

# Chitas for Tuesday, Parshas Vayikra Tes 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 **Menucha Rochel Weinstein** (shlucha in Newtown, PA)

~ 11th birthday Tes Adar ~

Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Vayikra - Shlishi with Rashi**

*In Chumash today, Hashem tells Moshe Rabbeinu more about the Mincha korban — the korban made of flour, that poor people can give, since flour doesn't cost as much as an animal or a bird!*

In yesterday's *Chumash*, Hashem told Moshe about three kinds of *Korban Mincha* — one that is just plain flour, one that is baked, and one that is fried. All of these kinds of *Korban Mincha* need to have flour, oil, spices, and salt!

Hashem taught Moshe Rabbeinu about another kind of *Korban Mincha*, called the *Minchas Marcheshes*. It should be cooked in a pot with a lot of oil, deep fried!

The fifth and last kind of *Korban Mincha* is called *Minchas Bikurim* (or “*Minchas Ha'omer*”). Just like *Bikurim* are the FIRST of the fruits that grow, *Minchas Bikurim* is also from the FIRST barley that grows. The flour for this *Mincha* should not be ground very well, it should still have big pieces of barley.

For every *Korban Mincha*, the *kohen* should take part of it to burn on the *Mizbeiach*, and the rest he should keep to eat himself. It still has a lot of *kedusha*, and that's why it's only for the *kohen* to eat!

Hashem told Moshe to be very careful not to make a *Korban Mincha chometz'dik*! Only the “*Shtei Halechem*” *korban* we bring on *Shavuos* was made of *chometz*.

Hashem told Moshe that the Yidden should not put anything in ANY kind of *korban* to make it sweet, like honey or juice. Only the *Bikurim* had dates with honey inside of them.

Hashem told Moshe Rabbeinu that EVERY *korban* (not just a *Korban Mincha*) needs to have salt!

*Rashi tells us that Hashem was keeping a promise! When Hashem made the world, He separated the water into water over the sky, and water on the earth, in the oceans and seas. The salty water that was on the earth complained to Hashem, it didn't want to be on the bottom! Hashem promised that it would be rewarded for being the lower water: Salt from the sea would be brought with all of the Korbanos, and once a year water would be poured on the Mizbeiach! That's why the posuk calls this "Bris Melach," the promise of salt, because it is the promise that Hashem gave during the creation of the world, that the salt will be used for korbanos.*

## **TEHILLIM :: 49 - 54**

*Kapitel Nun-Alef is the kapitel which Yidden have used throughout the years to learn how to do teshuvah. This kapitel is what Dovid Hamelech said to Hashem when he heard from the Navi that he had done an aveira. It is part of Kriyas Shema She'al Hamitah (and in Tikun Chatzos), which is the time when we do teshuvah for everything we've done during the day.*

One of the things that Dovid Hamelech says in this kapitel is "**Vechatosi Negdi Somid.**"

The Alter Rebbe explains that this means that "I always know about my aveira." Even if a person did teshuvah properly, and is sure that Hashem forgave him 100% (as the Alter Rebbe teaches us in *Igeres Hateshuvah*), you still have to know that you once did an aveira.

Why is that a good thing? Wouldn't that just make you feel sad?

No! We don't think about this ALL the time. But at times when we notice something someone else did wrong, and we might think that we're much better than them, we remind ourselves that we did aveiros too! Now we can feel humble whenever we need to.

*See Igeres HaTeshuvah, end of perek Yud-Alef*

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

*We are learning about why the main thing is "Laasoso" doing mitzvos in this Gashmius'dike world. We learned that Hashem wants a Dira Betachtonim, for the Yidden to follow the Ratzon of Hashem DAVKA in the world where Hashem is hidden the most!*

Today the Alter Rebbe tells us that we will finish making the world into a *Dira Betachtonim* when *Moshiach* comes! That's when Hashem's light will come into the world.

We will ALL be able to see Hashem's light then!

But how can we see Hashem's light, if we're still in this world? Isn't Hashem's light too strong for a person?

That's why Hashem gives us Torah! By learning Torah, Hashem gives Yidden the *koach* to handle the light of Hashem that will shine in the world when *Moshiach* comes.

## **HAYOM YOM :: Tes Adar Sheini**

*When we say Borei Nefashos, we should be careful to say "KOIL Mah Shebarasa" (with a cholam), and not "KOL Mah Shebarasa" (with a komatz).*

*A chossid wants to be mekushar to the Rebbe.*

How can he do it?

It's not enough to just to see the Rebbe's face (or to see videos or pictures). To have proper *hiskashrus*, we need to learn and understand the Rebbe's *Chassidus*!

