

# Chitas for Shabbos Kodesh, Parshas Tzav

## Shabbos Parah

### Chof 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.*

Mazel Tov **Zalman Lifshitz** (Hallandale Beach, Florida)

~ 6th birthday Chof Adar Sheini ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Doba Lipskier** (shlucha in Coral Gables, Florida)

~ 6th birthday Chof Adar ~

Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Tzav - Shvi'i with Rashi**

Moshe Rabbeinu sprinkled some of the *Shemen Hamish'cha* ("anointing oil") on Aharon and the *kohanim*, along with some of the blood from the *korban*. This made them holy enough to work in the *Mishkan*!

Moshe told them to eat the meat of the *korban* inside of the courtyard of the *Mishkan*, because it is very holy and can't be eaten outside.

The *kohanim* are not allowed to leave the *Mishkan*, because this needs to be done again every day for the whole seven days (*Shivas Yemei Hamiluim*, the inauguration of the *Mishkan*).

## **TEHILLIM :: 97 - 103**

In today's *Tehillim* there is a *posuk* "**Moshe VeAharon BeChohanov, U'Shmuel BeKorei Shemo.**" "Moshe and Aharon among Hashem's *kohanim*, and Shmuel among those who call in Hashem's name."

The *Gemara* explains that Shmuel *Hanavi* in his generation was as great as Moshe and Aharon in their generation!

The Rebbe teaches us that when the Yidden went out of *Mitzrayim*, Hashem gave them TWO leaders: Moshe,

who taught them the Torah that is the same for everyone, and Aharon, who helped each person do their best to connect to Torah on their own level.

Shmuel *Hanavi* did BOTH jobs together. He taught Yidden the truth, AND helped the Yidden grow in *Yiddishkeit*, each according to his own level.

The *Rebbeim* in later times were also like Shmuel, who had both qualities together. They taught Torah and how we need to serve Hashem, and helped each Yid according to his level to come closer to doing what Hashem wants.

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

*Today's Tanya has a very famous section brought in the Rebbe's sichos many times, about how special the mitzvah of tzedakah is and why the Chachomim tell us that it brings the Geulah closer.*

The *chachomim* tell us that the most important *mitzvah* is *Tzedakah* — it's as important as all of the other *mitzvos* together! Why?

We learned that when we do *mitzvos*, we use every part of the world for *Kedusha*, so it will be ready for the *Geulah*! So when we do *mitzvos* with different things, it's getting the world ready for *Moshiach*.

Most *mitzvos* only use one part of our body to do the *mitzvah* — like wearing *Tefillin* with our hand and head, or smelling *besamim* with our nose.

But to get money, a person needs to work very hard with ALL of his *koach* and use many *Gashmius'dike* things. Then, when he uses some of that money for *Tzedakah*, he is making ALL of these *kochos* ready for the *Geulah*!

That's why the *Chachomim* teach us that ***Gedolah Tzedakah Shemekareves Es HaGeulah*** — *tzedakah* is a great *mitzvah* because it brings *Moshiach* closer!

Other *mitzvos* make only some parts of the world ready for *Moshiach*, but *tzedakah* makes MANY, MANY parts of the world ready!

~

Now, what about learning Torah? Don't we say every day at the end of *brachos*, "***Talmud Torah Keneged Kulam***" — that learning Torah is more important than everything?

The Alter Rebbe teaches us three special *maalos* of learning Torah:

1) We are using a more *pnimius'dike* part of ourselves when we learn Torah!

*Our neshama has three levushim, three ways to use the guf: It can make the guf think something (Machshava), say something (Dibur), or do something (Maaseh). When we do mitzvos, we mainly use our Maaseh. But when we learn Torah, we use our Machshava and Dibur, which are more pnimius'dik than Maaseh.*

2) Even if a person does many *mitzvos*, it doesn't change the *Yetzer Hara* into a *Yetzer Tov*. But learning a lot of Torah can CHANGE our thinking into a way of *kedusha*!

*The main kochos we use to do mitzvos (our midos) are also used very much by the Yetzer Hara. Because of that, most people are only able to USE those kochos, but not to change them into kedusha. But the koach we use for Torah, our sechel, can be changed into kedusha by learning a lot of Torah!*

3) The *Elokus* which shines into the *neshama* when a person learns Torah is higher than what shines into a

person when he does *mitzvos*!

The *Chachomim* were speaking about these *maalos* when they told us that Torah is the most important thing!

