

# Chitas for Wednesday, Parshas Shemini Chof-Daled 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 to the Berkowitz twins*

**Rivky Sirota and Sara Farkash**

*~ birthday Chof-Daled Adar Sheini ~*

*Shnas Bracha Vehatzlacha!*

*Mazel Tov **Second Lieutenant Yocheved Greenberg** (shlucha in Oxford Ohio at Miami University)*

*~ birthday Chof-Daled Adar ~*

*Shnas Bracha Vehatzlacha!*

*Mazel Tov **Private Mendel Frankel** (Scottsdale, Arizona)*

*~ 5th birthday Chof-Daled Adar Sheini ~*

*Shnas Bracha Vehatzlacha!*

## **CHUMASH :: Parshas Shemini - Revi'i with Rashi**

We are learning what happened on *Rosh Chodesh Nisan*, when the *Mishkan* was finally set up and ready to be used. We learned how Aharon and his sons started to do the *Avodah*, and how the fire of Hashem came down onto the *Mizbeiach*. This made the Yidden very happy, because they saw that Hashem had forgiven them for the *Cheit Ha'eigel* and was now resting with them!

We also learned how at that special moment, Aharon's sons Nadav and Avihu wanted to come close to Hashem, and they brought the *ketores*, even though it wasn't their *Avodah*. This made their *neshamos* leave their bodies. Today we learn about how the *Avodah* in the *Mishkan* needs to continue, even after this happened.

Aharon's sons Nadav and Avihu passed away because they wanted to come so close to Hashem by bringing the *ketores* without asking. Once their bodies were taken out of the *Mishkan*, Aharon brought the rest of the

*korbanos* for *Rosh Chodesh*.

Even when a close relative of a *Kohen Gadol* passes away, he is not allowed to change the way he does the *avodah* in the *Mishkan*. He still needs to bring all of the *korbanos*, and eat the parts that are for him.

This time, though, Moshe told Elazar and Isamar, Aharon's other sons, that they need to act like a *Kohen Gadol* too. Even though their brothers passed away, they will still need to eat the parts of the *korbanos* that *kohanim* are supposed to eat.

## **TEHILLIM :: 113 - 118**

There is a *posuk* in today's *Tehillim*, in *Kapitel Kuf-Yud-Ches* (118) that says "**Hashem Li Be'ozroi, Va'ani Ereh Be'Son'ai.**" "Hashem is with me, with my helpers, and I will see my enemies fall."

How can Dovid Hamelech say that Hashem is WITH his helpers? Can there be a helper except for Hashem?

*Chassidus* explains that the "helpers" are the *Gashmius* things in the world. Hashem put a piece of *Kedusha* into the *Gashmius* things, and when we use them, we get this *koach* to help us! So together with *davening* and asking Hashem to help us, by using the *Gashmius* for the right reason, we also have the help of the sparks of *kedusha* that are hiding in those *Gashmius* things!

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

The Alter Rebbe is telling us why it is important to have *kavana*, because as the *Chachomim* say, *davening* without *kavana* is like a *Guf* without a *neshama*. What does this *maschal* mean?

First of all, it's important to know that the *Chachomim* aren't talking about the *Nefesh Elohis* that we learned about in the beginning of *Tanya*. The *neshama* we are talking about here is the *chayus* that makes a person or animal alive.

Really, everything in the world must get *chayus* from Hashem: Plants have *chayus* that makes them grow, and even stones and dirt have *chayus* that make them exist and not disappear. This *chayus* is in a way the same for EVERYTHING in the world — because the *chayus* of Hashem in all of these things is hidden in *Kelipat Noga*. We can't see that Hashem is in them until *Moshiach* comes.

Still, even though Hashem is hidden in everything in the *Gashmius* world, there is a big difference in the amount of *chayus* they have. The *chayus* of a stone that doesn't move and a plant which is only able to grow is very small and hidden. An animal that can run around has much more *chayus*, and the *chayus* of a person who has *sechel* and can do amazing things is even more than that! Only animals and people have a *neshama* that is able to give them enough *chayus* to move around.

This helps us understand why *kavana* makes a difference:

Every time we do a *mitzvah*, Hashem's *chayus* shines on us. The more *kavana* we have, the easier it is to feel the *chayus* of Hashem. So if we do a *mitzvah* with lots of *kavana*, Hashem's *chayus* shines in a way that we can feel!

A *mitzvah* that we just do without thinking about it, or *davening* that we say without *kavana*, is like a *guf* — like a plain rock or flower. We can hardly tell that there is any *chayus* there at all. But when we do have *kavana*, it is like it also has the *chayus* that a person or an animal has — like the *chayus* of a *guf* with a *neshama*!

