

Chitas for Sunday, Parshas Tzav

Ches Nisan, 5785

**For the safety and security of the Yidden in Eretz Yisrael
and the success of the soldiers fighting for its protection**

לעילוי נשמהת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Tzav - Rishon with Rashi

Korban Olah:

We have been learning about the *Korban Olah*, a kind of *korban* that is completely burned up on the *Mizbeiaach*, and *kohanim* don't even get a little bit to eat! When we don't get anything from what we do, sometimes we might not be as careful. So Hashem tells Moshe to tell the *kohanim* very strongly to keep the *halachos* of the *Olah* — "Tzav!" — "command them!"

Terumas Hadeshen:

All the *korbanos* should be put on the *Mizbeiaach* during the day, but even if they were put on at night it is still okay.

In the morning, a *kohen* needs to take off the ashes from the *Mizbeiaach*. Even though it might be messy, he wears his special white *kohen* clothes because it is part of the holy *Avodah*! The *kohen* uses a rake to sweep through the middle of the pile of ashes that burned the *Olah* (and any other *korbanos* that were on the *Mizbeiaach*). He needs to make sure that the *korbanos* were all burned. If they weren't burned up properly, he needs to put them back into the fire. These ashes that he raked through are put on the ground near the *Mizbeiaach*. (This is the same place where the ashes from the *Ketores* and the used wicks of the *Menorah* go.) Hashem makes a *neis* that they will sink into the ground!

Since only the middle part of the ashes is taken off every day, after a while there will be so many ashes on the *Mizbeiaach*, there won't be room to burn the *korbanos*! If the *kohen* sees that there is no room left, he will need to clean off the rest. To do this messy job, he wears a different set of clothes, not the regular *Bigdei Kehunah*. Those ashes are taken away from where the *Yidden* live, but it still needs to be brought to a *tahor* place.

Aish Tomid:

The *kohanim* have to be very careful not to let the fire on the *Mizbeiaach* go out! The fire that the *kohanim* light needs to burn all the time, even though Hashem will send down a fire from *Shomayim* to burn the *korbanos*. The *kohanim* also use this fire for lighting the *Menorah*!

A *kohen* should put fresh wood into the fire every morning, and then put the *Korban Tomid* (which is a *Korban Olah*) as the first *korban* on this new wood. (The last *korban* of each day is also the *Korban Tomid*.)

Korban Mincha:

Last week we started to learn about the *Korban Mincha*, a *korban* of flour and oil. Now we learn how the *Korban Mincha* is brought before Hashem: The *kohen* needs to use his hand to take out a fistful of flour where it is most oily. He has *kavana* that this *korban* should bring *nachas* to Hashem, and burns it on the *Mizbeiaach* together with all of the *Levonah* spice.

Whatever is left over is for the *kohanim* to eat... but they can't make it *chometz*! It is very holy (called "Kodesh Kodoshim") and can only be eaten inside the *Mishkan*. Any other *korbanos* it touches become Kodesh Kodoshim too!

The flour left over from the *Mincha*, together with any other parts of the *korbanos* that are not burned, belong to the *kohanim* and are shared with all of them equally. It doesn't matter if they have a *mum* and can't actually bring the *korbanos*, it belongs to them too and they still are able to eat it.

TEHILLIM :: 44 - 48

Two of the *kapitelach* in today's *Tehillim* speak about the war of Gog Umagog before *Moshiach* comes. Afterwards, everyone will throw away their weapons, and there will be no more war!

During a war, soldiers have certain *mitzvos* to keep. In a *Yud-Alef Nisan farbrengen*, the Rebbe spoke about one of these *mitzvos*, and the lesson it teaches us in *Ahavas Yisroel*!

In a war, soldiers have the *mitzvah* of "Al Yerach Levavchem," that they are not allowed to be afraid.

But how can we expect the soldiers to keep this *mitzvah*? How can we tell them not to be afraid? War is scary

— they see so many people getting hurt, they see how dangerous it is! It is normal to be scared.

The Rambam explains that the *mitzvah* is in thinking. The soldiers are not allowed to think about the scary parts, they need to instead think about what they are supposed to be doing! That way they can do their part in fighting without getting worried or afraid.

The Rebbe tells us that the same thing is true with *Ahavas Yisroel*!

The *mitzvah* of *Ahavas Yisroel* is the *mitzvah* to love another Jew. But how can we expect someone to feel that they love someone? It's normal not to like everyone we see. We only feel that we love certain people!

