

# Chitas for Wednesday, Parshas Shemini

## Second Day of Chol Hamoed Pesach

### Yud-Ches Nisan, 5785

**For the safety and security of the Yidden in Eretz Yisrael  
and the success of the soldiers fighting for its protection**

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

*Chitas for the month of Nissan 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 Nissan is made possible in part*

לעילוי נשמת הרה"ח אברהם אהרן הלוי בן הו"ח שניאור זלמן יששכר געציל רובאשקין ~ ליום ה'ארכיטט שלו ט' ניסן

*Chitas for the month of Nissan is made possible in part*

L'ilui Nishmas **Miriam Necha A"H bas R' Moshe sheyichye**  
~ for her yartzeit, Erev Pesach ~

*Chitas for the month of Nissan is made possible in part*

L'ilui Nishmas **Hatomim Schneur Zalman ben Rendel Alenick OB"M**  
~ first yartzeit, Tes Nisan ~

לזכות חי' מושקא בת חנה

להצלחה רבה בשליחותה בארצנו הקדושה

*This week is sponsored*

**In honor of the wonderful grandchildren who Hashem has so graciously gifted us with.**

*They should continue, with the Aibishter's help, to shine their light and bring Simcha and chassidishe nachas always.*

~ The Hackners ~

*L'ilui Nishmas*

**Zlota bas Shlomo**

~ by her children ~

*Lizchus*

**Bayla bas Shayna**

and **Tinokes bas Bayla**

for a Refuah Sheleiimah Ukrovah!

Mazel Tov **Sura Leah Schylander** (Miami, Florida)

~ 11th birthday Tes-Zayin Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Second Lieutenant Motti Zirkind** (Hunt Valley, MD)

~ birthday Yud-Ches Nisan ~

Shnas Bracha Vehatzlacha!

## **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 happy, 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 :: 88 - 89**

In today's *Tehillim*, there is a *posuk* that says "***Asher Cherfu Oivecha Hashem, Asher Cherfu Ikvos Meshichecha.***" "Your enemies have disgraced, Hashem; they have disgraced the footsteps of the one You anointed."

Many years ago, the Rebbe Rashab started the *Yeshivah* of *Tomchei Temimim*. The Rebbe Rashab said a *sicha*, explaining the job of a *tomim*. There are two types of people that the *Temimim* need to overcome, because they are dangerous for the Yidden:

- 1) Those that don't want other people to believe in Hashem or keep Torah and *mitzvos*. They make fun of them, and say that Yidden don't need it *chas veshalom*.
- 2) Yidden who DO keep Torah and *mitzvos*, but say that you don't need to talk about *Moshiach* or get excited that he is coming.

The *Yeshiva bochurim* have to show that that's not true! We DO need to keep Torah and *mitzvos*, and we all need to be excited that *Moshiach* is coming!

These two are hinted to in the *posuk*! "They disgraced Hashem" (this is talking about the people that say that we don't need to believe in Hashem or keep His *mitzvos*), and "they disgraced *Ikvos Meshichecha*" (this is talking about the people that make fun of Yidden who are excited that *Moshiach* is coming).

*The Rebbe told us that this sicha was said to the Temimim then, but nowadays it is the job of every Yid!*

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

The Alter Rebbe is showing us how the beginning of *avodah* is *Kabolas Ol Malchus Shomayim*.

What is *Kabolas Ol Malchus Shomayim*?

It means literally to accept the yoke of Hashem as King.

The *Zohar* gives the example of a cow:

Have you ever seen a cow in a field? Cows just stand around in one place, for hours. They might take a few bites of grass, and then chew for a long, long time. Sometimes they will just sit down and enjoy the sun, only moving their tails to swish away flies.

If a cow is just left alone to do what it likes, it will spend its whole life just feeling comfortable.

But if you want the cow to accomplish something, you need to put a yoke on it, so the cow can pull a plow or a heavy load. As soon as the yoke goes on the cow's shoulders, it knows it's time to work!

