

Chitas for Monday, Parshas Tzav Hey Nisan, 5780

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May this month be a true month of Nissim and Geulah for Klal Yisroel!

Mazel Tov **Captain Mendel Kivman** (Shliach in Mansfield, MA)

~ 9th birthday Hey Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Shneur Korik** (shliach in Roseville, CA)

~ 6th birthday Hey Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Shaina Rochel Becerra** (Aventura, FL)

~ 7th birthday Hey Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Rikki Shmotkin** (shlucha in Manhattan)

~ 4th birthday Hey Nisan ~

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 :: 29 - 34

In the end of *Kapitel Lamed* (30), there is a *posuk* that says "***Lemaan Yezamercha Kavod VeLo Yidom.***" "In order that my *neshama* should sing praise to you and not be quiet." The Rebbe Rashab (whose *yartzeit-hilula* was this week) explains this *posuk* in a *maamar*.

(In today's Hayom Yom, we will see that the word "kavod" means more than one thing. Here is another meaning of "kavod!")

The Rebbe Rashab explains that this *posuk* is talking about the "*kavod*" of the *neshama*, the *Pintele Yid*. *Golus* is very hard for a *neshama*. Sometimes a *Yid* can get overwhelmed and might even *chas veshalom* give up and let the *Yetzer Hara* decide how the person should act. But the *Pintele Yid* is always there, and it always wants to act the way Hashem wants — even in the darkest part of *Golus*.

The *posuk* tells us how the *Pintele Yid* is always ready to sing to Hashem! ***Lemaan Yezamercha Kavod*** — ... so that the *kavod* of our *neshama*, the *Pintele Yid* will sing to You Hashem, ***Velo Yidom*** — and it will never be quiet! The *Pintele Yid* will ALWAYS sing to Hashem because it always wants to be close to Hashem, even in *Golus*.

TANYA :: Likutei Amarim Perek Lamed-Ches

Let's take a few minutes to review why we're learning what we're learning:

The Alter Rebbe is giving us a *mashal* of how we should look at ourselves, from the *Zohar*. Imagine that a *Yid* is like an oil candle. The body of a *Yid* is like the wick, and we are inside a glass cup full of oil, with fire shining from our head! We are all lit up and warm, we feel alive inside, and everyone sees it and is attracted to it.

Of course, we don't really look like that — at least not the way our eyes can see — but the truth is that when a *Yid* is living with his "oil" and with his "fire," he really does feel alive and warm inside, and it makes other people who see him want to come close to *Yiddishkeit* too!

So what makes us shine?

Mitzvos, are the oil. When we have *mitzvos*, then the *Shechinah*, which is like the fire, can shine on us! That's why *maaseh* is so important — to DO the *mitzvos* properly! Only then do we have the oil that lets the *Shechinah* shine on our body, which is like the wick.

But still, the Alter Rebbe says, we shouldn't say that it's enough to do the *mitzvos* without any *kavana*! The life and warmth we have when we do *mitzvos* with *kavana* is much more than a *mitzvah* that is done without *kavana*, just like a sheep has much more *chayus* than a stone.

Now let's learn today's Tanya:

Even though a *mitzvah* with *kavana* has much more *chayus*, we shouldn't think that a *neshama* is closer to Hashem when it does a *mitzvah* with *kavana*, than when it does a *mitzvah* without *kavana*! A *mitzvah* is the *Ratzon* of Hashem, it's what Hashem wants, which is one with Hashem. When we do *mitzvos*, we are united with Hashem — whether or not we had *kavana*.

What changes when a person has *kavana* is how much we FEEL Hashem, and how much of Hashem's light will shine on us.

And it is also part of Hashem's *Ratzon* that we should have the higher level of feeling closer to Hashem, that comes from having *kavana*!

The Alter Rebbe tells us that we have four kinds of *chayus* in *mitzvos*, and we will use a *mashal* from the four kinds of things in the world:

- 1) **Domem**: Think of the *chayus* in a diamond. It is beautiful, and it is part of Hashem's creation! That's like doing Hashem's *mitzvah*, without any *kavana*.
- 2) **Tzomeiach**: Think of the *chayus* in an apple tree in bloom. You can see that it's growing! You can see that Hashem's *chayus* is inside! That's like when we *daven* or say words of Torah, and we know what the words mean, but we don't have any *kavana* yet.
- 3) **Chai**: Now think about the *chayus* in a majestic deer, swiftly running through a field, like we run to do a *mitzvah*! There is lots of *chayus* there.
- 4) **Medaber**: Now look in the mirror. See how you can smile, and even understand and think!

A person can learn about things that an animal can never think. You can have *Emunah*! You can learn about the greatness of Hashem! You have MUCH more *chayus* than an animal.

Animals and people are *mashalim* for two kinds of *kavana*, one greater than the other. We will IY"H start learning about these in tomorrow's *Tanya*!

