we are allowed to eat even a regular meal.

Women do not HAVE to count *sefirah*, but it is a *mitzvah* if they do, and they should also say a *bracha*.

A boy, even before *Bar Mitzvah*, needs to count *Sefirah* if he is already at the age of *Chinuch*.

See *Laws and Customs of Sefiras Haomer*, by Rabbi Shmuel Lesches

GEULAH U'MOSHIACH :: VeGar Ze'ev Im Keves

The *Haftora* we say on *Acharon Shel Pesach* is from the *Navi Yeshaya*, which is a *nevuah* about *Moshiach* and the time of the *Geulah*.

Many of the things we know about the times of the *Geulah* come from these *pesukim*!

Here is one *posuk*:

וְגַר זֵאֵב עִם כֶּבֶשׂ וְנֹמֶר עִם גְּדִי יִרְבֵּץ וְעֶגֶל וְכִפִּיר וְיִחָדּוּ וְנִעַר קִטָּן נִהְיָ בָּם

Vegar Ze'ev Im Keves — A wolf will lie down together with a lamb

VeNamer Im Gedi Yirbatz — And a leopard will rest with a goat kid

Ve'egel Uchefir Umeri Yachdav — And a calf, a lion cub, and a fat ox will lie down together

VeNaar Katon Noheg Bam — And a young child will lead them.

The Rambam tells us that this *nevuah* is a *mashal* that the nations of the world will live peacefully together with the Yidden. Even though nowadays the Yidden are compared to a lamb surrounded by 70 wolves that want to attack it, when *Moshiach* comes, no nation will try to hurt the Yidden.

Does that mean that the animals won't rest together after all? The Rebbe explains that the Rambam isn't saying that. But in the Rambam's *sefer of halachos* about *Moshiach*, he only talks about the things that will need to happen according to *halacha* in the first stage of the *Geulah*.

Many more *nisim* will happen later too! One of the biggest ones is *Techiyas Hameisim*, which the Rambam also doesn't talk about, since it happens later. At that time, this *nevuah* will also be literally true! Even the animals who usually eat each other and hurt each other will live together peacefully!

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