

# Chitas for Monday, Parshas Tzav

## Shushan Purim

### Tes-Vov 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*

לעילוי נשמת הרה"ח הרה"ת הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

*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!*

*Chitas for the month of Adar Sheini is made possible in part  
by the Kirstein Family*

*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 **Zalman Yuda Hakohen Rosenfeld** (Shliach in Aventura, Florida)  
~ birthday Yud-Gimmel Adar ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Tzav - Sheini with Rashi**

In today's *Chumash* Hashem tells Moshe Rabbeinu about a special *korban* which is brought by the *Kohen Gadol* two times every day (called *Chavitei Kohen Gadol*). We also learn how each *kohen* brings this *korban* when he starts to work in the *Beis Hamikdash* for the first time. This *korban* is made of flour and oil.

We also learn more about the *Korban Chatas* and the *Korban Asham*, which we started to learn about last week. One thing we learn is that the *Korban Olah* (which is a present for Hashem) and the *Chatas* (which is part of *teshuvah* for an *aveira*) are brought in the same place in the *Mishkan*, so nobody will know who did an *aveira*.

Certain parts of the *korbanos* need to be eaten on the day the *korban* is brought. It is *asur* to leave any leftovers.

Just like with *kashrus*, the pot that a *korban* is cooked in "holds on to" the taste of the meat! (So there could be a *Fleishig*, a *Milchig*, or a *Korban'dik* pot!) That flavor is also counted as "leftovers" from the *korban* and cannot be eaten. We need to *kasher* the pot so we can use it again.

At the end of today's *Chumash* we see the parts of the *korbanos* that the *kohen* gets to keep, and which parts are burned on the *Mizbeiach*.

## **TEHILLIM :: 77 - 78**

For *Yud-Alef Nissan* 5738, the *Chassidim* made a *niggun* to words in the Rebbe's new *kapitel*, *Kapitel Ayin-Zayin*.

This *kapitel* is about the *Golus*. One of the things that makes us feel comforted when we are in *Golus* is remembering that Hashem took us out of *Golus* before! Hashem made tremendous *nisim* and took the Yidden out of *Mitzrayim*.

These are the words of the *niggun*: “**Ata Hokeil Osei Feleh, Hodaata Bo’amim Uzecha.**” We say, “You are the *Aibershter* Who made wonders, You made the nations know Your *koach*. You redeemed your nation with strength, the children of Yaakov and Yosef, forever” — they never needed to go back into *Golus* in *Mitzrayim*!

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

The Alter Rebbe is explaining to us that the work that the Yidden do in *Golus* makes the *Geulah* happen.

Here's how it works:

When *Moshiach* will come, two special things will happen:

- 1) *Tumah* will go away — “*Ve’es Ruach Hatumah Aavir Min Haaretz*” — and all the bad things that are because of *tumah* will disappear.
- 2) The world will be a *Dira Betachtonim* — Hashem will be felt in the world, so we will be able to see and feel all of the good things that come from Hashem!

Every time we stop ourselves from doing an *aveira*, we are taking the *chayus* away from *tumah*, because it only gets *chayus* from *aveiros*! And when we do a *mitzvah*, we bring Hashem into the world!

So when Yidden all work together to NOT do *aveiros* and to YES do *mitzvos*, we're making *Moshiach* happen!

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

The Rebbe Maharash explained that the Mittlerer Rebbe's *maamorim* were each written for different types of *Chassidim*! But there are two *seforim* that were written for ALL *Chassidim*: *Shaar Hayichud* and *Shaarei Orah*.

*Shaar Hayichud* is the “key to *Chassidus*,” and *Shaarei Orah* is the “*Alef-Beis* of *Chassidus*.”

*Shaarei Orah* is a *sefer* with *maamarim* about the *Mesiras Nefesh* of Yidden on *Chanukah* and *Purim*!

