

Chitas for Thursday, Parshas Tetzaveh Yud-Gimmel 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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הרה"ח ר' מנחם מענדל בן ר' מאיר שלום בליזנסקי ע"ה

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Shnas Bracha Vehatzlacha!

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~ 8th birthday Yud-Gimmel Adar Alef ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Tetzaveh - Chamishi with Rashi

Hashem tells Moshe more details of how to get the Kohanim ready to work in the Mishkan during the Shivas Yemei Hamiluim, when the Mishkan will be first set up. (The Torah will tell us how this actually happened in the second half of Parshas Tzav.) We learned that Moshe Rabbeinu would need to bring three korbanos, a bull and two rams, and we started learning how these korbanos should be brought. Today we learn what Moshe should do with the second ram.

Moshe should bring the second ram as a *korban*, and put some of its blood on the right ear, right thumb, and right big toe of the *kohanim*. The rest of the blood gets splashed onto the lower half of the *Mizbeiach*.

Then Moshe should take some of the blood from the *Mizbeiach*, together with the *Shemen Hamishcha*, and this should be sprinkled onto the *kohanim* and onto their clothes (*Bigdei Kehuna*).

Some parts of the *korban*, and one of each of the kinds of *matzah* should be taken and waved (like a *lulav*!) in all directions. Then they should be burned on the *Mizbeiach*.

Other parts of the *korban*, and the rest of the *matzah*, are for the *kohanim* to eat, but they need to stay inside the *chatzer* of the *Mishkan*!

This *korban* will also be a *kapara* for the *Mizbeiach*, in case some stolen things were used to build it, or to build other parts of the *Mishkan*.

Moshe should do this every day for the 7 days of *Chanukas Hamishkan*. Hashem tells Moshe that through

the *avodah* done during these days, the *kohanim* will become appointed as *kohanim* to do the *Avodah*, and the *Mizbeiach* will become ready to be used.

TEHILLIM :: 69 - 71

In today's *Tehillim*, we say a *posuk*, "***Yemalei Fi Tehilasecha.***" "My mouth should be full of Your praises."

The *Gemara* says that this teaches us that when we say a *bracha*, our mouth needs to be FULL of the *bracha*. That's why, before we say a *bracha*, we should make sure that our mouth is empty. That way our mouth will be full of Hashem's praises, not full of anything else!

TANYA :: Likutei Amarim Perek Chof-Tes

We are learning how to get rid of Timtum Halev, so that the light of our neshama can shine in our heart and make us interested and excited about the Elokus we know. We are doing this by thinking thoughts of teshuvah and humility, so that the Yetzer Hara won't be able to block the neshama from its connection with Hashem.

In today's *Tanya*, we learn more about what we should think about to make ourselves feel humble:

A person could have done *aveiros* before. Even though he did *teshuvah* already, he is still a person who did *aveiros*.

And just like a *mitzvah* lasts forever in *Ruchniyus*, an *aveira* also lasts forever in *Ruchniyus*. As long as the level of *teshuvah* that he did is strong enough, the *aveira* is invisible or changed. But if the *neshama* is stronger now, the *teshuvah* also will need to be stronger, or else the *aveira* won't be invisible or changed into a *mitzvah* anymore.

Why is this?

Teshuvah is done with the heart, and the heart has many different levels! Even though he did *teshuvah* right before, if he is on a higher *madreiga* now, he needs to bring his *teshuvah* up to this new *madreiga* too. If he sees that now he has *timtum*, that he isn't interested in the *Chassidus* anymore, it shows that his *teshuvah* isn't enough for him anymore!

This will keep him from feeling proud, and will open up his heart so he can be interested and excited about coming close to Hashem again.

HAYOM YOM :: Yud-Gimmel Adar Alef

Reminder: We don't say Tachanun today by Mincha, because it's Erev Purim Katan!

One of the basic ideas in Darkei Hachassidus is that a chossid should want to share something good that he has for himself.

The Rebbe Rashab would often speak to the Friediker Rebbe about how special it is that Chassidim don't just learn and enjoy Chassidus for themselves, but they share what they know with others! Today's Hayom Yom is one of the things that the Rebbe Rashab told the Friediker Rebbe:

When a *Chassidische Yid* sits in *shul* and either teaches *Chassidus* from a *sefer* or explains it by heart, this brings a great *simcha* for the *Rebbeim*! This brings down so many *brachos*, that the *bracha* is enough not only for himself, but for his children and grandchildren too!

