

# Chitas for Friday, Parshas Shemini Erev Shabbos Kodesh Chof-Vov Adar Sheini, 5784

**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

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*May they have tremendous hatzlacha in all of their endeavors!*

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*May we be blessed with our Moshiach and peace speedily and soon. In the merit of my children and for those in need and all Klal Yisrael.*

*This week is sponsored*

*In honor of the bar Mitzvah of*

**Ari Schurder**

*May he grow to be a Chossid, Yerei Shomayim, and Lamdan and bring much nachas to the Rebbe and to his family!*

Mazel Tov **Shlome Arye Leib ben Rivka**

*~ birthday Chof-Vov Adar Sheini ~*

*Shnas Bracha Vehatzlacha!*

Mazel Tov **Levi Tenenboim** (Proud shliach in Destin, FL and soldier in Tzivos Hashem)

*~ 4th birthday Chof-Vov Adar ~*

*Shnas Bracha Vehatzlacha!*

Mazel Tov **Second Lieutenant Menucha Rochel Mishulovin** (Shlucha in Portland, Oregon)

*~ birthday Chof-Vov Adar Sheini ~*

*Shnas Bracha Vehatzlacha!*

## **CHUMASH** :: Parshas Shemini - Shishi with Rashi

In today's *Chumash*, we learn which kinds of animals are kosher! An animal that chews its food over and over again (*Maaleh Gera*, "chews its cud") and has hooves that are split in half (*Mafreses Parsa*, "split feet") is a kosher animal.

There are a few **animals** that have only ONE of these signs, and they are NOT kosher. One of them is the camel, which chews its cud but doesn't have split feet. Another is the *chazir*, which has split feet but does not chew its cud.

We also learn about kosher **fish**. If a fish has "wings" that it uses to swim with (*Snapir*, fins) and hard circles over parts of the fish to keep it from getting hurt (*Kaskeses*, scales), then it is a kosher fish.

When the Torah teaches us about kosher **birds**, it only tells us which birds are NOT kosher! This is because most birds are kosher, and the Torah only needs to tell us which ones aren't!

Since nowadays we don't know the Torah names of all of the birds we see, we can't be sure that they aren't the ones that the Torah says not to eat. Because of this, we only eat birds we KNOW are kosher, either because we do know their proper Torah names, or because we know that our Bubbies and Zaidies ate them! (This is called a *Mesorah*, passed down from generation to generation. For example, one of the birds we don't know the Torah name of, but we have a *Mesorah* for, is chicken. Many people also have a *Mesorah* for turkey.)

There is also a kind of kosher grasshopper (nowadays, only *Sefardim* eat these).

Touching a dead non-kosher animal makes a person *tomei*, and it can also make things *tomei*. They will need to be *toiveled* in a *mikvah* to become *tahor* again.

## **TEHILLIM :: 119 (second half)**

*Today's Tehillim is very special! We are finishing the LONGEST kapitel in the whole Tehillim, kapitel Kuf-Yud-Tes! This kapitel is so long that we don't even say the whole thing in one day — it is split up between Yom Chof-Hey and Yom Chof-Vov!*

One of the *pesukim* in today's half is, "**Sas Anochi Al Imrosecha Kemetzei Shalal Rav**" — "I am so happy with Your words (the Torah), like someone who finds a huge treasure!"

The Rebbe's father, R' Levi Yitzchak, explains this *posuk*: He shows us that the first letters of the words "*Kemetzei Shalal Rav*" are "Kosher!"

What is the connection?

The Rebbe once said in a rally for kids that this teaches us an important lesson in fighting with our *Yetzer Hara*: A person might think that it shouldn't matter if a teeny little candy isn't kosher. But if we don't listen to our *Yetzer Hara*, and only eat kosher, it's like a HUGE treasure! Even just a "small" thing that we win over the *Yetzer Hara* is a VERY big deal!

## **TANYA :: Likutei Amarim Perek Lamed-Ches**

Now we're going to learn about two different types of *kavana*, that are compared to the *chayus* that's in an animal, and the *chayus* in a person.

Did you ever look out the window and see an animal running? It may be running to get food, or to get away from another animal.

But it's not running away because it makes sense to run away from something bigger, it runs away because Hashem made it feel scared of bigger animals! And it's not running after food because it knows how important it is to eat properly, it runs after food because Hashem made animals want to eat.

But a person is different!

When we have *Kibud Av Va'eim*, or eat healthy food, it's not something that we did automatically from when we were born. We learned how important it is to act this way, and we decided to do the right thing. A person uses his *sechel* to decide how to act.

The difference between animals and people is a good *mashal* for the two kinds of *kavana* we can have when we

do *mitzvos*.

The first kind is the *kavana* we were born with. We were all born with a hidden love for Hashem that is a part of us. So we don't have to think deeply to get ourselves to love Hashem. As soon as we remind ourselves that we are ready to have *Mesiras Nefesh* for Hashem, we will be ready to do any *mitzvah*.

This *kavana* is compared to an animal, which also does things automatically — just because that's the way Hashem made it. We do *mitzvos* just because that's what our *neshama* wants!

