

Chitas for Thursday, Parshas Tzav

Taanis Bechoros

Leil Bedikas Chometz

Yud-Beis Nisan, 5785

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

לעלוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

מוקדש לחזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"ז ברוך בן רחל ומשפחתו

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CHUMASH :: Parshas Tzav - Chamishi with Rashi

In today's *Chumash*, Moshe Rabbeinu brings the *Korban Chatas* and the *Korban Olah* for the first day of the *Yemei Miluim*! He puts the blood around the *Mizbeiaach*, and now it is ready to be used for more *korbanos*!

The Alter Rebbe teaches us something very special in the Likutei Torah of this week, the "Chassidishe Parsha!"

Do you remember learning Bosi Legani? In the maamar Bosi Legani we learn that the Shechinah used to be down here in the world, but because of aveiros it went up in Shomayim. Certain tzadikim were able to bring it down further and further, and when Moshiach comes the Shechinah will be back in the world to stay!

As we learned in the maamar, Moshe Rabbeinu, who was the seventh of these tzadikim, was the one who was able to

bring the Shechinah all the way back to the earth. And when did he do this? During the Shivas Yemei Hamiluim, the seven days of preparing the Mishkan, that we are learning about now!

That was a taste of the way it will be when Moshiach comes, when the highest level of the Ikar Shechinah will come down into the world to stay!

TEHILLIM :: 66 - 68

In today's *Tehillim*, we have a *posuk* that says "**Boruch Hashem Yom Yom**" — "blessed is Hashem, Who gives us so much *chesed* every day!"

In the *Gemara*, we see that Hillel Hazakein used to say that this *posuk* teaches us *bitachon*: If we find a fancy or special food, we don't have to save it for Shabbos — we can use it today! Hashem will for sure give us new *chesed*, new *brachos* tomorrow, with something else special for Shabbos.

The Maggid of Mezritch explains what Hillel Hazakein says on this *posuk*, according to *Chassidus*:

Why does this *posuk* say "Yom" (day) twice?

Each time is for one of the ways we serve Hashem every day! The first "yom" is the *kedusha* things, like doing *mitzvos* and learning Torah. The second "yom" is the regular things we do, like eating and sleeping and playing. Those things can also be used for Hashem!

The Maggid tells us that a person might think that nice food can only be used on Shabbos, when eating is a *mitzvah*. But we learn from this *posuk* that "*Boruch Hashem YOM YOM*" — BOTH ways of serving Hashem are special! We can also use a nice food on a regular day in a way that will make Hashem happy.

TANYA :: Likutei Amarim Perek Lamed-Tes

Now the Alter Rebbe is telling us about *kavana*, how the things we are thinking about that bring us to learn Torah and do *mitzvos* make a difference in what we actually do.

Sometimes a person does a *mitzvah* for the wrong reason — like learning a lot of Torah so other people will think he is smart.

If someone does a *mitzvah* like this, the *mitzvah* is in *Golus*! But as soon as he does *teshuva*, his *mitzvah* can go up to Hashem.

That's why it's good to do *mitzvos* even if we won't be able to do them for the right reason, because every Yid will do *teshuva*, and then the *mitzvah* can go up to Hashem.

But that's only if someone did the *mitzvah* for the WRONG reason.

But if someone does a *mitzvah* for NO reason, without *kavana*, as soon as he does the same *mitzvah* for the RIGHT reason, with *kavana* for Hashem, then the *mitzvah* he did before ALSO goes up to Hashem!

Also if we *daven* without *kavana*, the next time we *daven* WITH *kavana*, ALL of our *tefillos* will go up to Hashem!

HAYOM YOM :: Yud-Beis Nisan

(In the year the *Hayom Yom* was written, today was *Shabbos Hagadol*.) The Rebbe tells us that the *Haftora* is the

regular Haftora for the parsha, and that we only do a special haftora for Shabbos Hagadol if it falls out on Erev Pesach. We say part of the Haggadah at Mincha time on Shabbos Hagadol.

After coming out of Mitzrayim, the Yidden started to be called *Tzivos Hashem*, “the Army of Hashem.” But in other places, the Yidden are called “servants.”

What's the difference?

Servants AND soldiers work very hard! Sometimes they do things that are very complicated. But only SOLDIERS have *Mesiras Nefesh*. They do even dangerous things because they are ready to listen to WHATEVER the general says.

The Yidden in Mitzrayim were not treated nicely by the Mitzriyim. Still, they had *Mesiras Nefesh* to keep their *Yiddishe* names, and their *Yiddishe* language, and their *Yiddishe* clothes. They KNEW that Hashem promised to take them out.

Whoever acts like them in a way of *Mesiras Nefesh* is a soldier in Hashem's army, and Hashem will do *nisim* for them too!

SEFER HAMITZVOS :: Shiur #41 - Mitzvas Lo Saasei #322

Today's *mitzvah* (*Mitzvas Lo Saasei* #322) is that a *Beis Din* is not allowed to make court cases on Shabbos.

