

Chitas for Monday, Parshas Tetzaveh Yud Adar Alef, 5784

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

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

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Mazel Tov **Avraham Shmulevsky** (West Orange, NJ)
~ 5th birthday Tes Adar Alef ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Sara Schochet** (Hallandale, Florida)
~ birthday Yud Adar Alef ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Tetzaveh - Sheini with Rashi

In this week's parsha, we are learning all about the clothing of the Kohanim. Today Hashem tells Moshe Rabbeinu about the Choshen Mishpat.

Yesterday we learned about two stones with the names of the *shevatim*. These two stones should be put into gold settings, and attached to the two top straps of the *Efod*. Two golden chains should be attached to the bottom of the gold settings, and the *Choshen Mishpat* will hang from these chains.

The *Choshen Mishpat* should be made of the same material as the *Efod*. It will be a long piece of material that is square when it is folded in half. There should be 12 precious stones attached to it, in gold settings — one specific stone for each *Shevet*. They will have the names of the *Shevatim* written on them, and on the first stone it will also say "**Avraham Yitzchak Yaakov**", and on the last one it will say "**Shivtei Yeshurun**." This way every letter of the *Alef-Beis* will be on the *Choshen*.

Inside the fold of the *Choshen* will be a special piece of parchment with Hashem's name: This is called the *Urim VeTumim*. With the *Urim VeTumim*, Hashem will answer important questions of the *Kohen Gadol* by making the letters on the stones of the *Choshen* light up.

TEHILLIM :: 55- 59

In the end of today's first *Kapitel* is the very special *niggun* **Padah Veshalom**, which we sing on the *Geulah*

of the *Rebbeim*. Because we are almost at the time of the *Geulah* of Purim, it is a very good time to sing this *Niggun* again!

On this *posuk*, the *Gemara* learns that someone who learns Torah, and helps others, and *davens* with a *minyán* is like he was “*Padah*” Hashem and the Yidden, like he took them out of *Golus*!

TANYA :: Likutei Amarim Perek Chof-Tes

Sometimes the *Yetzer Hara* can get very *chutzpadik* and not let the *Yetzer Tov* shine.

In yesterday’s *Tanya*, the Alter Rebbe told us a *meshal* from the *Zohar* to help us understand what it is, and what to do about it:

Were you ever at a bonfire? There are many pieces of wood, and they all burn, making a huge fire!

Why are there so many pieces? Why don’t we just light one big tree? If you tried it, you would see very quickly that it won’t light!

Even with a bonfire, if there is a piece of wood that it is too big, it just won’t burn. You first need to chop it into smaller pieces.

We are like a piece of wood. We are trying to light ourselves with the light of the *neshama*! When the *Elokus* that the *neshama* knows about shines in our heart, we feel excited, and we “burn” with the light of the *neshama*!

But if we get too big and *chutzpadik*, and the things we know don’t make us excited anymore, we have *timtum*. We won’t be able to “burn!”

So what do we need to do? Break ourselves into smaller pieces, by thinking about how low the *guf* is. Then we will be humble and have *bittul*, and the light of the *neshama* will be able to come back into our heart.

First of all, we need to realize that the *guf* is low. Even though we have a *neshama*, we aren’t like *tzadikim* who changed the *guf* into *Ruchniyus*, so it never wants to do anything against what Hashem wants. Our *guf* is *Gashmiyus*, and it likes to do things even if Hashem doesn’t let!

HAYOM YOM :: Yud Adar Alef

The Rebbe reminds us of the order of the paragraphs before *bentching*:

On a day when we **say Tachanun** we say *Al Naharos Bavel*, *Lamnatzeiach Binginos* and *Avarcha*.

On a day we **don’t say Tachanun**, we say *Shir Hamaalos*, *Livnei Korach*, and *Avarcha*.

Then we say “*Zeh Cheilek*” and do *Mayim Achronim*. After washing our fingers, we say *Vayedabeir Eilai*.

SEFER HAMITZVOS :: Shiur #303 - Mitzvas Asei #198

Even though it’s a *mitzvah* to lend a Yid money without *Ribbis*, it is a *mitzvah* to charge interest to a *goy*. (Since *goyim* do this to each other, they expect us to do the same. If we don’t, it would be a loss for a Yid’s money.) That is today’s *mitzvah* in *Sefer Hamitzvos* (*Mitzvas Asei #198*).

Even though usually we should keep this *mitzvah* the way it is written, the *Chachomim* give some conditions for when we should NOT lend to a *goy* with interest.

The details of this *mitzvah* are explained in *Gemara Bava Metziah*.

RAMBAM :: Hilchos Malveh VeLoveh

In today's Rambam, we are finishing this set of halachos!

Perek Chof-Hey talks about a guarantor. A guarantor is someone who promises to pay back the money if the borrower can't pay it back on time. One *halacha* is that if a person says he will be a guarantor AFTER the loan was already given (like if the lender is screaming at the borrower, and a person who hears says to stop screaming because he is ready to be a guarantor), he doesn't really become a guarantor — he would first need to make a *kinyan*. (If he says he will guarantee the loan BEFORE the loan was given, he doesn't need to make a *kinyan*.)

