

Chitas for Thursday, Parshas Vayikra Taanis Esther (Mukdam) Yud-Alef 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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Chitas for the month of Adar Sheini is made possible in part

by the Sachs Family

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.

Mazel Tov **General Gita Weingarten** (Spring Valley, NY)

~ on her Bas Mitzvah, Yud-Alef Adar ~

May she grow as a Bas Chabad and bring much nachas to the Rebbe and to her family!

Mazel Tov **Benyamin Hellinger** (Miami, FL)

~ 1st birthday Yud-Alef Adar ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayikra - Chamishi with Rashi

Today Hashem tells Moshe Rabbeinu about another kind of *Korban* that the Yidden should bring, called a *Korban Chatas*.

If a person does an *aveira* by mistake, he needs to bring a *Korban Chatas*. There are 4 groups of people who the Torah says bring a *Chatas*:

- 1) A regular person (like if someone does a *melacha* on Shabbos by mistake)
- 2) A *Kohen Gadol*
- 3) The *Sanhedrin* (if they tell everyone to do the wrong thing by mistake)
- 4) A king

In today's *Chumash*, we learn about the *Korban Chatas* of the *Kohen Gadol*, the *Korban Chatas* of the *Sanhedrin*, and the *Korban Chatas* of a king. In tomorrow's *Chitas*, we learn about the *Korban Chatas* of a regular person!

The Torah tells us the details of how each one of these *korbanos* should be brought, and also the differences between them.

TEHILLIM :: 60 - 65

Before many *kapitelach* of *Tehillim*, there are a few lines explaining what the *kapitel* is about. Before *Kapitel Samach-Beis*, it says that Dovid Hamelech is reminding the Yidden not to trust in money! Only Hashem takes care of Yidden, and trying to get rich just to have money is a waste.

This is the meaning of the words in this *kapitel*, “***Ach Leilokim Domi Nafshi, Ki Mimenu Sikvasi.***” “Only hope to Hashem, my *neshama*, because my hope only comes from Him.”

There is a beautiful *niggun* on this *posuk* (and the next one), which may have been composed by *Chassidim* of the Alter Rebbe. The Frierdiker Rebbe especially liked this *niggun*, and it was sung by many *farbrengens*. (You can hear the way it is sung by Nichoach, and at the Rebbe’s *farbrengens*.)

This *niggun* is like a bridge, taking us from one side to another. The first side is the way we usually feel about *Gashmius*. The second side is the way we realize that we only should trust in Hashem!

TANYA :: Likutei Amarim Perek Lamed-Vov

The Alter Rebbe is teaching us about how important it is to have “Laasoso,” doing mitzvos with Gashmius. This is the main avodah of the beinoni. Even though a beinoni can’t take away his Yetzer Hara, he is working on the most important thing: bringing Moshiach! In this perek we are learning about what happens when Moshiach comes — and that we had a taste of these things during Matan Torah!

At *Matan Torah* the Yidden got a taste of how we’ll be able to see Hashem when *Moshiach* comes!

What happened during *Matan Torah*? All of the Yidden were standing together, and everyone was able to realize that Hashem was giving the Torah straight to them. Because they were getting Torah, where Hashem isn’t hidden at all, every Yid could feel that “*Ain Od Milvado*,” nothing exists aside for Hashem! It was a taste of how it will be when *Moshiach* comes!

But after the Yidden did the *Cheit Ha’egel*, the Yidden and the world lost the *aidelkeit* that they had at the time of *Matan Torah*. It became much harder to recognize the existence of Hashem in the world.

Very soon, when *Moshiach* comes, we’ll be able to see Hashem again the way we saw Him by *Matan Torah*! And it won’t only be for Yidden. Yidden will be able to see *Elokus* because of the *koach* of Torah, where Hashem is revealed. And through the Yidden, it will shine to the rest of the world, so that the nations of the world will also be able to recognize Hashem!

Since it already happened once, it gives us the koach to do what we need to do to make it happen again! But then, it was only for a short time. When Moshiach comes, it will stay this way forever!

HAYOM YOM :: Yud-Alef Adar Sheini

In every *halacha*, we have the *Niglah* of the *halacha*, what it means and how it is done.

Chassidus also shows us two deeper things about every *halacha*:

- 1) The meaning of the *halacha* in *Ruchnius*, for example what it means in the world of *Atzilus*.
- 2) The meaning of the *halacha* in our *Avodah*. Each *halacha* can teach us something in our *Avodas Hashem*, even if it’s not a *mitzvah* we can actually do!

After the Rebbe made the takana to learn Rambam, many times at farbrengens, the Rebbe would take a halacha from

that day's Rambam and explain the meaning of the halacha in Ruchnius, and the hora'ah we could take from it in our Avodas Hashem! (Many of the explanations were later printed in a sefer called "Yein Malchus.")

SEFER HAMITZVOS :: Shiur #334 - Mitzvas Lo Saasei #166

Today's *mitzvah* (*Mitzvas Lo Saasei #166*) is that a *kohen* is not allowed to become *tomei*, except for certain people in his family.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: לְנֶפֶשׁ לֹא יִטְמָא בְּעַמִּיּוֹ

RAMBAM :: Hilchos Aveil

In today's Rambam, *perakim Tes, Yud*, and *Yud-Alef*, we learn that there are certain things we do after a person passes away.

Usually, only someone in the family does these things, but for a *Nosi* or a *Rebbe*, EVERYONE should do these things, because the *Rebbe* is like the *Tatty* for all *Yidden*.

RAMBAM- PEREK ECHAD :: Hilchos Nedarim - Perek Yud

We learn all kinds of *halachos* about a promise that has to do with time — like if someone makes a promise not to eat fruit for a day, or if he says he will save his bananas until it rains.

