

Chitas for Monday, Parshas Vayikra Ches 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 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.

Mazel Tov **Colonel Mendel Kesselman** (Greenville, SC)

~ 12th birthday Ches Adar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Sarah**

~ birthday Ches Adar ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayikra - Sheini with Rashi

In today's Chumash, Hashem is still speaking to Moshe Rabbeinu, telling him more about the korbanos that the Yidden will bring in the Mishkan.

Hashem told Moshe that sometimes a person wants to give Hashem a *korban* as a present (*nedavah*). One way to do this is by giving a *Korban Olah*, a *korban* that is burned up completely on the *Mizbeiach*, with no parts left for the person or the *kohen* to eat. (That is why it is called "*olah*", because the whole *korban* "goes up" to Hashem.)

In yesterday's Chumash, Hashem told Moshe about bringing an ANIMAL as a *Korban Olah*.

Now Hashem told Moshe Rabbeinu that if a person can't afford to bring an animal as a present, he can bring a BIRD as a *Korban Olah* instead. Even though the birds are smaller than animals, if the person gave it with a good *kavana*, it brings Hashem the same *nachas* as a bigger *korban*!

After the *kohen shechts* the bird, he should take out the inside parts of the bird, that are used for eating food (the digestive system). With a *korban* of an animal, we take these parts and wash them out, but with the bird, we throw these parts away.

Rashi tells us that this is because of the kind of food birds eat! An animal that can be brought as a *korban* is a kind of animal that lives on a farm, and only eats what its owner gives it. But a bird flies around and eats

whatever it finds, which is like stealing. We throw these parts away so our *korban* won't have a connection to stealing.

Hashem told Moshe that after taking out these parts, the bird should be burned on the *Mizbeiach*. Even though feathers are very smelly when they are burned, they shouldn't be taken off! Hashem wants the *korbanos* of poor people to look as big and important as possible.

Still, for some very poor people, even a bird can be too expensive! Hashem told Moshe that there is another, cheaper *korban* that can be brought as a present to Hashem. This *korban* is made of flour, and is called a "*Korban Mincha*".

When Hashem was telling Moshe about the *Korban Mincha*, Hashem didn't use the same word as usual for the person bringing the *korban*. Instead of saying "*Adam*" (a person), Hashem said "*Nefesh*" — a *neshama*! Hashem wanted Moshe to know that when a person is very poor, but still wants to give a present to Hashem, his *korban* is very precious! Hashem counts it as if he is giving his whole *nefesh* as a present!

Hashem told Moshe about the different ways that flour is used as a *korban*. (Three of these ways are in today's *Chumash*.)

One kind of flour *korban* is actually raw flour. The person brings fine flour, and the *kohen* should pour oil and spices on top. One handful should be burned on the *Mizbeiach*, and the rest of it the *kohanim* will be allowed to take home and eat.

For another kind of *Mincha*, the *kohen* should bake the flour. This baked *Mincha* has two kinds: One is called "*Challos Matzos*," where the *kohen* will MIX the flour with the oil and then bake it. The other is called "*Rekikei Matzos*," where the *kohen* will SMEAR the oil on top of the baked *Mincha*.

There is also a kind of *Mincha* that should be fried in a pan until it gets crispy.

Hashem told Moshe that for all of the kinds of *Mincha* where the flour is already cooked or baked, the *kohen* should break it into pieces and then pour oil in it.

TEHILLIM :: 44 - 48

Before *Kapitel Mem-Ches* (like for most *kapitelach*) there are a few words that tell us what the *kapitel* is about.

Here, they tell us that this *kapitel* is about when *Moshiach* will come — how beautiful Yerushalayim will be, and how we will bring the *korbanos* and see all of the things the *Neviim* told us will happen when he comes.

TANYA :: Likutei Amarim Perek Lamed-Vov

This *Gashmius* world is called "*tachtonim*," the lowest part, because Hashem hides here the most.

But this is the main reason why Hashem made the WHOLE world, even all of the *Ruchnius* worlds! As Hashem's *chayus* goes through the different *Ruchnius* worlds, Hashem is hiding more and more, until we get to the lowest part — right here — where Hashem is completely hiding. Since we can't see Hashem, things sometimes look confusing, or even not good.

So of course, the hardest place to do *mitzvos* is here — and that's why it gives Hashem so much *nachas*!

In the *Ruchnius* worlds, they feel Hashem, so they praise Hashem and feel close to Him. But Hashem wants that even here where we CAN'T feel Hashem, we should break our *Yetzer Hara* and do what Hashem wants

anyway. That brings Hashem a special *nachas ruach*, and that makes Hashem's light shine into the world, so He feels comfortable and does not need to be hidden!

