

Chitas for Friday, Parshas Vayikra Erev Shabbos Kodesh Yom Hahilula Beis Nisan, 5780

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Chitas for the week of Parshas Vayikra

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~ by Mendel Raskin ~

Mazel Tov **Mendel Galperin** (shliach in Holmdel, NJ)

~ Bar Mitzvah Beis Nisan ~

May he grow to be a Chossid, Yerei Shomayim, and Lamdan, and give the Rebbe and his family much nachas!

CHUMASH :: Parshas Vayikra - Shishi with Rashi

In yesterday's Chumash, we learned about the Korban Chatas brought by a Kohen Gadol, the Sanhedrin, or a king. Today we learn about the Korban Chatas brought by a regular person who did an aveira by mistake.

If a person does an aveira by mistake, he brings a Korban Chatas. He can bring a goat or a sheep for this korban.

Hashem tells Moshe Rabbeinu how this korban is brought, and how it brings forgiveness for the person.

If a person does certain kinds of aveiros (like eating from a korban when he didn't realize he was tomei) he needs to bring a different kind of Korban Chatas, a Korban Oleh Veyored.

This kind of korban gets bigger (oleh) or smaller (yored) depending on how much the person can afford. It can be a sheep or a goat, or two birds. If he brings two birds, one of them is brought on the Mizbeiach as a Korban Chatas and the other is burned completely on the Mizbeiach as an Olah.

In tomorrow's Chumash, we see what a person should do if he can't even afford to bring birds as a Korban Oleh

Veyored.

TEHILLIM :: 10 - 17

Today's *kapitelach* are *Yud* through *Yud-Zayin*.

Kapitel Yud-Gimmel is a *tefillah* crying out to Hashem over this long *Golus*. The last *posuk* in this *kapitel* is also the last *posuk* of *Hodu*, in *davening*. This *posuk* is full of *bitachon* and hope in Hashem's *yeshuah*!

Let's learn the meaning of this *posuk* so we will understand it when we *daven*!

Dovid Hamelech says to Hashem:

Va'ani Bechasdecha Votachti — And I, when I trusted in Your *chesed*

Yagel Libi Biyeshuasecha — My heart was happy when You helped me!

Ashira LaHashem — I am sure that I will sing to Hashem again

Ki Gamal Alai — When You will give me what I need!

TANYA :: Likutei Amarim Perek Lamed-Ches

We learned before that the purpose of why the *neshama* comes into the world is to make the body and the rest of the world holy. In today's *Tanya*, the Alter Rebbe tells us that based on this, we can understand an interesting *halacha*:

We see that the *halacha* in *davening* and *brachos* is that the person needs to actually SAY the words to be *yotzei* the *mitzvah*.

If a person had amazing tremendous *kavanah*, thought about the whole *davening*, looked at the letters and imagined saying them in front of Hashem — it's not counted that he *davened*.

But if a person just says the words of *davening* without *kavana* (except for the two places where we NEED *kavana*), then it IS counted that he *davened*!

What is the reason for this *halacha*?

The Alter Rebbe explains that *kavanah* is an *avodah* for the *neshama*. The *neshama* helps us to focus on why we're *davening* and what we're *davening* for — that's *kavana*.

Saying words is the *avodah* of the body — we use our mouth, throat, tongue, teeth, and lips. We also use the *koach* of the foods we ate to give us energy to say the words of the *tefillos*.

What is the MAIN reason why we were born? What is the MAIN reason why the *neshama* came into the world instead of staying up in *Shomayim*?

The main reason why a *neshama* is born is to make the *Guf* and the world holy. The *neshama* doesn't need to become more holy — it is more holy in *Shomayim*! So if we are not SAYING the words of *davening* with our mouth, we aren't using our body for the *mitzvah*, and we aren't making our *guf* holy! We are missing the point! Our *NESHAMA* feels close to Hashem — but that's not why we were born!

Even though having *kavanah* is the main part of *davening*, SAYING the words (*Maaseh*) is the main part of living! So if we don't have *kavanah*, our *davening* isn't so good. But if we don't say the words, we're missing out

on the whole reason we were born!

Still, we will see later that it IS important to have *kavana*, because *kavanah* is like the “*neshama*” of the *mitzvah*.

HAYOM YOM :: Beis Nisan

Today is the *yartzeit* of the Rebbe Rashab, the father of the Frieddiker Rebbe. This year is 100 years since the *histalkus*. The *histalkus* was on *Motzei Shabbos* in Rostov (in Russia) and that is where his *ohel* is.