INYANA D'YOMA :: Megillas Esther

Today is *Taanis Esther*. *Purim* this year is on *Motzei Shabbos* and *Sunday*, so we can't fast the day before *Purim*, which is *Shabbos*! We also usually shouldn't fast on *Erev Shabbos*, so the fast gets pushed back until *Thursday*!

Even though the whole month of Adar is a happy month because of Purim, there is a special connection to Purim starting from today, Yom Yud-Alef! In the olden days, many people lived very far away from the city, and they would come to the city only on a market day. If Purim wasn't on a market day, they wouldn't be able to hear the Megillah on Purim! To make it easier for them to keep the mitzvos of Purim, the Chachomim said it was okay for them to hear the Megillah a few days early. In the Mishnah it says that today, Yom Yud-Alef, is the first day that a person could hear the Megillah as one of the mitzvos of Purim.

~

When *Mordechai* and *Esther* heard about the *gezeira* of *Haman*, you would think that *Mordechai*, who was an important person in the king's palace, and *Esther* who was the queen, would try to get *Achashverosh* to take away the *gezeira* right away!

Instead, the *Megillah* tells us that *Mordechai* went out into the streets crying, wearing sackcloth and ashes, so all the *Yidden* will do *teshuvah*.

The lesson we learn from this, the *Rebbe* says, is that if there is *Chas Veshalom* a *gezeira* on *Yidden*, a *Yid* realizes that it is from *Hashem*, and the FIRST thing they do is to do *teshuvah* and add in *Torah* and *mitzvos*.

Only afterwards do we do things in *teva* (nature) to take away the *gezeira*, like talking to lawyers or doctors or kings.

See the sichos of Purim for many years

LEARNING FROM THE REBBE :: A Day of Ratzon

The Rebbe reinstated an old minhag from the time of the Mishnah, that on a fast day we should hear Divrei Kvushin, words that help us do teshuvah and make our connection to Hashem and Yiddishkeit stronger. Even if there isn't somebody to say words of inspiration, at least we should think something ourselves during the taanis to keep this minhag. In the later years, following this minhag, the Rebbe would say a sicha on all of the fast days, including Taanis Esther. We will learn something for one of these sichos:

A fast day is called a "Yom Ratzon LaHashem," a day that is special to Hashem.

Chassidus explains that Ratzon is a feeling of being interested in another person, and caring about them.

On a fast day, not only is it called an Yom Ratzon because Hashem feels a Ratzon, a special care for Yidden, but also because Yidden feel a Ratzon to each other too!

This Ratzon, caring about another Yid, is Ahavas Yisroel! This is the opposite of Sinas Chinam, the feeling which caused the whole Golus. So on a fast day, we get rid of the reason for Golus! When the reason for Golus goes away, then the Golus itself goes away too, and the Geulah will be able to come!

See Sicha of Taanis Esther 5751

TEFILLAH :: Go'al Yisroel

After Kriyas Shema, we say another bracha. This bracha starts with the words "Emes Veyatziv," and finishes with the words "Go'al Yisroel."

In this bracha, we repeat what we decided in Shema: That we are ready to have Ol Malchus Shomayim, to do whatever Hashem wants us to!

We finish the bracha of Emes V'Yatziv by praising Hashem for Yetziyas Mitzrayim. (This is why even women need to say this bracha, since women also have a mitzvah to speak about Yetziyas Mitzrayim.)

HALACHOS HATZRICHOS :: Taanis Esther

Most of the fasts during the year are connected with the Churban of the Beis Hamikdash. Taanis Esther and Yom Kippur are the only ones which are not.

There are many reasons brought for why we fast on Taanis Esther. One of the reasons is that before the Yidden went to fight against the goyim at the time of Purim, they fasted so that Hashem would have Rachmonus on them and help them win. To remember that, we also fast.

Another reason for the fast is to help us remember all of the other fasts the Yidden fasted, as part of their doing teshuvah during the time of the gezeira of Haman, like the fast of Esther which was for three days in Chodesh Nisan.

Another reason is brought for Taanis Esther that not only helps us remember what happened in the past, but it has to do with what is happening now as well:

On Purim, we eat a lot of good food (and nosh!) and drink lechaims. If people do that for the wrong reasons, it can make them chas veshalom not behave like they should. We fast beforehand, to help keep us from doing the wrong thing on Purim.

Another reason we fast is to ask Hashem to take away any gezeira that we might have nowadays, from any new

“Hamans” that may exist! We are asking Hashem to help us and get rid of those “Hamans” too.

Since this fast is not talked about in *Navi* in connection with the *Churban*, there are some exceptions. A sick person, even if he is not dangerously sick, is allowed to eat. A woman who is pregnant or nursing a baby, or one who had a baby not long ago, doesn't have to fast either. Still, they should eat a little bit less than usual, to be part of the Yidden who are fasting. They also shouldn't eat extra things like nosh (and kids shouldn't either — save it for Purim!).

Just like on every fast day, there is a special *Kriyas HaTorah* in *shul*, and parts are added to *davening*.

See Piskei Teshuvos and Halachos Uminhagei Chabad - Taanis Esther

GEULAH U'MOSHIACH :: A Light to the Nations

In today's *Tanya*, we are learning how EVERYONE in the world will be able to recognize Hashem when *Moshiach* comes!

The Alter Rebbe brings five quotes that show us this. Can you find them all?

The first quote is from a *posuk* in *Yeshaya*, where the *Navi* says that all of the nations of the world will follow the light that shines from the Yidden — the light of Hashem that shines to the Yidden through Torah. As the *posuk* says, “*Vehalchu Goyim Le'oreich*,” “The nations will walk by your light!”

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