~

Still, if there is a *mitzvah* and there is nobody else to do it, the *halacha* is that a person needs to stop learning Torah and go do the *mitzvah*.

That's because *mitzvos* make the world into a *Dira Betachtonim*, and that's the whole reason the *neshama* came into the world! If nobody else can do that *mitzvah*, you need to stop learning and make sure the world can be a *Dira Betachtonim*!

But if someone else can do the *mitzvah*, you shouldn't stop learning, because of the *maalah* of Torah. Torah makes the *neshama* connect to Hashem in a higher way than *mitzvos* can!

~

Then the Alter Rebbe gives us a *meshal* to tell us what happens when we learn Torah:

What happens with a little child whose parents go outside for a minute? The child starts crying, "Tatty, Tatty!" He wants Tatty to come to him right away so that he is not alone.

In this world, the *neshama* can sometimes feel alone, and it wants to be feel close to Hashem. The *neshama* can also call out to Hashem like a little child calling to his Tatty so he is not alone. When we learn Torah, we are "calling" out to Hashem that we want Hashem to be close to us, so that we don't feel alone!

## **HAYOM YOM :: Chof Adar Sheini**

*The Alter Rebbe was a Neshama Chadasha, a new neshama that came into the world to reveal Chassidus Chabad to prepare the world for Moshiach. The Baal Shem Tov and the Maggid, who knew about this special shlichus, also knew that there would be many not-good things he would have to deal with in order to fulfill his shlichus. This Hayom Yom is a "Torah" that the Alter Rebbe's Rebbe, the Maggid, told him to strengthen him in his shlichus.*

The Maggid of Mezritch said this short *maamar* to the Alter Rebbe in *Yechidus*:

There is a *posuk* that says, "*Eish Tomid Tukad Al Hamizbeiach Lo Sichbeh*" — there has to be a fire burning on the *Mizbeiach* ALL the time, which we are not allowed to put out!

The Maggid explained that in the *avodah* of a Yid there is also a *Ruchnius "mizbeiach,"* and the *Avodah* of a Yid is to bring a "*korban*" — to give something of ourselves to Hashem.

Even though in the *Mishkan* a fire came from Hashem to burn the *korban*, there also always needed to be a fire lit by a person burning on the *Mizbeiach*, like the *posuk* says, "*Aish Tomid Tukad Al Hamizbeiach.*" By bringing a fire from below, that will bring the fire of Hashem from above.

On the *Ruchnius Mizbeiach*, there also needs to be a *Ruchnius* fire. Fire is the idea of *chayus*. The fire is *chayus* from learning *Chassidus*, and it also needs to be constantly lit on a Yid's *Mizbeiach*!

The Maggid told the Alter Rebbe the *maamar* TEN TIMES, so it would go into all 10 of the *neshama's kochos*. The Maggid told him that he will need to have the *chayus* of this "fire" all the time, because a lot of people will try to fight against *Chassidus*!

The Maggid told him: "Just like the fire on the *Mizbeiach* in the *Mishkan* needed to burn ALL the time, YOUR

fire will need to burn all the time, and “*Lo Sichbeh*” — it will put out the “*lo*,” the not-good things trying to get in the way of your *shlichus*.

Just like in the *Gashmius Mishkan* first you have to do your part, and then Hashem brings the fire from above, the same thing is here.

“When you will do your part with the *chayus* of *Chassidus* burning all the time, to put out the ‘*lo*,’ Hashem will do His part from above to change the not-good things into good things — to make the ‘*lo*’ (no) into *hein* (yes)!”

## **SEFER HAMITZVOS :: Hakdama**

In today’s *Sefer Hamitzvos*, we learn the last few rules about what we count as one of the 613 mitzvos:

- 10) Things you need to do before you can do the *mitzvah* aren’t counted as separate *mitzvos* (like squeezing the olive oil for the *menorah*).
- 11) If a *mitzvah* has a lot of parts, we still count it as only one *mitzvah* (like *lulav* and *esrog*).
- 12) If doing the *mitzvah* has a lot of steps, we still count it as only one *mitzvah* (like building the *Mishkan*).
- 13) Even if we need to do the *mitzvah* for many days, it is still counted as one *mitzvah* (like sitting in the *sukkah* for seven days is only one *mitzvah*).
- 14) We don’t count the punishment for each *aveira* as its own *mitzvah*.

