

# Chitas for Monday, Parshas Shemini Chof-Beis 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!*

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

We learn about the *Avodah* done in the *Mishkan* on the eighth day of the *Miluim*, to prepare it for Hashem's *Shechinah* to rest there.

The Yidden were sad that even though Moshe Rabbeinu had brought *korbanos* for seven days, the *Shivas Yemei Hamiluim*, Hashem's *Shechinah* wasn't resting yet in the *Mishkan*.

Moshe brought the *Korban Tomid* of the morning, like Hashem told him to.

Then after Aharon brought the rest of the *korbanos* of the day, he gave a *bracha* to the Yidden. Using the words of *Birkas Kohanim*, he asked Hashem to forgive him and all of the Yidden for the *Cheit Ha'egel*, so that Hashem would be able to rest in the *Mishkan*.

Then Aharon Hakohen came down from the *Mizbeiach* — but Hashem still didn't send a fire down from *Shomayim* onto the *korbanos*! Aharon felt that it was his fault, because of the *Cheit Ha'egel*. He told Moshe that he shouldn't have had him bring the *korbanos*, because now he is embarrassed.

Moshe and Aharon went together into the *Mishkan*, so that Moshe could show Aharon how to bring the *ketores*, and also so they could *daven* together that Hashem should rest in the *Mishkan*.

Then they came out and *bentched* the Yidden, using the *posuk* from *Tehillim (Kapitel Tzadik)*: "**Vihi Noam Hashem Elokeinu Aleinu.**" "*Yehi Ratzon Shetishreh Shechinah Bemaasei Yedeichem*" — Hashem's *Shechinah* should rest in the *Mishkan* you built!

## **TEHILLIM :: 106 - 107**

We say the second *kapitel* of today's *Tehillim* as part of *Mincha* on *Erev Shabbos*. This *kapitel* talks about the four groups of people who thank Hashem for miracles that happen to them.

During the week, we end up needing Hashem's miracles too, for the hardships of our work during the week. These things could be dangerous for our body or our *neshama*, but Hashem saves us from them! Once we finish our weekday work, at *Mincha* time on Friday, we praise Hashem for making *nisim* and saving us.

Here are the four kinds of dangers we speak about:

- 1) **To'u Bamidbar** — A person who crosses the desert needs to thank Hashem.
- 2) **Yoshvei Choshech Vetzalmaves** — A person who was in jail thanks Hashem for freeing him.
- 3) **Yordei Hayam Be'anios** — A person who crosses the ocean thanks Hashem that he crossed safely.
- 4) **Evilim Miderech Pisham** — A person who was sick and has a *Refuah Sheleimah* needs to thank Hashem for the *nisim*.

See *Shaar Hakolel* p. 52

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

The Alter Rebbe told us that the main reason a *neshama* comes into the body is to make the body holy and to make the world holy. That's why it's so important to SAY the words of *davening* and to DO *mitzvos*, and it's not enough to just think about them and have *kavana*.

Still, it IS important to have *kavana*, because *kavana* is like the "neshama" of the *mitzvah*.

The *Chachomim* say that a *mitzvah* without *kavana* is like a *guf* without a *neshama*.

*IY"H* later we will learn more about *kavana*. We will see that there are different levels of *kavana*, like there are different levels of a *neshama*!

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

In this week's *parsha*, *Parshas Shemini*, we learn how Aharon bentched the Yidden with *Birchas Kohanim*. In today's *Hayom Yom*, we learn what *Chassidus* explains about the *Ruchnius* meaning of *Birchas Kohanim*.

Were you ever in *Shul* during *Birchas Kohanim*? All of the children go under their father's *tallis*, because we aren't allowed to look at the *Kohanim* during the *bracha*. The *kohanim* already washed their hands and took off their shoes. They go to the front of the *shul*, turn around to face everyone, and pick up their hands, holding their fingers in a special way. They say a *bracha* saying that Hashem gave them a special *mitzvah* to give *brachos* to the Yidden. Then they *bentch* the Yidden with the words of *Yevarechecha*.