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

*In Tanya, we're learning about kavana, and why we need to have it.*

One time in *davening* when it is very important to have *kavana* is when we say *Ana B'Koach*:

The special *tefillah* of *Ana B'koach* has 42 words. The first letter of each of the words spells out the 42-letter name of Hashem! When we say this paragraph, we should LOOK at and THINK about (but not say) these letters.

## **SEFER HAMITZVOS :: Shiur #8 - Mitzvas Lo Saasei #64, Asei #8, Asei #6, #206**

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

1) (*Mitzvas Lo Saasei #64*) We need to trust what Hashem tells us through a *Navi* (once we know he is really a *Navi*), and not keep testing him to see if what he is saying is true.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: לא תנסו את ה' אלקיכם

2) (*Mitzvas Asei #8*) We need to act like Hashem! What does this mean? The Torah uses many ways to describe Hashem, like that Hashem is a *Rachum*, that Hashem has *Rachmonus*. This *mitzvah* is that we need to also follow Hashem's ways, and have *Rachmonus* like Hashem does!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Savo*: וְהִלַּכְתָּ בְּדַרְכָיו

3) (*Mitzvas Asei #6*) We have to stay close to Hashem. How can we do that? By staying close to the *Chachomim*, who learn Hashem's Torah!

We should spend time with them, and try to eat, drink, and do business with them so we can learn from them how a *Yid* should behave!

We learn this *mitzvah* from a *posuk* in *Parshas Eikev*: וְלִדְבָקָהּ בּוֹ

4) (*Mitzvas Asei #206*) This *mitzvah* is to have *Ahavas Yisroel*. We need to love another *Yid* like we love ourselves: Just like we want to have nice things, we should want other *Yidden* to have nice things too! Just like we are happy when people play with us, we should try to make other people happy too! And just like we don't like it when people are mean to us, we shouldn't be mean to other people.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ

## **RAMBAM :: Hilchos Yesodei HaTorah - Deios**

**Perek Yud:** In today's Rambam, we finish learning the first set of *halachos*, *Hilchos Yesodei HaTorah*! We learn how to keep the *mitzvah* of not testing a *Navi*.

*Then we start a new set of halachos, called Hilchos Deios! These halachos help us to have good midos.*

**Perek Alef:** The Rambam explains that there are three ways to have each *midah*. For example, a person has a choice to be a very stingy person, saving all of his money and not buying even important things. Another person might spend lots of money all the time, even on silly things. But there is a MIDDLE way: To spend money on things we need, and not to waste it.

The Rambam teaches us that we should try to have the MIDDLE path in most of our *midos*.

**Perek Beis:** There are some *midos* that we shouldn't try to go with the middle path! Even if a person doesn't get angry very often, getting angry is such a bad *midah*, he should try to do the OPPOSITE! He shouldn't get angry even in times it makes sense to get mad. The same is also with *gaava*, when someone feels like he is very important. It is not good to have the middle path — a person should not have *gaava* at all.

## **RAMBAM– PEREK ECHAD :: Hilchos Nezirus - Perek Yud**

There are three times a *Nazir* shaves his hair:

- 1) At the end of his *Nezirus* — *Tiglachas Tahara*
- 2) If he became *tomei* in the middle, he shaves all of his hair when he becomes *tahor* — *Tiglachas Tumah*
- 3) If he becomes *tamei* from *Tzoraas*

The Rambam tells us what happens if he has all three, or if he might have them — how does he need to shave his hair?

At the end of this *perek*, the Rambam tells us that a person who becomes a *Nazir* for the right reason is very special to Hashem!

*Mazel Tov! We have now finished learning this set of halachos!*

## **INYANA D'YOMA :: When We Can't Do Mitzvos**

*This week we read Parshas Hachodesh. This parsha talks about the very first mitzvah the Yidden got from Hashem the mitzvah of Rosh Chodesh! It also has the mitzvah of the Korban Pesach, which the Yidden should take on the 10th of the month, and bring it on the 14th. We read it every year before Pesach to remember this special mitzvah!*

*Nowadays, we can't actually bring the Korban Pesach. But we still talk about it and lein about it in the Torah! We show Hashem that even though we can't keep this mitzvah now, we WANT to! As we see from this story, even when we can't do a mitzvah, when we show Hashem that we wish we could, it is very precious in the eyes of Hashem.*

Many many years ago, the cruel Russian Czar made a terrible new decree. He kidnapped young Jewish children, some just five years old, and took them to be part of the Russian army.

The poor children were beaten and forced to listen to the army officers. They couldn't keep kosher or Shabbos. They couldn't wear a yarmulka or *tzitzis*. Many of them could hardly remember anything about *Yiddishkeit*, since they were taken away from their homes when they were so young.

It was a very sad time for the Yidden.