## **RAMBAM :: Minyan Hamitzvos**

In today’s Rambam, the Rambam tells us the list of *mitzvos* again, but shows us where we’ll learn them in the 14 books of the Rambam. These 14 *seforim* include 83 sections that teach us different sets of *halachos*.

Here are the *seforim*:

- 1) **Mada** — “to know.” In this *sefer* we learn the *mitzvos* that are important for a Yid to know FIRST, so he will do all of the other *mitzvos*. We need to know that Hashem is one, and that we can’t serve *Avodah Zarah*.
- 2) **Ahava** — “love.” This *sefer* has the *mitzvos* we need to do all of the time, like loving Hashem. It also has the *mitzvos* that help us love Hashem, like saying *Shema*.
- 3) **Zmanim** — “times.” This *sefer* teaches us *mitzvos* that we do on special days, like Shabbos and *Yom Tov*.
- 4) **Nashim** — “women.” In this *sefer*, we learn the *mitzvos* that have to do with marriage and divorce.
- 5) **Kedusha** — “holy.” Hashem gave us certain *mitzvos* that show us how a Yid is different than other nations. In this *sefer*, we learn about who we can’t get married to, and what we can’t eat. For a Yid, getting married is holy, and we can only marry who the Torah says we can. A *goy* can eat any food that he wants, but a Yid can only eat kosher.
- 6) **Hafla’ah** — “separation.” This *sefer* has the *mitzvos* about when a person separates HIMSELF from something, by making a promise that he won’t use it.
- 7) **Zera’im** — “plants.” In this *sefer* we learn the *mitzvos* that have to do with planting, like *Shemittah* and *Yovel*, and the *terumah* and *maaser* we have to give from things that grow.
- 8) **Avodah** — “work.” In this *sefer* of the Rambam, we learn about the work we do for Hashem in the *Beis*

*Hamikdash*. We learn the *mitzvos* of building the *Beis Hamikdash*, and the *korbanos* that ALL of the Yidden bring to Hashem, like the *Korban Tomid* that we bring every day!

9) **Korbanos** — “sacrifices.” This *sefer* has the *mitzvos* about the *korbanos* Yidden have to bring by themselves, like the *Korban Pesach* that every Yid has to be part of, and the *korbanos* a person brings if he does an *aveira*.

10) **Tahara** — “purity.” In this *sefer*, the Rambam will teach us all of the *mitzvos* that have to do with *tumah* and *tahara*.

11) **Nezikin** — “damages.” In this *sefer* we have all of the *mitzvos* about if one person hurts another person or ruins his things.

12) **Kinyan** — “acquiring.” In this *sefer* we learn how property can belong to a person, like if he buys it. It also has the *halachos* about neighbors and partners.

13) **Mishpatim** — “judgments.” This *sefer* has the *mitzvos* about when two people argue about something in *Beis Din*, like *halachos* about a person who watches something for his friend, or lends him money.

14) **Shoftim** — “judges.” In this *sefer* we learn the *mitzvos* for a *Sanhedrin*, like when a person is punished for doing an *aveira*. We also learn about a king, and the wars he fights — ending off with the *halachos* about *Moshiach*!

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

There are some times when a *Nazir* SHOULD do things that a *Nazir* usually is not allowed to do. Like if he got *Tzoraas* while he was a *Nazir*, he has a *MITZVAH* to cut his hair!

## **INYANA D'YOMA :: Parshas Parah**

*This week is Parshas Parah. We lein the part of the Torah about the Parah Adumah, from Parshas Chukas. This is because around this time is when the Yidden would begin their travels up to Yerushalayim for Pesach, and they were reminded that they need to make themselves tahor to bring the Korban Pesach and go into the Beis Hamikdash for Yom Tov. To remember this, the Chachomim said that we should lein this part of the Torah even now during Golus as a preparation for the Yom Tov of Pesach.*

The Torah calls the *mitzvah* of *Parah Adumah* a *chok* (“*Chukas HaTorah*”), a *mitzvah* that doesn’t have a reason we know about. Hashem did not give us the reason for this *mitzvah*, and some parts of it don’t even make sense to us! (For example, even though the *Parah Adumah* makes a person *tahor* from the most serious kind of *tumah*, anyone who helps prepare the *Parah Adumah* becomes *tomei* and needs to go to the *mikvah*!)

The *Medrash* tells us that Hashem told Moshe that He would reveal the reason for the *Parah Adumah* only to him. But if Moshe Rabbeinu knew the reason for the *Parah Adumah*, why is it called a *chok* for everyone?

