

Chitas for Tuesday, Parshas Tetzaveh Yud-Alef 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 ~

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

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For the day of their chasuna

בשעה טובה ומוצלחת בנין עדי עד דור ישרים

By Bubby and Zaidy Langsam

Mazel Tov **Mussia Prus** (Doylestown, PA)

~ 10th birthday Yud-Alef Adar Alef ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Private Mendel Mishulovin** (Shliach in the Bronx)

~ 8th birthday Yud-Alef Adar Alef ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Tetzaveh - Shlishi with Rashi

Today we will learn how Hashem tells Moshe Rabbeinu to make the rest of the *Kohanim's* special clothes!

The *Kohen Gadol* should wear a special robe, called a **Me'il**. It should be made out of turquoise wool (that's like a light blue color). It needs to have a special kind of neck so it doesn't tear.

On the bottom of the *Me'il* there are colorful woolen balls shaped like pomegranates, and gold bells between them. (There were 72 pomegranate-shaped balls and 72 bells around the bottom of the *Me'il*!)

The *Kohen Gadol* will wear these clothes when he goes to do his *avodah* in the *Mishkan* or *Beis Hamikdash*. The bells will ring, and people will hear that the *Kohen Gadol* is coming.

The *Kohen Gadol* should also wear a special sign on his forehead, called a **Tzitz**. It is like a flat rectangle made of gold, that has the words "*Kadosh LaHashem*" (holy to Hashem) written on it in a way that the letters stick out.

The *Tzitz* should have strings that match the *Me'il* to keep it on the *Kohen Gadol's* forehead, under the place where he wears his *Tefillin*. When the *Kohen Gadol* wears it, Hashem will forgive the Yidden for any *aveiros* they did with bringing *korbanos* the wrong way.

The *Kohen Gadol* will also need a **Kesones**, a long shirt; a **Mitznefes**, a round hat, and an **Avnet**, a belt to wear around the *Kesones*.

A regular *kohen*, a *Kohen Hedyot*, will have a **Kesones** (long shirt) like the *Kohen Gadol*, with an **Avnet** (belt) for his *kesones* too. He should have a different kind of hat, though, called a **Migba'as**.

Moshe should dress the *Kohanim* himself, to start them in their holy *Avodah*.

All of the *Kohanim*, and the *Kohen Gadol* too, should have a pair of short pants, called **Michnasayim** to wear so they are dressed in a way of *Tznius*.

All of these clothes should be worn every time a *Kohen* works in the *Mishkan*. They are not allowed to do the *Avodah* without wearing these special clothes!

TEHILLIM :: 60 - 65

In *Kapitel Samach* (60), the first of today's *Tehillim*, we have a *posuk* that says "**Lemaan Yeichaltzun Yedidecha**, *Hoshia Yemincha Va'aneini*." (We also say it by the end of *Shmoneh Esrei*.)

This *posuk* tells us why Hashem sometimes makes things hard for a person: "Hashem does this so that He can save them, and will help with His right hand and answer." Really, the whole time Hashem wants to save the person, but he wants them to show that they believe in Hashem all the time, not just when things are easy. Then everyone will know they DESERVE their *brachos*!

Even though sometimes things are hard for us, it's just because Hashem wants to give us more *brachos* later!

TANYA :: Likutei Amarim Perek Chof-Tes

We are learning how to get rid of timtum, so that the light of our neshama can shine in our heart and make us excited about the Elokus our neshama knows. We are doing this by thinking about how low the guf is, so it won't be able to block the neshama anymore.

Do you have a bike or a scooter or a car?

You probably take very good care of your bike, but is it you? Are you your bike? No! Your bike is a vehicle, that helps you get to where you need to go.

That's how it is by a *tzadik*. His body is like a car, that helps him do his *Avodas Hashem*.

