

Chitas for Sunday, Parshas Shemini Chof-Alef Adar Sheini, 5784

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and the success of the soldiers fighting for its protection**

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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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!

In honor of the birthday of

Moshe Yakov ben Rivka

~ birthday Yud-Tes Adar Sheini ~

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CHUMASH :: Parshas Shemini - Rishon with Rashi

During the whole *Shivas Yemei Hamiluim*, Moshe Rabbeinu brought the *korbanos*. But Hashem didn't show the Yidden that His *Shechinah* was resting in the *Mishkan* yet! The Yidden felt very embarrassed that they worked so hard to build the *Mishkan* so that Hashem would forgive them for the *Cheit Ha'eigel*, but the *Shechinah* did not yet come down.

Moshe Rabbeinu told the Yidden now that the *Shechinah* would rest in the *Mishkan* when Aharon Hakohen would start to do his *avodah*!

So on the eighth day of preparing the *Mishkan* (which is called *Shemini Lamiluim*), Aharon brought some *korbanos* for the first time on the *Mizbeiach*! Moshe had prepared the *Mishkan*, but now it was time for Aharon and his sons to be the *kohanim*. And now Hashem's *Shechinah* would rest in the *Mishkan*!

TEHILLIM :: 104 - 105

In *kapitel Kuf-Daled* (104), there is a *posuk* "**Moh Rabu Maasecha Hashem!**" How great are the works of

Hashem!

There are many *maamorim* in *Chassidus* that explain this *posuk*. There is a *maamar* from the Rebbe Rashab that starts with this *posuk* and explains it — and there is a story behind it!

Once the Rebbe Rashab was learning with the Poltaver *Rav*, R' Yaakov Mordechai Bezplov. The Frierdiker Rebbe was 3 or 4 years old, and his bed was in the room where they were learning.

R' Yaakov Mordechai looked over at the sleeping boy, and said that his shining face showed the *kedusha* that he had!

When the Rebbe Rashab heard that comment, he felt that he wanted to kiss his son. But he stopped himself, and instead wrote a *maamar* called *Moh Rabu Maasecha Hashem*. When the Frierdiker Rebbe got older, the Rebbe Rashab gave him the *maamar*, and told him, “this is a *Chassidische kush!*” Years later, he told him the story.

TANYA :: Likutei Amarim Perek Lamed-Ches

The *halacha* is that the words of *davening* can be said even very quietly, but if someone just has *kavana* and doesn't say the words at all, it is not counted as *davening*.

The Alter Rebbe explains why saying the words is so important:

The reason the *neshama* came into the world was not to make itself holy, but to make the body and the world holy, by using them for *kedusha*. *Kavana* is something which is more connected with the *neshama*.

To do most *mitzvos*, we are supposed to actually say words or do things which use *Gashmius*. That's why even with the *mitzvah* of *davening*, where the main thing is *kavana*, it is very important to actually SAY the words using at least our lips.

This way we use the *Gashmius* of our *guf* and make it into *kedusha*, which is the reason why we are here!

Even though it can be easier to have kavana if we don't say the words, Hashem wants us to use our guf for the mitzvah! So by saying the words, we are having more bittul and come closer to Hashem than we would with our kavana alone.

HAYOM YOM :: Chof-Alef Adar Sheini

In yesterday's Hayom Yom, we learned what the Maggid told the Alter Rebbe: It's not enough to just have the korban of giving of ourselves to Hashem, but it needs to be done with a constant chayus, like the fire on the Mizbeich that never went out.

The Tzemach Tzedek told over the story in yesterday's *Hayom Yom* and concluded:

My grandfather, the Alter Rebbe, is the “Moshe Rabbeinu” of *Chassidus Chabad!*

What did Moshe Rabbeinu do? Hashem gave the Torah to Moshe, but he shared it with all of the Yidden!

The same way, the Maggid gave the Alter Rebbe the “fire” of *Chassidus*, but the Alter Rebbe shared it with EVERYONE who learns and teaches *Chassidus!*

The Tzemach Tzedek continued: I am sure that anyone who teaches another Yid, and helps HIM have a “fire,” a *chayus* in *Chassidus* — Hashem will reward him with a *zechus* that will never go out.