SEFER HAMITZVOS :: Shiur #306 - Mitzvas Asei #246

We are learning the same *mitzvah* again in *Sefer Hamitzvos*, (*Mitzvas Asei #246*) that the *Beis Din* needs to *pasken* according to *halacha* when there is an argument between people about money.

RAMBAM :: Hilchos To'ein Venit'an

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

Perek Zayin: 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.

Perek Ches: Usually, the *halacha* is that we assume that whatever a person has belongs to him. If another person says the opposite, that person would need to prove that it really belongs to him. But for something that is usually rented, the *halacha* is different. So let's say that Reuven usually rents out his lawn mower, and people know he does. Now Shimon has it in his house and says that Reuven gave it to him! Reuven is allowed to make a *Shevuas Heses* (a promise *Miderabanan*) saying that he didn't give it to Shimon, and then he can take it back.

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.

RAMBAM- PEREK ECHAD :: Hilchos Shechitah - Perek Ches

Today we learn more about what can make an animal *treif*. If it is missing certain parts of its body, or if there are holes in certain parts, we are not allowed to eat it.

INYANA D'YOMA :: Big Beis Hamikdash and Little Beis Hamikdash

The Rebbe Rashab would sometimes take a walk with his son, the Frierdiker Rebbe. Once, on one of these walks, the Rebbe Rashab explained how the small *Beis Hamikdash* inside of each of us works.

The Rebbe Rashab said that when Hashem told the Yidden, "*Veshochanti Besocham*," "I will live among you," a small *Beis Hamikdash* came into the heart of every Yid — from then until the time of *Moshiach*. When a Yid would come to the *Beis Hamikdash*, it would make the *Shechinah* in his small *Beis Hamikdash* shine, just like in the big *Beis Hamikdash*!

The Rebbe Rashab explained (at length) how this happens in a similar way when a *chossid* goes to the Rebbe for *Yechidus*. By going to the Rebbe, it makes the *Shechinah* shine inside of the little *Beis Hamikdash* of the *chossid*!

See *Sefer Hasichos* 5699, p. 297

TEFILLAH :: Hallelukah

In *Pesukei Dezimra*, we say the last *kapitelach* of *Tehillim*, which all start and end with the word “*Hallelukah*.”

When we say the last *kapitel* of the *Tehillim*, we read the last line twice! “***Kol Hanesama Tehalel Kah Hallelukah, Kol Hanesama Tehalel Kah Hallelukah.***”

Why do we say it twice?

The *Avudraham* says that it shows that we don't want the holy words of *Tehillim* to end! We say the last line twice to show that we enjoy saying these words. This way, the Satan can't argue that we just want to rush through *davening*. We LOVE *davening*!

HALACHOS HATZRICHS :: Washing for Mincha

Before *Mincha*, just like before *Shacharis*, we need to make sure that our hands are clean for *davening*.

If we know that we didn't touch any place which would make us need to wash *Netilas Yodayim* (like a part of our body that is usually covered), we can just wipe our hands on something and that is enough.

But if we know that we did touch a place which makes us need to wash, then we need to wash our hands with water before *davening*.

See the Alter Rebbe's *Shulchan Aruch*, *siman Tzadik-Beis se'if Daled and Hey*, and *Kitzur Shulchan Aruch siman Samach-Tes se'if Daled*

GEULAH U'MOSHIACH :: Moshiach Down Here

The Frierdiker Rebbe once said that in a higher *Ruchnius'dike* world, *Moshiach* already came. They are already celebrating there! But here in this world, Hashem is waiting for Yidden to do *teshuvah* so that *Moshiach* can come.

The Rebbe also told us similar words, that *Moshiach* is already here and all we need to do is open up our eyes! Each of us just needs to do our part to prepare to greet *Moshiach B'poel Mamosh!*

See *Sefer Hasichos Tof-Shin-Alef p. 81*, *Sefer Hasichos Tof-Shin-Nun-Alef and Nun-Beis in many places*

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