Like the *mitzvah* for soldiers, the *mitzvah* of *Ahavas Yisroel* is for us to think things that will make us want to love another Jew! We think about their *maalos*, how special it is that they have a *neshama*, and how Hashem loves them as His only child! Then, eventually, we will be able to fulfill the *mitzvah* of actually FEELING a love for another Yid!

See farbrengen Yud-Alef Nisan Tof-Shin-Lamed-Ches

TANYA :: Likutei Amarim Perek Lamed-Tes

We are learning about the *kavana* we have when we serve Hashem.

One of the types of *kavana* we can have can be compared to an animal: We do the *mitzvah* because Hashem made us in a way that we have a built-in love for Hashem and *Yiras Shomayim*! (That's the *Ahava Mesuteret*, and the *koach* of *Mesiras Nefesh* we are born with. We only need to remind ourselves of it to be able to use it to serve Hashem!)

All of the things an animal does are just because that's how Hashem made them. They run to get food, they run away from scary things, and they stay away from certain smells.

There is another type of *kavana* that is compared to a person, who has *sechel* and is able to think. For this kind of *kavana*, someone needs to spend time thinking about the greatness of Hashem. This will create a feeling of love for Hashem! This kind of *kavana* is usually the *avodah* of a *tzadik*.

Even though for most of us the main *kavana* is using the natural *Ahava* we have for Hashem, we shouldn't feel bad — *malochim* feel that way too! They also serve Hashem in a natural way, just because that's how Hashem made them.

But our *avodah* isn't as easy — we need to work harder than *malochim*! We have to do *iskafya* to keep the *mitzvos*, NOT doing what our body wants. That gives Hashem a lot of *nachas*, and accomplishes great things in *Shomayim*! Because of that, the *neshama* gets a reward: On Shabbos and Rosh Chodesh, a *neshama* in *Gan Eden* gets to go up to a higher level of *Ruchnius*, higher than where *malochim* can go! There the *neshama* has great pleasure, because it can feel Hashem in a much stronger way.

(The neshama goes from Gan Eden HaTachton, which is the world of Yetzirah, up to Gan Eden HaElyon, the world of Beriyah.)

Our *neshamos* can only "visit" the higher levels of *Ruchnius* but our *mitzvos* actually BECOME part of these higher levels of *Ruchnius*! The *neshama* in *Gan Eden* is able to feel some of the *kedusha* that shines from the *mitzvos* it did!

HAYOM YOM :: Ches Nisan

In today's Hayom Yom, we learn an explanation on a posuk in Tehillim, which is part of Kapitel Kuf-Yud-Tes:

Every *neshama* is sent down to the world with a special *shlichus* that it needs to do. We aren't born just to do things that are easy for us — we need to find the things in ourselves that are NOT the way they should be, and our *neshama* should fix them.

How do we know which things need to be fixed? There's a *posuk* from *Tehillim* that says, "**MeiOivai Techakmeini Mitzvosecha, Ki Le'Olam Hi Li.**" One of the ways to explain this *posuk* is, "From my enemies I become wise about Your *mitzvos*, because they (the *mitzvos*) are always with me."

How do we become wise to figure out which *mitzvos* are our job to work on? By thinking about the not-good *midos* that we have, our "enemies." When we see what is not good in our behavior and hard for us, we will know that those things are what our *neshamos* need to work hard to fix most!

SEFER HAMITZVOS :: Shiur #37 - Mitzvas Asei #154

Today in *Sefer Hamitzvos* we *bentch*. Really! We say the *nusach* of the *bentching* the way the *Rambam* did. (Pay attention, there are a lot of differences!) We also say the *brachos* of the *haftora*, and the list of *haftoras* for each *parsha*.

Then we learn one mitzvah, from the new sefer of Rambam we are starting!

It is a *mitzvah* (*Mitzvas Asei #154*) for us to rest on *Shabbos* (and to make sure our animals and slaves do too!)

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: *וביום השביעי תשכנת*

The details are explained in *Mesechta Shabbos* and *Mesechta Beitzah* (*Yom Tov*).

RAMBAM :: Nusach Birchas Hamazon - Hilchos Shabbos

In today's *Rambam*, we also say the *Rambam's nusach* in *bentching*. Then we read through a list with the *haftora* for each *parsha* in the *Torah*. With that, we finish *Sefer Ahava*, the second *sefer* of the *Rambam*! Now we will start the third *sefer*, called *Zemanim*.

