

# Chitas for Tuesday, Parshas Shemini Chof-Gimmel 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

*Chitas for the month of Adar Sheini is made possible in part*

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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!*

*In honor of the **new baby boy Dubov**, shliach in Bloomfield Hills, MI,*

*who is having his Bris today*

*Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!*

מזל טוב

שניאור זלמן קאנטאר (שליח לוגאנו שוייץ)

יום הולדת כ"ג אדר

Mazel Tov **Chana Lifshitz** (Hallandale Beach, Florida)

~ 1st birthday Chof-Gimmel Adar ~

Shnas Bracha Vehatzlacha!

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

At the beginning of today's *Chumash*, we learn something very happy! Hashem was happy with the *korbanos* that Aharon brought, and Hashem made a fire come down onto the *Mizbeiach* to burn the *korbanos*, and show the Yidden that Hashem WAS "resting" in the *Mishkan*!

The Yidden were so happy! They sang praises and bowed to Hashem.

Then, we learn a very sad story.

Two of Aharon's sons, Nadav and Avihu, wanted to be very close to Hashem. They knew that one of the most special parts of the *avodah* in the *Mishkan* is to burn the *ketores*. So they took pans of *ketores*, and went into the *Mishkan*. They knew that they weren't supposed to do this without asking, but they wanted so much to be close to Hashem that they did it anyway. Their *neshamos* got so close to Hashem that they couldn't stay inside of their bodies anymore, and Nadav and Avihu passed away.

In Chassidus this is called “Ratzo without Shuv.” When a person wants to come very close to Hashem (Ratzo), he needs to remember that Hashem wants Yidden to do mitzvos here in this world (Shuv). Even when we want to be very close to Hashem, we need to remember that Hashem wants us to learn Torah and do mitzvos in the world and make it a Dira BeTachtonim.

Moshe told Aharon that Nadav and Avihu were *tzadikim*. Aharon was quiet and did not complain to Hashem about the very sad thing that had happened.

*Kohanim* are not allowed to become *tomei*, so Moshe sent other relatives, Mishael and Eltzafan, to bury Nadav and Avihu. Moshe also told the *kohanim* (Aharon’s other sons, Elazar and Isamar) that they couldn’t sit *shivah* for Nadav and Avihu, because their job of being a *kohen* couldn’t be stopped.

After this happened, Hashem told Aharon that the *kohanim* need to remember not to drink wine before they work in the *Mishkan*.

*Rashi* tells us that we see from here that Nadav and Avihu went into the *Mishkan* without permission because they drank wine. That’s why afterwards Hashem told Aharon the mitzvah not to drink wine before going into the *Mishkan*.

Even though usually Hashem spoke to Moshe, or Moshe and Aharon together, Hashem now spoke ONLY to Aharon! This was a reward for accepting what happened to his children without complaining.

## **TEHILLIM :: 108 - 112**

In *Kapitel Kuf-Tes*, Dovid Hamelech says “**Ki Oni Ve’evyon Anochi, VeLibi Cholal BeKirbi.**” “I am like a poor person, and my heart is empty inside of me.”

What does Dovid Hamelech mean? What is an empty heart?

The *Gemara* explains that Dovid Hamelech was saying that half of his heart is empty — the part where the *Yetzer Hara* usually is!

Dovid Hamelech had no *Yetzer Hara* — he “killed” it by fasting! (Hashem made Dovid Hamelech with a *Yetzer Hara* that COULD be killed, but not everybody’s can be.)

In *Tanya*, the Alter Rebbe teaches that that’s what a *Tzadik* means — someone who doesn’t have a *Yetzer Hara*.

Most of us DO have a *Yetzer Tov* AND a *Yetzer Hara*, and we have to fight all the time for the *Yetzer Tov* to win.

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

*We learned that doing a mitzvah without kavana is like a guf without a neshama.*

*To understand this, we need to understand the mashal of neshama and guf better. Everything in the world has a neshama and a guf. The guf is the physical part of it, and the neshama is what gives it chayus. Even a rock has a neshama that gives it enough chayus to exist. (When we say neshama here, we are not talking about the Nefesh Elohis, we are talking about the Ruchnius’dike Nefesh that gives it chayus.)*

*What’s the difference between a guf and a nefesh?*

The *Gashmius* of the world gets its *chayus* from *Kelipas Noga*. The *chayus* of Hashem that hides in *Kelipas Noga* is the same everything in this world, both the *guf* part and the *nefesh* part. Here is a *mashal* for the way Hashem hides in *Kelipas Noga*:

If you hang a big heavy curtain over a window, most of the sunlight cannot shine into the room anymore. Whatever light comes inside is a different kind of light. The curtain filters the sunlight.