But by a *beinoni*, or someone who is trying to be a *beinoni*, the body is not like a bicycle. The body is US! We sometimes even feel like the *NESHAMA* is something separate, that gives us *koach* and *chayus*!

We say this every morning in *Birchos Hashachar* — "*Elokai Neshama Shenasata Bi*," "Hashem, the *neshama* that You put into me," meaning that we are our *guf*, and Hashem put our *neshama* as something separate inside of us!

The real truth is that the *pnimius* of every Yid is the *neshama*. But when a Yid is feeling a little bit of *gaava*, remembering that we are not *tzadikim*, that we are regular people who are not perfect, will help us feel humble. This will make it easier for us to have an open heart to serve Hashem.

HAYOM YOM :: Yud-Alef Adar Alef

During *davening*, the best thing is for a person to think deep Torah secrets about Hashem, as explained in *Kabbalah*.

But what if someone doesn't know all of these *kavanos*, or it's too hard to remember them in the right place?

Then there is just one *kavana* to remember: To think about how we want Hashem to hear our *tefillah*, just as if we had all of the *kavanos* we're supposed to have!

SEFER HAMITZVOS :: Shiur #304 - Mitzvas Asei #246

Since we're starting a new set of *halachos* in Rambam, *halachos* about cases in *Beis Din*, we have a new *mitzvah* today — we'll be learning it for the next few days! The *mitzvah* (*Mitzvas Asei #246*) is that whenever two people disagree about money in *Beis Din*, we need to follow the *halachos* about what to do.

RAMBAM :: Hilchos To'ein Venit'an

In today's Rambam, we learn some of the details of the *halachos* the Torah tells us to do if two people come to *Beis Din* with an argument over money or property. Very often one of them needs to make a *shevuah*, a special kind of promise, that they don't owe anything.

Perek Alef: If two people come to *Beis Din* and agree about part of the money — like if Reuven says “you owe me \$100!” and Shimon says, “I owe you money, but only \$50” — then Shimon needs to make a *shevuah* that he only owes \$50 and pay the money right away.

In **Perek Beis** we learn about when the *Beis Din* doesn't let someone make a *shevuah* — if they are a person that we think might make a false *shevuah*. For example, the *Beis Din* won't let a gambler make a *shevuah*.

Perek Gimmel: If a person only agrees about a very little part of the money, less than a *perutah*, he doesn't make a *shevuah*. He also doesn't make a *shevuah* if the amount they are arguing over is worth less than two *me'in*. So if the two people are arguing over dates, and one person says “You owe me 100 dates!” but the other person says, “I only owe you 90,” they are only arguing about 10 of the dates. If 10 dates isn't worth at least 2 *me'in*, the person doesn't make a *shevuah*. And if someone says “You owe me \$100!” but the other person says that he only owes him less than a *perutah*, then he doesn't make a *shevuah*.

RAMBAM- PEREK ECHAD :: Hilchos Shechitah - Perek Vov

Today we learn many *halachos* about problems with an animal's body which would make it *treif*. Certain holes in the lungs, stomach, or heart mean that the animal is a *tereifah* and cannot be eaten.

INYANA D'YOMA :: Ve'ata Tetzaveh

Our *parsha* starts off with “**Ve'ata Tetzaveh Es Bnei Yisroel**,” that Hashem is telling Moshe to command the Yidden, “**Veyikchu Eilecha Shemen Zayis Zach, Kasis Lamaor, Lehaalos Ner Tomid**,” the Yidden should bring to Moshe pure olive oil, crushed (*kosis*) for light, to make the light shine constantly.

The Rebbe explains that this *posuk* can also mean, “You (Moshe) should connect (*tetzaveh*) the Yidden with Hashem — by making their *Emunah* strong. Then they will bring to you (Moshe) something that you didn't have before, a *Ruchnius* light that comes from their *Emunah*! This light comes from them being *kosis*, crushed

from being in *Golus*. And this will shine constantly.”

