

# Chitas for Wednesday, Parshas Tzav Zayin Nisan, 5780

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

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

Mazel Tov **Captain Mussie Simon**  
~ 7th birthday Vov Nisan ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Captain Shaina Zirkind** (shlucha in Hunt Valley, MD)  
~ 9th birthday Vov Nisan ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Chayale Lipskier** (shlucha to UCF)  
~ 13th birthday Zayin Nisan ~  
Shnas Bracha Vehatzlacha!

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

We already learned about the week before *Rosh Chodesh Nissan*, where Moshe will get the *kohanim* ready to serve in the *Mishkan*. Now it's happening! It is *Chof-Gimmel Adar*, and Hashem tells Moshe to get together all the things he needs — Aharon and his sons, the *kohanim's* clothing, the *Shemen Hamish'cha* ("anointing oil"), the bull for the *Chatas*, two rams, and a basket of 30 *matzos*!

Moshe should have all of the Yidden come stand near the *Mishkan* so they can see. Moshe will act as the *Kohen Gadol*, wearing the white clothing the *Kohen Gadol* would wear on *Yom Kippur*. He will bring the special *korbanos* (a *Korban Olah*, a *Korban Chatas*, the special "Miluim" *korban*, and three *Korban Minchas*).

Moshe told all of the Yidden that he is doing this because Hashem said so, not because he likes the *kavod* or because he wants his brother to have *kavod*!

Moshe dressed Aharon in the special clothes of the *Kohen Gadol*, and put the *tzitz* on his head.

Moshe put or sprinkled *Shemen Hamish'cha* on each part of the *Mishkan*, so they will be ready to be used.

## **TEHILLIM :: 39 - 43**

In *Perek Mem* (40) of today's *Tehillim*, there's a *posuk* that says "**Ashrei Hagever Asher Sam Hashem Mivtacho!**" "Happy is a person who has *bitachon* in Hashem!" The *posuk* says later that this person doesn't turn to anything else for help!

The *Medrash* tells us that this *posuk* is talking about Yosef Hatzadik, who always trusted in Hashem. But once, his *bitachon* wasn't perfect — he asked the *Sar Hamashkim* to remember him, instead of only trusting in Hashem.

The Rebbe explains to us that even though a Yid usually needs to "make a *keili* in *Teva*" (do something in *Gashmius* so that Hashem's *bracha* has "where to go"), Hashem wanted Yosef to have even a stronger level of *bitachon*! Yosef had a very special *neshama*. Because of that, his connection to Hashem should have been SO strong that he shouldn't even need to worry about having a *keili* in *Teva*!

*Even though we aren't expected to have a bitachon as strong as Yosef Hatzadik, we can learn from this how important it is to have the bitachon that IS expected from us!*

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

*Yesterday we learned about two kinds of kavana: The first kind is the kavana from the natural Ahava that a Yid has to be connected to Hashem through Torah and mitzvos. We just have to wake up this feeling, because it is already a part of us! That is compared to an animal, who acts the way it naturally feels. The second kind of kavana comes through hisbonenus, thinking deeply about Hashem until we feel Ahava and Yirah. This is compared to a person, who has sechel!*

You might be feeling very down.  
Your face might have a sad big frown.  
Because it isn't wonderful  
That your *kavana* is compared to an animal.

But don't worry, do you know who  
Has this kind of *kavana* too?  
*MALOCHIM* also feel this way  
When they serve Hashem each day!

(That's why in the Torah's words  
*Malochim* are called animals or birds.  
When we say Hashem's "*Chayos*," that's what we mean  
And they looked like animals when the *Merkava* was seen.)

*Malochim* have great *chayus* in the *Avodah* they do  
And feel Hashem so strongly too!  
And we can feel it just like them  
When we also serve Hashem.

*This shows us that the kavana of bringing out the natural love for Hashem is also very special, and is compared to the level of Malochim, who are also compared to animals. This is the level that a beinoni is able to have always.*

*We also see from here that if this kavana is so special, we can just imagine how much greater it is to serve Hashem with the higher level of kavana, the one that is compared to a person! That is the kavana that tzadikim have always, and a beinoni can have at certain special times.*

## **HAYOM YOM :: Zayin Nisan**

Our nusach of “Vayehi Binso’a Ha’aron”, in the tefillah that is said when the Torah is being brought to the bimah on Shabbos and Yom Tov, we say the words “Vechirtzon Kol Amcha Beis Yisroel.”

The Rebbe tells us something today about the last names of the *Rebbeim*:

The Alter Rebbe’s last name was **Baruchovitch**. (His father’s name was Boruch!)

The Mittlerer Rebbe chose a different last name — **Shneuri**. (After his father, the Alter Rebbe.)

The Tzemach Tzedek changed his last name too — but he didn’t choose the name of his father. The Tzemach Tzedek also chose a last name that has to do with the Alter Rebbe, **Schneerson**, and this became the last name of all of the *Rebbeim* until today!

On Yud Shevat 5711, the Rebbe officially accepted the Nesius of the Dor Hashvi’i. In that farbrengen, the Rebbe told us that we are the seventh generation from the Alter Rebbe. Even though seven is special, it is only special because it is the seventh from #1, starting from the Alter Rebbe! The Rebbe explained then the avodah of being a chossid in the seventh generation: We need to live with the Mesirus Nefesh which we were taught by the Alter Rebbe, the first generation — to do what Hashem tells us even when it is hard, and to dedicate ourselves to spread Yiddishkeit and Chassidus wherever we can!