We learn this *mitzvah* from a *posuk* in *Parshas Vayakhel*: **לֹא תְבִעֵר אֵשׁ**
This *posuk* means, “Do not make a fire on Shabbos.”

The *Chachomim* ask: “The Torah already told us not to do any *melachos*. We know that lighting a fire is one of them. Why is the Torah telling us separately about this *melacha*, and not about the others?” It must be teaching us something.

The *Chachomim* explain that the *posuk* is telling us not to punish a person on Shabbos, even if he deserves *Sereifah*, a kind of punishment that has to do with making a fire. That's what the *posuk* is teaching us by saying not to make a fire on Shabbos.

The *Chachomim* learn from this *posuk* that a *Beis Din* is also not allowed to have ANY court cases to punish a person on Shabbos.

RAMBAM :: Hilchos Shabbos

In today's Rambam, *Perakim Yud-Beis*, *Yud-Gimmel*, and *Yud-Daled*, we learn about three of the *melachos*: Not to light a fire, not to put out a fire, and not to carry on Shabbos.

If a fire starts on Shabbos, we are not allowed to put it out ourselves unless it will be dangerous. For a small fire that isn't dangerous, we are allowed to do something so the fire will burn out by itself, like by pouring water or juice AROUND the fire or putting plastic cups of water right next to the fire so it will put itself out.

Of course, for even a medium sized fire, or one that we think MIGHT be dangerous, we need to call the fire department RIGHT AWAY, even on Shabbos, because the Torah says that saving a person's life is more important than not doing a *melacha*!

The *melacha* of *hotza'ah* is what we usually call “carrying.” It means to take something from one type of place (called a *Reshus*) to another. For example, taking something from a private house to a public street is this

melacha. Hotza'ah has many details! We learn about the four different possible places, called *reshuyos*: *Reshus Hayochid*, *Reshus Horabim*, *Karmelis*, and *Mekom Petur*.

RAMBAM – PEREK ECHAD :: Hilchos Mikvaos - Perek Vov

We learn the *halachos* about what type of *keili* makes that water shouldn't be counted as rain water anymore. Some types of pipes are not counted as a *keili*, since they aren't made to HOLD water, just that water should go through them.

INYANA D'YOMA :: Shabbos Hagadol

This Shabbos is called *Shabbos Hagadol*. *Shabbos Hagadol* is a day connected with special *nism* for the Yidden.

The Rebbe teaches that there are important lessons we need to learn from *Shabbos Hagadol*, about how we need to change the world!

When the Yidden were in Mitzrayim, they could see that Paraoh wasn't doing his special *mitzvah*, of listening to Hashem and letting the Yidden go.

But how could they get Paraoh to change his mind? They couldn't go to him in his palace and tell him that he was making a big mistake!

But they DID have a way to get Paraoh to change his mind — and that's what happened on *Shabbos Hagadol*!

The Yidden proudly did the *mitzvah* Hashem gave them. They tied the sheep to their bed for the *Korban Pesach*, and didn't hide it from the Mitzriyim. Even though they knew the Mitzriyim would be upset, they were not afraid and did what Hashem told them to!

When the *goyim* saw this, they got scared! They started fighting with each other, and tried to force Paraoh to change his mind and keep the *mitzvah* he was supposed to do!

That is an important lesson for us today too:

We have an *achrayus* not only to teach Yidden about the Torah, but to make sure that the whole world, even the *goyim*, are acting the way Hashem wants. Sometimes, we are able to teach the *goyim* about their *mitzvos*, the *Sheva Mitzvos Bnei Noach*. But other times, we have no way to help the *goyim* do the right thing.

Except that we DO! When we proudly act the way Hashem tells us to, and are strong in our *Yiddishkeit*, that will have an influence on the *goyim* too! It will effect the world around us to behave the way Hashem wants them to.

And just like that is what brought the *Geulah* from Mitzrayim, when we stand proud in our *Yiddishkeit*, it will bring the *Geulah* from this *Golus* too!

See farbrengen Shabbos Hagadol Tof-Shin-Lamed-Beis

TEFILLAH :: Haggadah Shel Pesach

We have been learning about the way the Haggadah is set up.

In Maggid we ask the questions about why we are having a seder tonight, and then we give the answer, in a way that starts with the shameful part and ends with praise to Hashem ("Maschil Begnus Umesayeim Beshevach").

Then we go through the pesukim that are said when a person brings Bikurim, where we thank Hashem for Yetziyas Mitzrayim, together with the explanations from the medrash in Sifri.

We then mention the three important things at the seder: Pesach, Matzah, and Maror.

We say the words of Mishnah saying that in every generation we need to relive Yetziyas Mitzrayim!

Just like the Yidden showed their thanks then by saying Hallel, we also show our thanks now when we relive Yetziyas Mitzrayim by saying Hallel.

We finish off this section of the Haggadah with a bracha.