Without *Chassidus*, we might think that there are a bunch of different things happening. There are people listening, *Kohanim* giving a *bracha*, and a special tune!

But *Chassidus* tells us that it's really all one thing! When the *Kohanim* give a *bracha* to the Yidden, we all come together.

We learn in *Chassidus* that for something to be whole, it has to have all ten *Sefiros* — the 10 different ways of connecting to Hashem. The Rebbe explains how each part of *Birchas Kohanim* are like certain *Sefiros*. When we have all of these together, we are all one whole group, connected to Hashem!

The *Sefiros* can be split into 3 groups: *Mochin*, *Midos*, and *Malchus*. (We learned about them in *Tanya* in the beginning of the year.) The *bracha* is *Mochin*, the *kohanim* picking up their hands is *Midos*, and the *Yidden* (who are called “*Bnei Melachim* — princes”) are *Malchus*. With all of them together, we have all 10 *Sefiros* — *shleimus*!

## **SEFER HAMITZVOS :: Shiur #6 - Mitzvas Asei #3, #4, #9**

In today’s *Sefer Hamitzvos* we learn 3 more very important *mitzvos* to do all the time:

1) (*Mitzvas Asei #3*) We need to love Hashem! How do we love Hashem? By learning about Hashem’s creations and His *mitzvos*, which will automatically make us love Hashem!

Part of this *mitzvah* is also to share what we learned with other people, like Avraham *Avinu*, who brought others to love Hashem too.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: אֶת ה' אֱלֹהֵינוּ יִרְאוּ

2) (*Mitzvas Asei #4*) We need to have *Yiras Shomayim* (to be afraid to do something Hashem doesn’t want us to do).

We shouldn’t feel comfortable and not worried, thinking that we can do whatever we want and nothing will happen to us.

Rather, we should know that Hashem can punish us if we don’t act properly.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: אֶת ה' אֱלֹהֵינוּ תִירָא

3) (*Mitzvas Asei #9*) This is the *mitzvah* of *Kiddush Hashem*.

We need to show everyone that *Yiddishkeit* is true, and not be afraid of anyone. If someone tries to force us to deny Hashem, we should not pretend to agree, we need to be ready to even give up our lives.

An example of this kind of *Kiddush Hashem* is what happened with Chananya, Misha’el, and Azarya, who were ready to give up their lives, when everyone else was serving *Avodah Zarah*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל

The details are explained in *Mesechta Sanhedrin perek Zayin*.

## **RAMBAM :: Hilchos Yesodei HaTorah**

In **Perek Daled**, we learn more about the world, because the Rambam tells us that by understanding the wonders of Hashem in the creation of the world, it will help us love Hashem and have *Yiras Shomayim*!

**Perek Hey** teaches us about the *mitzvah* of *Kiddush Hashem*, that a person has to be ready to even give up his life for Hashem instead of doing certain *aveiros*. We learn this from *Shema* — that we need to love Hashem “*bechol nafshecha*,” with our whole *neshama* — even if we have to give up our lives!

In **Perek Vov**, the Rambam talks about the *kedusha* in Hashem’s name when it is written — that’s why we put papers with Torah or Hashem’s name into *shaimos* and bury them!

## **RAMBAM- PEREK ECHAD :: Hilchos Nezirus - Perek Ches**

We learn about the things the *Nazir* does to finish off his time of being a *Nazir*, like shaving his hair and

bringing certain *korbanos*.

## **INYANA D'YOMA :: Niggunim Mechuvonim**

After the Frierdiker Rebbe came out of jail on *Yud-Beis Tammuz*, he had to leave Russia. The Frierdiker Rebbe traveled to Riga, Latvia.

In *Tishrei*, the Frierdiker Rebbe heard the *Chassidim* who were *kohanim* in Riga using a special tune for the singing before the words of *Birchas Kohanim*. (“Ay ya ya ya ya yay”) The Frierdiker Rebbe was very happy with the tune, and asked them where it came from.