Perek Chof-Vov has more *halachos* about a guarantor. We learn about when the guarantor has to pay the money, and about times when the borrower has to pay back the guarantor!

The last *perek*, **Perek Chof-Zayin**, talks about a *shtar*, a paper that is written to show that money was borrowed.

One *halacha* is that we need to be careful in a *shtar*, to make sure that we don't write things in a way that someone else could change them. So for example, we can't write the word “*shalosh*” (three) at the end of a line — because someone could add the letters *yud* and *shlos mem*, making it say “*shloshim*” (thirty) instead!

RAMBAM- PEREK ECHAD :: Hilchos Shechitah - Perek Hey

We start to learn the *halachos* of *tereifah*, which we will learn the details of over the next few days.

INYANA D'YOMA :: Avodah

In *Tanya*, we're learning about what to do if a person can't seem to get excited about the *Chassidus* that they know. This problem is called *Timtum Halev*.

The Alter Rebbe explained that it happens when a person's *Yetzer Hara* is getting too proud and *chutzpadik*. We need to show the *Yetzer Hara* that it isn't special, and then it will stop blocking us from feeling excited!

The Rebbe once said a *maamar* about *Timtum Halev*, in the first few years after becoming Rebbe. In this *maamar*, the Rebbe gave us three ways to try to get rid of our *timtum*:

- 1) A person should think about how instead of trying to become closer to Hashem, and trying to become a *beinoni*, all he cares about is his food and drink or how to get the *Gashmius* things he wants! That's just like an animal! The only difference is that an animal eats hay, and he eats other food... This will make him feel humble, and have an open heart to get excited again about *Chassidus* and *Avodas Hashem*.
- 2) Learn about deep things in *Elokus*, like about high levels of Hashem! These things can also break right through into the heart, and let the heart feel excited about all the Torah and *Chassidus* he knows.
- 3) Say a lot of words of Torah and *Tefillah*, because words of Torah have a very strong *koach* (of *Chochma*!). They can break right through into the heart, even though the *Yetzer Hara* is trying to block it.

And if none of these things work, and the person is still not excited about doing his *Avodas Hashem*, then he probably has a DIFFERENT kind of *timtum* — *Timtum Hamoach*. The way to fix *Timtum Hamoach* is connected to what we'll be learning in *Igeres Hateshuvah*, later in *Tanya* — *IY"H* we'll learn more about it there!

See maamar Lefichach, Shemini 5716, based on a maamar of the Alter Rebbe

TEFILLAH :: Ashrei

The main part of *Ashrei* comes from *kapitel Kuf-Mem-Hey* of *Tehillim*, which really starts with the words “*Tehillah LeDovid*.”

The *Chachomim* added the line “*Ashrei Yoshvei Veisecha*” (from *Kapitel Pey-Daled*) before “*Tehillah Ledovid*” to show us how important it is to praise Hashem in *Pesukei Dezimra*. We say, “Praiseworthy are those who sit in Your house, they will praise You forever!” Someone who spends time in Hashem’s house, speaking about how special He is before *davening*, is doing something very good! By spending this time in praise of Hashem, he is prepared before going to speak privately to Hashem in *Shemoneh Esrei*.

HALACHOS HATZRICHOS :: Bentching

When we *daven*, we are not supposed to even hold something except for a *siddur*, because it will distract us from having *kavana*.

There are also *halachos* like this with *bentching*!

When we *bentch*, we shouldn’t do any kind of work, even something easy that we don’t need to concentrate for, like clearing off our plates or sweeping off crumbs. Doing that makes it look like we don’t care so much about the *bracha*. Of course, we shouldn’t do something that we DO need to think about, even something holy, like listening to a *shiur* or a *Dvar Torah*! That will definitely keep us from having *kavana*.

See the Alter Rebbe’s *Shulchan Aruch*, *siman 96*, and *siman 183 se’if yud-daled*

GEULAH U'MOSHIACH :: Choshen Mishpat

Today we learned about the *Choshen Mishpat*. There were two parts of the *Choshen*:

- 1) The *Choshen* was one of the *Bigdei Kehunah*, the clothing of the *Kohanim*. Even though some of the special parts of the *Beis Hamikdash* were missing during the time of the second *Beis Hamikdash*, the *Choshen* was always there, as part of the clothing of the *Kohen Gadol*.
- 2) Inside of the *Choshen* there was a piece of parchment which had Hashem’s holy name written on it. It is what made the letters of the *Choshen Mishpat* light up with answers from Hashem, so the Yidden would know what to do. This part was missing during the second *Beis Hamikdash*.

When *Moshiach* comes, we will again have the full *Choshen Mishpat*, the way it is supposed to be!

See *Rashi* in today’s *Chumash*, and *Likutei Sichos chelek Yud-Alef*, *parshas Tetzaveh*

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