Then there is a second kind of *kavana*. This *kavana* comes from thinking about how great Hashem is. Then we feel *Ahava* and *Yirah* to Hashem, and decide that we should do the *mitzvah*. This kind of *kavana* is compared to a person, who does things with *sechel*.

## **HAYOM YOM :: Chof-Vov Adar Sheini**

*In today's Hayom Yom, the Rebbe inspires women to do their special job of Akeres Habayis!*

Hashem gave women three main parts of *Yiddishkeit* to take care of: *Chinuch*, *Kashrus*, and *Shabbos*.

The Torah praises a woman who takes care of her home in a way of Torah! The *posuk* says, "**Chochmas Noshim Bonsah Beisah**," "the wisdom of a woman builds her home."

## **SEFER HAMITZVOS :: Shiur #10 - Mitzvas Lo Saasei #256, #301, #304, #305**

*In today's Sefer Hamitzvos, we learn 4 more mitzvos about how to treat other people:*

1) (*Mitzvas Lo Saasei #256*) We can't make an *almanah* (widow) or a *yasom* (orphan) feel bad. We have to be very careful to speak to them and act with them in a VERY friendly and nice way!

We learn this from a *posuk* in *Parshas Mishpatim*: כָּל אֲלִמְנָה וְיָתוּם לֹא תַעֲנוּן

2) (*Mitzvas Lo Saasei #301*) We are not allowed to go around talking about other people — even if the things are true, and even if we aren't saying not nice things! This is called *rechilus*. When people share information with other people, they probably don't want everyone to know about it.

This *mitzvah* also includes *Motzi Shem Ra*, saying something not nice that ISN'T true about another person. (In today's Rambam, we see that this *mitzvah* also includes *Lashon Hara*, saying something true that isn't nice.)

We learn this from a *posuk* in *Parshas Kedoshim*: לֹא תִלְךָ רֵכִיל בְּעַמֶּיךָ

3) (*Mitzvas Lo Saasei #304*) We aren't allowed to do *nekamah* — to look for a way to pay someone back for something not nice they did to us. (For example, if you went to a kid and asked to borrow his ball, but he said no, *nekamah* would mean that the next time he asks you to borrow something, you say no, to pay him back for not lending you his ball.)

We learn this from a *posuk* in *Parshas Kedoshim*: לֹא תִקָּם

4) (*Mitzvas Lo Saasei #305*) We aren't allowed to do *netirah* — to stay angry at someone who did something not nice to us, even if we don't take *nekamah*! (So if the kid didn't share his ball, we can't say to him, "I'm nicer than you because I'm going to let you play with my toy even though YOU wouldn't let me play with YOURS!") That shows that we were holding the hatred in our heart, which is *asur*.

We learn this from a *posuk* in *Parshas Kedoshim*: לֹא תִקָּם וְלֹא תִטֹּר

## **RAMBAM :: Hilchos Deios - Hilchos Talmud Torah**

**Perek Vov:** In today's Rambam, we learn that the people we are friends with, and the people we spend time with, can make a very big difference in the way we will behave! We should make sure our friends are the kind of people we want to be like!

**Perek Zayin:** The Rambam also teaches us many things about *Ahavas Yisroel*. We need to care about another person's respect like we do about our own, and be careful with another person's money the way we care about our own.

Now we start *Hilchos Talmud Torah*, the *halachos* of learning Torah:

**Perek Alef:** One of the *halachos* we learn is that a father has a *mitzvah* to make sure his kids learn Torah!

## **RAMBAM- PEREK ECHAD :: Hilchos Erchin V'Charamin - Perek Beis**

We learn about someone who says they want to give as much as PART of a person is worth (like his arms), or how much a person weighs. At the end of the *perek*, we learn *halachos* of different rooms in the *Beis Hamikdash* that were used for different kinds of donations.

## **INYANA D'YOMA :: Leben Mit Der Tzeit**

There is a special part of the Torah that is *leined* this Shabbos, *Parshas Hachodesh*. This *parsha* is *leined* either the Shabbos before *Rosh Chodesh Nisan*, or *Rosh Chodesh Nisan* itself if it is on Shabbos.

It speaks about the *mitzvah* Hashem gave to Moshe Rabbeinu, about the *Yiddishe* calendar (which starts from *Rosh Chodesh Nisan*) and about the *Korban Pesach* which the Yidden were told then to prepare.

To remember what happened on *Rosh Chodesh Nisan* in the year of *Yetziyas Mitzrayim*, we *lein* this part of the Torah again at this time every year.

~

*In yesterday's Chumash (Chamishi of Parshas Shemini) we learned that Moshe Rabbeinu got upset about something that happened, to teach the kohanim how serious it is to not eat a korban that Hashem told them to. The Chachomim teach us that this is the only time a person should show anger — if there is someone they need to teach, and the best way to do it is show that they are upset.*

*But in all other times, we should be very careful NOT to get upset!*

*In Igeres Hakodesh, the Alter Rebbe teaches us something we should think about that will help us not to get angry:*

Sometimes people can get very angry! Maybe someone did something they didn't like, or something happened that they didn't want to happen. Maybe someone pushed them over, or all of the good cereal is gone! Maybe they forgot their homework, or their favorite crayon got lost.

