

Chitas for Thursday, Parshas Shemini Chof-Hey 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 **Captain Sroly Stone** (Crown Heights)
~ birthday Chof-Hey Adar Sheini ~
Shnas Bracha Vehatzlacha!

Mazel Tov **1 Star General Menachem Mendel Engel** (Brooklyn, NY)
~ 11th birthday Chof-Hey Adar ~
Shnas Bracha Vehatzlacha!
May you be a Chossid, Yerei Shamayim and Lamdan and bring nachas to ה', the Rebbe and your family!

Mazel Tov **Mendi Wolff** (Helsinki, Finland)
~ 11th birthday Chof-Hey Adar ~
Shnas Bracha Vehatzlacha!

Happy four weeks birthday to
Yael Tzofia Berkovitz from Baltimore, Maryland
May her parents raise her L'Torah, L'Chuppah, Ul'maasim Tovim!

Mazel Tov **Major Chaya Mushka Bakshi** (Shlucha in Woodbridge, Ontario)
~ 10th birthday Chof-Hey Adar Sheini ~
Shnas Bracha Vehatzlacha. May you continue to light up the world!

Mazel Tov **Private Sheina Mishulovin** (Shlucha in Portland, Oregon)
~ 7th birthday Chof-Hey Adar Sheini ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Chava Devorah Shusterman** (Shlucha in Mt Olive, NJ)
~ 6th birthday Chof-Hey Adar ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Shemini - Chamishi with Rashi

Even though Aharon and his sons were mourning because Nadav and Avihu passed away, Moshe told them that they need to eat the parts of the *korbanos* that are for the *kohanim*.

Elazar and Isamar and Aharon ate those parts of the special *korban* brought in honor of starting off the *avodah* in the *Mishkan*, even though they were in *aveilus*. But they didn't think they should eat the meat from the *Rosh Chodesh korban*. The *Rosh Chodesh korban* is eaten EVERY *Rosh Chodesh*, so they didn't think it should have the

same rule as the *korbanos* of the *Yemei Miluim*, which were only brought as a one-time thing.

Instead, they followed the usual *halacha* that tells us what to do if we can't finish a *korban* during the right time, and they burned the whole *korban* on the *Mizbeich*.

When Moshe found out about this, he was very upset! The *Rosh Chodesh korban* asks Hashem to forgive the Yidden, and they shouldn't do anything that might *chas veshalom* stop Hashem from forgiving all of the Yidden by not eating it!

Aharon explained the reason why they treated this *korban* differently. Even though Moshe had given instructions to eat the *korbanos* even after what happened, they understood that this was a special *halacha* for the *Yemei Miluim*, and it only had to do with the *korbanos* of the *Yemei Miluim*. Hashem only wanted them to eat from the special *korbanos* for that day, but not from the *korban* that is brought for every *Rosh Chodesh*! When Moshe heard this explanation, he agreed that Aharon was right, and he wasn't embarrassed to say that he hadn't realized that difference.

TEHILLIM :: 119 (first half)

In today's *Tehillim*, we start *kapitel Kuf-Yud-Tes*. It is the longest *kapitel*, and we only say half of it today — it takes us two days to finish it in *Chitas*! This *kapitel* goes according to the *Alef-Beis*, and every letter has eight *pesukim* that start with it.

In the letter *Beis*, there is a *posuk* that says “**Bameh Yezakeh Naar Es Orcho Lishmor Kidvorecha.**” The *posuk* means, “How does a person make the way he acts pure? By listening to what Hashem says.” By doing *mitzvos* and acting the way Hashem tells us in the Torah, we will be pure and holy.

But there is another meaning to this *posuk* too!

The Alter Rebbe once went to his Rebbe, the Maggid, and asked for a *bracha* to have a baby. The Maggid said: “**Bameh Yezakeh Naar?** How does a person have the *zechus* to have a baby? ‘**Es Orcho**’ — by having *Hachnosas Orchim*.” When we have *Ahavas Yisroel* and help other Yidden, that helps us deserve to have Hashem's *brachos*!

TANYA :: Likutei Amarim Perek Lamed-Ches

Even though a *mitzvah* with *kavana* has much more *chayus*, we shouldn't think that a *neshama* is closer to Hashem when it does a *mitzvah* with *kavana*, than when it does a *mitzvah* without *kavana*! A *mitzvah* is the *Ratzon* of Hashem, it's what Hashem wants, which is one with Hashem. When we do *mitzvos*, we are united with Hashem — whether or not we had *kavana*.

What changes when a person has *kavana* is how much we FEEL Hashem, and how much of Hashem's light will shine on us.

And it is also part of Hashem's *Ratzon* that we should have the higher level of feeling closer to Hashem, that comes from having *kavana*!

