

# Chitas for Shabbos Kodesh, Parshas Shemini Shabbos Hachodesh Shabbos Mevorchim Nisan Chof-Zayin 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 **Zelig Baumgarten** (Shliach in East Hampton, NY)

~ 8th birthday Chof-Zayin Adar Sheini ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Mordy Hecht** (Ocala, FL)

~ birthday Chof-Zayin Adar Sheini ~

Shnas Bracha Vehatzlacha!

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

If something touches the body of a non-kosher animal that died, it becomes *to mei*. If it is something that you can't *kasher*, you need to break it. These *pesukim* teach us many of the *halachos* about *Tumah* and *Tahara*!

Hashem tells us to eat only kosher animals, birds, and fish because we need to be holy, just like Hashem is holy!

## **TEHILLIM :: 120 - 134**

Today we are saying the 15 *Shir Hamaalos*! Every *kapitel* in today's *Tehillim* (15 *kapitelach*) starts with the words "**Shir Hamaalos**" or "**Shir Lamaalos**."

*Maalos* means steps, going up! They bring us higher and closer to Hashem!

These fifteen *kapitelach* were first said by Yaakov *Avinu* when he was in Lavan's house.

They were also said by Dovid Hamelech when he was digging a stream under the place of the *Beis Hamikdash*, and the underground water was about to make a big flood! Dovid asked a *Rav* if he can write Hashem's name on a piece of clay, and when Achitofel said yes, he did it. The water went back down, but too far down! So Dovid Hamelech said the 15 *Shir Hamaalos*, and the water came up 15,000 *amos*, so the ground wouldn't be too dry to grow things.

Do you know what else is 15 in *Yiddishkeit*? Here are some of them!

- There are 15 steps in the *Seder* on *Pesach*
- There are 15 things that are done every day in the *Beis Hamikdash* (we say them in *davening*, in a paragraph that starts "*Abaye*")
- There are 15 steps into the *Beis Hamikdash*
- There were 15 years where all of the *Avos* were alive at the same time!
- There were 15 years where all of the *Avos* of *Chassidus* were alive at the same time — the Baal Shem Tov, the Maggid, and the Alter Rebbe!

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

*Yesterday we learned about two kinds of kavana: The first kind is the kavana from the natural Ahava that a Yid has to be connected to Hashem through Torah and mitzvos. We just have to wake up this feeling, because it is already a part of us! That is compared to an animal, who acts the way it naturally feels. The second kind of kavana comes through hisbonenus, thinking deeply about Hashem until we feel Ahava and Yirah. This is compared to a person, who has sechel!*

Even though for most of us the main *kavana* is using the natural *Ahava* we have for Hashem, and only *tzadikim* are able to regularly have an *ahava* that comes through *hisbonenus*, we shouldn't feel bad — *malochim* feel that way too! They also serve Hashem in a natural way, just because that's how they're made.

But our *avodah* isn't as easy — we need to work harder than *malochim*! We have to do *iskafya* to keep the *mitzvos*, NOT doing what our body wants. That gives Hashem a lot of *nachas*, and accomplishes great things in *Shomayim*! Because of that, on Shabbos and *Rosh Chodesh*, a *neshama* in *Gan Eden* gets to go up to a higher level of *Ruchnius*! There the *neshama* has great pleasure, because it can feel Hashem in a much stronger way.

*(The neshama goes from Gan Eden HaTachton, which is the world of Yetzirah, up to Gan Eden HaElyon, the world of Beriyah.)*

Even though our *neshamos* can only "visit" the higher levels of *Ruchnius*, our *mitzvos* actually BECOME part of these higher levels of *Ruchnius*! The *neshama* in *Gan Eden* is able to feel some of the *kedusha* that shines from the *mitzvos* it did!

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

*In the year the Hayom Yom was written, like this year, Chof-Zayin Adar Sheini was Shabbos Mevorchim Nissan, and Parshas Hachodesh. The Rebbe reminds us to do the minhagim of Shabbos Mevorchim.*

In *Parshas Shemini*, we learn the story of Nadav and Avihu, the sons of Aharon Hakohen, who came into the *Mishkan* without permission, and Hashem made them pass away.