But even though in general there is the same hidden *chayus* in both the *guf* and the *nefesh*, there can be different amounts of this *chayus*.

We can understand with a *marshal* from the same window. If we put up a big board with a tiny hole in front of the curtain, not much of the light will shine through. If we cut a big hole in the board, more light will shine through.

Still, none of the light is brighter than before, it is just different amounts of light.

Even though Hashem is hidden from everything in the world, in the *guf* there is less *chayus* than there is in the *nefesh*.

(IY”H later we will learn the *nimshal* for this in the difference between a *mitzvah* that is done just as *guf*, or also with a “*neshama*,” meaning that it is done with *kavana*.)

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

*This Hayom Yom talks about a Rav’s job:*

A *Rav* has a very big responsibility! He can help so many people to do *mitzvos*... but if he tells them to do the wrong thing, he can make many people do an *aveira*, *Chas Veshalom*.

Being *Mezakeh Es HoRabim*, helping many people do a *mitzvah*, is a TREMENDOUS thing! It is a huge *mitzvah*!

But making many people do the wrong thing is a TERRIBLE *aveira*.

A *Rav* needs to recognize how every decision is a very big deal, and take his responsibility very seriously!

## **SEFER HAMITZVOS :: Shiur #7 - Mitzvas Lo Saasei #63, #65, Asei #172**

Today we learn 3 *mitzvos* in *Sefer Hamitzvos*:

1) (*Mitzvas Lo Saasei #63*) We are not allowed to make a *Chillul Hashem*. This includes:

- A *Yid* must give up his life *Al Kiddush Hashem* for ANY *mitzvah* or *minhag* if someone is trying to destroy Torah and *Yiddishkeit*, called a *Shaas HaShmad*. If he doesn’t, that is a *Chillul Hashem*.

- If it is not *Shaas HaShmad*, a *Yid* must give up his life not to do three serious *aveiros*: *Avodah Zarah*, *Gilui Arayos* (marrying someone we are not allowed to), and *Shefichas Domim* (killing another person)

- If a person does an *aveira* for no reason, not because he had a *taavah* for it, but just to show Hashem that he doesn’t care, that is called a *Chillul Hashem*.

- A *Talmid Chochom* or respected Jew can’t do anything that doesn’t look appropriate, even if it isn’t an *aveira*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְלֹא תְחַלְּלוּ אֶת שֵׁם קְדוֹשִׁי

The details are explained in *Mesechta Pesachim perek Yud-Alef*, and the end of *Mesechta Yoma*.

2) (*Mitzvas Lo Saasei #65*) We are not allowed to destroy any part of the *Mishkan* or *Beis Hamikdash*, or destroy *Sifrei Torah* or a *shul*. This *mitzvah* also teaches us not to erase Hashem’s name.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לא תעשוין כן לה' אלקיכם  
The details are explained in *Mesechta Shevuos perek Daled*.

3) (*Mitzvas Asei #172*) We need to listen to a *Navi*, even if he tells us to not keep a *mitzvah* for a certain amount of time. (If he tells us to never keep a certain *mitzvah* again, we don't listen to him.)

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: אָלֵינוּ תִשְׁמָעוּן  
The details are explained in the end of *Mesechta Sanhedrin (Perek Yud)*.

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

**Perek Zayin:** In today's Rambam, we learn about *nevuah*. A *Yid* has to believe that there ARE *neviim* who hear things right from Hashem! A *Navi* can tell us these things so we know what Hashem wants from us at a certain time.

**Perek Ches:** We learn the signs of how we know someone is a *Navi*. One of the ways we know is if he predicts the future. But that is not why we listen to what he says — we listen to him because Moshe Rabbeinu gave us this sign in the Torah! That's why, even if he does predict the future, there are times we wouldn't listen to him anyway, like we see in the next *perek*.

**Perek Tes:** If a *Navi* tells us that a *mitzvah* isn't important anymore, we know he is not a real *Navi*! All of the *mitzvos* of the Torah are FOREVER, and even if sometimes we might need to stop keeping a *mitzvah* for a short time if a *Navi* tells us to, no *mitzvah* ever goes away forever!