This Hayom Yom comes from a letter written to R' Mordechai Cheifetz, one of the mashpiim of the club for girls, Achos HaTmimim, which the Friediker Rebbe started to inspire the girls to grow in learning Chassidus and behaving like a chossid — Darkei Hachassidus. In this letter, the Friediker Rebbe tells R' Mordechai this story, to show that the girls should not just be learning for Kabolas Ol, but they should have a fire, a chayus in it too!

In a sicha, the Rebbe brings two lessons we should all learn from this:

- It's not enough to learn ourselves, we need to learn with others.
- We have to have a CONSTANT chayus in davening, learning Torah, and doing mitzvos

See Likutei Sichos chelek Alef, parshas Tzav

SEFER HAMITZVOS :: Shiur #5 - Mitzvas Asei #1, Lo Saasei #1, Asei #2

In today's Sefer Hamitzvos, we learn the very first 3 mitzvos!

1) (Mitzvas Asei #1) We need to know that there is an Aibershter, Hashem, Who is the Creator of everything that exists!

We learn this from the first of the Aseres Hadibros in Parshas Yisro: אֲנִי ה' אֱלֹהֶיךָ

2) (Mitzvas Lo Saasei #1) We are not allowed to think that anything else can be like Hashem.

We learn this mitzvah from the second of the Aseres Hadibros in Parshas Yisro: לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פְּנֵי

3) (Mitzvas Asei #2) We need to know that Hashem, Who makes everything exist, is ONE. We say this in Shema every day, and knowing this and thinking about it is also called being Mekabel Ol Malchus Shomayim.

We learn this from where Shema is said in the Torah, in Parshas Vaeschanan: שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

RAMBAM :: Hilchos Yesodei HaTorah

Now we're going to learn the first halachos in the whole Rambam!

In **Perek Alef**, the Rambam teaches us the first, most important thing we need to know before we learn anything else in the whole Torah: To know that there is only one Hashem, that He created everything, that He controls everything, and that nothing could exist without Hashem. We can't see Hashem, but we know that He is always there!

Perek Beis has the halachos about loving Hashem, and having Yiras Shomayim! We need to think about how special everything Hashem created is. The more we think and learn about Hashem, the more we will love him and want to act the way a Yid should.

Perek Gimmel teaches us about outer space! The Rambam explains how there are different levels in the sky, with the moon, stars, and all of the planets. Did you know that the stars all know Hashem and say praises to Hashem? By knowing about the wonders of Hashem in creation, it will help us fulfill the mitzvah to love and fear Hashem!

RAMBAM- PEREK ECHAD :: Hilchos Nezirus - Perek Zayin

There are some times when a Nazir SHOULD do things that a Nazir usually is not allowed to do. Like if he got Tzoraas while he was a Nazir, he has a MITZVAH to cut his hair!

INYANA D'YOMA :: Mivtza Matzah

Once a very rich person came to the Rebbe for *Yechidus*. He wasn't a *chossid*, but was very impressed with the Rebbe and the Rebbe's *shluchim*. He told the Rebbe that he wanted to give a lot of money to a "big project."

The Rebbe told him that he should give a big donation to Chabad in Eretz Yisroel, for *Mivtza Matzah*. The Rebbe explained how *Chassidim* go around to their neighbors and friends, and make sure they each have *Shmurah Matzah* for the *Seder*. This can cost a lot of money!

The man wasn't very happy with what the Rebbe said. He wanted to do something big and important, something that would last. He didn't want to be paying for *matzos* that nobody remembers after *Pesach* is over!

But the Rebbe explained to him: "You asked me what I think is a big project — for me, this is what I consider a big project."

TEFILLAH :: Going Into Shemoneh Esrei

In order to understand the meaning of the first *bracha* of *Shemoneh Esrei*, we need to know what is happening when we say this *bracha*! We praised Hashem before, in *Pesukei Dezimra*, and we praise Hashem again now in the first *brachos*, but this is different.

Before, we were preparing ourselves. We spoke about Hashem's praises so we would understand Who we are about to speak to. We were *Mekabel Ol Malchus Shomayim* upon ourselves in *Shema*. But now, in *Shemoneh Esrei*, we aren't talking ABOUT Hashem anymore, we are speaking TO Hashem!

