

# Chitas for Tuesday, Parshas Tzav

## Yud 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 ~

מוקדש לחזוקה התקשרות ל'ק אדמור' ר' זי"ע נשיה דורנו ~ ע"י ברוך בן רחל ומשפחתו

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~ for her yartzeit, Erev Pesach ~

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

When Moshe Rabbeinu was on Har Sinai, Hashem gave him a special mitzvah for the Yidden to do: To build a home for Hashem among the Yidden, the Mishkan! We learned about how Moshe told the Yidden about it, and how it was actually built. The Yidden were also taught about how to USE the Mishkan! In Parshas Vayikra, we learned about many of the korbanos that are brought there, especially the Korbanos Yochid, that people will need to bring. We learn more details in Parshas Tzav, and in today's Chumash we finish learning about these korbanos:

Moshe Rabbeinu teaches the Yidden that when Hashem saves them from certain dangerous things, they will need to bring a *Korban Todah* as a way of saying "thank You" to Hashem. There are four kinds of dangers to bring a *korban* for: After a person takes a trip across the ocean or through the desert, comes out of jail, or has a *Refuah Sheleimah* from being very sick.

This *korban* has two parts — an animal for a *Korban Shelamim*, and 40 *Mincha korbanos* — 30 made into 3 kinds of *matzah* with oil, and 10 made into *chometz'dike* bread. (Because of this, on *Pesach* we skip a part of *davening*! We don't say *Mizmor L'sodah*, which speaks about this *korban*, since it has *chometz* and can't be brought on *Pesach*!)

The *Korban Todah* is a kind of *Korban Shelamim*. Besides for the *Korban Todah*, Moshe also teaches some more details about other types of *Korban Shelamim*!

One of the reasons it is called a *Korban Shelamim* is because it brings *Shalom* to many people! This kind of *korban* is not ALL burned up on the *Mizbeiaach*, and not only *kohanim* can eat from it. Part of a *Korban Shelamim* is burned, part goes to the *kohanim*, and part can be shared with ANY Yid who is *tahor*! Since the *korban* is brought for a happy reason, it can be shared with many other people and makes them happy too.

The person bringing the *korban* holds the parts to be burned on the *Mizbeiaach* and given to the *kohanim*, together with the *kohen*, and they wave them in different directions, like we wave a *Lulav* and *Esrog*.

Which parts of the *Korban Shelamim* are brought on the *Mizbeiaach*?

The parts of EVERY *korban* which are burned on the *Mizbeiaach*, like the *Cheilev* (certain pieces of fat) and blood. In fact, we are not allowed to eat these things from ANY animal, not just *korbanos*!

Now Moshe has finished teaching the Yidden about six kinds of *korbanos*!

- 1) ***Korban Olah*** - the *korban* that is ALL burned on the *Mizbeiaach*
- 2) ***Korban Mincha*** - a *korban* of flour and oil
- 3) ***Korban Chatas*** - a *korban* brought if a person did an *aveira* by mistake
- 4) ***Korban Asham*** - for specific *aveiros*, including certain *aveiros* done on purpose
- 5) ***Miluim*** - the *korbanos* the *kohanim* will bring when they first become *kohanim*
- 6) ***Shelamim*** - a *korban* brought for a happy reason (like a *Korban Todah*)

## **TEHILLIM :: 55- 59**

In today's *Tehillim*, we say *Kapitel Nun-Hey* (55), which Dovid Hamelech said to thank Hashem for saving him from people who wanted to hurt him. Dovid Hamelech talks about how we need to have *bitachon* in Hashem!

He says, "***Hashlech Al Hashem Yehovcha, Vehu Yechalkelecha***" — "Give Hashem your problems, and He will take care of you."

*Chassidus* explains that sometimes, we know where to go for help. We know which doctor, or which teacher, or which person to ask. We have *bitachon* that they will be good messengers to bring the *bracha* of Hashem, and things will be good.

But even when we have NO IDEA what to do or who to ask for help, we should still have *bitachon* that Hashem will help us!

All of the things we do — like asking a doctor — are like taking out a cup (a *keli*) to catch the *bracha* of Hashem. But even if we don't know where to find a "cup," because we have no idea what to do, "*Hu Yechalkelecha*" — HASHEM will give us a *keli*! We should of course try our best, but Hashem will help us even when it looks like there is nothing we can do.

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

*Even without kavana, a person can do a mitzvah. Still, the mitzvah is not complete unless it is able to go up to a higher Ruchnius level! To do that, the mitzvah needs to be done with kavana.*

We learned before in *Tanya* that there are two kinds of *Kavana*. The higher kind comes from thinking about the greatness of Hashem with our minds, and creating a feeling of love and fear for Hashem. The lower kind is just remembering that we have a *koach* of *Mesiras Nefesh* inside of ourselves, and waking up that hidden *Ahava* for Hashem.

The lower kind of *Kavana* makes the *mitzvos* go up to the *Ruchnius* world of *Yetzira*, and the higher kind of

*kavana* makes the *mitzvos* go up even HIGHER *Ruchnius* world called *Beriyah*! There are also very big *Tzadikim* whose *kavana* makes the *mitzvos* go even higher (to the *Ruchnius* world of *Atzilus*)... but that's something that only big *tzadikim* can do!

