

# Chitas for Wednesday, Parshas Shemini Shvi'i Shel Pesach Chof-Alef 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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May all the righteous return imminently with the arrival of our Moshiach!

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## **CHUMASH** :: Parshas Shemini - Revi'i with Rashi

We are learning what happened on *Rosh Chodesh Nisan*, when the *Mishkan* was finally set up and ready to be used. We learned how Aharon and his sons started to do the *Avodah*, and how the fire of Hashem came down onto the *Mizbeiach*. This made the Yidden very excited, because they saw that Hashem had forgiven them for the *Cheit Ha'eigel* and was now resting with them!

We also learned how at that special moment, Aharon's sons Nadav and Avihu wanted to come close to Hashem, and they brought the *ketores*, even though it wasn't their *Avodah*. This made their *neshamos* leave their bodies. Today we learn about how the *Avodah* in the *Mishkan* needs to continue, even after this happened.

Aharon's sons Nadav and Avihu passed away because they wanted to come so close to Hashem by bringing the *ketores* without asking. Once their bodies were taken out of the *Mishkan*, Aharon brought the rest of the *korbanos* for *Rosh Chodesh*.

Even when a close relative of a *Kohen Gadol* passes away, he is not allowed to change the way he does the *avodah* in the *Mishkan*. He still needs to bring all of the *korbanos*, and eat the parts that are for him.

This time, though, Moshe told Elazar and Isamar, Aharon's other sons, that they need to act like a *Kohen Gadol* too. Even though their brothers passed away, they will still need to eat the parts of the *korbanos* that *kohanim*

are supposed to eat.

## **TEHILLIM :: 104 - 105**

In today's *Tehillim* we have a very interesting *posuk*: "**Al Tig'u Bimeshichoi**" — "Do not touch My anointed ones."

The *Chachomim* tell us that one of the things that "*Meshichoi*" (My anointed ones) means is *Yiddishe* children.

The reason for this is since it is because of the children that *Moshiach* will come!

The *Gemara* (in *Mesechta Shabbos*) says that the reason the *Beis Hamikdash* was destroyed was because the *Yidden* weren't careful that the children should learn Torah. Since that is the reason for the *Golus*, if we make sure that *Yiddishe kinderlach* DO learn Torah, it will make the *Geulah* come!

## **TANYA :: Likutei Amarim Perek Mem-Alef**

The Alter Rebbe explains how the *kavana* of *Yichud Kudsha Brich Hu Ushchintei* is really a *kavana* that all of us can have!

The Alter Rebbe is telling us more about an extra special *kavana* we need to have when we do our *mitzvah*, that the *mitzvah* that we do will not just make US close to Hashem, but make ALL of the *Yidden* close to Hashem!

The Alter Rebbe tells us that only big *tzadikim* REALLY care that every *mitzvah* makes ALL of the *Yidden* connected to Hashem, but for most *Yidden*, what we REALLY care about is that WE should feel close to Hashem. But to really care about what happens to all of the *Yidden* is not so easy.

Still, every *Yid*, even those who are not great *tzadikim*, should think this *kavana*. This *kavana* brings Hashem *nachas*, and it is what Hashem wants — that all *Yidden* should be close to him, and that there should be *Yichud Kudsha Brich Hu Ushchintei*!

Since every *Yid* in his *neschama* wants to do what Hashem wants, this *kavana* is true for every Jew. Even though he doesn't want it himself, he wants it because Hashem wants it!

The Rebbe shows us how to do this: The Rebbe told us that every *mitzvah* we do could bring *Moshiach* and bring ALL of the *Yidden* close to Hashem! Since we all do *mitzvos* to bring *Moshiach* now, we are all doing *mitzvos* with this special *kavana* from Tanya!

## **HAYOM YOM :: Chof-Alef Nisan**

Today is the sixth day of the Omer!

When we read *Az Yashir* in the Torah, we should stand up.