HAYOM YOM :: Hey Nisan

One of the *Amoraim* was called R' Nachman *bar* Yitzchak. He lived in a town of simple people. Once he was discussing a *halacha* with another *Amora*, and R' Nachman *bar* Yitzchok helped him understand something which wasn't clear. The other *Amora* was so impressed with R' Nachman's explanation, that he asked him to come live in his town which was full of *Talmidei Chachomim*. Since R' Nachman was obviously a very big *Talmid Chochom*, this would be a good place for him to live!

R' Nachman *bar* Yitzchak answered that he would stay where he was, he does not want to move. He explained that it's not the place a person lives that gives a person *kavod* (respect), it's the person that brings *kavod* to the place where he lives! He gave an example from *Har Sinai*, where the mountain was only special because Hashem's *Shechinah* was resting on it. When the *Shechinah* left, *Har Sinai* wasn't special anymore. (In fact, we don't even know where it is today!) That shows us that it wasn't *Har Sinai* that was special, it was the *Shechinah* that made it special. The same thing is true with a person and his surroundings: "**Lo Mekomo Shel Adam Mechabdo, Ela Adam Mechabed Es Mekomo.**"

The Rebbe Maharash explained this saying of R' Nachman according to *Chassidus*:

Kavod doesn't just mean respect and honor, it also has other meanings. The word *kavod* is like the word "*kavda*," a liver. The *Chachomim* say on the *posuk* "**Kavod Leiv Parao'h**" (Parao'h's heart was hardened) that his heart became like a liver, that is cold and doesn't have feelings.

Another meaning is brought in *Kabbalah*, that it means a very bright light of Hashem — a *Gilui Ohr Makif Naalah*.

The two times R' Nachman said *kavod* are talking about these two meanings in the word *kavod*:

The *Gemara* is saying that the place of a person doesn't bring him *kavod* (according to the first explanation), but he brings *kavod* (according to the second explanation) to his place.

The place where a person lives shouldn't make him have the first meaning of *kavod*, to have a cold heart and not care about *Yiddishkeit*. Instead, he brings the second meaning of *kavod* to his place: He brings the *Kavod* of Hashem, the light of Hashem, to the place where he is!

A person can choose not to be affected by the place where he lives, and instead CHANGE the place where he lives by bringing it *chayus* and life!

Just like the *neshama* gets special *koach* from Hashem before it comes into the world, so it will be able to do its *shlichus*, the same way, before a *Yid* goes to any place, Hashem gives him *koach* to be able to bring the warmth of *Yiddishkeit* and *Chassidus* to that place!

SEFER HAMITZVOS :: Shiur #238 - Mitzvas Asei #109

Today we finally learn a new *mitzvah*! Today's *mitzvah*, (*Mitzvas Asei #109*) is about how we can become *tahor* from the kinds of *tumah* we were just learning about. Do you know how? By going into (or putting our *keilim* into) a *mikvah*!

RAMBAM :: Hilchos Keilim - Mikvaos

In today's Rambam, we finish learning the *halachos* about which kinds of *keilim* can become *tomei*.

Perek Chof-Zayin reviews the rules about *tumah*, by giving us three examples of many types of *keilim*, and telling us what the *halacha* is for each of them. Here's one example:

There are three kinds of sheets:

- 1) A sheet that goes on a bed — this can get *Midras* (the *tumah* of when a *Zav* rests on it)
- 2) A sheet that we hang up like a curtain — this can get *Tumas Meis*
- 3) A sheet that has sewing designs on it to teach how to sew — this stays *tahor*

Perek Chof-Ches explains what happens if *tumah* touches the outside of a *keili* — does the inside become *tomei*? What about if the *tumah* touched the inside — is the outside *tomei*? (It depends what the *keili* is made of.)

Then we start learning the next set of *halachos* — about the *Mikvah*, to make all of these things *tahor*!

Perek Alef explains the general rules about a *mikvah* — like that a person doesn't become *tahor* until nighttime, even if they went to the *Mikvah* during the day, and that a person can't have anything between them and the *mikvah* water (for example, a band-aid) — this is called a *chatzitzah*.

RAMBAM- PEREK ECHAD :: Hilchos Malveh VeLoveh - Perek Zayin

We are learning *halachos* about when two people disagree in *Beis Din* about what belongs to them.

One *halacha* in this *perek* is that if someone says something in *Beis Din*, he can't change his mind and say he was joking.

INYANA D'YOMA :: Lekach and Maror

For many years, after the Rebbe would finish the *seder*, he would come downstairs in 770 and there would be a

farbrengen. So after *chassidim* finished their *sedarim* at home, they would come to 770 for the *farbrengen*.

In this *farbrengen*, the Rebbe would speak about *Pesach*, and especially would explain different parts of the *Haggadah*.

In the year *Tof-Shin-Tes-Vov* (1955), the Rebbe started the *farbrengen* with a *niggun*, saying that a *niggun* is the way the deepest part of the *neshama* can express itself. Since *Pesach* is the *Yom Tov* when Hashem took us out of *Mitzrayim*, the Rebbe asked that they should sing *Mimitzrayim Ge'altanu*.