The Alter Rebbe tells us that we don't need to get angry. We need to remember that EVERYTHING that happens is from the *Hashgacha Protis* of Hashem! If we remember that EVERYTHING that happens is because Hashem wants it that way and is making it happen, we won't be upset that it didn't work the way we were expecting — we're glad that it happened the way Hashem planned it to be, and now we'll do whatever new *avodah* Hashem set up for us to do now!

Maybe Hashem wants us to eat a different cereal, or maybe Hashem wants us to remember not to push

anyone else over so we will have better *middos*. It doesn't matter even if we never figure out the reason! We can be calm and happy while we try to figure out what to do next, and remember that everything is from Hashem, and that *Gam Zu L'Tovah*, this too is good.

*See Tanya, Igeres Hakodesh Siman Chof-Hey*

## **TEFILLAH :: Haggadah Shel Pesach**

We learned that the *seder* as printed in the *Haggadah* helps us make sure that in an organized way we are able to fulfill all of the *mitzvos* from the Torah and the *Chachomim*, along with the *minhagim* added later.

But it is important to realize that the MAIN *mitzvah* of the night is telling over the story of *Yetziyas Mitzrayim* — *Haggadah*, telling over. All of the other *mitzvos* of the night, and all of the *minhagim* and steps of the *seder*, help us to understand and relive the idea of coming out of Mitzrayim.

Remembering *Yetziyas Mitzrayim* is a *mitzvah* every day of the year, but it is especially important on the night of *Pesach*, and gives us *chayus* the rest of the year.

Each of the parts of the *seder* help us understand and appreciate what happened when Hashem took us out of Mitzrayim and made us free!

Here are some of the *mitzvos* and *takanos* of the *Chachomim* for the night of the *seder*:

- 1) **Eating matzah**, a *mitzvah* from the Torah, like the Yidden did when they came out of Mitzrayim.
- 2) **Eating maror**. This is a *mitzvah Derabanan* nowadays, and it reminds us of the bitterness of when we were slaves.
- 3) The *takana* from the *Chachomim* of drinking **four kosos**. One of the things these remind us of is the four expressions of *Geulah* written in the Torah about *Yetziyas Mitzrayim*!
- 4) There is a *takana* from the *Chachomim* that when we eat on the night of the *seder*, it must be done in a way of freedom, so we do it when we are leaning — **Haseibah**.
- 5) We need to praise Hashem, **Hallel**, for taking us out of Mitzrayim and making us free to receive the Torah and serve Hashem!
- 6) There are certain things that are supposed to be in front of us when we celebrate and relive *Yetziyas Mitzrayim*, the things that are on the **kaarah**. They help us remember and appreciate what happened!
- 7) In the *Mishnah* it tells us that we need to make sure to talk about **Pesach, Matzah and Maror** to properly keep the *mitzvah* of talking about *Yetziyas Mitzrayim*.
- 8) We do things **Lehatmiha Hatinokos**, to make kids wonder and ask questions. The best way to understand *Yetziyas Mitzrayim* is to ask questions and get answers. That is also why children ask the *Mah Nishtana*, so they will understand better!

Each one of these things has specific *halachos* and *minhagim* of exactly what to do and how to do them, and these are all organized in the *Haggadah* and throughout the *seder*, so we are doing all of the *mitzvos* of the night in the proper way. This way we can really relive and appreciate that Hashem took us out of Mitzrayim!

## **HALACHOS HATZRICHOS :: Haggadah**

One of the main *mitzvos* of *Pesach* is to tell over the story of *Yetziyas Mitzrayim*. We do this *mitzvah* at the *seder*.

First the kids ask questions, so that they will be more excited to hear about *Yetziyas Mitzrayim*, since it is answering their questions! According to our *minhag*, the youngest children ask first.

In *Shulchan Aruch*, it teaches us that it is very important to UNDERSTAND the answer. We need to understand that *Pesach* is special because Hashem took us out of *Mitzrayim* and made us His special nation, so He could give us the Torah and *mitzvos*.

The *halacha* is that we need to explain to everyone, especially the children, as much as they are able to understand. We say the story as it is told in the *Haggadah* out loud, with *simcha* and great *kavana*! Even after the *Seder*, we still should learn more about the *halachos* of *Pesach* and *Yetziyas Mitzrayim*. (For many years, after the *seder*, the Rebbe would come out and say *sichos* and *maamarim* about *Pesach* and the *Haggadah*.)

## **GEULAH U'MOSHIACH :: Holding the Light of the Geulah**

Water is a sign of *bracha* — but you need a container to hold it in!

The light of *Geulah* also needs a container to hold it in. That *keili* is *Chassidus*! When we spread *Chassidus* all over the world, we are making *keilim* to hold the light of the *Geulah*!

And as soon as the *keilim* are ready, Hashem will fill them up!

See *Igros Kodesh chelek Alef*, p. 216

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