The Alter Rebbe tells us that we have four kinds of *chayus* in *mitzvos*, and we will use a *mashal* from the four kinds of things in the world:

- 1) **Domem**: Think of the *chayus* in a diamond. It is beautiful, and it is part of Hashem's creation! That's like doing Hashem's *mitzvah*, without any *kavana*.
- 2) **Tzomeiach**: Think of the *chayus* in an apple tree in bloom. You can see that it's growing! You can see that

Hashem's *chayus* is inside! That's like when we *daven* or say words of Torah, and we know what the words mean, but we don't have any *kavana* yet.

3) **Chai**: Now think about the *chayus* in a majestic deer, swiftly running through a field, like we run to do a *mitzvah*! There is lots of *chayus* there.

4) **Medaber**: Now look in the mirror. See how you can smile, and even understand and think!

A person can learn about things that an animal can never think. You can have *Emunah*! You can learn about the greatness of Hashem! You have MUCH more *chayus* than an animal.

Animals and people are *mashalim* for two kinds of *kavana*, one greater than the other. We will *IY"H* start learning about these in tomorrow's *Tanya*!

HAYOM YOM :: Chof-Hey Adar Sheini

The *Chossid* R' Mordechai Horodoker told us what was the first thing the *Chassidim* learned when they came to the Alter Rebbe in Liozna:

"Vos men tor nit, tor men nit — un vos men meg, darf men nit!" What we aren't allowed to do — we aren't allowed to do! And what we ARE allowed to do — we don't need it.

There are things that are *asur* — like non-kosher food, or hitting our friends. We can't do them!

There are also things that we ARE allowed to do — like eat nosh, or play computer games. But we need to think before each time: Do we need to do them for our *Avodas Hashem*? Will they help us learn or *daven* better, or be happier on Shabbos? Or do we not need them? If we don't need them, we shouldn't do them!

The *Chassidim* spent 3 to 4 years making sure that they were careful all the time to do the right thing. Only then did they allow themselves to go into *Yechidus* with the Alter Rebbe to hear what was their special way of *Avodas Hashem*!

SEFER HAMITZVOS :: Shiur #9 - Mitzvas Asei #207, Lo Saasei #302, Asei #205, Lo Saasei #303

In today's *Sefer Hamitzvos*, we learn 4 *mitzvos* about *Ahavas Yisroel*:

1) (*Mitzvas Asei #207*) We have an extra *mitzvah* to love a *Ger Tzedek*, someone who became a *Yid*.

We learn this *mitzvah* from a *posuk* in *Parshas Eikev*: וְאַהֲבַתֶּם אֶת הַגֵּר

These next three mitzvos all come from the same posuk — that we shouldn't hate someone, instead we should tell them that they did something wrong, but we can't embarrass them when we do it!

2) (*Mitzvas Lo Saasei #302*) We are not allowed to hate someone. If someone did something that makes us upset, we can't be angry at them inside, instead we need to talk to them about it so we can become friends again.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לֹא תִשְׁנֵא אֶת אָחִיךָ בְּלִבְּךָ

3) (*Mitzvas Asei #205*) We need to say something if we see that someone did or wants to do an *aveira*.

We shouldn't say, "I will mind my own business. I'm not doing an *aveira*; if he is doing an *aveira* it is between him and Hashem!" This is against the Torah.

We need to make sure we don't do *aveiros* ourselves, and we are ALSO responsible to help make sure others don't do *aveiros* either, as much as possible.

Included in this *mitzvah* is also if someone did something to hurt us, we shouldn't just be angry inside, we should let them know that we were hurt.

There are many details and conditions of how to do this *mitzvah*; like to make sure that we do it in a way that doesn't embarrass the other person.

We learn this *mitzvah* from the same *posuk* in *Parshas Kedoshim*: הוֹכַח תּוֹכִיחַ אֶת עַמִּיתְךָ

4) (*Mitzvas Lo Saasei* #303) It is an *aveira* to embarrass another Yid.

We learn this *mitzvah* from the same *posuk* in *Parshas Kedoshim*: וְלֹא תִשָּׂא עָלֶיךָ חָטָא

RAMBAM :: Hilchos Deios

Perek Gimmel: In this *perek*, we learn that a person should make sure that the things they do are so they can do what Hashem wants. Instead of playing outside just because it's fun, or eating healthy food because we don't like going to the doctor, or sleeping because we like to — we should do these things because when we take care of ourselves, our *neshama* has a strong body to use to do lots of *mitzvos*!

In **Perek Daled**, the Rambam teaches which foods to eat to stay healthy. The Rambam also says that it is very important to exercise to be healthy. So go run around outside!

In **Perek Hey**, we learn how a *Talmud Chochom* should act, in a *mentchlich*, *tznius'dike* way, different from most of the world. For example, he should always have clean clothes, and not scream when he's talking!

RAMBAM- PEREK ECHAD :: Hilchos Erchin V'Charamin - Perek Alef

In this new set of *halachos* we learn about when a person promises to make a donation to Hashem (to help pay for keeping the *Beis Hamikdash* running). This is a kind of promise called *Nidrei Hekdesh*.

The Rambam discusses the kinds of people who can make a *neder* to give a donation to Hashem, to be used in the *Beis Hamikdash*. *Goyim* are allowed to give certain donations.

