

# Chitas for Thursday, Parshas Vayikra Zayin Adar Sheini, 5779

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~ 8th birthday Zayin Adar Sheini ~  
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## **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 :: 39 - 43**

In today's *Tehillim* there is a *posuk* that says, "**Ach Betzelem Yis'halech Ish**. "A person walks in the dark (because only Hashem knows the way things really are).

In a *maamar*, the Rebbe Rashab explains this *posuk* in another way! "*Ach BeTzelem Yis'halech Ish*" — a person goes with *Tzelem*, with a *koach* called "*tzelem*" that helps a Yid in his *Avodas Hashem*.

Every morning, when we wake up, Hashem puts a special *koach* in the air! It makes us excited about starting the day right and acting the way Hashem wants.

We all sometimes need a push to get us started in doing the right thing!

A thought can come into our mind and get us excited to do something good. This could be from a *Bas Kol*, a voice from Hashem that the *neschama* hears, that makes it really want to act the way Hashem wants. Even though we can't hear it, our *neschama* does, and it puts thoughts into our head that can make us do *Teshuvah*!

*All this is part of the Tzelem that the posuk is talking about, the hidden koach that goes with a Yid and inspires him to do what's right!*

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

*In the last perek, the Alter Rebbe started to explain the end of the posuk that the Tanya is based on, the posuk of Ki Karov. The posuk says that it is Karov Me'od, very much within your reach, in your mouth and heart to DO it — Laasoso. The Alter Rebbe started to explain that the purpose of everything is to DO mitzvos using Gashmius'dike things, Mitzvos Maasios. By doing these mitzvos, the Shechinah is able to shine in the body and the Nefesh Habehamis.*

*But why is it so important for the Shechinah to shine on the body? Shouldn't it be enough for the Shechinah to shine on the neschama?*

*We will see in this perek that Hashem created the world to have a place for the Shechinah to shine, and davka a place Betachtonim, in the lowest place, this Gashmius'dike world. That's why the main goal is to do mitzvos with Gashmius, so that we can make the Gashmius into a Dira Betachtonim, a place for Hashem's Shechinah to shine.*

The *Chachomim* tell us that "Hashem wants a place to live in the lowest place that He created" (*Dira Betachtonim*). The Alter Rebbe tells us that it means that Hashem wants a place to live right here in this *Gashmius'dike* world! Why is this called "*Tachtonim*" (the lowest)? Because here is where Hashem is hiding the MOST.

## **HAYOM YOM :: Zayin Adar Sheini**

"*Bulach! Vos trets du oif mir? Mit vos bistu hecher fun mir?*" "Golem! Why are you walking on me? Why are you better than me?"

That's what the ground says when we walk on it without saying or thinking about Torah!

*What Torah do you know by heart so you can say it or think it when you are walking?*

## **SEFER HAMITZVOS :: Shiur #195 - Mitzvas Asei #107**

Today (and for the next week!) we will be learning the same *mitzvah*:

(*Mitzvas Asei #107*) If someone gets *Tomei* with *Tumas Meis* (the *tumah* from a body after the *neshama* leaves it), he needs to follow the *halachos* about what he is not allowed to do, and how to become *Tahor* again.

### **RAMBAM :: Hilchos Tumas Meis**

In today's Rambam, *Perakim Gimmel, Daled* and *Hey* of *Hilchos Tumas Meis*, we learn many *halachos* about *Tumas Meis*, and also important rules about passing on *Tumah*. A person can get some kinds of *Tumah* only if he touches or carries it, and he can get other kinds if he is even just in the same house!

Becoming *Tomei* from *Tumas Meis* makes a person *Tomei* for 7 days, and only afterwards can he become *Tahor*.

### **RAMBAM- PEREK ECHAD :: Hilchos Me'ilah - Perek Zayin**

We learn what happens if someone makes a *shliach* to use the thing that is *hekdesh*, or has someone else watch it without telling him that it is *hekdesh* and can't be used. The Rambam gives many cases and says who would need to do this *teshuvah* of paying and bringing a *korban* in each example.

### **DARKEI HACHASSIDUS :: Zayin Adar**

Today is *Zayin Adar*, the birthday and *Yartzeit* of Moshe Rabbeinu!

In a *sicha* of *Zayin Adar* 5752, the Rebbe spoke about whether *Zayin Adar* is connected to *Adar Rishon* or *Adar Sheini*, and said that we should use BOTH months of *Adar* for the special *inyan* of the day!

The Rebbe said that even though usually *Chassidim* never had a *minhag* to do anything special for this day, since the *Golus* is so dark, we need to use every opportunity to add a *chayus* in *Kedushah*! So when *Zayin Adar* comes, we should make a *farbrengen*! At the *farbrengen*, we should talk about Moshe Rabbeinu's *inyan* — Torah, about our learning Torah, and about teaching Torah and *Chassidus* to others.

(The *Rebbeim* would not say *Tachanun* on *Zayin Adar*, however *Chassidim* do.)

~

The Rebbe told the following story at a *farbrengen*:

One time, a *chossid* came to the Tzemach Tzedek in *Yechidus*. He complained that he doesn't like to learn! What should he do? He just doesn't have any *chayus* in learning Torah.