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

At the end of a person's *Nezirus*, he has to bring certain *korbanos*. The money he uses to pay for them, and the animals that he brings, get a special *kedusha*! So if he paid too much money in the *Beis Hamikdash* for his *korbanos*, the money has *kedusha* and he can't just get change back!

## **INYANA D'YOMA :: Yogaati**

*The Rebbe told this story to the campers in Gan Yisroel when he visited there in the year Tof-Shin-Chof:*

The Maggid once went to the Baal Shem Tov, before he became a *chossid*. The Baal Shem Tov asked him how he understands a certain part of *Eitz Chayim*, one of the hardest *seforim* to learn in the Torah!

The Maggid answered the Baal Shem Tov, but the Baal Shem Tov wasn't happy with the way he explained it. The Maggid looked inside the *sefer* again, but he didn't see anything wrong with what he had said.

He said, "If the Baal Shem Tov doesn't like my explanation, maybe he has another answer to give?"

The Baal Shem Tov told the Maggid, "Come, let's learn it inside."

Together they learned that part of the *sefer Eitz Chayim* inside. The Baal Shem Tov learned with such excitement that the Maggid got excited too! They were so involved in the learning that when they were learning about the *malochim*, the Maggid could actually see the *malochim* in the room!

When they finished learning, the Maggid saw that the Baal Shem Tov DID explain this part of *Eitz Chayim* the way he had said before. The Baal Shem Tov told the Maggid that the first time he had said the answer, he hadn't used all of the *kochos* of his *neshama*, so the answer wasn't complete!

The Rebbe told this story to teach us how important it is to use all of our *kochos* when learning Torah!

## **TEFILLAH :: Davening Shemoneh Esrei Quietly**

We *daven Shemoneh Esrei* in a quiet voice that no one else can hear. The *Chachomim* say that a person who *davens* loud shows that he doesn't have such strong *emunah*, because he thinks he has to *daven* loud so Hashem can hear.

But that's only if you'll still be able to have *kavana*, because *kavana* is the main thing. If *davening* out loud will help you have more *kavana*, and won't bother anyone else (like if you're *davening* at home, and not with a *minyan*), then you can also *daven* out loud.

You are also allowed to *daven* out loud for *chinuch*, if you want your family to learn how to *daven*.

See the Alter Rebbe's *Shulchan Aruch*, *Hilchos Tefillah*, *siman 101*

## **HALACHOS HATZRICHOS :: Getting Ready for Pesach**

It says in *Shulchan Aruch* that from thirty days before *Pesach*, we start learning about the *halachos* of *Pesach*. In many houses, that's when we start cleaning for *Pesach* too!

But that's not enough.

The Rebbe tells us to make sure to give *Maos Chitim* early enough for people to use it, and to start giving out *Shmurah Matzah*. We also need to remember that learning about the *Yom Tov* also means learning about the *Ruchniyus* of the *Yom Tov*!

If you look at the *Chassidus* of the *Rebbeim*, it will seem that every *Yom Tov*, is the most special in the whole year! But how can every *Yom Tov* be the most special and the most important?

The Rebbe teaches us that there is a *Ruchniyus chayus* of each *Yom Tov* that shines in *Shomayim* during that time. When the *Rebbeim* say *Chassidus* of that *Yom Tov*, they are showing us the incredible light that is shining in the world at that time! That's why it sounds like it's the MOST special time of the year, because for that time, it really is!

Even though we can't see this *koach* the way the *Rebbeim* do, we are still able to use it. By learning the *sichos* and *maamorim* about *Pesach*, we will be able to use the special *chayus* that is shining in the world!

## **GEULAH U'MOSHIACH :: Coming Back**

*Chassidus* teaches us that the way Hashem acts with the world is based on the way WE act.

So if we want Hashem to bring *Moshiach*, we need to act in a way that Hashem will bring *Moshiach*!

How do we do this?

Let's first think about what *Golus* is: Before the *Golus* started, it was easy to see Hashem in the world. But because of our *aveiros*, Hashem went away from that and became hidden in the world. In the time of *Geulah*, Hashem will come back to the way things were before!

Since we want Hashem to come back to the way of *Geulah*, we need to come back too!

During the day, there are times that we are busy with *Gashmius'dike* things. Adults go to work, and kids have

recess! But at the end of a day of working, or at the end of recess, we come back to learning Torah!

When we keep coming back to Torah and *mitzvos*, Hashem will also come back to the way things were and bring the *Geulah*!

*See Likutei Torah Shir Hashirim, dibur hamas'chil Mi Yitencha*

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