

Chitas for Shabbos Kodesh, Parshas Vayikra Zayin Nisan, 5785

**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 ~

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CHUMASH :: Parshas Vayikra - Shvi'i with Rashi

In yesterday's *Chumash*, Hashem told Moshe Rabbeinu that for certain *aveiros*, a person brings a *Korban Chatas* based on what he can afford — a *Korban Oleh Veyored*. This could be a sheep or goat, or just two birds.

What should someone do if he did one of these kinds of *aveiros*, but doesn't even have enough money to buy two birds for a *Korban Chatas*?

Hashem tells Moshe Rabbeinu that this kind of person can bring a flour *korban* (*Mincha*) instead! But this *Korban Mincha* is not like the *Korban Mincha* that a person brings as a present (*Nedavah*) — there will be NO oil and NO spice on the flour, because it is for an *aveira*.

The *kohen* burns part of the flour on the *Mizbeiach*, and the rest is for the *kohen* to eat in the *Beis Hamikdash*.

For more serious *aveiros*, a person needs to bring a different kind of *korban*, called a *Korban Asham*. There are many types of *Korban Asham*. We learn about three today:

1) *Asham Me'ilos* — A person brings this kind of *korban* if he did *me'ilah* — having *hana'ah* from *korbanos* that he was not allowed to eat. He also needs to pay back what he took, plus an extra fifth. This money is given to the *kohen*. Then, when he brings the *korban*, he will be forgiven for this *aveira*.

2) *Asham Talui* — This kind of *Asham* is brought if a person isn't sure he did a serious *aveira* that is punished by *Kareis*. Let's say a person ate a piece of fat, but he isn't sure if the fat he ate was *cheilev* (which is *asur*), or a kind of fat which is fine to eat. He brings an *Asham Talui*, in case he ate the *cheilev*.

3) *Asham Gezeilos* — A person brings this *korban* if he made a not true promise about money in *Beis Din*, like saying that he didn't owe money, when really he did. He also needs to pay back the money, plus an extra fifth. Then, when he brings the *korban*, Hashem will forgive him for this *aveira*.

TEHILLIM :: 39 - 43

In *Perek Mem* (40) of today's *Tehillim*, there's a *posuk* that says "**Ashrei Hagever Asher Sam Hashem Mivtacho!**" "Happy is a person who has *bitachon* in Hashem!" The *posuk* says later that this person doesn't turn to anything else for help!

The *Medrash* tells us that this *posuk* is talking about *Yosef Hatzadik*, who always trusted in Hashem. But once, his *bitachon* wasn't perfect — he asked the *Sar Hamashkim* to remember him, instead of only trusting in Hashem.

The Rebbe explains to us that even though a *Yid* usually needs to "make a *keili* in *Teva*" (do something in *Gashmius* so that Hashem's *bracha* has "where to go"), Hashem wanted *Yosef* to have even a stronger level of *bitachon*! *Yosef* had a very special *neshama*. Because of that, his connection to Hashem should have been SO strong that he shouldn't even need to worry about having a *keili* in *Teva*!

Even though we aren't expected to have a bitachon as strong as Yosef Hatzadik, we can learn from this how important it is to have the bitachon that IS expected from us!

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 seichel!

You might be feeling very down.
Your face might have a sad big frown.
Because it isn't wonderful
That your *kavana* is compared to an animal.

But don't worry, do you know who
Has this kind of *kavana* too?
MALOCHIM also feel this way
When they serve Hashem each day!

(That's why in the Torah's words
Malochim are called animals or birds.
When we say Hashem's "*Chayos*," that's what we mean
And they looked like animals when the *Merkava* was seen.)

Malochim have great *chayus* in the *Avodah* they do
And feel Hashem so strongly too!
And we can feel it just like them
When we also serve Hashem.

This shows us that the kavana of bringing out the natural love for Hashem is also very special, and is compared to the

level of Malochim, who are also compared to animals. This is the level that a beinoni is able to have always.

We also see from here that if this kavana is so special, we can just imagine how much greater it is to serve Hashem with the higher level of kavana, the one that is compared to a person! That is the kavana that tzadikim have always, and a beinoni can have at certain special times.