There is also another kind of *neder* where we figure out how much someone is worth depending on how much people would pay for him as a slave.

INYANA D'YOMA :: Chof-Hey Adar

Today is a very special day! It's *Chof-Hey Adar*, the birthday of the Rebbetzin!

The first birthday of the Rebbetzin after she passed away the Rebbe said that he will make something special in her honor — to start a campaign that everyone should start celebrating their birthdays!

What does it mean to celebrate a birthday?

It means that we should all keep certain *minhagim* that will make our birthday a special day for us. These *minhagim* will remind us that we were born to accomplish a special *Shlichus* which Hashem needs us to do so that *Moshiach* can come. When we use our special day in the right way it will help us do our *Shlichus* even better!

Do you know all ten of the *minhagim*?

- 1) Get an *Aliyah* (if you are a boy over *Bar Mitzvah*)
- 2) Give more *tzedakah* (especially before *davening*)
- 3) *Daven* better (have more *kavana* to think about how you are *davening* to Hashem)
- 4) Learn your new *kapitel* (It's the *kapitel* of the year you are starting, like if you turn five you say *kapitel vov* because you are starting the sixth year of your life)
- 5) Learn extra Torah
- 6) Learn a *maamar baal peh* (even just a part of it. Then say it over at your *farbrengen*)
- 7) Help another Yid learn Torah or do a *Mitzvah* (like one of the *Mivtzoyim*)
- 8) Do a *Cheshbon Hanefesh* (think about how you acted last year and decide that this year you will be better)
- 9) Make a *hachlata* (something new in your *Shlichus* Hashem gave you)
- 10) Make a *farbrengen!* (buy a new fruit to say *Shehecheyanu* if you can. Thank Hashem that he gave you another year to live in His special world and do your *Shlichus* to bring the *Geulah*)

TEFILLAH :: Haggadah Shel Pesach

As we are getting closer to *Pesach*, we will learn a little bit about the *Haggadah Shel Pesach*.

What is the *Haggadah*?

Even in the times of the *Beis Hamikdash*, the Yidden had many things to do on the first night of *Pesach*. As we see in *Chumash*, aside for eating the *Korban Pesach*, they needed to eat *matzah* and *maror*, and tell the story of *Yetziyas Mitzrayim*.

The *Chachomim* later made a *takana* that we should drink four cups of wine, as brought in the *Mishna*. The *Mishna* and *Gemara* bring a *seder*, an organized way of making sure we do all of these special *mitzvos* and speak about the things we are supposed to during the night of *Pesach*.

A set *nusach* for the *seder* started in the times of the *geonim*, with exactly 15 steps and a specific *lashon* of what to say and when to say it. This became the *Haggadah Shel Pesach*. Among different groups of Yidden the *nusach* is a little bit different, and we follow the *nusach* that is printed in the Alter Rebbe's *siddur*.

Even though it might seem like the *seder* is just a way to make sure we do all of the *mitzvos* properly on the night of *Pesach*, it is more than that! According to *Niglah*, and especially according to *Kabbalah* and *Chassidus*, each detail of the *seder* has a meaning and a reason for it. That's why we are so careful to do all of the steps of the *seder*, exactly as we see them in our *Haggadah*.

HALACHOS HATZRICHOS :: Bittul Chometz

After *Bedikas Chometz*, we say a paragraph called *Kol Chamira*. It is written in Aramaic, and says that any *chometz* we didn't find in our search is like nothing to us. If you don't understand Aramaic, you should say it in English so that you understand it.

This is called *Bittul Chometz*, deciding that our *chometz* is not important to us and doesn't even belong to us.

The main part of *Bittul Chometz* isn't SAYING this paragraph, it's MEANING it!

We need to think that even if we forgot about some really yummy *chometz*, like a bag of *bissli* or *pretzels*, a *brownie bar*, or a *chocolate covered wafer*, we don't want it anymore! It's not ours anymore! We don't care about it! It means nothing to us.

(For many *tefillos*, it is best to say it in the original language. For this one, it is more important to know what we are saying, so that we are actually making the *chometz botul!*)

See the Alter Rebbe's Shulchan Aruch, Siman Tof-Lamed-Daled

GEULAH U'MOSHIACH :: Malchus

The Tzemach Tzedek's mother, Rebbetzin Devorah Leah, gave up her life for *Chassidus*.

Every year, on her *yartzeit* (*Tzom Gedaliah*), the Tzemach Tzedek would say *Chassidus*. In these *maamarim* he would explain about *Sefiras Hamalchus*, and that it will become revealed *Le'asid Lavo*.

Chassidus explains that everything in the world comes from a place in Ruchnius. The Ruchnius'dike source of a Yiddishe woman is Sefiras Hamalchus. Nowadays Malchus is hidden. But when Moshiach comes, the greatness of Sefiras Hamalchus will be revealed.

See Sefer HaMaamarim Tof-Shin-Tes p. 42

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