The Rebbe Rashab explains in a *sicha* about how their mistake was that they did “*Ratzo* without *Shuv*.” What does that mean?

*RATZO* is when a person wants to come close to Hashem! A person may get very excited after learning a lot of Torah and *Chassidus*, and want very much to come close to Hashem!

But, because of this excitement, with just *Ratzo*, a person can forget that even MORE important than being CLOSE to Hashem is doing what Hashem WANTS — to do *mitzvos* in the world.

That’s *SHUV* — remembering that even though we want to be so close to Hashem, we can’t forget that the main thing is to do what Hashem wants.

That is also what happened with Nadav and Avihu, that they went into the *Mishkan* with *Ratzo*, without *Shuv*. After that, Hashem gave instructions to Aharon to make sure that this mistake doesn’t happen again.

Today’s *Hayom Yom* shows us the meaning of this *posuk* according to *Chassidus*, how the *posuk* teaches us to make sure not to do *Ratzo* without *Shuv*.

## **SEFER HAMITZVOS :: Shiur #11 - Mitzvas Asei #11**

In today’s *Sefer Hamitzvos*, we learn one very important *mitzvah*: We need to teach Torah to our children or our *talmidim*, and also learn ourselves! We need to make sure we know it well enough so that even if they ask questions, we can answer them right away.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: וְשִׁנַּנְתֶּם לְבַבְיִךְ  
The details are explained in many places in *Gemara*.

## **RAMBAM :: Hilchos Talmud Torah**

**Perek Beis:** The very first *halacha* in today’s Rambam is that if a city doesn’t have teachers for small children to learn Torah, the city deserves to be destroyed! That’s because the Torah of small children is what makes the world exist! Children don’t stop learning Torah, even to help build the *Beis Hamikdash* — that’s how important their Torah learning is! (If we don’t stop even to build the *Beis Hamikdash*, of course we should not stop when we have vacation!)

We also learn rules for teachers: They can’t do other work while they’re teaching, because it distracts them from teaching. A teacher also need to make sure that his class isn’t too big.

**Perek Gimmel:** The Rambam tells us how important and special learning Torah is. Every single Yid who puts in the proper effort is able to have the crown of Torah!

We also learn when someone should stop learning Torah: When there is a *mitzvah* that needs to be done, and nobody else can do it.

In **Perek Daled**, we learn a very important *halacha* for *talmidim* — if we don’t understand something, we need to keep asking until we do understand! A teacher isn’t allowed to get upset at his students if they didn’t understand something.

## **RAMBAM– PEREK ECHAD :: Hilchos Erchin V'Charamin - Perek Gimmel**

What if I promised to give as much as my baby brother is worth to the *Beis Hamikdash* — and didn’t actually give it until my brother was older? Do I give as much as a baby is worth, or how much a kid is worth? The

Rambam teaches us that the amount is based on when he made the promise to give, not when the *Beis Din* wants to take it. We also learn what happens if someone can't afford to give the donation in the end, or if his present was lost or stolen. Sometimes the *Beis Din* needs to take his things instead of his money.

## **INYANA D'YOMA :: Leben Mit Di Tzeit**

In *Parshas Shemini* we learn about the *simanim* of a kosher animal. The two signs are that it needs to have split hooves (that the animal's foot has two parts) and chew its cud (that the animal re-chews its food many times).

The Rebbe teaches us that to make sure our *Nefesh Habehamis* is a "kosher *beheimah*," it also needs to have two *simanim*!

1) **Mafreses Parsa - Split hooves:** Our *Avodas Hashem* should be in two ways: *Chesed* and *Gevurah*. Many times a person by nature LIKES to be kind, or LIKES to be strict. But we shouldn't just serve Hashem the way our nature tells us to, but the way HASHEM wants us to! Since Torah sometimes wants us to have *Chesed* or to have *Gevurah*, we need to make sure that our *Avodas Hashem* has both.

2) **Maaleh Gera - Chewing its cud:** We need to "chew over" our actions, to think about them many times, to make sure we're doing the things Hashem wants at the right time and in the right way! Even if we thought about it already, we need to be thinking about it again to make sure that we're doing what we should be doing.