The *Chachomim* tell us to take three steps forward, to show that we are going towards something important. In order to take these steps forward, we first need to take three steps back.

We clear our thoughts and focus on standing before Hashem and the meaning of the words we are saying to Hashem.

HALACHOS HATZRICHOS :: Not Eating Matzah

Imagine you are getting ready for your birthday party. A few days before, you get a package from Bubby and Zaidy in the mail, with a beautifully wrapped present inside. There is a note that says that you should open it at the party, when all of your friends and family are there. You put the package on the dresser in your room so it will stay safe until the birthday party! Every day, you wonder what is inside. But then, a day before, you can't hold yourself back. You rip off the big bow, and tear off the pretty wrapping paper. Now you can see what a special toy Bubby and Zaidy bought for you! But then, at the party, when you bring out the present, it doesn't feel the same. The bow is gone, the wrapping paper is torn, and now it isn't a special surprise anymore! How would you feel?

On *Erev Pesach*, it is *asur* to eat *matzah* — we are supposed to wait until the *seder*, when we can eat it as part of the special *mitzvah*.

Many Yidden have a *minhag* to be careful not to eat *matzah* starting from *Rosh Chodesh Nissan* — two weeks before *Pesach*. The Chabad *minhag* is to not eat *matzah* starting from 30 days before *Pesach*, when we start preparing for the *Yom Tov*.

What kind of *matzah* does this mean? What about egg *matzah*, machine *matzah*, or *matzah* balls for example?

In *Shulchan Aruch*, in the *halachos* of *Erev Pesach*, it says that *matzah* that you wouldn't be *yotzei* the *mitzvah*

with on the night of the *seder* is not included in this *isur*. There are also some who say that *matzah* that tastes different than the *matzah* you would eat on *Pesach* (like machine *matzah*) is not part of the *isur*. It is important to check with your family's *Rav* so you know what to do!

We are allowed to give even *Shmurah Matzah* to very young children who don't understand that *matzah* is special for the *Pesach seder*.

See *Halachos Uminhagei Chabad, Piskei Teshuvos siman Tof-Ayin-Alef, halacha newsletter by Rabbi Shmuel Lesches of Melbourne Australia*

GEULAH U'MOSHIACH :: Yom Hashmini

This week's *parsha* begins with the words, "Vayehi Bayom Hashmini," that this happened on the eighth day. Rashi says that it was *Yom Hashmini Lamiluim*, the eighth day of setting up the *Mishkan* so it is ready to be used.

The *Kli Yakar*, a *meforash* on *Chumash*, asks why this is called *Shemini*, the eighth day. It doesn't seem like it is connected to the *Shivas Yemei Hamiluim* at all! Before we learned about the seven days of getting the *Mishkan* ready, but now we are learning about something separate — the first day that the *Mishkan* is used!

The *Kli Yakar* answers that we call this day the eighth day because the number eight is very special, and shows that there is a high level of *Kedushah*! For example, a *Bris Milah*, which is done on the eighth day of a baby's life, shows a high level of *Kedushah*, and the harp of *Moshiach*, which he will be able to play during the *Geulah*, has eight strings!

That's why this is called the 8th day, to show that this day was also connected to a very high level of *Kedushah*.

The Rebbe teaches us that calling it the eighth day teaches us something more:

It's not true that the *Shivas Yemei Hamiluim* were not connected to the *Yom Hashmini* that we are learning about in *Chumash*. It is true that they are separate things, and that the first day of using the *Mishkan* is a day full of a very high level of *Kedusha*, but it needed the *Shivas Yemei Hamiluim* as a preparation for it! Because of the *Avodah* in getting the *Mishkan* ready, Hashem gave the eighth day a very high level of *Kedushah*.

Like we learn in *Tanya*, our *Avodah* in *Golus* is what brings the *Geulah*! Even though they seem like two separate things, we need the preparation we do in *Golus* in order to get the *Geulah*. The *Geulah* is a very high level, also connected to *Shemini*, the number eight. Hashem gives it to us only after the *Avodah* we do in *Golus*, which looks completely separate but is really a preparation for the *Geulah*!

See *Likutei Sichos chelek Gimmel, Parshas Shemini*

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