If a person just does *mitzvos* without *kavana*, because he's used to doing them, his *mitzvos* do not go up to these higher *Ruchnius* levels at all. Even though they are still *mitzvos*, and that is the most important thing, those *mitzvos* are not complete.

## **HAYOM YOM :: Yud Nisan**

A *Yiddishe* marriage is very holy! There is a very special *mitzvah* that husbands and wives keep when they are married, called *Taharas Hamishpacha*. By keeping this *mitzvah*, their children are born in a Torah and a *Yiddishe* way, which makes a difference for their body and their *neshama*.

In many of his letters, including the one this *Hayom Yom* is taken from, we see that the *Friediker Rebbe* wanted more *Yidden* to start keeping *Taharas Hamishpacha*. He would encourage *Yidden*, and especially *Chassidim*, to teach others about it. Later, the *Rebbe* made this one of the ten *mitzvoym*!

Today we learn something to think about that will make sure we are doing this *mitzva* with enough *chayus*:

Imagine that Hashem gave us a chance to save a WHOLE CITY from being destroyed. Wouldn't we do everything we possibly could to save the city? And not only that, wouldn't we be thankful to Hashem for the *zechus* of being able to do such a big *mitzvah*?

Well, teaching other *Yidden* about *Taharas Hamishpacha* also saves the lives of *Yidden*! Just like we would be excited and full of energy to save the *Gashmius* lives of a whole city, we should be even MORE excited and full of *chayus* to do everything we can to save the *Ruchnius* AND *Gashmius* lives of *Yidden* by teaching them and helping them keep the *mitzvah* of *Taharas Hamishpacha*!

## **SEFER HAMITZVOS :: Shiur #39 - Mitzvas Lo Saasei #320**

Today's *mitzvah* (*Mitzvas Lo Saasei* #320) is that we are not allowed to do *melacha* on Shabbos.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: *לֹא תַעֲשֵׂה כֹּל מַלְאָכָה*  
The details are explained in *Mesechta Shabbos*.

This is the matching *mitzvah* to the one we just learned yesterday and the day before. Hashem often gives us TWO *mitzvos* for one thing so we get double rewards — one for the *Mitzvas Asei*, doing what we are supposed to, and one for the *Mitzvas Lo Saasei*, not doing what Hashem told us not to!

## **RAMBAM :: Hilchos Shabbos**

**Perek Vov:** In this *perek*, we learn that the *Chachomim* made it *asur* to tell a *goy* to do something for us on Shabbos, so that we won't treat Shabbos lightly and come to do the *melacha* ourselves. There are some times we are allowed to ask a *goy* to do something, like if someone is even a little bit sick or if it is important for another *mitzvah*.

We are not allowed to have any benefit from *melacha* that was done on Shabbos when it is *asur*, even if it was done by a *goy*.

**Perek Zayin:** We now start to learn the 39 *melachos* of Shabbos! The *Rambam* lists them, and teaches us the

difference between an *Av Melacha* and a *Tolda*. The *Av Melacha* is the way the *melacha* was done to build the *Mishkan*. A *tolda* is something that accomplishes the same thing, but in a different way.

**Perek Ches:** In this *perek*, we learn the first 10 *melachos*, from plowing the earth to kneading the dough. The Rambam tells us the *halachos* of each of these *melachos*.

## **RAMBAM – PEREK ECHAD :: Hilchos Mikvaos - Perek Daled**

This *perek* explains that a *Mikvah* can't be water that a person put there, it has to be water that Hashem put there, like rainwater or water from a spring. As long as there are 40 *se'ah* of water from rain, though, we can mix in water that a person brought from another place — like from a barrel.

## **INYANA D'YOMA :: Erev Yud-Alef Nissan**

Today is *Erev Yud-Alef Nissan*, the birthday of our Rebbe, the *Nasi Hador*.

What is a *Nasi Hador*?

Hashem makes sure that the Yidden always have a leader. Hashem gives the leader of the Yidden the *neshama* of Moshe Rabbeinu, our first leader! He has the *shlichus* to show the Yidden in his time the way to serve Hashem. We call that leader the *Nasi Hador*, the leader of the whole generation! Just like Moshe Rabbeinu brought the *mahn* to all the Yidden, the *Nasi Hador* brings the *brachos* for everyone in his time.

But that isn't all! Even all of the THINGS in the world at that time are connected to the *Nasi*!

In the *Chumash*, a “*Nasi*” can also mean a king! Everyone in the country knows about the king, and the whole country is called “his.” Everything in the country (even the streets!) is called the KING’s.

(That's why the Torah tells us to wipe out even the animals of Amalek — because everything in the country has the name of Amalek, it all needs to be destroyed.)

The same thing is true with the *Nasi Hador*, the king of the generation. Everything in his time is called “the *Nasi's*!” Hashem put everything there to help us do the job the *Nasi* tells us to do, how to serve Hashem the right way for that time.