The Tzemach Tzedek replied, "I have a different problem. What should I do that I DO have a *chayus* in learning?"

The Tzemach Tzedek was telling the *chossid* that the main part of learning Torah is to know that it's the *chochmah* of Hashem, and that Hashem wants us to learn it! The best way to learn is with *Kabolas Ol* — to do it just because Hashem wants.

If we enjoy learning, we might do it for ourselves (because we like it) and not for Hashem!

The Tzemach Tzedek showed the *chossid* the special opportunity that he has, to learn Torah in the best way.

## **TEFILLAH :: Paragraphs About Torah**

After *Ein Keilokeinu* and the *Ketores*, there are two paragraphs before *Aleinu*.

- 1) The first paragraph speaks about how special it is to learn *halachos* every day.
- 2) The second paragraph explains the *maalos* of a *Talmid Chochom*.

Why do we say these here?

The *Chachomim* tell us that when a person gets up in the morning, he should right away get ready to *daven*. And then, as soon as he finishes *davening*, he should go learn Torah.

These paragraphs come from different parts of Torah, so they encourage us to go learn as soon as we are finished *davening*, and they even help us get started!

During *davening*, we connected to Hashem. We bring this connection into our Torah learning right away. And then, we will have the *koach* of *Tefillah* and Torah to give us *hatzlacha* in all the work we need to do during the day!

## **HALACHOS HATZRICHS :: Kriyas Hamegillah**

We know that there are 613 *mitzvos* from the Torah. The *Chachomim* also added another 7 *mitzvos* for Yidden to keep. One of these seven *mitzvos* is reading the *Megillah* on Purim!

After the *neis* of Purim, Mordechai wrote the *Megillah*, and Esther asked that it should become one of the 24 books of *Tanach*. Her request was accepted, and it became the *sefer* called *Megillas Esther*.

The year after the *neis*, Mordechai and Esther sent out a letter to the Yidden, asking them to keep Purim as a permanent *Yom Tov*. They should keep it by celebrating with their families and the people of their cities, giving presents to each other and eating a *seudah* together, and remembering the story by reading the *Megillah*.

The best way to do this *mitzvah* is to hear the *Megillah* in a *shul* with many people (“*Berov Am Hadras Melech*,” “the beauty of the King is when there are many people”), or at least a *minyan*. But the *mitzvah* can be kept by hearing it from a kosher *Megillah* anywhere. Men and women both have to keep this *mitzvah*, and children should also be taught to listen. (Very little children who will make noise so other people can’t hear should not be brought to *shul*.)

The *Baal Korei* has everybody else in mind, and everyone listening should also have in mind to be *yotzei* the *mitzvah*. You need to listen to every word. If you missed hearing a word, you can read it right away (even from a *Chumash*) and catch up to the *Baal Korei*.

There are four *pesukim* we say out loud, before the *Baal Korei*, to bring more *simcha*:

- *Ish Yehudi* (2:1)
- *U’Mordechai Yatza* (8:15)
- *LaYehudim* (8:16)
- *Ki Mordechai* (10:3)

The ten sons of Haman are supposed to be said in one breath. Since the *Baal Korei* can’t be *yotzei* everyone for holding their breath, only that they should hear the *Megillah*, everyone should read the 10 sons of Haman in one breath themselves! (We shake our graggers after we say the name of Haman this time, NOT after the *Baal Korei* reads it again after saying the 10 sons.)

*Minhag* Chabad is only to make noise by the name of Haman if we also describe him, like “*Ho’agagi*” or “*HaRa*.”

It’s our *minhag* that the *Baal Korei* raises his voice when he says “*Balayla Hahu*,” because that’s the main part of the *neis*.

You will see that we fold the *Megillah* like a letter (since it is called an *Igeres*), and don’t read while it is rolled up. The *Baal Korei* also shakes the *Megillah* when we say “this letter” (“*Ha’igeres Hazos*”) that Mordechai and Esther sent out, to show that this is what they sent out!

## **GEULAH U'MOSHIACH :: Purim Will Never Be Botul**

The *Chachomim* tell us that all of the *Yomim Tovim* will become *botul* when *Moshiach* comes, but the *Yom Tov* of Purim will NEVER become *botul*: “***Kol Hamoadim Asidim Libotel L’asid Lavo, Viyemei Hapurim Einam Beteilim Le’olam.***”

The word “*botul*” means that something doesn’t seem as important.

Why won’t the *Yomim Tovim* feel so important when *Moshiach* comes, and why will Purim be different?

*Chassidus* explains that during the week, it’s harder to feel our *neshama*. Hashem wants us to be busy with our weekday *avodah*, so the light of our *neshama* is more hidden.

On *Yom Tov*, we can feel and see the light of our *neshama* more!

When *Moshiach* comes, we will feel this way all of the time, so it won’t be as special to feel it on *Yom Tov*.

But Purim is not like a regular *Yom Tov*! In the times of Purim, Mordechai Hatzadik, who was the *Nasi* of the Yidden, woke up the *koach* of *Mesiras Nefesh* in every Yid. This *koach* comes from the deepest part of the *neshama*, the *Etzem Haneshama*.

Even when *Moshiach* comes, that will be something very special, and Purim won’t ever become *botul*!

See *Maamar Layehudim Haysa Orah*, Purim 5712

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