## **SEFER HAMITZVOS :: Shiur #338 - Mitzvas Lo Saasei #46, Asei #190, Lo Saasei #56, #57, Asei #192, #193**

We are so close to the end of the whole *Rambam*! In today's *Sefer Hamitzvos*, we learn 6 *mitzvos*:

- 1) (*Mitzvas Lo Saasei #46*) Yidden should not go back to *Mitzrayim* to live there, so we don't learn from the *Mitzriyim*. We are allowed to go there for business or to pass through.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא תספון לשוב בדרך הזה עוד

- 2) (*Mitzvas Asei #190*) This is the *mitzvah* of what to do when fighting with a country in a war that is not a *mitzvah* (*Milchemes Hareshus*). We should first try to make *shalom* with them (that they should agree that the *Yiddische* kings will rule over them, and that they will pay taxes). We should then follow the rules the *Torah*

gives us of what to do if they do make *shalom*, and what to do if they do not.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: יְהִי לְךָ לְמִסַּד וְעֵדוּת

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*, and *Mesechta Sotah perek Ches*.

3) (*Mitzvas Lo Saasei* #56) With the nations of Amon and Moav, we don't ask them first if they want to make *shalom*.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא תִדְרֹשׁ שְׁלָמָם וְטָבָתָם

4) (*Mitzvas Lo Saasei* #57) We can't cut down fruit trees for no good reason when we're having a war. This *aveira* includes any kind of *Bal Tashchis*, like destroying clothes or *keilim* for no reason.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא תִשְׁחִית אֶת עֵצָה ... וְאֹתוֹ לֹא תִכְרֹת

The *halachos* are explained in *Mesechta Bava Basra perek Beis*.

5) (*Mitzvas Asei* #192) There should be a place outside of the army camp for soldiers to use as the bathroom, so the place where they are camping stays *tahor*. This is not like the *goyim*, who just use the first place they see as a bathroom.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְיָד תְּהִיָּה לְךָ מִחוּץ לַמַּחֲנֶה וְגו'

6) (*Mitzvas Asei* #193) Every soldier should have a shovel together with his weapons, in case he needs to go to the bathroom when there isn't a bathroom around. This way he can dig a hole to use, and then cover it up.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְיָתֵד תְּהִיָּה לְךָ עַל אֲזִנְךָ

## **RAMBAM :: Hilchos Melachim**

**Perek Zayin:** Before the Yidden go out to war, a *kohen* is given the job as “*Meshuach Milchama*.” He needs to speak to the Yidden before they go out to fight. One of the things he tells them is that anyone who should not be fighting (like if he just got married), or anyone who is afraid and doesn't trust in Hashem, should go home.

In **Perek Ches**, we learn about what to do when we capture a city from the *goyim*. One of the things is to make sure that the *goyim* keep the *Sheva Mitzvos Bnei Noach* — the seven *mitzvos* that *goyim* need to keep.

**Perek Tes** teaches us many details about the *Sheva Mitzvos*, and the punishment for a *goy* who does not keep them.

## **RAMBAM– PEREK ECHAD :: Hilchos Nezirus - Perek Alef**

Now we start the next set of *halachos*, about a SPECIFIC kind of promise — if someone promises to become a *Nazir*!

There are things that are *asur* if someone becomes a *Nazir* — cutting his hair or eating things made with grapes. A person doesn't have to say “I will become a *nazir*” to become one — he can say things like “I will grow my hair” while thinking that he wants to be a *Nazir*.

## **INYANA D'YOMA :: Shushan Purim**

Today is *Shushan Purim*! In Yerushalayim, they celebrate Purim TODAY, and dress up and read the *Megillah* and give *Shalach Manos* and *Matanos La'evyonim* and eat the *seudah*!

The Rebbe teaches us that Yidden EVERYWHERE should do things to make us happier on *Shushan Purim*! In fact, all of us really belong in Yerushalayim, and we should have *achdus* with the Yidden there.

The Rebbe tells us to learn extra Torah, because Torah makes us happy, and do things to make other Yidden happy!

## **TEFILLAH :: History of Shemoneh Esrei**

Many years ago, *davening* wasn't the same way it is today.

