

# Chitas for Shabbos Kodesh, Parshas Tetzaveh Shabbos Zachor Ches Adar, 5785

**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 ~

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

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*This week is dedicated Lizchus*

**Daniel ben Chasha**

*~ for a Refuah Sheleimah Ukrovah! ~*

Mazel Tov **Private Mottel Chein** (Shliach in Panama)

*~ Upshernish birthday Ches Adar ~*

*Sheyegadluhu L'Torah, L'Chuppah, Ul'Maasim Tovim!*

Mazel Tov **Shmuel Shanowitz** (Manhattan, NY)

*~ 9th birthday Ches Adar Alef ~*

*Shnas Bracha Vehatzlacha!*

Mazel Tov **Ellie Chana Malkie Horn** (Boca Raton, FL)

*~ 6th birthday Ches Adar Alef ~*

*Shnas Bracha Vehatzlacha!*

## **CHUMASH :: Parshas Tetzaveh - Shvi'i with Rashi**

Today we learn about the golden *Mizbeiach* used for the *Ketores*.

Hashem tells Moshe that the Yidden should make a *Mizbeiach* for burning the *Ketores*. It should be made of wood, and covered with gold. This *Mizbeiach* was less than 3 feet tall, and less than 1.5 feet wide. It had rings on the side for poles to carry it.

The big copper *Mizbeiach* was in the *Chatzer*, by the *Mishkan*, but this golden *Mizbeiach* went in the *Kodesh*, inside the *Mishkan*.

The *Mizbeiach Hazahav* was very holy! It was only used for two things: To burn the *Ketores* in the morning and afternoon, and to put some of the blood of the *Yom Kippur korban* on it. We aren't allowed to use it for anything else!

## **TEHILLIM :: 44 - 48**

Before *Kapitel Mem-Ches* (like for most *kapitelach*) there are a few words that tell us what the *Kapitel* is about.

The words before this *kapitel* tell us that it is about when *Moshiach* will come — how beautiful *Yerushalayim* will be, and how we will bring the *korbanos* and see all of the things the *Neviim* told us will happen when *Moshiach* comes.

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

*In today's Tanya, we finish Perek Lamed-Alef, which is the end of the hisbonenus of how we can reach simcha after merirus, how we come to feel a real happiness even after knowing all of the negative things about ourselves.*

Yesterday we learned that we should think to ourselves that even though our *guf* is low, our *neshama* is the main thing, and by *davening* and learning Torah we can connect our *neshama* back with Hashem the way it was before it came into a body. This makes us very happy, so that our *Avodas Hashem* will be with true *simcha*!

Today the Alter Rebbe adds something we can think about to make our *teshuvah* and *simcha* even STRONGER!

We can think to ourselves: Did we choose to have such a low *guf* that will try to shlep us away from being connected to Hashem?

Of course not! Hashem is the One Who GAVE us this *guf*.

And why did Hashem do this?

Because Hashem wants us to bring our *guf* (and the world around us) closer to Hashem too!

When we learn the *halachos* of Torah which speak about *Gashmius* things and do *mitzvos* using our *guf* (and things from the world), we are not only connecting our *neshama* to Hashem, we are bringing our *guf* (and the world around us) up with the *neshama* too! This is even a greater *teshuvah*, because it is returning not only the *neshama*, but also the *guf* and the world, to their source!

That will also bring us a stronger *simcha* because we will realize that not only does it bring joy for our *neshama*, but for our *guf* as well, because it is doing what Hashem created it for!

## **HAYOM YOM :: Ches Adar**

*Since the Hayom Yom was written in a year where there were TWO Adars (a Shana Me'uberes), and this year there is only ONE Adar (a Shana Peshuta) we learn TWO Hayom Yoms every day!*

### **Ches Adar Alef**

When the Alter Rebbe needed a *melamed* to teach his son, the Mittlerer Rebbe, when was still a young boy, he chose one of the *talmidim* of the Maggid.

The Alter Rebbe told him, "We'll make a deal! I have a *mitzvah* to teach my son, and you have a *mitzvah* to earn money for your family. Let us switch *mitzvos*: You will learn with my son, and I will pay you so you can take care of your family."

Then the Alter Rebbe told the *Melamed* how he should teach: "You need to start with *Alef*." And the Alter Rebbe told him what an *Alef* is.

An *alef* is a dot on top, and a dot underneath — that's an *Alef*.

Then he explained what this means:

A child needs to know that the *Alef* of Torah is the *Yud* on top — Hashem, the *Yud* underneath — the *Yid*, and the line of *Emunah* which connects them.

Another version of what the Alter Rebbe told him: A *Yud* above is the *neshama*, a *Yud* underneath is the body, and a line of *Yiras Shomayim* connects them.

### **Ches Adar Sheini**

*We will learn in Tanya that this world is called Tachtonim, the lowest part, because Hashem is most hidden here. This can make the world confusing, and many times it looks like things aren't going right.*

*When this happens, it can make a person upset! Many times, this will make us groan or sigh. In Yiddish, this is called a krechitz, or an anacha in Hebrew.*

Groaning about the fact that something needs to change is an important part of *avodah*, like we learn in a different *Hayom Yom*. (Do you know where?) But there is something MUCH more important to do!

