

# Chitas for Shabbos Kodesh, Parshas Vayikra Gimmel Nisan, 5780

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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 (*Nedava*) — 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 :: 18 - 22**

In today's *Tehillim*, we have a *kapitel* that we say every day: *Kapitel Chof*.

On some days we say it in *davening*, but on a day when we don't say *Tachanun* (like during the whole *Chodesh Nissan!*), it's not in *davening*. The Friediker Rebbe made a *takana* to say this *kapitel* every day, even on a day when we don't say *Tachanun*. So on those days, we say *Kapitel Chof* right after *davening*, before the daily *Tehillim*.

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

The Alter Rebbe told us that the main reason a *neshama* comes into the body is to make the body holy and to make the world holy. That's why it's so important to SAY the words of *davening* and to DO mitzvos, and it's not enough to just think about them and have *kavana*.

Still, it IS important to have *kavana*, because *kavanah* is like the "neshama," or the *nefesh* (soul), of the *mitzvah*.

The Chachomim say that a *mitzvah* without *kavana* is like a *guf* without a *nefesh*.

What's the difference between a *guf* without a *nefesh* and a *guf* with a *nefesh*?

Everything in the world has a *chayus* from Hashem to make it exist. Hashem is hidden in this *chayus* by something called *Kelipas Noga*. Still, we are able to see a difference in the *chayus* that there is in something that is just a *guf*, or the *chayus* in something that has a *guf* AND a *nefesh*.

Of course a *guf* is worth something, even without a *nefesh*! For example, a cow that is *shechted* doesn't have a *nefesh* anymore, but the *guf* is still there. The *guf* still has some *chayus*, and we can use it — for example, we can use its meat for cholent and its skin to make parchment for a *mezuzah* or a *Sefer Torah*!

Still, we can't compare a piece of meat to a live cow. A live cow, which has a *guf* and a *nefesh*, has much more *chayus* that can be seen.

The same way, a *mitzvah* that we do without any *kavana* is still worth something, but we can't compare it to the *chayus* in a *mitzvah* that we do WITH *kavana*!

## **HAYOM YOM :: Gimmel Nisan**

Yesterday was the *Yom Hilula* of the Rebbe Rashab. Today we learn some of the Rebbe Rashab's regular *shiurim*:

- A *parsha* of *Chumash* with Rashi
- A *perek* of Torah, *Neviim*, and *Kesuvim baal peh*
- A *perek* of *Mishnayos*
- *Gemara Le'iyun* (learning in depth) to finish 2 *blatt* a week
- *Gemara Le'girs*a (learning not as in depth) — 3 *blatt* a day
- some of *Talmud Yerushalmi*
- *Poskim* (like the *Shulchan Aruch*, but not every day)
- *Midrash Rabbah* — to finish the whole thing every year (he would finish the longer weeks of *Medrash* in weeks when the *Medrash* was shorter)

## **SEFER HAMITZVOS :: Shiur #236 - Mitzvas Asei #104**

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 #104) is that a man who has a certain kind of tumah that comes from the body which is called *Zav*, becomes *Tomei*. This mitzvah includes all of the *dinim* of how he becomes a *Zav* and also how he makes others and other things *tomei*.

### **RAMBAM :: Hilchos Keilim**

In today's Rambam, we learn more about when *Keilim* can become *Tomei*.

**Perek Chof-Alef** explains when a long string or chain or rope is counted as part of a *keili* or not. Based on the *halachos* in today's Rambam, if a balloon would become *tomei*, the string of the balloon would be *tomei* too.

**Perek Chof-Beis** explains when clothes or cloth can become *tomei*. One of the *halachos* is that a bandage, even if it is made out of cloth, can't become *tomei*. That's because it's not counted as a *keili*.

**Perek Chof-Gimmel** tells us the rules of how big a piece of cloth needs to be in order to become *tomei*.

### **RAMBAM- PEREK ECHAD :: Hilchos To'ein Venit'an - Perek Hey**

*Perek Hey* tells us when we don't need to make a *shevuah* according to Torah, but the *Chachomim* tell us that we should make another kind of *shevuah*, called a "*Shevuas Heses*." One example for this is an argument about a field. So if one person says, "you sold me two fields!" and the other person says, "I only sold you one," he needs to make a *Shevuas Heses*. Also, for servants, "IOU notes," or *hekdesch*, there is no *shevuah* from the Torah — only a *Shevuas Heses*.

### **INYANA D'YOMA :: Hiskashrus**

*Beis Nissan* was the *yartzeit* of the *Rebbe Rashab*, and the beginning of the *Frierdiker Rebbe's* *nesius*. Here is a story that the *Frierdiker Rebbe* said in the first *maamar* he said after the *histalkus* of the *Rebbe Rashab*. This *maamar* starts with the same words as the *Rebbe Rashab's* last *maamar*, *Reishis Goyim Amalek*.