*Let's take an imaginary Yid called Yerucham, and see how he davened:*

*Yerucham wakes up very early, as soon as he hears the first crow of the rooster. After getting dressed, Yerucham puts on his Tefillin and says Kriyas Shema. He feeds the animals, eats a light breakfast, then goes out to the field.*

*Yerucham carefully inspects the vineyards, then moves on to the wheat fields. As he is walking down the rows of golden wheat, he notices that insects are starting to nibble at the fresh sheaves of wheat! This could be a big problem for his crop.*

*Yerucham puts down his shovel. He turns to face east, and lifts up his eyes to Shomayim. In clear Lashon Kodesh, he says words of praise to Hashem. "Hashem is great, exalted, and holy! He creates the entire world and all that is in it. He gives every creation exactly what it needs." Yerucham now asks Hashem for help. "Hashem, please protect my crop! Keep the insects and animals from destroying my fields so that I will have a good harvest this year." Yerucham finishes off with thanks to Hashem. "Hashem has given me so many brachos! My large farm, many animals, my health, and my beautiful family. Thank You!" Yerucham has now done the mitzvah of tefillah.*

*He davens again a few more times today, when he hears from his neighbor that wolves are trying to attack the local sheep, or when he hears that his daughter is getting sick.*

*After a long day at work, Yerucham comes home as the sun is setting, to eat a meal with his family and to study some Torah. At nightfall, Yerucham again says Kriyas Shema. He feels very connected to Hashem, and knows that he can always turn to Him whenever he needs anything.*

It used to be that whenever a person needed anything, he would simply stand before Hashem and *daven*. He would praise Hashem, ask for what he needed, and then thank Hashem for His kindness. That could be at any time of the day, and anywhere. There were no specific words to say, and no set time to ask.

But the *Chachomim* saw that this wasn't working for everyone anymore. People didn't know *Lashon Kodesh* well anymore, and they were not praising Hashem properly. They didn't know how to speak to Hashem with *kavod* and ask for what they wanted in an appropriate way.

The *Anshei Kneses Hagedolah*, in the beginning of the second *Beis Hamikdash*, decided to set up a system for *davening*. This system would tell us when to *daven*, and which words to say. They carefully wrote the *Shemoneh Esrei*, 18 *brachos* that a person should say three times a day. These *brachos* include praise for Hashem, requests for everything a person needs, and thanks to Hashem.

Since then, we all *daven* using the special words of the *Anshei Kneses Hagedolah*.

## **HALACHOS HATZRICHS :: Shushan Purim**

Even if we're not in Yerushalayim, we don't say *Tachanun* on *Shushan Purim*! We also increase in joy and celebration today.

In many *sichos*, the Rebbe would say that if we missed doing something on Purim, we should make up for it on *Shushan Purim*.

On Purim, we were supposed to start learning the *halachos* about *Pesach*, since it is 30 days before *Pesach*, and the *halacha* is to start to study about the *Yom Tov* 30 days before.

So let's make up for it now, and learn some of the *halachos* about *Pesach*!

Starting from Purim, we don't eat *matzah*, so that we will be excited to eat it at the *seder*.

Since it is 30 days before *Pesach*, we should start thinking about *Maos Chitim*, making sure that all Yidden have what they need for *Yom Tov*. We should also start thinking about *Mivtza Matzah*, making sure that Yidden get *Shmurah Matzah* for *Pesach*!

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## **GEULAH U'MOSHIACH :: Mivtza Purim Isn't Over!**

We learned in today's *Tanya* that our *Avodah* is what makes the *Geulah* happen!

Now, we have a very special *avodah* to bring *Moshiach* — *Mivtza Purim*!

The Rebbe said in many *farbrengens* that even after Purim, *Mivtza Purim* isn't over! Part of the *mivtza* is to make sure that the joy of Purim lasts afterwards. So now is when REAL *Mivtza Purim* starts!

Also, there may have been people who needed to take loans for Purim, and if we keep giving them *tzedakah*, that's also part of *Mivtza Purim*!

*See Halachos Uminhagei Chabad p. 169*

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