## **SEFER HAMITZVOS :: Shiur #240 - Mitzvas Asei #109**

Today we will learn the same *mitzvah* again, (*Mitzvas Asei #109*), since our Rambam is still about the same thing — becoming *Tahor* by using a *mikvah*.

This *mitzvah* comes from a *posuk* in *Parshas Metzora*: וְרָחַץ בַּמַּיִם אֶת כָּל בְּשָׂרוֹ

The details are explained in *Mesechta Mikvaos* and *Tvul Yom*.

## **RAMBAM :: Hilchos Mikvaos**

In today’s Rambam, we learn about what makes a *Mikvah posul*.

**Perek Hey:** Water that comes from a *keili* and not from rainwater is called *Mayim She’uvim*. If there is too much *Mayim She’uvim* in a *mikvah*, it is *posul*! This *perek* tells us about different ways that *Mayim She’uvim* could come into a *Mikvah* and make it *posul*.

**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.

**Perek Zayin:** When things fall into a *mikvah*, they can sometimes help make a *mikvah* kosher, or sometimes make it *posul*. If something falls in that changes the color of the water, it makes the *mikvah posul*. But if snow or salt fall in, they can count as part of the 40 *se’ah* we need to have a kosher *mikvah*! Juice doesn’t count for the 40 *se’ah*, but it doesn’t make the *mikvah posul* either.

## **RAMBAM– PEREK ECHAD :: Hilchos Malveh VeLoveh - Perek Tes**

In this *perek*, we learn some of the *Halachos* about what happens if two people are holding onto something, and both of them say it belongs to them. In *Mishnayos*, this *halacha* is called “*Shnayim Ochazin BeTallis*” —

“Two people are holding on to a *tallis*.”

The *halacha* is that both people need to take a *shevuah*, a very strong kind of promise, that it belongs to them, and then the *Beis Din* splits it (or how much it is worth) between both of them.

*Chassidus* teaches us about this *halacha*, that in *Ruchnius* it is talking about two people who say that a certain *mitzvah* was done because of them. (Like if a teacher and a student both want to say it was *THEIR* *mitzvah* that the student was successful in learning Torah.) Each person needs to make a promise to say how hard they really worked on this *mitzvah*, and that’s how much of the *mitzvah* they get.

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

A *Rebbe* is a *Neshma Klolis*. That means that the *Rebbe*’s *neshama* has inside of it all of the *neshamos* of the other *Yidden*! So the birthday of a *Rebbe* is also in some way a birthday of every *Yid*.

What’s special about your birthday? Is it that you are older now?

If that was the main point, we should call it something that shows that you’re becoming older, like an “older-day” or “end-of-year-day.” Instead, we call it *Yom Huledes* — BIRTHday, meaning that it has something to do with how special it is that we were born!

It says in *Nach*, in the *Sefer Iyov*, that people are born to work hard (“*Adam L’Amal Yulad*”). What kind of work? The *Gemara* says that there are three kinds of hard work — working hard to do a **job** (*Amal Melacha*), working hard to **talk** (*Amal Sicha*), or working hard to learn **Torah** (*Amal Torah*).

A job (*Amal Melacha*) means what we do to make money or to take care of our homes, which can be very hard. Talking (*Amal Sicha*) means *davening* which we do every day in the right way — that’s not easy! Torah (*Amal Torah*) is the *koach* we use to learn and understand the *Chochma* of Hashem.

Even though the *Gemara* says that the main thing is the work of Torah, we really need all of them! We need to serve Hashem through a **job** — including the **mitzvos** we do with the money we earned or the home we took care of — through **davening**, and by learning **Torah**.

That’s why it’s called a “birth” day. On our birthdays, we think about the reason of our birth. We decide that this year, we will do even better in all of these types of work which Hashem brought our *neshama* in the world to do!

*See farbrengen Yud-Alef Nissan, 5743*

## **TEFILLAH :: Tachanun**

After *Shemoneh Esrei* every day, we say *Tachanun*. When we say *Tachanun*, we ask Hashem to forgive us for things we did wrong. We do ask for Hashem’s forgiveness in one of the *brachos* of *Shemoneh Esrei*, but only in brief. After *Shemoneh Esrei*, we ask with much more detail.

If it is important to ask Hashem to forgive us, how come we skip it on certain days, like the whole *Chodesh Nissan*?

The *Rebbe* explains that the days we don’t say *Tachanun* are special days. The *koach* of these days brings Hashem’s forgiveness by itself! This is like what it says about *Yom Kippur*, “*Itzumo Shel Yom Mechaper*,” the day of *Yom Kippur* itself brings forgiveness.

On the days we don't say *Tachanun*, it's not that *Tachanun* is not important, it's that what usually happens because of *Tachanun* happens by itself! We don't need to say *Tachanun* because the *koach* of the special day makes it that we don't need to actually say *Tachanun* at all.

To protect the *kedusha* of these days, we don't say *Tachanun*, and let the special *koach* of the day accomplish what *Tachanun* would.

See *Likutei Sichos chelek Yud-Daled*, p. 401–402

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

*Don't forget the Nasi! Today's Nasi is the seventh Nasi (Shevet Efrayim).*

~

One of the reasons why we call the Shabbos before *Pesach* "*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.

Since we are not able to go to a *drasha*, it is a good idea to review the *halachos* of *Pesach* on our own!

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

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

## **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 Avenu 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 *Yetzias 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 *Yetzias 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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