HAYOM YOM :: Ches Adar Sheini

We learned in *Tanya* that this world is called *Tachtanim*, the lowest part, because Hashem is most hidden here. This can make the world confusing, and many times it looks like things aren't going right.

When this happens, it can make a person upset! Many times, he will groan or sigh. In Yiddish, this is called a *krechitz*, or an *anacha* in Hebrew.

Groaning about the fact that something needs to change is an important part of *avodah*, like we learn in a different *Hayom Yom*. (Do you know where?) But there is something MUCH more important to do!

The Rebbe Rashab writes a letter to a Yid who was upset about something that wasn't going right, and was *krechitzing* about it. The Rebbe Rashab tells him that it is better to do one *peulah* than to groan a thousand times!

No matter what happens to us, and no matter how we feel, Hashem is always there. Torah and *mitzvos* have a tremendous *koach*, and they never change! So when we stop *krechitzing* and work on doing what we're supposed to, Hashem will definitely help us.

SEFER HAMITZVOS :: Shiur #331 - Mitzvas Lo Saasei #195, Asei #37

We learn two *mitzvos* in today's *Sefer Hamitzvos*. The first *mitzvah* is from the end of *Hilchos Mamrim*:

1) (*Mitzvas Lo Saasei #195*) This is the *aveira* of a *Ben Sorer Umoreh*, that a young man should not behave in a *grubbe* way in his eating and drinking. If someone does, according to all of the conditions we learn in *Perek Zayin* of today's Rambam, he is *chayav misa*.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לא תאכלו על הדם
The details are explained in *Mesechta Sanhedrin perek Ches*.

We also learn a *mitzvah* from the new set of *halachos* we are learning, *Hilchos Aveil*:

2) (*Mitzvas Asei #37*) Even though a *Kohen* is not allowed to become *tomei* by going near someone who passed away, like to a *levayah* or a cemetery, he is supposed to become *tomei* for the *levayah* of someone very close in his family.

This *mitzvah* is also where we learn that any person has the *mitzvah* to mourn (*aveilus*) for a close family member.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: לה יטמא
The details are explained in *Mesechta Mashkin (Moed Katan)*, and places in *Mesechta Brachos*, *Kesubos*, *Yevamos*, and *Avodah Zarah*.

RAMBAM :: Hilchos Mamrim - Aveil

In today's Rambam, we are finishing *Hilchos Mamrim* and starting *Hilchos Aveil*. "Mamrim" means those who rebel. We learned about the *Zakein Mamrei*, the Rabbi that rebels against the Sanhedrin. We also learned about *Kibud Av Va'eim*, not rebelling against parents, and now we learn about a boy of a certain age who rebels in a specific way, called *Ben Sorer Umoreh*.

Perek Zayin: This *perek* teaches us the details of the *Ben Sorer Umoreh*. He is a boy (not a girl) who is between the age of 13 and 13 and three months, who steals money from his father, buys a certain measurement of meat and wine, and eats the meat partially raw like robbers do, together with a group of not nice people. There are also many more details in this *perek* that make it very unlikely for it to actually happen.

There is an opinion in the *Gemara* that there never WAS a *Ben Sorer Umoreh*, and this is one part of Torah that we learn even if we can never actually do it — “*Drosh Vekabel Schar.*”

We finish learning the halachos of Mamrim, and we learn the first two perakim about Aveilus, mourning.

Perek Alef: We start learning about the *mitzvah* of *Aveilus*, mourning after someone passes away.

Many of the *halachos* are not kept until the person who passed away was buried.

Perek Beis: This *perek* explains which relatives a person has a *mitzvah* to mourn for.

RAMBAM– PEREK ECHAD :: Hilchos Nedarim - Perek Zayin

What happens if someone makes a *neder* not to get ANYTHING from someone? What is he not allowed to take from this person, and what are the times when he can?

INYANA D'YOMA :: Lebn Mit Di Tzeit

The very first word of this week's *parsha*, “*Vayikra*,” is written with a small *alef*. This small *alef* teaches us that Moshe was very humble, he saw himself as small.

Did you ever wonder why the *alef* is the letter that is small, and not a different letter — like maybe the *mem* of Moshe?

The Rebbe shows us that the *alef* teaches us what it REALLY means to be humble. The word *alef* comes from the same word as *aluf*, which means a leader or teacher.

Being humble doesn't mean to think that you are worth nothing. People who have a Torah kind of humility know about the special *kochos* Hashem gave them. They are an *aluf*! They use their *kochos* to be a leader or teach others!

So how are they being humble? They remember that these *kochos* are not something of their own. Their talents are presents from Hashem, that they have an *achrayus* to use. This not only keeps them from being proud, it makes them humble! They know that they have this big *achrayus*, and know that someone else might even do a better job than them!