When we say Hallel in Maggid, we only say the first two paragraphs, and then stop! We don't finish the rest until after Shulchan Orech, near the end of the whole seder!

Why do we only say two paragraphs of Hallel, and then stop in the middle?

The Gemara says that the first two parts of Hallel are speaking about Yetziyas Mitzrayim, Kriyas Yam Suf, and Matan Torah — things that happened then.

The later parts of Hallel speak about Le'asid Lavo, the Geulah when Moshiach comes! Since that is a separate thing, we speak more about it later.

First we finish thanking Hashem for the Geulah from Mitzrayim, and eat the matzah and maror which are connected to Yetziyas Mitzrayim.

After the seudah, we start talking about the future — the final Geulah! We say the rest of Hallel which is speaking about the Geulah, which we hope to celebrate very soon, Bimheira Veyameinu Mamosh!

See the Rebbe's Haggadah, Dibur Hamas'chil "Halelukah Halelu – Lemaano Mayim"

HALACHOS HATZRICHOS :: Bedikas Chometz

Don't forget to say the Nasi! Today's nasi is the last Shevet, Shevet Naftali. (Tomorrow we will say a summary of all of the presents brought, which is for Shevet Levi.)

~

Because Erev Pesach this year is on Shabbos, we can't do Bedikas Chometz the night before the seder like we usually do, so instead we do Bedikas Chometz tonight!

Here are some of the halachos:

It is good to wash Negel Vasser before starting to search, so we do the mitzvah with clean and pure hands.

We start Bedikas Chometz right after davening Maariv in shul. We don't start a meal or sit down to learn from a half hour before, so that we won't get carried away and push off Bedikas Chometz!

We make a bracha before starting to search for chometz. We don't interrupt after the bracha, so we start searching right away, in the room the bracha was made. Until after the entire house is searched, we don't talk (unless we need to for the purpose of Bedikas Chometz).

We use a candle for Bedikas Chometz. The Gemara learns this from a posuk in Tzefania that speaks about Moshiach, "**Achapeis Es Yerushalayim Baneiros**" (Hashem says, "I will search Yerushalayim with candles"). We use a beeswax candle, which burns with the clearest light. (It is fine to use a flashlight to search in places

where a candle would be dangerous, like under a bed.)

After the *bedika*, we say *Kol Chamira*, and put away the *chometz* in a safe place to be burned on Friday morning. On Friday morning, we burn the *chometz* early like we do on a regular year, even though we can really have *chometz* after this time. The *Chachomim* didn't want to make a difference between years, so we still make sure it is burned by the same time of day.

After burning the *chometz*, we say the *Yehi Ratzon*, but we do NOT say the second *Kol Chamira*, saying that we don't want any more *chometz*! We still have to put aside some *chometz* in a safe place to have *challah* for Shabbos. We will say this *Kol Chamira* after finishing the *chometz* and getting rid of any crumbs on Shabbos morning. (We can still eat *chometz* after burning the *chometz* on Friday, but we need to be careful since the house is already clean for *Pesach*!)

It is a good idea to read halacha newsletters put out by different Rabbonim so that we know what to do, especially in a year like this year! Here are some ideas:

- *Pesach Day-By-Day* (Horav Yosef Yeshaya Braun)
- *Halacha Newsletter* (Horav Shmuel Lesches)

GEULAH U'MOSHIACH :: Haggadah Shel Pesach

An explanation from the Rebbe on Mah Nishtanah:

Golus is like night. During the day, the sun shines, everything is clear, and we can see what's happening. At night, it is dark. We can't see everything, and it can be very confusing.

A Jewish child asks, “**Mah Nishtanah Halaila Hazeh?**” “Why is the *Geulah* from this *Golus* different than the *Geulah* from every other *Golus*? ”

Each question shows how the *Geulah* will be so much greater than any other *Geulah*:

- **Dipping:** To become *tahor*, we dip in the *mikvah*. By this *Geulah*, Hashem will make us completely *tahor*, for the *guf* and the *neshama*!
- **Chometz:** Our *aveiros* come from *gaavah*, which is puffed up like *chometz*! When *Moshiach* comes, everyone will have complete *bittul*, and we will not want to do anything that separates us from Hashem.
- **Maror:** Even though they are healthy and make our food yummier, a person can live without vegetables. When *Moshiach* comes, we will see how all of the *gashmias* things are extra, and they will feel like *maror* to us — something bitter!
- **Leaning:** When *Moshiach* comes, we will be completely relaxed! We know we won't ever have to go back into *Golus* again. We will be able to really recline, because we will be free!

But how can we have such a great *Geulah*, if this *Golus* is so hard?

The answer is that “**Avadim Hayinu LeParaooh BeMitzrayim!**” When the *Yidden* were in *Mitzrayim*, they also had a very hard *Golus*, but Hashem saved them anyway! Hashem will do that again — even if it seems like it's impossible.

(Later in *Hayom Yom* we will learn another explanation of *Mah Nishtana*!)

See sicha of Pesach 5732

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