The first set of halachos in Sefer Zmanim is Hilchos Shabbos.

Perek Alef: If a person does a *melacha* on *Shabbos*, is he doing an *aveira* from the *Torah*, or an *aveira* from the *Chachomim*? (Of course both are *asur*!) To be punished by the *Beis Din* for doing a *melacha*, one of the *halachos* is that he needs to have *kavanah*, to WANT to do the *melacha*.

Perek Beis: Even though the *halachos* of *Shabbos* are so important, there is a *mitzvah* that always comes first: Saving a life! In fact, if it might save someone's life, we are NOT supposed to ask a *Rav* first, we should try right away to save them, even if it means doing a lot of things that are *asur* on *Shabbos*.

RAMBAM- PEREK ECHAD :: Hilchos Mikvaos - Perek Beis

Today the *Rambam* tells us what is counted as a *chatzitzah* for a person who needs to go to the *mikvah*. A *chatzitzah* is something that blocks the water of the *Mikvah* from touching the whole thing, so it doesn't become *tahor*.

Something that a person doesn't mind being stuck to him usually isn't a *chatzitzah*, it's just counted like part

of him. A loose necklace isn't called a *chatzitzah*, since the water of the *Mikvah* can still get under it.

INYANA D'YOMA :: Yud-Alef Nisan

It is almost *Yud-Alef Nisan*!

The *Yud-Alef Nisan farbrengen* in the year *Tof-Shin-Lamed-Beis*, for the Rebbe's 70th year, was an extra special *farbrengen*!

Here is one of the things the Rebbe spoke about at that *farbrengen*:

Many people have the question, if the whole reason Hashem made us is so that we can learn Torah and do *mitzvos*, why did Hashem make it so hard to do that?

Imagine that you are studying very hard for the Chidon. You make flashcards, you review with your friend, and you listen to the recordings over and over.

Then your sister asks you why you are working so hard. She offers to copy someone else's certificate and just put your name on it. She'll even buy a wooden plaque so you can hang it up in your room!

You know that even if your sister makes a beautiful plaque, it won't really be special. The Chidon certificate is so important to you because you worked hard and you earned it!

When we get something without working for it, it is called "Nahama Dekisufa," free bread. We don't appreciate something as much if we didn't do anything for it.

That is one of the reasons why Hashem makes it hard to do the *mitzvos*: If it was easy, we wouldn't feel like what we do is so special!

But couldn't Hashem have just made us differently? Hashem could have made people to like getting things that we don't earn!

The Rebbe explains that Hashem could have given us good things as a gift, and it would be very easy. But then we would just be getting a present.

But Hashem wanted to give us the best thing that could be — that we could be PARTNERS with Hashem!

When two partners start a business, they both need to give a lot of money to get things started, and work very hard together. Then the business belongs to both of them!

Hashem wants US to be His partners in running the world! When we work hard to learn Torah and do *mitzvos*, even when it is not easy, we are investing our part so we can be partners with Hashem in the creation of the world!

See farbrengen Yud-Alef Nisan Tof-Shin-Lamed-Beis

TEFILLAH :: Haggadah Shel Pesach

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

~

In Biur Tefillah, we are learning about the Haggadah. In this shiur and the next, we will IY"H go through the general structure of the part of the Haggadah where we tell over the story of Yetziyas Mitzrayim, which is Maggid. We say

much of this on Shabbos Hagadol after Mincha, which is when the nisim started!

On the night of *Pesach*, it is a *mitzvah* to tell over the story of *Yetziyas Mitzrayim*.

Even though the exact *nusach* of the *Haggadah* comes from the time of the *Geonim*, the main setup of the *seder* and what we tell over on the night of *Pesach* is written in the *Mishnah* and *Gemara*.

The *Mishnah* says that after *Mah Nishtana*, the father should explain *Yetziyas Mitzrayim* to his son, based on what his son is able to understand.

He should tell the story in a way of “*Maschil Begnus Umesayem Beshvach*,” starting with the shameful part and finishing with praise. (There is more than one opinion what this is talking about. One opinion says it means starting with the fact that *Yidden* were slaves to *Paraoh*, and ending off that Hashem took us out with great *nisim*! Another opinion says we start the story even before that, with *Avraham Avinu*, who came from a family who served *Avodah Zarah*, and that Hashem kept His promise to *Avraham* and took the *Yidden* out of *Mitzrayim* with great wealth! The *halacha* is like the first opinion so we start with the *Yidden* being slaves in *Mitzrayim*; but afterwards we also tell the story from the beginning, about *Avraham Avinu*, like the second opinion!)