This story happened when the *Frierdiker Rebbe* was a young boy, a few years after the *histalkus* of the *Rebbe Maharash*. The *Frierdiker Rebbe* used to go often into the *Yechidus* room of the *Rebbe Maharash*.

Once he was in the room, when he saw the door opening. He was afraid, so he hid, and peeked to see who was coming in. The *Frierdiker Rebbe* saw his father, the *Rebbe Rashab*, come into the room, wearing a *gartel*.

The *Rebbe Rashab* stood in front of the table, across from the *Rebbe Maharash's* chair. The *Frierdiker Rebbe* saw his father's lips moving, as if he was talking, and saw tears pouring from his father's eyes.

In the *maamar*, the *Frierdiker Rebbe* explains that the *kedusha* never leaves the place where a *tzadik* learns Torah and *davens*, or all of the *Gashmius* things a *tzadik* uses to serve Hashem. Since this *avodah* was done by a *tzadik*, the *kedusha* stays there the same way even after the *histalkus*!

The *Rebbe Rashab* recognized that the *kedusha* was still in the room of the *Rebbe Maharash*, so he had a *yeichidus* just as he would when the *Rebbe Maharash* was alive.

The *Rebbe* later explained this much more, in the *sicha* of *Parshas Vayikra Tof-Shin-Mem-Zayin*, how everything of a

*tzadik stays with the exact same kedusha even after histalkus. The Rebbe taught how using these same things can give us koach to have a stronger hiskashrus with the tzadik!*

*See Sefer Hasichos Tof-Shin-Mem-Zayin p. 375*

## **TEFILLAH :: The Nasi**

Don't forget to say the *Nasi*! Today's *Nasi* is from *Shevet Zevulun*.

If you look at the *Nasi* for every day, you will see that they are almost exactly the same! The only difference is the name of the *Nasi* and the name of the *Shevet*!

But if you look at the *Medrash* on the *parsha* of the *Nasi*, you will see that the *Nasi* of each *shevet* had a different *kavana* when he brought the *korban*. That's because each *shevet* had a different way of serving Hashem, and even though they all brought the same *korban*, they chose this *korban* for different reasons, according to their way of *avodah*.

There is even one *halacha sefer*, called *Makor Chaim*, where it says that we should read the *kavanah* of each *Nasi* from *Medrash Rabbah* on the day that we say his *Nasi*! That's not what we actually do, but it still shows us that the different *kavanos* of the *Nasi* are important.

As we learned yesterday, when we say the *Yehi Ratzon* after saying the *Nasi*, we are asking Hashem that no matter which *shevet* we are from, we should still get *koach* and *chayus* from this *shevet* too. We are asking that the type of *Avodah* of each of the *Shevatim* should help us have a deeper understanding of Hashem's Torah, and help us serve Hashem with *Yiras Shomayim*.

*See Sefer Hasichos Tof-Shin-Mem-Zayin p. 373 ha'arah 28*

## **HALACHOS HATZRICHOS :: Motzei Shabbos**

On *Motzei Shabbos* we should set the table, even if we're not planning a big *Melaveh Malka*. We say goodbye to the *Shabbos* in a way of *kavod*, the same way we show *kavod* to *Shabbos* when it starts.

Some people have a *minhag* to light candles for *Melaveh Malka*.

The Rebbe would say during *Melaveh Malka*, "*Da Hi Se'udasa D'Dovid Malka Meshicha*" — "this is the *seudah* of Dovid Hamelech."

There is also a *minhag* to say over a story of a *tzadik* at this *seudah*, and it is a *segulah* for many good things!

*See Alter Rebbe's Shulchan Aruch Siman Shin, se'if alef and beis*

## **GEULAH U'MOSHIACH :: Kimei Tzeischa Me'erezt Mitzrayim**

The *Navi* Micha saw in his *nevuos* the time before *Moshiach* comes. Seeing all of the troubles the *Yidden* would go through made Micha cry out to Hashem. He asked Hashem to take care of the *Yidden* the way Hashem took care of the *Yidden* in the time of Moshe Rabbeinu!

Hashem answered Micha: "***Kimei Tzeischa Me'Eretz Mitzrayim Avenu Niflaos!***" "I heard what you asked, and I will do it! Just like in the time of coming out of *Mitzrayim*, when I made tremendous *nisim*, I will show you wonders in the time of the *Geulah!*"

*This posuk is explained many times in Chassidus, especially in the Rebbe's sichos of Yud-Alef Nissan and Pesach! The Rebbe even called the year Tof-Shin-Nun-Alef, "Shnas Arenu Niflaos," "the year of 'I will show you wonders,'" based on this posuk. During that year, the Rebbe explained this posuk many times.*

May we be zoche to the fulfillment of this nevuah, "Kimei Tzeischa Me'Eretz Mitzrayim Arenu Niflaos," in this Chodesh Nisan, Chodesh Hageulah, very soon!

See Micha 7:15

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