See *Likutei Sichos vol. 1, Parshas Shemini*

## **TEFILLAH :: Haggadah Shel Pesach**

During the *seder* we tell over the story of *Yetziyas Mitzrayim*.

The *Mishna* (the last *perek* of *Mishnayos Pesachim*) and *Gemara* talk about the order of the story, and the *nusach* of the *Haggadah* today is based on that.

The *Mishna* says that right after the child asks the *Mah Nishtana*, the father should teach him and give him the answer, based on what he will be able to understand. The *Mishna* tells us that we should tell the story in a way of "*Maschil Begnus Umesayeim Beshevach*," to start off with the embarrassing part and finish off with praise.

What is the embarrassing part of the story?

There are two opinions in the *Gemara*: One opinion is that it is embarrassing that we were slaves to Paraoth in *Mitzrayim*. The second opinion is that it is embarrassing that until Avraham *Avinu* came to recognize Hashem, our ancestors served *Avodah Zarah*.

In our actual *Haggadah*, we start off with the first opinion. Right after *Mah Nishtana*, we start answering the questions with the story of *Yetziyas Mitzrayim*, starting with "*Avadim Hayinu*" — we were slaves to Paraoth in *Mitzrayim*, until Hashem took us out.

But then, a few paragraphs later, we follow the second opinion also. We go back to the very beginning, "*Mitchila Ovdei Avodah Zarah Hayu Avoseinu*" — at first our ancestors served *Avodah Zarah*.

We finish off the story with praise, "*Umesayeim Beshevach*." There are different opinions about what part of the *Haggadah* this is talking about. In general, though, the praise is how Hashem took us out of *Mitzrayim* and made us free, and how Hashem made us His special nation and gave us the Torah!

See the Rebbe's *Haggadah*, *Dibur Hamaschil Avadim Hayinu*

## **HALACHOS HATZRICHOS :: Biyur and 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 we don't understand Aramaic, we should say it in English so that we understand it. (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!)

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 yummy *chometz*, even if it's cinnamon rugelach or milk chocolate covered pretzels, we don't want it anymore! It's not ours anymore! We don't care about it! It means nothing to us.

In the morning of *Erev Pesach*, we burn the *chometz* that is left. After we are finished burning it, we say another paragraph called *Kol Chamira*, where we say again that our *chometz* is *botul*.

This paragraph is a little bit different than the *Kol Chamira* we said the night before, after *Bedikas Chometz*, because here we say that our *chometz* is *botul* "whether I know about it or not." The first time we said *Kol Chamira*, we only said that the *chometz* we DON'T know about is *botul*, because there might have been *chometz* that we knew about but did want, because we were saving it to eat in the morning. But now that we have to stop eating *chometz*, we say that ALL *chometz* is *botul*, whether we know about it or not.

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

## **GEULAH U'MOSHIACH :: Learning More Torah at the End of Golus**

In one of the *Yud-Alef Nisan farbrengens*, the Rebbe spoke about the special *Hakoros Hatov* that the *Rebbeim* had. They realized that were able to do their important *shlichus* because of the *chinuch* they got when they were children! That is why they were so careful to make sure that all *Yiddishe kinderlach* were also able to get a proper *Chinuch*.

At this *farbrengen*, the Rebbe also spoke about why *Chinuch* is even MORE important at the end of *Golus*:

The *Chachomim* say that at the end of *Golus*, every day will come with new problems.

Why would the *Chachomim* say something like that? It doesn't sound like a very happy thing, and won't make us feel very good!

The Rebbe explains that there IS something good about this. Since there will be new problems every day, it must mean that Hashem will give us new *kochos* every day to overcome these problems!

The *Chachomim* told it to us so that we shouldn't think that these *kochos* are extra, and that since we didn't use them before, we don't need them now. Because just like there are new problems that we didn't have before, we need these new *kochos* that we didn't have before, in a way of "*Makdim Refuah Lemaka*," that Hashem sends the solution for the new problems before we get the problem.

And one of the best *kochos* we have to overcome problems is for children to spend MORE time learning Torah! At the *farbrengen*, the Rebbe asked that children add more time in their Torah learning.

See *farbrengen Yud-Alef Nisan Tof-Shin-Lamed-Ches*

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