Moshe Rabbeinu felt this way, and we learn from him how we need to feel as well.

See Likutei Sichos chelek Yud-Zayin, page 1

TEFILLAH :: Ve'ahavta

In the first line of *Shema*, we speak to our *neshama*. We tell it to understand that it comes from Hashem, and that Hashem is One.

Then, we say *Ve'ahavta*. We say that the *neshama* should LOVE Hashem. How do we love Hashem?

We can learn from the way a person acts when he loves something. If a person loves to have money, or a

certain kind of food, he is always looking for ways to get it!

To show our love for Hashem, we should be looking for ways to become closer to Hashem, and ways to bring Hashem into our lives.

We can become close to Hashem by doing what we say in *Ve'ahavta*, by speaking words of Torah (“*Vedibarta Bam*”), by putting on *Tefillin* (“*Uk'sharterem Le'os*”), and by doing other *mitzvos*!

Sefer Halikutim Tzemach Tzedek os Kuf, p. 226

HALACHOS HATZRICHOS :: Kriyas Hamegillah (part 2)

There are four *pesukim* we say out loud, before the *Baal Korei*, to bring more *simcha*:

- *Ish Yehudi* (2:1)
- *U'Mordechai Yatza* (8:15)
- *LaYehudim* (8:16)
- *Ki Mordechai* (10:3)

The ten sons of Haman are supposed to be said in one breath. Since the *Baal Korei* can't be *motzi* everyone for holding their breath, only that they should hear the *Megillah*, everyone should read the 10 sons of Haman in one breath themselves!

Minhag Chabad is only to make noise by the name of Haman if we also describe him, like “*Ho'agagi*” or “*HaRa*.”

It's our *minhag* that the *Baal Korei* raises his voice when he says “*Balayla Hahu*,” because that's the main part of the *neis*.

You will see that we fold the *Megillah* like a letter (since it is called an *Igeres*), and don't read it while it is rolled up. The *Baal Korei* also shakes the *Megillah* when he says “this letter” (“*Ha'igeres Hazos*”) that Mordechai and Esther sent out, to show that this is what they sent out!

For more halachos about Kriyas Hamegillah and other halachos of Purim, see the Halacha newsletters from the Badatz of Crown Heights and from Rabbi Lesches of Melbourne

GEULAH U'MOSHIACH :: Megillas Esther

During the time of the *gezeirah* of Haman (which was for about a year), the Yidden — and especially the *Yiddische kinderlach* — had so much *Mesiras Nefesh* to be connected to Hashem! The *gezeira* was only for Jews, and anyone who converted wouldn't be in danger, but no Jews even considered doing that!

But what happened AFTER Purim? Did the Yidden go back to normal, regular *Yiddishkeit*, or did they stay with that kind of *Mesiras Nefesh* to learn Torah and do *mitzvos* in the same way?

The Rebbe tells us in a *maamar* that the Yidden went to an even HIGHER level of *Mesiras Nefesh*!

Afterwards, the *Gashmius* and the *Ruchnius* of Yidden were much better — Mordechai became great, and got all of Haman's things, and Esther was the queen... But the Yidden were still able to stay as strong in their *Yiddishkeit*, when things were good!

The Rebbe tells us that we have the same thing today: In the past generation, a lot of Yidden were in places where there were decrees against doing *mitzvos*! Many Yidden had amazing *Mesiras Nefesh*, even though it was so dangerous.

Nowadays we don't have those kinds of decrees, things aren't as bad in *Gashmius* as they were then, and we have so much more opportunity for Torah and *ruchnius*. Still, deep inside our *neshama* we need to be ready to have as much *Mesiras Nefesh* as they did, that nothing should stop us from doing Hashem's *Ratzon*!

How can we do this?

The Yidden in the time of Purim had Mordechai as their leader, who made sure their *Emunah* was strong so they would have *koach* for *Mesiras Nefesh*. Nowadays too, we have a Rebbe who helps bring out the deepest part of OUR *neshama* so we can act this way too!

The Rebbe teaches us that *Moshiach* is about to come, and that we will soon be able to see Hashem in the world! But right now we don't see it, and that hurts a Yid very much. This pain brings out the deepest part of our *neshama*, to cry out "*Ad Mosai*" to Hashem, and be ready to do whatever we can to bring *Moshiach*. That's how we can have the feeling of *Mesiras Nefesh*, even today, so the deepest part of our *neshama* will be felt in everything we do.

Based on the maaamar "Ve'Ata Tetzaveh," the last maamar gave out to Chassidim. The Rebbe gave it as a present to every Chossid who was in 770!

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