One of the *kohanim* said that his great-grandfather had been in the Mittlerer Rebbe’s *kapelya* (choir). The Mittlerer Rebbe once asked them to compose a tune to sing before the words of *Birchas Kohanim*. They wrote a few tunes, and the Mittlerer Rebbe picked this one.

(This is the tune we use today as well!)

The Frierdiker Rebbe explained that there are three levels of *niggunim*:

1) *Niggunim Mechuvonim*: *Niggunim* that were composed by or chosen by a Rebbe are *Niggunim Mechuvonim*. That means that the *niggun* fits with the *Ruchnius’dike* meaning of what the *niggun* is connected to. The Frierdiker Rebbe explained how this tune for *Birchas Kohanim* fits with the *Ruchnius’dike inyan* of *Birchas Kohanim*, as we learned in *Hayom Yom*.

2) *Niggunim “vos zogen epes”*: Many *niggunim* written by *Chassidim* have a message, they “say something.” They might be *niggunim* that bring *Ahavas Yisroel*, *Niggunei Hisvaadus* that are good for *farbrengens*, or *Niggunei Hisbonenus* that help a Yid think about Hashem.

3) *Niggunim Shel Shtus*: They may sound good, but the *niggunim* have no meaning!

See *Sefer Hasichos Tof-Reish-Tzadik-Tes* p. 335 and sources in *Ha’arah* 19

## **TEFILLAH :: Feet Together**

During *Shemoneh Esrei*, when we stand before Hashem, we keep our feet together.

One reason is so that we will stand like *malochim*, who have only one foot.

Another reason is taught by the *Beis Yosef*, which he learned from his teacher, the Mahari Abuhav:

We stand with our feet together during *Shemoneh Esrei* to show that we are not going anywhere! We have no plans to take care of anything else, and we aren’t interested in doing anything except for speaking to Hashem!

## **HALACHOS HATZRICHS :: Mechiras Chometz**

Not having *chometz* on *Pesach* is a very serious thing. We are not allowed to even have it lying around the house! This is called “*Bal Yeira’eh U’bal Yeimatze*h,” that it can’t be seen or found.

Because of this, we need to search around our entire house to make sure that all of the *chometz* is taken out. We are careful that not even a little bit of *chometz* should be found, and spend time before *Pesach* getting rid of it. We are *mevatel* any *chometz* that we don’t find, saying that it is like it is worth nothing and doesn’t count.

But what if we do have real *chometz* that DOES count to us, like *chometz* that we want to use after *Pesach*?

We can't say that it is *botul*, because it is important to us still! But we can't keep it, because then we would be doing a very serious *aveira*, and this *chometz* would be *asur* FOREVER to use or eat or sell, even after *Pesach*!

The *Chachomim* tell us that this *chometz* can be sold to a *goy*. This is called *Mechiras Chometz*. Because the *halachos* of selling *chometz* are very complicated, we don't do this by ourselves. Instead, we authorize the *Rav* to sell our *chometz* for us.

*(Some Yidden don't sell real chometz on Pesach, because there can be questions about if the chometz is counted as being completely sold. The Alter Rebbe taught that we should sell our chometz using an Arev Kablan, a type of guarantor, which makes sure that our chometz IS completely sold!)*

Any *chometz* that we want to be sold should be set aside in a separate area that is closed off. We can close it off by sealing it off or covering it completely with a cover that is tied down. We are not allowed to use this area on *Pesach*, unless we need to go in quickly to take care of something.

## **GEULAH U'MOSHIACH :: The Guf is Special!**

During *Golus*, we don't look at our *guf* as something so special *B'Ruchnius*. We see that the *guf* makes all kinds of problems in our *Avodas Hashem*! It has *taavos*, it gets too tired to do *mitzvos*, and it distracts us in the middle of *davening* and learning.

But when *Moshiach* comes, those things won't bother us anymore.

Then, we'll be able to see and appreciate how special and precious a *Yiddishe guf* is!

*Sefer Hasichos Tof-Reish-Tzadik-Tes p. 335*

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