*On Tes Adar, the Frierdiker Rebbe arrived in America. You can imagine how excited the Chassidim were to see the Frierdiker Rebbe, many of them for the first time ever!*

*In today's Hayom Yom, we see that this excitement is not enough to be *hiskashrus* by itself. Chassidim also need to study and understand the Rebbe's *Chassidus* in order to be *mekushar*.*

## **SEFER HAMITZVOS :: Shiur #332 - Mitzvas Lo Saasei #168**

Today's *mitzvah* (*Mitzvas Lo Saasei #168*) is that the *Kohen Gadol* has to be careful not to move or touch something that can give him *Tumas Meis*. Even though a regular *kohen* SHOULD become *tomei* for someone in his family who passed away, a *Kohen Gadol* should NOT.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: לְאָבִיו וּלְאִמּוֹ לֹא יִטְמָא

## **RAMBAM :: Hilchos Aveil**

*In today's Rambam, we learn halachos about how we act if someone passes away R"L.*

One of the *halachos* in **Perek Gimmel** is that even though *kohanim* have to be so careful not to become *tomei*, even a *kohen* should become *tomei* if a *Nasi* (or a Rebbe) passes away to show *kavod*.

In **Perek Daled**, we learn about *Kavod Hameis*, showing *kavod* for a person who passed away.

**Perek Hey** teaches *halachos* about *aveilus*, how a person acts when a close relative passes away.

## **RAMBAM- PEREK ECHAD :: Hilchos Nedarim - Perek Ches**

We learn that the *halacha* is based on what was happening and what the person was thinking when he made the *Neder*, and not just what he says!

## **INYANA D'YOMA :: Tes Adar**

*"America Iz Nisht Andersh!"* Today is the day that the Frierdiker Rebbe arrived in America, to live there. (The Frierdiker Rebbe came for a visit before.)

At that time, the Yidden in America had a very hard time being *frum*.

The first thing the Frierdiker Rebbe said was, *"America Iz Nisht Andersh!"* We shouldn't think that America is different, that Torah isn't the same here. The same Torah and the same *mitzvos* are for EVERYWHERE!

*The Frierdiker Rebbe asked Rabbi Hodakov to come with him on the boat from Poland to America. On the boat, the Frierdiker Rebbe told Rabbi Hodakov that they need to make a plan what they would do to build Yiddishkeit in America. If they wait until they are already there, it will be too hard to realize the right way to do it.*

*That's when they decided to start the mosdos of Merkos L'Inyonei Chinuch, Machneh Yisroel, and Kehos. The Rebbe later developed these and made them into the way Chabad Lubavitch is today!*

*One lesson we can learn from this is that we shouldn't wait until we get older to decide how we'll live. While we are children, we should get the proper Chinuch and make decisions about how to do things right for the rest of our lives!*

## **TEFILLAH :: Shema and Vehaya Im Shamo**

The *Mishna* explains why we say *Shema* before we say *Vehaya Im Shamo*:

“*Kedei Sheyekabel Alav Ol Malchus Shomayim Techilah, Ve’achar Kach Yekabel Alav Ol Mitzvos.*”

In *Shema*, we speak about our connection to Hashem. We say that we are ready to be *Mekabel Ol Malchus Shomayim*!

Then in *Vehaya Im Shamo*, we speak about how to DO what Hashem wants. We say that we are ready to keep all of Hashem’s *mitzvos*!

*Mishnayos Brachos, Perek Beis, mishna beis*

## **HALACHOS HATZRICHS :: Kids and Megillah**

In the *Shulchan Aruch*, it says that it is a *Minhag Tov*, a good *minhag*, to bring young boys and girls to hear the *Megillah* reading.

There are some *poskim* who write that we need to be careful bringing young children who might disturb the *Megillah* reading, since it is very important for everyone in *shul* to hear every word of the *Megillah*. If kids are making noise, others might not be able to hear some of the words.

Still, for children this is their *mitzvah* of having *simcha Ad D’lo Yada*, having *simcha* in a very great way — by shaking their graggers with lots of *chayus* and drowning out the name of Haman! There are ways to make sure that the kids can be part of the *Megillah*, while still being careful that they don’t make noise and keep others from hearing. One way is to give the kids plenty of time to shake their graggers when we read Haman’s name, and wait until they are done before reading further.

*See sicha Motzei Shabbos Parshas Vayakhel, Tof-Shin-Lamed-Ches*

## **GEULAH U'MOSHIACH :: Destroying Amalek**

This week in *shul*, we *lein Parshas Zachor*! In this part of the Torah, we learn the *mitzvah* to remember (“*Zachor*”) what Amalek did to the Yidden. We always *lein* this on the Shabbos before Purim, when Haman, who comes from Amalek, tried to destroy the Yidden.

But why is it important to remember Amalek if we can’t do the *mitzvah* to destroy Amalek? The Torah gives us many conditions before we can keep this *mitzvah*, and we will only be able to do it when Hashem makes these conditions possible, when *Moshiach* comes! So why do we need to remember Amalek now?

The answer is that the same thing is true with all of the things we do to bring *Moshiach*:

Even though the actual *Geulah* is in Hashem’s hands, when we do our part with the *Ruchnius*, of learning Torah and doing *mitzvos*, then Hashem will do HIS part and will bring the *Geulah* in *Gashmius* too!

The same is with the war with Amalek: By us fighting the *Ruchnius* war against Amalek, we are doing our part, and then Hashem will do His part and let us destroy Amalek in *Gashmius* too!

*See Farbrengen Parshas Zachor Tof-Shin-Lamed-Beis*

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