Just like Moshe Rabbeinu brought out the *Emunah* in his generation, there is a Moshe Rabbeinu in every generation who helps strengthen the *Emunah* of the Yidden in his time!

In our time, the Rebbe told us that *Moshiach* is about to come, and that we will soon be able to see *Elokus* in this world — the world will be the way it is supposed to be! But right now we don't see it, and that hurts a Yid very much. The *Golus* brings out the deepest part of a Yid's *neshama*, to ask Hashem to bring *Moshiach*, and to do whatever we can so it will happen sooner.

This is like what happens when an olive is squeezed (which is what the word “*kosis*” means). When the olive is squeezed, the oil comes out — the best part! When we feel “squeezed” by the *Golus*, it also brings out the best part of a Yid, and it makes a difference in everything that we do.

See the *Maamar Ve'ata Tetzaveh* 5752

TEFILLAH :: Ashrei

At the end of *Ashrei*, there is a *posuk* added from another *kapitel*: “*Va'anachnu Nevarech Kah, Me'Ata Ve'ad Olam Hallelukah.*” “And we will bless Hashem, from now and forever, praised is Hashem!”

Why do we add this *posuk* to *Ashrei*? There are two reasons:

1) After *Ashrei*, we will say 5 more paragraphs, the last 5 *kapitelach* of *Tehillim*. The last word of each of these *kapitelach* is exactly the same as the first word of the next *kapitel*! They all start and end with the word *Hallelukah*, “praised is Hashem.”

We want to connect *Ashrei* with these next paragraphs, by having it ALSO end with the word *Hallelukah*. This way, the last word of *Ashrei* is the same as the first word of the next paragraph. We add this *posuk* from *kapitel Kuf-Tes-Vov*, which ends with the word *Hallelukah*.

But we add this line EVERY time we say *Ashrei*, even when we DON'T say the other paragraphs starting with *Hallelukah*! So that can't be the only reason!

Here is another reason we add this last line to *Ashrei*:

2) The *Chachomim* teach us that someone who says the *kapitel Tehillah Ledovid* (the main part of *Ashrei*) three times a day is promised *Olam Haba*! That's why we say *Ashrei* two times in *Shacharis*, and once in *Mincha*, so that we say it three times every day.

This last line is asking Hashem to keep the promise of giving us *Olam Haba* in the *zechus* of saying *Ashrei*. We ask Hashem that we should be able to praise Him now (*Me'ata*) and in *Olam Haba* too (*Ve'ad Olam*)!

HALACHOS HATZRICHS :: Saying Brachos With Kavana

When we *daven* or *bentch*, we are careful not to do things that will distract us from having *kavana*.

The Alter Rebbe tells us that *lechatchila*, we shouldn't do any distracting kinds of things when we say ANY *bracha*, like *brachos* before we eat or *Asher Yatzar*.

GEULAH U'MOSHIACH :: We Need Kohanim!

A certain family of *Chassidim* who lived in Miami used to go to the Rebbe every year for *Yechidus* close to *Yud-Beis Tammuz*.

This family only had girls, and at the end of each *Yechidus*, they would ask a *bracha* to have a baby boy as well. But the Rebbe never answered them, so after several years, they stopped asking.

One year, they were very surprised when the Rebbe asked them why they weren't asking for a *bracha* for children. The Rebbe pointed out that the father was a *kohen*. "*Moshiach* is coming, and we need *kohanim* to serve in the *Beis Hamikdash*!"

A year later, the family had a baby boy on *Yud-Beis Tammuz*. They named him Yosef Yitzchok.

One of the things we can learn from this story is how we should think about what we are learning now in Chumash! We shouldn't think that the Kohanim and the Bigdei Kehunah were just something used in the Mishkan and the Beis Hamikdash thousands of years ago. They are something we hope to use very soon, with the Kohanim that are living today, in the Third Beis Hamikdash — Sheyiboneh Bimheira Beyameinu Amen!

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