The very first *maamar* the Rebbe Rashab said as Rebbe was “*Keser Yitnu Lecha*,” on the second day of *Sukkos*, in *Tof-Reish-Mem-Gimmel*, a few days after the *histalkus* of the Rebbe Maharash.

The last *maamar* the Rebbe Rashab said in public was “*Reishis Goyim Amalek... Keitz Sam LaChoshech*,” which was said at the *Purim seudah* in *Tof-Reish-Pey* (5680/1910).

SEFER HAMITZVOS :: Shiur #235 - Mitzvas Asei #106

Since we are learning a set of *halachos* that doesn't have its own *mitzvah*, *Hilchos Keilim*, we are reviewing other *mitzvos* from *Sefer Tahara*, since *keilim* can also get these kinds of *tumah*!

Today's *mitzvah* (*Mitzvas Asei #106*) is about a *Zavah* — a woman who has a specific *tumah* that comes from her body. This *mitzvah* is that we need to follow the *halachos* of when she becomes *Tomei*, and what else she makes *Tomei*. Even though it is important to know this *mitzvah* and its *halachos* always, as part of Torah, it was actually kept when we had a *Beis Hamikdash*, since someone *tomei* is not allowed to go into the *Beis Hamikdash* or eat from the *korbanos*!

RAMBAM :: Hilchos Keilim

In today's Rambam, we learn about clay *keilim* and when they can become *Tomei*.

In **Perek Yud-Ches** we learn that a clay *keili* is only *tomei* if it is a *Klei Kibul* — it has a place to hold things inside.

Perek Yud-Tes teaches us about when a clay *keili* is broken — when are the pieces big enough that they are counted as their own *keilim*?

Perek Chof is about things that are attached to a clay *keili*, to know when they are counted as a *keili* by themselves.

RAMBAM- PEREK ECHAD :: Hilchos To'ein Venit'an - Perek Daled

In *Perek Daled*, we learn that the *Beis Din* can only force the person to make a *shevuah* if they know exactly how much they disagree about. So if one person says, “You borrowed a wallet full of coins,” and the other person says, “you only gave me 10 coins,” then he doesn't have to make a *shevuah*, since we don't know how many coins were in the wallet. But if one person says, “You borrowed this bag of grain filled to the top,” and the other person says, “it was only filled to this line when you gave it to me,” then he DOES have to make a *shevuah*, since that is like a measurement.

INYANA D'YOMA :: Beis Nissan

As we learned in *Hayom Yom*, today is the 100th *yartzeit* of the Rebbe Rashab. Today is also the beginning of the Frierdiker Rebbe's *nesius*. Being that the Rebbe is the *Memalei Makom*, fills the position of the previous *Rebbeim*, it is understood that this day is very special to all of us in our generation, the Rebbe's *dor* — *Dor Hashvi'i*.

As an introduction to the Hayom Yom, the Rebbe writes a list of important dates and peulos in the lives of each of the Rebbeim. (Here is a link to an English translation of what the Rebbe wrote about the Rebbe Rashab, and audio shiurim of the history of the Rebbe Rashab's life, by Rabbi Majeski and Rabbi Paltiel.)

The Rebbe taught us that this day is an *Eis Ratzon*, a special time, and we should do these things:

- 1) Learn at least one *Perek* of *Mishnayos* that starts with the letters of the name of the Rebbe Rashab.
- 2) Learn the Torah of the Rebbe Rashab, who organized *Chassidus* similar to the way the Rambam organized the *halachos* from the *Gemara*.
- 3) Add in *Avodas HaTefillah*.
- 4) Give extra *tzedakah*, especially to *mosdos* that do the work of the Rebbe Rashab, like Chabad *yeshivos* or Chabad Houses.
- 5) Make a *farbrengen* and make *hachlatos* in Torah and *mitzvos*.

See Halachos Uminhagei Chabad Beis Nisan

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Before the Rebbe Rashab's *histalkus*, he said, "*Ich Gei In Himmel, Un Di Ksovim Loz Ich Eich*" — "I am going up to *Shomayim*, but the writings of *Chassidus* I am leaving here."

Even though the Rebbe Rashab would go to *Shomayim* where the *Chassidim* would not be able to see him anymore, they can always feel close to their Rebbe by learning his *maamarim*.

We can also feel our hiskashrus to the Rebbe by learning the sichos, maamarim, and letters that the Rebbe teaches us!