Then, the *Mishnah* tells us that we explain a certain paragraph from the *Torah*, *posuk* by *posuk*. This paragraph starts with the words “*Arami Oved Avi*.” When a person brought *Bikurim* to the *Beis Hamikdash*, he would praise Hashem that he had a *chelek* of *Eretz Yisroel* and could bring Hashem these fruits! In this paragraph, he would thank Hashem for taking us out of *Mitzrayim*, so we could later come to *Eretz Yisroel*.

During our *seder*, we explain each *posuk* of this paragraph according to a *Medrash*, the *Sifri*.

This is the main part of the *Haggadah*, which we also say on *Shabbos Hagadol*, and *IY”H* we will see the rest of *Maggid* in the next *shiur*.

*See footnotes in the Rebbe’s *Haggadah*, *Maggid**

HALACHOS HATZRICHOS :: Early Bedikah

*We learned before that if someone won’t be able to properly check something the night of *Bedikas Chometz* (for example under or behind a heavy appliance), they should search for *chometz* there early. This *Bedikas Chometz* should be at night, with a candle, but without a *bracha*. (The spoon and feather and ten pieces of *chometz* are only for the night of *Bedikas Chometz*.)*

*In the following story we will see that it’s a good idea to do *Bedikas Chometz* early (without a *bracha*) in the kitchen before we start using it for *Pesach*, because it will be hard to search there properly once it is already being used.*

Rabbi Yaakov Landau was with the Rebbe Rashab and Rebbetzin Shterna Sarah in Rostov when he was a *bochur*. He shared this story:

The night before *Rosh Chodesh Nisan*, one of the rooms that would be used as the *Pesach* kitchen had been *kashered*. Wine and some other *Pesach* things were already brought inside.

The Rebbe Rashab said that since the walls of the kitchen had not been fully cleaned, they should take the *Pesach* things out and clean it again. (As we learned earlier from *Shulchan Aruch*, *Yidden* are holy and clean more than they need to according to *halacha*. They even clean the walls in places where *chometz* gets on the wall.)

Then Rebbetzin Shterna Sarah told Rabbi Landau to do *Bedikas Chometz* in the kitchen.

Rabbi Landau was surprised, and asked the Rebbe Rashab what this *Bedikas Chometz* was for.

The Rebbe Rashab said that when a room is prepared to use a while before *Pesach*, most people forget entirely about searching it for *chometz*. And even if they do search it on the night of *Bedikas Chometz*, they don't search it properly. There are already things there, here's the onions, here's who knows what else...

So a full *Bedikas Chometz* should be done now without a *bracha*.

We see that if a room is cleaned so that Pesach things can be kept or used there (like a storage room or kitchen), it is a good idea not to start using it for Pesach things right away. First we should search for chometz at night with a candle, and not wait to search it later on the night of Bedikas Chometz.

See Otzar Minhagei Chabad Nisan, p. 87; Panorama of Halacha shiur from Rabbi Raskin 3.26, question #5; Day to Day Halacha Guide from Rabbi Braun

GEULAH U'MOSHIACH :: Kimei Tzeischa Me'Eretz Mitzrayim (5)

Hashem promised the *Navi Micha* that things would be good for the Yidden at the time of the *Geulah* — “**Kimei Tzeischa Me'Eretz Mitzrayim Arenu Niflaos!**” “Like the days you went out of Mitzrayim, I will show you wonders!”

We usually explain this *posuk* to mean that the *Geulah Ha'asida* (the final *Geulah*) will have *nissim* that are like the ones we had at the time of *Yetziyas Mitzrayim*!

That is true, and something wonderful, but *Chassidus* explains that it ALSO means something more!

Based on what is written in the *Zohar*, *Chassidus* explains that the *nissim* of the time of *Geulah* will be more special than we can imagine! Even compared to the tremendous *nissim* of *Yetziyas Mitzrayim*, these *nissim* will still seem incredible! That means that however you imagine the *nissim* of the *Geulah*, they are still going to be much better than that!

In many *maamarim*, the Rebbe explains the deeper meaning of both of these *peirushim*, and how they will both happen.

See the maamarim of Kimei Tzeischa in Sefer Hamaamarim Melukat

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