The Mittlerer Rebbe spoke about these young soldiers, called Cantonists. The Mittlerer Rebbe said how precious each of their *mitzvos* are to Hashem.

The Mittlerer Rebbe said that when they keep the *mitzvos* that they CAN do with a full heart and the best way they can, and when they feel bad about the *mitzvos* they CAN'T keep right now, which shows how much they want to do them, Hashem is so happy with their *Avodah*!

Many years later, the Rebbe spoke again about the Cantonists.

It was during a very hard time in Russia. The Russian government wanted to stop all Yidden from keeping

Torah and *mitzvos*! They would force children to come to the public schools, where they would teach them not to believe in Hashem, *chas veshalom*. They did not let Yidden learn Torah or celebrate the *Yomim Tovim*.

Many Yidden tried to do these things secretly. They were sometimes able to learn a little bit of Torah, or to get a chance to put on *Tefillin*. They tried to keep their children home from school on Shabbos. But there were so many *mitzvos* that they couldn't keep!

The Rebbe said that just like with the Cantonists, the Yidden in Russia should know that Hashem is so happy with their *Avodah*! When they keep the *mitzvos* that they CAN do with a full heart, and they feel bad about the *mitzvos* that they are NOT able to do, which shows how much they WANT to do them, then it is very precious to Hashem!

During the time of *Golus*, we are also not able to keep all of the *mitzvos* in the best way.

But we know that just like with the Cantonists, our *Avodah* is very special to Hashem! When we keep the *mitzvos* we CAN do with a full heart, and we feel bad about the *mitzvos* that we CAN'T do right now, which shows how much we really care about the *mitzvos*, we are making Hashem very happy!

*See maamar Parshas Yisro Tof-Shin-Chof-Daled*

## **TEFILLAH :: Davening Quietly**

The best way to *daven Shemoneh Esrei* is to say the words quietly, but in a way that you can hear it by yourself.

Still, if someone said the words of *Shemoneh Esrei* so quietly that only his lips were moving, and he couldn't hear the words, he is still *yotzei*.

But if someone just THOUGHT the words without saying them at all, it is not counted as *davening*.

In *Tanya*, the Alter Rebbe explains why saying 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*. Thinking does use the body, but not in a way that we can see. To do most *mitzvos*, we are supposed to actually say words or do things, which use *Gashmius* in a way that can easily be seen. 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.

*See the Alter Rebbe's Shulchan Aruch, siman Kuf-Alef and Tanya Perek Lamed-Ches*

## **HALACHOS HATZRICHS :: Selling Chometz**

If you "sell your *chometz*" now, you aren't actually selling it yet. You are just authorizing the *Rav* that he can sell it for you on *Erev Pesach*. Because of this, you can sell your *chometz* NOW! There is no *mitzvah* to wait until the last minute.

If your family does not have a *Rav* that you usually use, you can sell your *chometz* online at [chabad.org/sellchometz](http://chabad.org/sellchometz).

(Since *Rabbonim* don't usually get paid for all of the time they give to answer our *shaalos* all year, there is a *minhag* to give them money to thank them for being there to help us. The *minhag* is to give some money at the time when we sell our *chometz*.)

This is also an important part of *Mivtza Pesach*: To help Yidden sell their *chometz*!

Even if we are worried that these Yidden might *chas veshalom* use something *chometz'dik* on *Pesach*, it is still worth it for them to sell their *chometz*. (The Rebbe explained the reason for this in *halacha*.) So we should make sure that EVERYONE is able to sell their *chometz*!

How do we do this? We make sure to have *Mechiras Chometz* forms or let people know where they can sell their *chometz* online, and encourage as many people as possible to sell their *chometz* for *Pesach*!

See *Notes on Pesach and Shevach Hamoadim* — *Mechiras Chometz, Halachos Uminhagei Chabad* p. 181

## **GEULAH U'MOSHIACH :: How to Bring Moshiach**

What's the best way (*Derech Yeshara*) to bring *Moshiach*?

The Rebbe tells us that we should learn about *Moshiach* and *Geulah*, the way they are explained throughout Torah:

- 1) In *Torah Shebichsav* — especially in *Navi*.
- 2) In *Torah Shebaal Peh* — in *Gemara* (especially *Mesechta Sanhedrin* and the end of *Mesechta Sotah*), and in *Midrashim*
- 3) Especially in *Pnimius HaTorah* — starting from the *Zohar*, and throughout *Chassidus*, including the *Seforim* of the *Rebbeim*, and especially the Torah of the *Nasi Hador*, the Rebbe's *maamarim* and *Likutei Sichos*.

See *sicha of Tazria-Metzora 5751, Sefer Hasichos 5751, chelek Beis, p. 501*

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