In Lubavitch, there is a *minhag* to stay up all night THREE times every year: *Shvi'i Shel Pesach* (that's today!), *Shavuos*, and *Hoshaana Rabbah*.

The Frierdiker Rebbe said that, already from when he was nine, he stayed up on *Shvi'i Shel Pesach*!

## **SEFER HAMITZVOS :: Shiur #329 - Mitzvas Asei #174, Lo Saasei #312, #313, #314**

Today we start a new section in Rambam, about people who don't listen to what the Torah teaches.

In today's *Sefer Hamitzvos*, we learn four *mitzvos*:

1) (*Mitzvas Asei #174*) We need to listen to whatever the *Sanhedrin paskens*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: 'על פי התורה אשר ירוך וגו'  
The details are explained in the end of *Mesechta Sanhedrin*.

2) (*Mitzvas Lo Saasei #312*) We are not allowed to NOT listen to what the *Chachomim* teach us.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: 'לא תסור מן הדבר אשר יגידו לך'  
The details are explained in the end of *Mesechta Sanhedrin*.

3) (*Mitzvas Lo Saasei #313*) We can't add anything to the Torah.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: 'לא תסף עליו'

4) (*Mitzvas Lo Saasei #314*) We can't take anything away from the Torah.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: 'ולא תגרע ממנו'

### **RAMBAM :: Hilchos Mamrim**

We learn in today's Rambam that even someone who is very smart, and knows so much Torah, still needs to follow what the *Beis Din* says, because Hashem wants only one place to be in charge and lead the Yidden.

In **Perek Alef**, we learn that we rely on the *Sanhedrin* to understand the *Torah Shebaal Peh*. We need to listen to what they tell us, because it is just as important as keeping the rest of the Torah!

In **Perek Beis**, we learn about making rules so that Yidden will keep the Torah better. A *Beis Din* should only make these kinds of rules if they are sure that most of the Yidden can keep them.

**Perek Gimmel** talks about people who don't follow what the *Sanhedrin* says:

- If a person decides he doesn't believe in the *Torah Shebaal Peh*, he isn't just rebelling against the *Chachomim*, he is going against the whole Torah!

*And now the Rambam talks about shlichus!*

- If a person doesn't believe in the *Torah Shebaal Peh* because that's what his parents taught him, he shouldn't be punished — it's not his fault that he doesn't know better! He's like a little baby who was captured and grew up in a non-Jewish home, and didn't learn the Torah. Instead of punishing him, we should try to teach him Torah in a loving way, so that he will learn the right way to act.

- A *Zaken Mamrei* — a *Talmid Chochom* who *paskens* differently than the *Sanhedrin* — is *chayav misa*, because he is making the Yidden not have *achdus*, he is making them act differently than everyone else!

## **RAMBAM– PEREK ECHAD :: Hilchos Melachim - Perek Beis**

This *perek* teaches us about the *kavod* of a king. Nobody is allowed to use his things, and he needs to always dress beautifully. He should sit on a throne in his palace, and wear a crown.

The king needs to be very humble! He should take care of every Yid, like a shepherd who takes care of every sheep.

## **INYANA D'YOMA :: Shvi'i Shel Pesach**

One year, the Rebbe told us something very special about today: *Shvi'i Shel Pesach* is the *Rosh Hashana* for *Mesiras Nefesh*!

Why?

Because on *Shvi'i Shel Pesach*, there was *Kriyas Yam Suf*. How did it happen? Because Nachshon *ben Aminadav* jumped into the water just because Hashem said to keep going.

This gives us a special *koach* for the whole year, to do what Hashem wants with *Mesiras Nefesh*!

## **TEFILLAH :: Az Yashir**

One of the parts of *davening* we say every day is *Az Yashir*, the song that Moshe and the Yidden sang at the time of *Kriyas Yam Suf*.