In our time, the Rebbe told us that every Yid has the *shlichus* to bring the *Geulah* by spreading *Yiddishkeit*, Torah and *mitzvos*, to himself and to others! So everything that is in the world in our time is here to help us with that *shlichus*.

*So for example, the next time you go to your computer or your phone, ask yourself: How is this machine going to help me fulfill the Rebbe's shlichus that I was given to help bring Moshiach closer?*

*See farbrengen Yud Shevat 5722. (In the farbrengens of Yud Shevat, the hilula of the Frierdiker Rebbe, the Rebbe would often explain the inyan of a Rebbe and the Nasi Hador.)*

## **TEFILLAH :: Shabbos Davening**

Hashem wants people to work for their *parnasa*. Because this is an important thing, the *Chachomim* were very careful in what they added to *davening*, to make sure it would not be too long and keep people from going to work (“*bittul melacha*”).

But on Shabbos, we don't have to work! The *Chachomim* were able to add more pieces to *davening*, speaking

for longer about Hashem's praises and how lucky we are to be Yidden. There are extra paragraphs added to prepare before *Boruch She'amar*, mainly *kapitelach* of *Tehillim*. In some places, these are called *Birchos Shabbos*, the *brachos* of Shabbos! There is also a section added in *Pesukei Dezimra*, before *Yishtabach*, and in the *brachos* before *Kriyas Shema*.

That's why the Shabbos *davening* is longer than the weekday *davening*, because we have more time to connect to Hashem in this special way.

One of the *kapitelach* added before *Boruch She'amar* is "Hodu LaHashem Ki Tov," also called *Hallel Hagadol*. In this *kapitel*, we praise Hashem in 26 ways! (The holy name of Hashem, *Havaya*, has a *Gematriya* of 26!)

One of the lines in it is all about this Shabbos, *Shabbos Hagadol*! The *posuk* says, "Lemakei Mitzrayim Biv'choreihem, Ki Le'olam Chasdo!" It means that Hashem punished the Mitzriyim, through their own firstborns. The Yidden didn't have to do anything! This *neis* happened on *Shabbos HaGadol*, when the firstborns tried to force Paraoh to let the Yidden go so they would be saved from *Makas Bechoros*.

## **HALACHOS HATZRICHOS :: Shabbos Hagadol**

*Don't forget the Nasi! Today is the tenth day of Nisan, which is Shevet Dan. (Today is also the yartzeit of Miriam Haneviah.)*

~

The Shabbos before *Pesach* is called *Shabbos HaGadol*, the Great Shabbos.

The main reason why we call it *Shabbos HaGadol* is because a *Neis Gadol*, a great miracle happened on the Shabbos before the Yidden left Mitzrayim!

The Yidden tied their sheep to their bedposts, to use for the *Korban Pesach*. The Mitzriyim saw this, and asked them what they were doing. The Yidden told them that they were preparing the sheep as a *korban*. They would *shecht* them and put the blood on their doorposts before *Makas Bechoros*.

When the firstborns of the Mitzriyim heard this, they were very scared! They ran to Paraoh and told him to let the Yidden go free. When Paraoh and others said that they wouldn't, the firstborns made a war in Mitzrayim! Many of the enemies of the Yidden were killed, by the Mitzriyim themselves!

On *Shabbos HaGadol*, there is a *minhag* to read through part of the *Haggadah*, from "Avadim Hayinu" until "Lechaper Al Kol Avonoseinu." We do this because the *nissim* of *Yetziyas Mitzrayim* actually started on *Shabbos Hagadol*!

Another reason why we call it "*Shabbos HaGadol*" (the big Shabbos) is that the *Rav* gives a big *drasha* on Shabbos, teaching about the *halachos* of *Pesach* for those who were not able to learn it themselves.

If you're not going to a *drasha*, it is a good idea to review the *halachos* of *Pesach* on your own!

*Here are some places you can review the halachos:*

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

*See the Alter Rebbe's Shulchan Aruch, siman Tof-Lamed*

## **GEULAH U'MOSHIACH :: Kimeい Tzeischa (7)**

Hashem says that at the time of the *Geulah*, He will show us *nism* like in the days of coming out of Mitzrayim — “**Kimeい Tzeischa Me’Eretz Mitzrayim Arenu Niflaos**”!

The *posuk* says, “*KIMEI Tzeischa Me’Eretz Mitzrayim*” — “Like the DAYS you came out of Mitzrayim.” But *Yetziyas Mitzrayim* was only ONE day! Why does the *posuk* say “DAYS”?

*Yetziyas Mitzrayim* is not only the first day we came out of Mitzrayim. Yidden remember *Yetziyas Mitzrayim* every day, and we have a *Yetziyas Mitzrayim* in *Ruchnius* every day!

The *posuk* is telling us that the *Yetziyas Mitzrayim* of ALL of these days, from when we went out of Mitzrayim, and all the days throughout the *Golus* when Yidden go out of Mitzrayim in *Ruchnius*, is what will bring the *nissim* of the *Geulah*!

See *Maamar Kimeい Tzeischa* 5742

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