HAYOM YOM :: Zayin Nisan

Our nusach of “Vayehi Binso’a Ha’aron”, in the tefillah that is said when the Torah is being brought to the bimah on Shabbos and Yom Tov, we say the words “Vechirtzon Kol Amcha Beis Yisroel.”

The Rebbe tells us something today about the last names of the Rebbeim:

The Alter Rebbe’s last name was **Baruchovitch**. (His father’s name was Boruch!)

The Mittler Rebbe chose a different last name — **Shneuri**. (After his father, the Alter Rebbe.)

The Tzemach Tzedek changed his last name too — but he didn’t choose the name of his father. The Tzemach Tzedek also chose a last name that has to do with the Alter Rebbe, **Schneerson**, and this became the last name of all of the Rebbeim until today!

On Yud Shevat 5711, the Rebbe officially accepted the Nesius of the Dor Hashvi’i. In that farbrengen, the Rebbe told us that we are the seventh generation from the Alter Rebbe. Even though seven is special, it is only special because it is the seventh from #1, starting from the Alter Rebbe! The Rebbe explained then the avodah of being a chossid in the seventh generation: We need to live with the Mesirus Nefesh which we were taught by the Alter Rebbe, the first generation — to do what Hashem tells us even when it is hard, and to dedicate ourselves to spread Yiddishkeit and Chassidus wherever we can!

SEFER HAMITZVOS :: Shiur #36 - Nusach Birchos HaTefillah

Today’s Rambam and Sefer Hamitzvos are exactly the same! We read through the Rambam’s nusach for Shmoneh Esrei and Vidui. It is very interesting to see what is the same and what is different in the Rambam’s nusach and the nusach we daven!

RAMBAM :: Nusach Birchos HaTefillah

In today’s Rambam, we read through the nusach of every possible Shmoneh Esrei! We see Shmoneh Esrei the way it is said during the week, and the changes we make on Shabbos and Yomim Tovim. This way, we see every different type of Shmoneh Esrei there could be.

RAMBAM– PEREK ECHAD :: Hilchos Mikvaos - Perek Alef

Now that we learned all about how people and things become *tomei*, let’s learn how to make them *tahor*!

This *perek* explains the general rules about a *mikvah* — like that a person doesn’t become *tahor* until nighttime, even if they went to the *Mikvah* during the day, and that a person can’t have anything between them and the *mikvah* water (for example, a band-aid) — this is called a *chatzitzah*.

INYANA D'YOMA :: Yud-Alef Nissan

On a birthday, the Rebbe tells us, it's important to think about the reason why a person is born. In many of the *Yud-Alef Nissan farbrengens*, and also on *Yud-Beis Tammuz*, the Frierdiker Rebbe's birthday, the Rebbe would explain about the reason why Hashem brought the *neshama* into the world, based on the *posuk* from *Iyov*, "**Adam La'amal Yulad**" — a person was born to work hard.

What is this *Amal*, this hard work that our *neshama* was put into this world to do?

In one of the *maamarim* of *Yud-Beis Tammuz*, the Rebbe explained what this *Amal* is. We have this *Amal* every day when we wake up and start our day right away with *davening*, to learn Torah after *davening*, and to act as a Yid all day. But there are also four bigger kinds of *Amal* that we have to deal with at some point in our lives, and Hashem puts our *neshama* here to succeed in these challenges too.

They are hinted to in the four categories of people who need to bring a *Korban Todah* when they are saved from a danger:

1) **Dealing with illness** — We need to have a healthy *Yiddishe* head and heart. If we are sick, *chas veshalom*, we won't be able to serve Hashem properly. This is hinted to by the sick person who becomes healthy and needs to bring a *Korban Todah*.

2) **Dealing with our own Yetzer Hara** — Sometimes our *Yetzer Hara* can become so strong in our mind or heart that it feels like we can't control ourselves! This is another big *Amal* that people need to deal with. It is hinted to by the person who gets out of jail, since when the *Yetzer Hara* doesn't let the *neshama* do what it wants, it is a kind of *Ruchnius* "jail."

The first two challenges are inside of us, health and our *Yetzer Hara*. But there are also other challenges that come from outside of us:

3) **Trouble with parnasa** — Being worried about *parnasa* can make it very hard for a Yid to serve Hashem. This is hinted to by a person who goes on a trip over the sea, since many years ago, people didn't travel very much — usually they would only travel if they needed to for *parnasa*.