The Rebbe explains in a *maamar* that even though Moshe Rabbeinu was very great in Torah, that is not what Moshe is all about. The MAIN *inyan* of Moshe Rabbeinu is that he was the *Nasi* of the Yidden, taking care of every Jew.

If a Yid didn’t have something, Moshe Rabbeinu would feel like something was missing, even if he had it himself. This was also true with understanding: If the Yidden didn’t understand something, that was what was important to Moshe Rabbeinu. Even if he knew what it meant himself, he felt like it was not understood as long as the Yidden didn’t understand it.

That is why the *Parah Adumah* is called a *chok* for everyone, also for Moshe Rabbeinu, because the Yidden didn't know the reason, and that meant that even Moshe Rabbeinu felt that it was not understood. Because that was the main *inyan* of Moshe Rabbeinu, that he was the *Nasi* taking care of every Jew. So if there was something missing in their understanding, it was missing for Moshe too.

See *Kuntres Yud-Beis Yud-Gimmel Tammuz 5751*

## **TEFILLAH :: Two Kinds of Needs - Shemoneh Esrei**

The *Chachomim* put together *Shemoneh Esrei* as the main part of each *tefillah*. In *Shemoneh Esrei*, we ask Hashem for all of our needs.

Here is how the *brachos* of *Shemoneh Esrei* are organized:

- The first three and last three *brachos* of *Shemoneh Esrei* are praise and thanks TO Hashem.
- The middle 12 (now 13) *brachos* are what we ask FROM Hashem.

These middle *brachos* are split up into two sections as well:

- First, we ask for our personal needs. These are the first six of the middle *brachos*. We are asking Hashem for the things we need for ourselves, like *sechel*, health and *parnasa*, and a personal *Geulah* from the things that bother us from living the way a Yid should.
- Then, we ask for what we need for all Yidden together, in the other six middle *brachos*.

What do we need for all Yidden together? We ask Hashem to bring back the Yidden to the way things used to be, so that we can again fulfill all of the *mitzvos* properly in Eretz Yisroel. In these *brachos*, we ask Hashem to bring the *Geulah* for all the Yidden!

## **HALACHOS HATZRICHS :: Cleaning for Pesach**

Before the search for *chometz*, we first clean our house. We sweep up and straighten up the house to make it easier to look everywhere for *chometz*. We have to be extra careful to clean any parts of the house that might come in contact with our *Pesach* food.

One of the places we should search is under and behind heavy appliances, like the stove and refrigerator. Pieces of *chometz* end up under there very often! Because it can be hard to move them, we can do this before the actual night of *Bedikas Chometz*. We can move the refrigerator to clean behind it, and then search there right away with a candle (but without saying a *bracha*). Then we won't need to move it again on the night of *Bedikas Chometz*, if there was no chance *chometz* got pushed under there again since we checked.

See "Notes for Pesach," by Dayan Raskin

## **GEULAH U'MOSHIACH :: Neshama Chadasha for the Alter Rebbe**

The Frierdiker Rebbe taught that the Alter Rebbe was a *Neshama Chadasha*, a new *neshama*.

What is a "new *neshama*"?

Most *neshamos* nowadays are *neshamos* that were already used before. Hashem sends them back into the world again, in a different *guf*, to finish things that the *neshama* didn't finish before. This is called *gilgul*. So we might

think that a *Neshama Chadasha* means a *neshama* that Hashem set aside and didn't bring into the world until the Alter Rebbe was born.

But the Rebbe says that this is not what it means!

In this week's *Chassidishe Parsha* (the *Likutei Torah* for *Parshas Tzav*), we learn that *L'asid Lavo* there will be new *neshamos*. These *neshamos* will be a much higher *Ruchnius* level than the *neshamos* that were in this world until then.

The Alter Rebbe's *neshama* was one of those special new *neshamos* of *L'asid Lavo*, a *neshama* of *Geulah*!

This fits together with what we know about *Chassidus Chabad*, which was taught by the Alter Rebbe: *Chassidus* is a taste of the *Pnimius HaTorah* that will be taught by *Moshiach L'asid Lavo*!

And the *neshama* that revealed this *Pnimius HaTorah* today as a preparation for the *Geulah* was also a *Neshama Chadasha*, one of these special *neshamos* that will be revealed to all of the Yidden when *Moshiach* comes.

See *Kuntres Inyana Shel Toras Hachassidus, ha'arah 45* and *Sefer Bedarkei Hachassidus p. 110 ff*

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