The Rebbe Rashab writes a letter to a *Yid* who was upset about something that wasn't going right, and was *krechitzing* about it. The Rebbe Rashab tells him that it is better to do one *peulah*, one action, than to groan a thousand times!

No matter what happens to us, and no matter how we feel, Hashem is always there. Torah and *mitzvos* have a tremendous *koach*, and they never change! And when we stop *krechitzing* and work on doing what we're supposed to, Hashem will definitely help us.

## **SEFER HAMITZVOS :: Shiur #8 - Mitzvas Lo Saasei #64, Asei #8, Asei #6, #206**

Today we learn four *mitzvos* in *Sefer Hamitzvos*:

1) (*Mitzvas Lo Saasei #64*) We need to trust what Hashem tells us through a *Navi* (once we know he is really a *Navi*), and not keep testing him to see if what he is saying is true.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: **לֹא תִנְסֶה אֶת ה' אֱלֹהֶיךָ**

2) (*Mitzvas Asei #8*) We need to act like Hashem! What does this mean? The Torah uses many ways to describe Hashem, like that Hashem is a *Rachum*, that Hashem has *Rachmonus*. This *mitzvah* is that we need to also follow Hashem's ways, and have *Rachmonus* like Hashem does!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Savo*: **וְהִלַּכְתָּ בְּדֶרֶכָיו**

3) (*Mitzvas Asei #6*) We have to stay close to Hashem. How can we do that? By staying close to the *Chachomim*, who learn Hashem's Torah!

We should spend time with them, and try to eat, drink, and do business with them so we can learn from them how a *Yid* should behave!

We learn this *mitzvah* from a *posuk* in *Parshas Eikev*: **וְלִדְבָקָהּ בּוֹ**

4) (*Mitzvas Asei #206*) This *mitzvah* is to have *Ahavas Yisroel*. We need to love another *Yid* like we love

ourselves: Just like we want to have nice things, we should want other Yidden to have nice things too! Just like we are happy when people play with us, we should try to make other people happy too! And just like we don't like it when people are mean to us, we shouldn't be mean to other people.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ

## **RAMBAM :: Hilchos Yesodei HaTorah - Deios**

**Perek Yud:** In today's Rambam, we finish learning the first set of *halachos*, *Hilchos Yesodei HaTorah*! We learn how to keep the *mitzvah* of not testing a *Navi*.

*Then we start a new set of halachos, called Hilchos Deios! These halachos help us to have good midos.*

**Perek Alef:** The Rambam explains that there are three ways to have each *midah*. For example, a person has a choice to be a very stingy person, saving all of his money and not buying even important things. Another person might spend lots of money all the time, even on silly things. But there is a MIDDLE way: To spend money on things we need, and not to waste it.

The Rambam teaches us that we should try to have the MIDDLE path in most of our *midos*.

**Perek Beis:** There are some *midos* that we shouldn't try to go with the middle path! Even if a person doesn't get angry very often, getting angry is such a bad *midah*, he should try to do the OPPOSITE! He shouldn't get angry even in times it makes sense to get mad. The same is also with *gaava*, when someone feels like he is very important. It is not good to have the middle path — a person should not have *gaava* at all.

## **RAMBAM- PEREK ECHAD :: Hilchos Keilim - Perek Alef**

In the first *perek* of *Hilchos Keilim*, we learn what kinds of containers can become *tomei* — ones made of sackcloth, leather, bone, metal, wood, or clay; and clothes also. For *keilim* made of clay, it has to be a "*Klei Kibul*" — to have a space inside to hold something (even just one drop). But if it is made of metal, ANY *keili* can become *tomei*!

## **INYANA D'YOMA :: Avodas Hashem Privately**

In today's *Chumash*, the very end of *Parshas Tetzaveh*, we learn about the *Mizbeiach Haketores*, the golden *Mizbeiach* where the *kohen* would bring *ketores* to Hashem.

The *meforshim* ask, why does the Torah tell us about it here?

In *Parshas Terumah*, we learn about most of the *keilim* in the *Mishkan*, like the *Menorah* and the *Shulchan*. In *Parshas Tetzaveh*, we learn about the *Bigdei Kehunah*, the special clothes the *kohanim* wear when they are doing their *avodah*.

Wouldn't it make more sense for the Torah to teach about the *Mizbeiach Haketores* together with all of the other *keilim*? Why does the Torah only tell us about it now, at the end?

The Rebbe explains the reason:

When the *kohen* would bring the *ketores*, it was a very private time. Only the *kohen* was allowed to be there — nobody else, not even *malochim*! And when the *kohen* would bring the *ketores*, Hashem's *Shechinah* would rest in the *Mishkan*. This type of *Avodah* is so special, it shows that the whole *Avodah* of the *Mishkan* is complete!

This is also an important lesson in our *Avodas Hashem*!