See Likutei Sichos chelek Chof-Zayin, sicha for Beis Nisan

TEFILLAH :: Yehi Ratzon

We learned yesterday about the *Yehi Ratzon* after the *Nasi*. In that paragraph, we ask that the *Nitzutzin Kadishin*, the holy sparks in each of the *Shevatim* should shine on us, and help us understand Hashem's Torah better and serve Hashem properly. We ask that this help for ourselves and for our children, forever!

One of the amazing things about this *Tefillah* is that it includes the sparks of ALL of the Yidden! We say this *tefillah* every day, for each of the *Shevatim*, and then on the 13th day we say the total of all of the *korbanos* they brought, which is also for *Shevet Levi*. This way, we include the holy sparks of every Yid, whatever *shevet* he is from!

And not only is it asking that the sparks of *kedusha* of each YID should shine on us, but that the sparks of *kedusha* in the whole WORLD shine on us!

How is it asking that?

We learned recently in *Tanya* that all of the Yidden are split up into 600,000 general *neshamos*, and the world is split up into 600,000 general parts. Each *neshama* has a *shlichus* to make a certain part of the world holy, and together we make the whole world holy to prepare for the *Geulah*.

Since we are asking that the sparks of *kedusha* of every Yid should shine on us, it includes the part of the world that each Yid has an *avodah* to make holy. We ask that all of those sparks of *kedusha* should shine on us and give us *koach*, for us and our children, forever!

See *Sefer Hasichos Tof-Shin-Mem-Zayin* p. 373 and *ha'arah* 26

HALACHOS HATZRICHOS :: No Tachanun During Nissan

Don't forget to say the *Nasi*! Today's *Nasi* is for *Shevet Yissachar*.

It says in *Shulchan Aruch* that during the entire month of *Nissan*, we don't say *Tachanun*.

Why?

Starting on *Alef Nissan*, the *Nesiim* of each *shevet* began bringing *korbanos* for the *Mishkan*. Each day, one of the *Nesiim* would bring his *korbanos*, and that day would be like a *Yom Tov* for him and for his *shevet*! So from *Alef* to *Yud-Beis Nissan* were *Yom Tov* days for *Yidden*.

Then, *Yud-Daled Nissan*, *Erev Pesach*, was like a *Yom Tov* for ALL of the *Yidden*, because they would bring the *Korban Pesach*!

Of course, the eight days of *Pesach* are actually *Yom Tov*!

Since so much of the month was full of *Yom Tov'dike* days, when we don't say *Tachanun*, the *Chachomim* decided to just make the WHOLE month like a *Yom Tov*, and we don't say *Tachanun* at all the entire *Chodesh Nissan*!

But what about the special things that come from saying *Tachanun*, like Hashem's forgiveness for the *Yidden*?

The Rebbe says that we can't say that on a special day we would miss out on something good. It must be that on days we don't say *Tachanun*, these things don't come from the *Tachanun*, but from the day itself!

See *Alter Rebbe's Shulchan Aruch siman Tof-Chof-Tes se'if Ches and Tes*, *Sefer Hasichos Tof-Shin-Mem-Zayin*, p. 371 *ha'arah* 12

GEULAH U'MOSHIACH :: The End of Amalek

Do you know who was the first *Navi* to speak about *Moshiach*?

It wasn't even a Jewish *Navi* — it was *Bilaam*!

One of the *nevuos* that *Bilaam* said was the *posuk* “*Reishis Goyim Amalek*.” Like we learned in today's *Hayom Yom*, the Rebbe Rashab's last *maamar* explained the *Ruchnius* meaning of this *posuk*!

Here is the full *posuk*, from *Parshas Balak* (24:20):

Vayar Es Amalek — *Bilaam* saw the punishment that *Amalek* would get,

Vayisa Meshalo, Vayomar — And he started to say his *nevuah*:

Reishis Goyim Amalek — “*Amalek* was the first of the nations to make a war with the *Yidden*.”

Ve'achariso Adei Oveid — And in the end it will be completely wiped out.”

Right before the *histalkus* of the Rebbe Rashab, a new government came to power in Russia, which would later bring tremendous destruction to *Yidden*. The *Friediker Rebbe* fought very strongly against this during his

nesius. During the Rebbe's *nesius*, this evil government was finally wiped out, and *Yiddishkeit* could again grow and even stronger, in the same place where it suffered so much before.

The Rebbe said that this was one of the signs of the *Geulah*, that soon we will see how ALL of the evil in the world will be wiped out, "*Ve'es Ruach Hatumah A'avir Min Ha'aretz*," and *kedusha* and goodness will be revealed in the world, with the *Geulah Sheleimah*, *Bekarov Mamosh!*

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