The word “*Yashir*,” though, doesn’t mean “he SANG.” It means that he WILL sing! If we are talking about the song that was sung by the *Yam Suf*, why does it say that Moshe WILL sing it? The *Chachomim* teach us that this is hinting to *Techiyas Hameisim*, that Moshe Rabbeinu and the Yidden will sing this song when *Moshiach* comes!

Why is *Techiyas Hameisim* hinted to specifically here, and not somewhere else in the Torah?

At the time of *Kriyas Yam Suf*, a special *koach* of Hashem’s name, *Havaya*, was shining. This name of Hashem includes the past, present, and future together! This name of Hashem includes all times together, including the time of *Techiyas Hameisim*. It gave the *koach* that this song of *Az Yashir* should last for all generations! That’s why *Techiyas Hameisim* is hinted to specifically in *Az Yashir*, because it is a *tefillah* that is relevant for all times!

This gives us the *koach* that every day, and especially on *Shvi'i Shel Pesach*, we can relive *Kriyas Yam Suf*. That way we can sing with true joy, the song of *Az Yashir*!

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

## **HALACHOS HATZRICHS :: Staying Up**

On the night of *Shvi'i Shel Pesach*, we have a *minhag* to stay up all night. On the night of *Shvi'i Shel Pesach*, the Yidden were also awake, crossing the *Yam Suf*. We stay up like they did, taking a part in the great *nissim*.

While we are awake, we should learn Torah, *Niglah* and *Chassidus*. But even if we can’t learn, it is still important to stay up.

The Frierdiker Rebbe told *Chassidim* to learn specific *maamarim* in *Likutei Torah*. One of those *maamarim* is

“Hayam Ra’ah.” The Rebbe also said to learn the *maamar* “*Veheinif*,” which speaks about *Kriyas Yam Suf* and *Moshiach*!

## **GEULAH U'MOSHIACH :: Bekiyas Hanahar**

Do you feel bad that you missed *Kriyas Yam Suf*? Don’t worry! Something similar will happen again, as part of this *Geulah*! This will help us prepare for the new parts of Torah that *Moshiach* will teach us. We learn about it in the *haftora* of *Acharon Shel Pesach*!

וְהִקְרִים ה' אֶת לְשׁוֹן יַם מִצְרַיִם וְהִנִּיף יָדוֹ עַל הַנָּהָר בְּעַיִם רִוּחוֹ וְהִכְהוּ לְשִׁבְעָה נְחָלִים וְהִדְרִיךְ בְּנָעָלִים

***Vehecherim Hashem Eis Leshon Yam Mitzrayim*** — Hashem will cut off the sea of Mitzrayim to dry it up, so that the Yidden can easily return to Eretz Yisroel

***Veheinif Yado Al Hanahar Ba’eyam Rucho*** — And Hashem will lift His hand over the river Pras (on another side of Eretz Yisroel, for the Yidden coming from that direction) with the strength of His wind

***Vehikahu Leshiva Nechalim*** — And Hashem will force it into seven streams, for the Yidden coming from each kind of *Golus* there

***Vehidrich Bane’alim*** — And He will lead the Yidden through them in dry land.

*Then the next posuk concludes:*

וְהִיְתָה מְסִלָּה לְשָׂאֵר עַמּוֹ אֲשֶׁר יִשְׂאָר מֵאֲשׁוּר כְּאֲשֶׁר הִיְתָה לְיִשְׂרָאֵל בְּיוֹם עֲלֹתוֹ מֵאֶרֶץ מִצְרַיִם

***Vehaysa Mesilah Li’she’ar Amo***— And for the rest of the Yidden, coming from other parts of the world, there will be a clear path through the water

***Asher Yisha’er Me’Ashur*** — For the Yidden who were left in Ashur,

***Ka’asher Haysa LeYisrael*** — Like there was for the Yidden

***Beyom Alosa Me’Eretz Mitzrayim*** — On the day they came out of Mitzrayim!

*See Yeshayahu perek Yud-Alef, pesukim Tes-Vov and Tes-Zayin, and Rashi there*

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