

Chitas for Wednesday, Parshas Vayikra Yud 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.

מזל טוב

לאריה לייב קרמר, שליח הרבי בריגא, לטביה
לרגל כניסתו בבריתו של אברהם אבינו
שיגדלוהו לתורה, לחופה, ולמעשים טובים ומתוך הרחבה!

Mazel Tov **Chezky Altein** (Shliach in Cambridge, Massachusetts)
~ 5th birthday Yud Adar Sheini ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Shneur Zalman Friedman** (Pomona, NY)
~ 9th birthday Yud Adar Sheini ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Shternie Tenenboim** (Shlucha in Destin, FL)
~ 11th birthday Yud Adar ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayikra - Revi'i with Rashi

Today we learn about another kind of *Korban Nedava* that a person can give as a present to Hashem, called a *Korban Shelamim*. Rashi says that this *korban* is called *Shelamim* from the word *Shalom*, because someone who brings this *korban* brings *Shalom* to the world! It is called *Shelamim*, many *Shaloms*, because it brings *shalom* to everything and everyone involved in the *korban*! The *Mizbeiach* gets a part of it, the *kohen* gets a part of it, and the ones who are bringing the *korban* also get a part of it!

A person can bring a *Korban Shelamim* from 3 kinds of animals — any kind of cow, or a sheep, or a goat. Of course, none of them can have a *mum* — any injuries or anything wrong with it!

Part of the animal gets burned on the *Mizbeiach*, including all of the *cheilev*, a certain kind of fat that is inside of an animal.

The Torah reminds us that even though the *cheilev* is brought as part of a *korban*, Yidden are not allowed to eat *cheilev* or blood!

TEHILLIM :: 55- 59

In the end of today's first *Kapitel* is the *niggun Padah Veshalom*, which we sing on the *Geulah* of the *Rebbeim*. Because we are almost at the *Geulah* of Purim, it's a good time for this *niggun*!

On this *posuk*, the *Gemara* learns that someone who learns Torah, and helps others, and *davens* with a *minyan* is like he was “*Padah*” Hashem and the *Yidden* — like he took them out of *Golus*!

TANYA :: Likutei Amarim Perek Lamed-Vov

In the last *perek*, the *Alter Rebbe* told us that only when we do a *mitzvah* with *maaseh*, then the *Shechinah* can rest even on our *guf*. In this *perek*, the *Alter Rebbe* explains that only by doing the *mitzvah* with our *guf* and *Gashmius* are we able to bring *Moshiach* in this *Gashmius* world, which is why Hashem created everything! In today's *Tanya* we learn that we get the *koach* to make this happen from *Matan Torah*.

When *Moshiach* comes, we will all be able to SEE Hashem through the *koach* of the 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!

HAYOM YOM :: Yud Adar Sheini

There was a *chossid* that was moving with his family from Warsaw to Eretz Yisroel. The *Friediker Rebbe* gave him a *bracha*, and told him that before he leaves, he should make a *Chassidische farbrengen* there.

Before you leave the place you live, make sure to have a *farbrengen* and get a *bracha* from your friends!

Like the saying, “*Chassidim* never leave each other” — “*Chassidim Zegenen Zich Nisht*.” That's because wherever we are, we are one family!

Making a *farbrengen* before we leave will make us feel this in a stronger way. This will help us remember that we have the *Chassidische* way of living which keeps *Chassidim* together wherever we are.

SEFER HAMITZVOS :: Shiur #333 - Mitzvas Lo Saasei #167

Today's *mitzvah* (*Mitzvas Lo Saasei #167*) is that the *Kohen Gadol* has to be careful not to go into a place that can give him *Tumas Meis* — even for the *levayah* of a close relative.

(That sounds just like yesterday's *mitzvah*, that a *Kohen Gadol* should not become *Tomei*, but the *Rambam* shows us how really they are two separate *mitzvos* — not to be in a place that can make him *tomei* — *Lo Yavo*, and not to touch or move something that can make him *tomei* — *Lo Yitama*!)

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְעַל כָּל נִפְשֹׁת מֵת לֹא יָבֹא

RAMBAM :: Hilchos Aveil

Today's *Rambam* (*perakim Vov*, *Zayin*, and *Ches*) talks about the *halachos* of a person who is mourning for

someone who passed away.

Very soon when *Moshiach* will come, there will be no more reason for Hashem to take a person's *neshama* away from their *Guf*. In fact, Hashem will return every *neshama* to their proper *guf* with *Techiyas Hameisim*!

RAMBAM- PEREK ECHAD :: Hilchos Nedarim - Perek Tes

Depending on what words a person uses, the *neder* might mean different things. Like if a person would say that grapes are *asur* for him, would that also include grape juice and wine?

INYANA D'YOMA :: Lebn Mit Der Tzeit

This Shabbos, we read *Parshas Zachor*, one of the four *parshios* that the *Chachomim* tell us to read in the weeks around Purim. This section of the Torah talks about the *mitzvah* to remember what Amalek did to the Yidden, and to destroy Amalek.

We read this before Purim because Haman came from the family of Amalek.

There is also a *Ruchnius* Amalek that we need to destroy as part of our *Avodas Hashem*!

When the Torah tells us what Amalek did to us, it says “*Asher Karcha Baderech*” — “that they happened to meet you on the way.”

The word “*karcha*” (met you) has in it the word “*kar*,” which means cold.