The *Zohar* says that the same thing is true for a Yid: For us to do *Avodas Hashem* and fulfill our mission in the world, and get all the *brachos* from that, we need to have a yoke! That reminds us that we are not here just to enjoy ourselves, but that we have an *achrayus*. It reminds us that we are servants of Hashem and must do what Hashem teaches in the Torah.

The Alter Rebbe tells us here that even before we go out and do good things, the beginning of *Avodas Hashem* must be with *Kabolas Ol* and *Yiras Shomayim*, being afraid to do anything against Hashem. This is the very first step we need!

The Alter Rebbe also shows us how we have this in the *seder* in the beginning of the day, when men put on *Tallis* and *Tefillin* before *davening*. The *Tallis* is like putting on the yoke, accepting that we are wearing the uniform of a servant of the king!

## **HAYOM YOM :: Yud-Ches Nisan**

*Today is the third day of the Omer!*

*In the year Tof-Shin-Gimmel, today was Erev Shabbos Chol Hamoed. The Rebbe tells us that on Erev Shabbos of Chol Hamoed, we say Posach Eliyahu like on a regular Friday, but not the Hodu before Mincha.*

Today we learn a piece of *Chassidus* from the Tzemach Tzedek that he said in the year Tof-Reish-Ches. (We read this *posuk* in *shul* on one of the days of *Chol Hamoed*.)

The *posuk* says, “**Im Kesef Talveh...**” “when you lend money...”

The word “*kesef*”, money, also means WANTING something very much, like the word “*Nichsof*”. So in *Ruchnius*, the word *kesef* in this *posuk* is talking about the *neshama*, which WANTS to go up closer to Hashem!

According to this, the *posuk* can also mean, “when You lend a *neshama*!” Hashem lends us the *neshama* to use when we are alive.

Hashem gave us a certain amount of days do to our *Avodah* on earth, and each day becomes like clothes for the *neshama* in *Gan Eden*. If a person is missing one day of *Avodah*, they will be missing one piece of clothing in *Gan Eden*.

So we need to make sure to use every chance Hashem gives us to do *mitzvos* every day!

*On every day of Chol Hamoed, we read a different part of the Torah! The Rebbe once spoke about how Lebn Mit Der Tzeit, living with the times, also means to live with and learn lessons from the special Kriyas HaTorah of that day, even when it isn't from the parsha of the week.*

*In the year Tof-Shin-Mem-Ches, the Rebbe said a sicha each night of Yom Tov, including Chol Hamoed, and explained the lesson we can learn from that day's Kriyas HaTorah!*

*From today's Hayom Yom, we learn a lesson about how important it is to make sure every day is used out fully.*

## **SEFER HAMITZVOS :: Shiur #47 - Mitzvas Asei #155**

Today's *mitzvah* (*Mitzvas Asei #155*) is the same *mitzvah* again, to make Shabbos holy, by saying special things when Shabbos comes in and when Shabbos goes out. We speak about how great and special Shabbos is, and how it is different than the days before and after it.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro* (one of the *Aseres Hadibros*): זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

The *posuk* means, “Remember Shabbos to keep it holy.”

*Torah Shebaal Peh* explains what this *mitzvah* is. The *Mechilta*, the *Midrash* of *halacha*, explains that this means to make a *bracha*. In *Gemara*, the *Chachomim* tell us that to make this *bracha* over a cup of wine. The *Gemara* says we should make a *bracha* when Shabbos ends as well, to separate it from the rest of the days.

That's why we keep this *mitzvah* by making *Kiddush* and *Havdalah*!

The *halachos* of how to keep this *mitzvah* are discussed in the end of *Gemara Pesachim*, and in many places in *Mesechta Brachos* and *Mesechta Shabbos*.

## **RAMBAM :: Hilchos Shabbos - Eiruv**

**Perek Lamed:** In this *perek*, we learn about how to show *kavod* to Shabbos, and how to have *Oneg Shabbos*. One thing we do is that EVERYONE helps for Shabbos! The big *tzadikim* in the times of the *Gemara* used to help with the cooking, the cleaning, or the shopping, to show *kavod* to Shabbos.