4) **Making the world around us a place for Hashem** — It can be very hard for us to make our families, communities, and the world around us look the way Hashem wants. This is hinted to by a person who crosses a *midbar*, because a desert is a place where nobody lives, and our job is to make the world a place where Hashem can live, a *Dira Betachtonim*.

In the *maamar*, the Rebbe explains that we might think that the *neshama* came into the world to grow in *Ruchnius*, in what it knows in Torah and its feelings of *Ahava* and *Yirah* for Hashem. But that can't be, because the *neshama* in *Shomayim* has this way more than a person can grow in the world!

The real reason why the *neshama* came into the world is for the *Amal*, dealing with the challenges we have every day and throughout our lives, and doing our best to be strong Yidden even when it is hard.

We need to work hard and do our very best, and feel sure that with Hashem's help we will succeed. Then we will thank Hashem for the *nissim* that he has done for us to help us to be successful in the *Shlichus* our *neshama* came into this world to do!

From Maamar Hagomel Yud-Beis Tammuz 5743

TEFILLAH :: Tachanun

Don't forget the Nasi! Today's Nasi is the seventh Nasi (Shevet Efrayim).

~

After *Shemoneh Esrei* every day, we say *Tachanun*. When we say *Tachanun*, we ask Hashem to forgive us for things we did wrong. We do ask for Hashem's forgiveness in one of the *brachos* of *Shemoneh Esrei*, but only in brief. After *Shemoneh Esrei*, we ask with much more detail.

If it is important to ask Hashem to forgive us, how come we skip it on certain days, like the whole *Chodesh Nissan*?

The Rebbe explains that the days we don't say *Tachanun* are special days. The *koach* of these days brings Hashem's forgiveness by itself! This is like what it says about *Yom Kippur*, "*Itzumo Shel Yom Mechaper*," the day of *Yom Kippur* itself brings forgiveness.

On the days we don't say *Tachanun*, it's not that *Tachanun* is not important, it's that what usually happens because of *Tachanun* happens by itself! We don't need to say *Tachanun* because the *koach* of the special day makes it that we don't need to actually say *Tachanun* at all.

To protect the *kedusha* of these days, we don't say *Tachanun*, and let the special *koach* of the day accomplish what *Tachanun* would.

See Likutei Sichos chelek Yud-Daled, p. 401–402

HALACHOS HATZRICHS :: Treats for Kids

On the night of *Pesach*, before starting the *seder*, it is a *minhag* to give children nuts and treats. We want them to see that tonight is different, and ask us why we're giving them treats even before the meal!

Even though we don't answer that question directly, it helps the children realize that tonight is very different, and get them to wonder why and start asking questions, like about the *matzah* and *maror* and leaning while we eat! Then we'll be able to answer them with *Avadim Hayinu* and the story of *Yetziyas Mitzrayim*.

See Alter Rebbe's Shulchan Aruch siman Tof-Ayin-Beis se'if Lamed-Alef

As we are getting closer to Pesach, it is a good idea to review the halachos of Pesach again! Here are some halacha newsletters that you can use:

- *Halacha Day by Day* by Rabbi Yosef Braun
- *Halacha Newsletter* by Rabbi Shmuel Lesches

GEULAH U'MOSHIACH :: Kimei Tzeischa Me'Eretz Mitzrayim (4)

When the *Navi Micha* asked Hashem to take care of the Yidden who live at the time before the *Geulah*, Hashem gave him a beautiful promise: "***Kimei Tzeischa Me'Eretz Mitzrayim Avenu Niflaos***," "I will show you wonders like the days when you came out of *Mitzrayim*!"

One of the things that is special about the *nissim* of *Yetziyas Mitzrayim* is that they weren't just *nissim* for that time. Some of the *nissim* were *nissim* FOREVER! Once the Yidden left *Mitzrayim* and became servants of Hashem instead of servants of *Paraoh*, it stayed this way FOREVER! Yidden were never again able to become slaves to another nation!

When Hashem takes us out of this *Golus*, we will also be getting a *Geulah* FOREVER! It will be a permanent *Geulah* which will never have *Golus* afterwards — “*Geulah Nitzchis, She’ain Achareha Golus.*”

See Likutei Sichos chelek Hey p. 177, ha’ara 32

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