Cold things stay still. Ice cubes don't move around. But if you put water in a hot place, it will start moving and bubbling and boiling!

In our *Avodas Hashem*, we also have “cold” and “warm.” A person's mind thinks. It isn't excited. It “keeps its cool” and doesn't show lots of *chayus*. But a heart feels excitement and enthusiasm! It is warm and alive!

The *Avodah* of a Yid needs to be with *varemkeit*, warmth. We need to feel our *Emunah* in Hashem in the *mitzvos* that we do, and to be dedicated to doing what Hashem wants with *Kabolas Ol* — whether we understand it or not.

The *Ruchnius* war of Amalek against a Yid is “*karcha*,” to make us cold. It wants to make us think about everything in *Yiddishkeit*, and only to do things that make sense. It tries to make us think about things we see and find an explanation for them, so we won't realize that it is *Hashgacha Protis*, Hashem doing it.

That is the war we have with Amalek, to stay warm in our *Yiddishkeit*! We need to feel our *Emunah* in Hashem, and make sure that our connection to Hashem isn't just what we understand, but with *Emunah* and *Kabolas Ol*.

LEARNING FROM THE REBBE :: Megillas Esther

It says in the *Midrash* that Mordechai gathered together 22,000 children and learned Torah with them. That is what took away the *gezeira* against the Yidden!

What's so special about the Torah learning of children?

It is more pure!

First of all, the *neshamos* of children haven't been in the world for as long. They are still much more connected

to the way they were in *Shomayim*!

Also, young children don't have as many *taavos* from their *guf*. This keeps them more pure too!

So when the children learned Torah, especially together with their *hiskashrus* to their Rebbe, Mordechai, their Torah was so powerful! Mordechai Hatzadik learned Torah in the best possible way, and together with the pure Torah of the *Yiddishe kinderlach*, that destroyed the *gezeira*!

Vekibel Hayehudim Purim 5711, Toras Menachem Sefer Hamaamarim Purim p. 243

TEFILLAH :: Vayomer

The paragraph of *Vayomer* is the third paragraph that the *Chachomim* established as part of *Kriyas Shema*. In it, there is a reminder about all of the *mitzvos* of the Torah, and also about *Yetziyas Mitzrayim*.

What is the connection between *Yetziyas Mitzrayim* and *Shema*? *Shema* is about the Oneness of Hashem and doing the *mitzvos*!

According to *Chassidus*, it makes a lot of sense! *Yetziyas Mitzrayim* means going out of the limitations (*Meitzarim*) of the world. Our *guf* and the *Golus* in the world around us can stop us from being a Yid the way we should be. When we say *Shema* in *davening*, we can think about Hashem and His *mitzvos*, and go out of the "Mitzrayim" that is stopping us from doing our *Avodas Hashem*!

So *Yetziyas Mitzrayim* and *Shema* are not two separate things — *Yetziyas Mitzrayim* is what *Shema* is all about!

See Tanya perek Mem-Zayin

HALACHOS HATZRICHOS :: Machatzis Hashekel

Every year, the Yidden would give a *Machtzis Hashekel* to help pay for things needed for the *Beis Hamikdash*. The *Beis Din* would start collecting it on *Rosh Chodesh Adar*.

Nowadays, even though we don't have a *Beis Hamikdash* yet, we still give a *Machtzis Hashekel* to remember the one we hope to be giving soon!

We give it on *Taanis Esther*, right before Purim, because the *Machtzis Hashekel* is connected to Purim! The *Medrash* says that the *Machtzis Hashekel* the Yidden would give cancelled out the *shekalim* that Haman gave to Achashveirosh to bribe him to make the *gezeira*.

Since the *Machtzis Hashekel* was given for the *Beis Hamikdash*, it is best that ours should be used for a *Mikdash Me'at*, for a *shul*. Still, it can be given to any *tzedakah*.

The *minhag* is to give three half-coins of the place you live (like a half-dollar or half-euro). Usually they have these coins in *shul*, and people exchange them for their own money.

There is a *minhag* that everyone, not just adults, should give the *Machtzis Hashekel*. The Rebbe says that the best thing to do is for the parents to give money to the children, more than what we need for the *Machtzis Hashekel*. Then the children should give from their own money for the *Machtzis Hashekel*, but they should still have some left — so they will remember that we don't lose out from doing a *mitzvah*!

If someone couldn't give the *Machtzis Hashekel* before Purim, he can give it before the *Megillah* reading at night or during the day.

See *Piskei Teshuvos and Halachos Uminhagei Chabad - Taanis Esther*

GEULAH U'MOSHIACH :: It Can Happen Again!

We learned in today's *Tanya* that at the time of *Matan Torah* it was a taste of how it will be when *Moshiach* comes. The Yidden were able to feel that nothing exists in the world aside from Hashem.

But we will see in tomorrow's *Tanya* that it didn't last! The Yidden only felt that way for a short time.

So why did Hashem need to make this happen just for that time?

The Rebbe explains that this was important for our *avodah* of bringing *Moshiach*! We need to know that it's not something strange or impossible to be able to clearly see Hashem. We know that it already happened before, at the time of *Matan Torah*, and soon it will happen again!

This gives us the *koach* to work hard to bring the *Geulah*, when we will be able to again see in the *Gashmius* world that nothing exists besides for Hashem.

See *Sefer Hasichos 5752 vol. 1 p. 38 ha'arah 16*, *Notes on the Tanya from the Rebbe p. 224*

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