*We also start learning the halachos of an Eruv.*

**Perek Alef:** This *perek* talks about a kind of *eruv* called *Eiruvei Chatzeiros*. If many families use the same piece of property, like the hallway of a building or a courtyard, the *Chachomim* made a *takana* that it should not be called a *Reshus Hayochid*, and it is *asur* to carry there on Shabbos. But with an *Eruv Chatzeiros*, they can make the property into a shared *Reshus Hayochid*, so that everyone can carry there.

**Perek Beis:** We learn what kinds of things can ruin this *eruv*, like if one person doesn't participate by giving some food to show that they are living together in this space.

## **RAMBAM— PEREK ECHAD :: Hilchos Nizkei Mamon - Perek Alef**

In this first *perek* of *Hilchos Nizkei Mamon*, we learn some general rules about what happens when an animal breaks something.

The amount that the owner has to pay depends on whether he should have known his animal could do something like that (*Mu'ad*) or it was something it doesn't ever do (*Tam*). It also depends how the animal broke it — by fighting, eating, or walking; and where it happened (in public property, or in someone's private property).

## **INYANA D'YOMA :: Chai Nissan**

Today is TWO very important days on the *Chassidishe* calendar! Today is the birthday of the Rebbe's father, Horav Hakadosh Horav Levi Yitzchak, and ALSO the day of the Rebbe's *bris milah*!

On *Chol Hamoed Pesach*, at a children's rally, the Rebbe told this story about his father's *Mesiras Nefesh*:

It was getting closer to *Pesach*. In Yekatrinoslav, one of the biggest cities in Ukraine, the government officials knew that soon the Yidden would be looking for *matzah*.

Back then, the Russian government owned EVERYTHING. Nobody could have their own store, or their own factory, or their own *Matzah* Bakery. The government was the one to arrange for *matzah* to be baked. Since Yidden would only buy *matzah* with a *hechsher*, they decided to ask R' Levi Yitzchak (the *Rav* in their city) to be the *Rav* and say that it was kosher.

R' Levi Yitzchak agreed — but when he explained how they would need to make the *matzah Shmurah*, they didn't want to follow all of the rules. It would cost the government more money and be complicated to make the *matzah* properly! They wanted R' Levi Yitzchak to give a *hechsher* even without doing it right. They tried to convince R' Levi Yitzchak to agree.

The Russian government in that time would give people very big punishments, even for little things. (This actually happened to R' Levi Yitzchak later in his life, and he passed away early because of it.) Everyone had to listen to exactly what they said — or else!

Even though the Russian government was so powerful and so scary, R' Levi Yitzchak did not think about what would happen. He knew that it wasn't right to give a *hechsher* to *matzah* that wasn't made exactly the way *halacha* teaches. He told the government that he did NOT agree to give a *hechsher* unless they made the *matzah* according to his instructions!

Really, that would have been enough for the government to punish him! How dare he tell the government that he won't do what they told him to!

But instead of punishing him, they said that they can't follow all of his rules unless they get permission from the higher officials in Moscow. They sent him there to ask himself.

R' Levi Yitzchak traveled to Moscow, and told the government officials there firmly what they need to do in order for him to be able to give a *hechsher*. Amazingly, they agreed to what he said! They wrote an order that all of the mills where they grind the flour for *matzah* have to follow the rules that Rabbi Schneerson gives — even if it ends up being more expensive for them!

~

In *Tof-Shin-Nun-Alef* (5751/1991), a *maamar* was published for *Chai Nissan*. This *maamar* was once said to a *chossid* in *Yechidus* on *Vach Nacht*, the night before this *chossid's* grandson's *Bris*. The Rebbe edited this *maamar* and it was published for *Chassidim* to learn, in honor of *Chai Nissan*!

## **TEFILLAH :: Freeing the Neshama**

When the Frierdiker Rebbe lived in Russia, he was sent to jail many times for *Ahavas Yisroel* and spreading *Yiddishkeit*. The seventh time he was in jail (the story of *Yud-Beis Tammuz*) was especially hard. The Frierdiker Rebbe wrote down what happened in prison in his diary (*Reshimas Hamaaser*, printed in *Prince in Prison*).