Afterwards the Rebbe explained how the *Yom Tov* of *Pesach* affects the entire year, both the past and the future!

This is what the Rebbe said about how *Pesach* affects the past:

Anything that we didn't finish on the *Yomim Nora'im* can be finished on *Pesach*. We see this from the *Maror*, which has the same message as *Lekach*: Before *Yom Kippur*, we ask for *Lekach*. We say that if Hashem has decreed that we need to beg for something during the year, this should be it! On *Pesach*, we eat *Maror*, so that if we are supposed to have something bitter during the year, this should be it!

This is also why we say "*Leshana Haba'ah BiYerushalayim*," next year in *Yerushalayim*, at the *seder*. We say this two times a year — at the end of *Ne'ilah* on *Yom Kippur* and at the end of the *Pesach Seder*! That's because on *Pesach*, we are able to fill in for anything that was missed at the time of *Rosh Hashana* and *Yom Kippur*!

After saying this, the Rebbe asked the *Chassidim* to sing the *niggun* of *Avinu Malkeinu*, a *niggun* connected with *Rosh Hashana*.

Later in this *farbrengen*, the Rebbe taught the *niggun Vehi She'amda* for the first time. The Rebbe sang it over and over until the *Chassidim* learned it!

See *Toras Menachem Tof-Shin-Tes-Vov sicha Leil HaPesach, and yomanim*

TEFILLAH :: Haggadah Shel Pesach

As part of *Biur Tefillah*, we are also learning some of the parts of the *Haggadah*, as a preparation for *Pesach*.

The *Medrash* explains the *posuk* "***Magid Devarav LeYaakov, Chukav Umishpatav LeYisroel***." ("Hashem tells HIS words to Yaakov, HIS *chukim* and *mishpatim* to Yisroel.") That means that whatever *mitzvos* Hashem tells us to do, He does too!

So when we are all sitting down at our *Pesach seder*, Hashem is saying the *Haggadah* with us!

Hashem also says, "***Hey Lachma Anya***" — "this is the bread of *tzaros*." It is Hashem's *tzaros* too, because as long as we are in *Golus*, Hashem's *Shechinah* is in *Golus* too, and Hashem feels our pain.

But, Hashem says, "***Kol Dichfin Yeisei VeYeichol!***" "Everyone who is hungry, come and eat!" If we really want to be connected to Hashem, even in *Golus*, Hashem promises we will be able to.

By next year, though, as we finish the *Haggadah*, "***Leshana Haba BiYerushalayim!***" We will be in *Yerushalayim*, when the *tzaar* of *Golus* will be over, Hashem will bring us *Moshiach* and build the third *Beis Hamikdash*!

See *Likutei Sichos chelek Ches, Pesach*

HALACHOS HATZRICHOS :: Simchas Yom Tov

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

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On *Pesach* there is a *mitzvah* from the Torah: To be HAPPY on *Yom Tov*!

This *mitzvah* means that every person in the family needs to have things that make them happy. The *halacha* is that a father has to make sure to prepare things for himself, his wife, and his children, to make them feel the happiness of *Yom Tov*.

The *Chachomim* tell us that a man is happy when he has meat and wine! A man has to drink a cup of wine every day of *Yom Tov*, including on *Chol Hamoed*.

The *Chachomim* say that for a woman, clothing and jewelry make her happy! A husband has to get his wife new clothes and jewelry for *Yom Tov*, based on what he can afford.

The *Chachomim* say that what makes kids happy is to have nuts or nosh! Parents need to make sure that their children have special treats so they will also be happy on *Yom Tov*.

Even if we are not feeling happy, and we are in pain from the Golus, we are keeping the mitzvah of simcha by doing the things that the Chachomim tell us bring happiness. As the Rebbe often reminds us, by keeping a mitzvah in the best way we can, it brings bracha to ourselves and Geulah to the entire world!

See the Alter Rebbe's Shulchan Aruch, Orach Chaim 529:6-7

GEULAH U'MOSHIACH :: Kimei Tzeischa Me'Eretz Mitzrayim (3)

When the *Navi Micha* asked Hashem to take care of the Yidden in the time of the *Geulah*, Hashem promised: **"Kimei Tzeischa Me'erezt Mitzrayim Avenu Niflaos!"** "I will show you *nissim* like the time when the Yidden went of Mitzrayim!"

Why is the time of *Geulah* compared to the time of *Yetzias Mitzrayim*?

Even though there were other *Geulos*, they were different than *Yetzias Mitzrayim*. For example, in the times of *Ezra*, the Yidden were able to go back into *Eretz Yisroel* and build the second *Beis Hamikdash* — but not every Yid came out of *Golus Bavel*. Many Yidden stayed in *Bavel* and didn't come back to *Eretz Yisroel*.

When it was time for the Yidden to Mitzrayim, not even one Yid stayed behind!

That's also what will happen with the *Geulah Le'asid Lavo*, when *Moshiach* comes. It will be like the *Geulah* from Mitzrayim, and not even one Yid will be left behind in *Golus*!

See farbrengen Yud-Alef Nissan 5744

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