Just like with the *Mizbeiach Haketores*, the best way to do our *Avodas Hashem* is privately, just us and Hashem. Sometimes we do a *mitzvah* because we want other people to see that we are good, or we want someone to take a picture of us doing it and show it to other people. But the best way to do a *mitzvah* is when we don't care if nobody is watching, and we don't show off our *mitzvos* to other people — we do them just for Hashem.

*See Likutei Sichos chelek Alef, parshas Tetzaveh*

## **LEARNING FROM THE REBBE :: Wiping Out Amalek**

*This week in shul, we lein Parshas Zachor! In this part of the Torah, we learn the mitzvah to remember ("Zachor") what Amalek did to the Yidden. We always lein this on the Shabbos before Purim, when Haman, who comes from Amalek, tried to destroy the Yidden.*

We learned that by doing *mitzvos* during the time of *Golus*, we are doing our part for Hashem to be able to bring the *Geulah*.

The same thing is through fighting the war with Amalek. By us fighting the *Ruchnius* war, Hashem will do His part and bring the *Geulah* when we will be able to destroy the *Gashmius* Amalek too.

What is the *Ruchnius* war with Amalek?

The Torah says that Amalek KNOWS about Hashem, and tries to rebel against Hashem on purpose.

The *Ruchnius* Amalek is a certain trick the *Yetzer Hara* tries to use against us, even though it knows about Hashem.

When a person sees a *neis*, it usually will make him excited, and he will want to be more connected to Torah and *Yiddishkeit*.

But the Amalek argument of the *Yetzer Hara* is that there is nothing to get excited about. Since Hashem creates the whole world from nothing all the time, what is the big deal for Hashem to make a *neis*? What is there to be excited about?

Even though the *Yetzer Hara* KNOWS about Hashem, and is using excuses based on *kedusha*, it is trying to keep us from getting excited about Torah and *Yiddishkeit*! We need to fight against this Amalek and YES get excited when we see Hashem's *nisim*!

Then, Hashem will do HIS part, and bring *Moshiach* when we can get rid of the *Gashmius* Amalek also!

*See Farbrengen Parshas Zachor Tof-Shin-Lamed-Beis*

## **TEFILLAH :: Az Yashir**

At the end of *Shiras Hayam*, the song that the Yidden sang by *Kriyas Yam Suf*, the Yidden said, "**Hashem Yimloch Le'olam Va'ed!**" "Hashem will rule forever!"

We repeat this *posuk* twice at the end of *Az Yashir*.

There are a few times in *davening* when we say a *posuk* twice at the end. We also did this at the end of the last *Hallelukah* — we said twice, "*Kol Haneshama Tehalel Kah Hallelukah*." This showed that it was the end of the praises of Dovid Hamelech in *Tehillim*. Here also, it shows that we are finishing the praises to Hashem of *Az*

*Yashir in Chumash.*

*One of the reasons we say Az Yashir here is to praise Hashem from all parts of Torah. First we praise Hashem from Nach (the parts of Pesukei Dezimra that come from Tehillim, and Vayevarech Dovid, from Divrei HaYamim and Sefer Nechemyah). Then, we praise Hashem in the words of the Torah itself! Even though Chumash should really come before Nach, the Zohar explains that we say Az Yashir later so it is closer to Shema, which is a higher level of davening.*

## **HALACHOS HATZRICHOS :: Talking About Purim Mivtzoyim on Shabbos**

Purim is so close! We might want to talk about and plan our Purim Mivtzoyim.

Are we allowed to? On Shabbos, we aren't allowed to plan for things that will be after Shabbos, or to talk about how we will do *melacha* after Shabbos! This is called "*Vedaber Davar*," that even our talking on Shabbos should be in a *Shabbos'dike* way.

But when it is something that is a *mitzvah*, we ARE allowed to talk about it on Shabbos. And something that will help many Yidden is ALWAYS a *mitzvah*! So on Shabbos, we are allowed to talk about giving *tzedakah*, and of course we can talk about doing Mivtzoyim!

*See the Alter Rebbe's Shulchan Aruch, siman Shin-Vov se'if Yud-Beis*

## **GEULAH U'MOSHIACH :: Ketores**

*When we learn the parshios in the Torah about the Mishkan, we also add in learning from Torah Shebaal Peh where the Chachomim explain more about what we are learning in Chumash. The Rebbe teaches us that this helps bring Moshiach faster! Today we learn about the Mizbeiach Haketores.*

R' Yitzchok ben Eliezer said: You should know that when Moshe Rabbeinu made the *Mishkan* and all of the *keilim*, did all the *melacha* and brought the *korbanos*, the *Shechinah* did not come rest in the *Mishkan*. The *Shechinah* did not come down until they brought the *Ketores*!

Hashem told the Yidden: "My children, be careful with the *ketores*, even more than with all of the other *korbanos*. With the *ketores*, you have a *kapara* in this world, and also *Le'asid Lavo*, when *Moshiach* comes!"

*See Chumash Torah Sheleimah parshas Tetzaveh, p. 247*

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