In the introduction, the Frierdiker Rebbe tells us a lesson that we need to learn in *Avodas Hashem* from being in jail:

Jail is a *mashal* used to describe how the *neshama* feels when it is stuck inside of a body that only cares about *Gashmius*. The *neshama* feels like it is stuck in prison, and it suffers very much. In truth, it is much worse than the suffering of a person in jail, because jail is just used as a *mashal*, and a *mashal* can never show how strong the *nimshal*, the real *inyan* is.



When we think about that, we will feel very bad for our poor *neshama*!

One main time that our *neshama* is allowed to feel free from its “prison,” and can go speak to Hashem is the time of *davening*! When we *daven*, our *neshama* goes and cries to Hashem. It says, “It is so hard to be in the *guf*! I want to be close to You, Hashem, and I am stuck in this body and in the world which has so many distractions and hardships!”

Through the words of *davening*, the *neshama* is reminded that it is in the body for a very important reason: To serve Hashem and to fulfill its *shlichus*! The words of *davening* comfort the *neshama*, and give it a chance to feel close to Hashem! *Davening* is a time when the *neshama* can make good *hachlatos* to do the *shlichus* that Hashem gave it, even though it can be very hard.

There are times when the jail is even harder than usual, when things happen to us or in the world which make our *shlichus* even harder and more painful. In those times, we especially could use the time of *davening* to give our *neshama* extra *kochos* to overcome the hardships!

The Frierdiker Rebbe himself showed an example for this. In the times when he was in prison, he would spend many more hours on *Avodas Hatefillah*.

See also *Tanya Perek Lamed-Alef*

## **HALACHOS HATZRICHOS :: Chol Hamoed**

*Chol Hamoed* is still part of *Yom Tov*, even though it has a different level of *Kedusha*. It is not a weekday.

Just like it is a *mitzvah* to be happy on *Yom Tov*, it is a *mitzvah* from the Torah to be happy on *Chol Hamoed*. For men this is to drink wine every day, since that’s one thing that makes people happy. For women, it is wearing beautiful clothing. For children, they should have sweet things and toys!

To make sure that we don’t treat *Chol Hamoed* like a weekday, the *Chachomim* made certain *takanos*. The clothes we wear should be clean and nice, and even better if they are *Shabbos’dik*. We don’t do *melacha* that is not necessary for *Yom Tov*, and we don’t do some kinds of *melacha* that would take away from the *simcha* of *Yom Tov*.

The extra time that we have on *Chol Hamoed* should be used to learn extra Torah!

One thing to remember in *davening* is that we do not say *Mizmor Lesodah*, since the *Korban Todah* was not brought on *Pesach*, since it has *chometz*! We should also remember to say *Yaaleh Veyavo*, *Hallel*, and the special *Musaf* for *Chol Hamoed*.

For more *halachos* of *Chol Hamoed*, see *Halacha Day-by-Day* by Badatz of Crown Heights, and *Halacha Newsletter* by Rabbi Lesches of Melbourne

## **GEULAH U'MOSHIACH :: In OUR Time**

One of the foundations of *Emunah* is to believe that *Moshiach* will come, and hope for him to come every day!

People may have a question when they hear this. How can *Moshiach* come in OUR time? There were so many *tzadikim* in other generations who were much greater than us, and *Moshiach* didn’t come in their time! So how can we think that *Moshiach* will come now?

The answer is that all of the good things that were ever done stay! So today, we have with us all of the *mitzvos*

and special things that were done by the Yidden and *tzadikim* of the past generations. When we add this to the little bit that we did compared to them, with all of those good things together, we can be sure that we will see *Moshiach* very soon!

*See sicha of Acharon Shel Pesach 5718, printed in Likutei Sichos chelek Alef p. 247*

- Credits, sponsorships, and contact info at [KidsChitas.org](http://KidsChitas.org) -