

Chitas for Tuesday, Parshas Tetzaveh

Daled 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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~ for a Refuah Sheleimah Ukrovah! ~

In honor of

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~ by Your dear children, especially Chanoch and Sara ~

Mazel Tov **Hinda Rubashkin** (Riverview, FL)

~ 4th birthday Daled Adar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **2 star General Chana Yahel** (Kingston, PA)

~ 11th birthday Daled Adar Sheini ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Colonel Akiva Greenberg** (Proud shliach in Oxford, OH - Miami University)

~ 12th birthday Daled Adar ~

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 :: 23 - 28

Today's *kapitelach* are *Chof-Gimmel* through *Chof-Ches*.

In today's first *Kapitel*, we say “**Hashem Ro'i Lo Echsar**.” — “Hashem is my Shepherd, I am not missing anything.”

We know the story of Dovid Hamelech, who was so careful to make sure all of the sheep had plenty to eat. We also know how Moshe Rabbeinu took such good care of even a sheep who ran away.

“*Hashem Ro'i*” — Hashem is like our Shepherd. He takes care of each of us, making sure every single person has what he or she needs. Because of that, “*Lo Ech'sar*” — we aren't missing anything!

This will also help us have *Bitachon* — since we know Hashem is taking such good care of us, we will always trust Him. We will know that there is nothing else that can *Chas Veshalom* hurt us, and that we shouldn't rely on anyone else to help us. We will remember that everything is just a tool in the hands of Hashem and that He is making sure that everything will be for the best.

The Rebbe told someone to learn this kapitel of Tehillim well, and think about what the words teach us, to help have more bitachon!

TANYA :: Likutei Amarim Perek Lamed

Because every Yid is not only made up of a *neshama*, but also a *Guf* and a *Yetzer Hara*, we need to regularly inspire ourselves to do what we are supposed to. One way we can do this (as we learned earlier in *Tanya*) is by thinking about the fact that deep down in our *neshama*, every Yid WANTS to do the *Ratzon* of Hashem. Every Yid would even be ready to have *Mesiras Nefesh* to be a Yid!

But if the heart is stuffed up, it may not be interested in thinking about this. We can open the heart back up by thinking thoughts of *teshuvah* that make us feel humble.

The Alter Rebbe tells us that now is a good time to fulfill what the *Chachomim* teach us, to be humble from

another person!

We might be very satisfied with our behavior, which makes us feel like we don't need to fight so hard with our *Yetzer Hara* to do better. But there is something we should think about that will make us realize that we need to put more *zerizus* and effort into our *shlichus*:

Think about a person who we are SURE is not behaving properly, the biggest *rasha* we can imagine, and think about how hard HE would have to fight with HIS *Yetzer Hara* to change the way he is acting. We need to ask ourselves: Are WE fighting as hard with OUR *Yetzer Hara*?

Even though HE needs to fight with his *Yetzer Hara* not to do an *aveira*, and we might need to fight with our *Yetzer Hara* to do *mitzvos* better, that's not an excuse! They are BOTH *mitzvos* of Hashem, the way Hashem wants us to act. There's no difference if it's stopping ourselves from an *aveira*, or trying to do *mitzvos* properly! We expect this person to work so hard on doing what Hashem wants from him — are WE working that hard on OUR *Avodas Hashem*?

In fact, not only are we not better than this *rasha*, this *Kal Shebekalim*, we should feel really humble, because we are WORSE!

The *Chachomim* say that when an *Am Ha'aretz* (someone who doesn't know very much Torah) does an *aveira*, even on purpose, it's counted like he made a mistake, because he didn't understand what an *aveira* really means.

The *Kal Shebekalim* doesn't know as much Torah as we do. The *Kal Shebekalim* doesn't have the same friends as we do. He may have more challenges than we do. He doesn't really understand the proper way to live at all!

But we DO know the right way to live, and we aren't working as hard as we think HE is supposed to be working. So we have no reason to feel proud!

The *Gemara* says a story about Elisha *ben Avuya* (Acher), who was the teacher of R' Meir. Something happened that made him go off the *derech* of Torah and *mitzvos*. Because of this, a *Bas Kol* came from *Shomayim* and said that it would be much harder for him to do *teshuvah*, because he KNEW the greatness of Hashem, and still chose to leave the path of Torah and *mitzvos*.

This shows us that Hashem expects much more from someone who knows about Hashem and His Torah!

IY"H in the next *perek* we will finish learning about how we can use all of these thoughts, not just to take away false pride, but to bring *simcha* into our *Avodas Hashem*!

HAYOM YOM :: Daled Adar

The year the Hayom Yom was written, it was a Shana Me'uberes, with TWO Adars. This year is a Shana Peshuta, with only one Adar. We don't want to miss any Hayom Yoms, so we learn the Hayom Yom from BOTH Adars!

Daled Adar Alef

The Alter Rebbe taught Chassidus Chabad, how to serve Hashem by using our minds.

For Chassidus Chabad to work best, we need to be interested and excited enough to learn the Chassidus about the things that will help us serve Hashem!

So in today's Hayom Yom, we learn how to prepare our sechel so it should be ready to learn Chassidus.

To be ready to learn *Chassidus*, we need to do two things:

- 1) Teach ourselves that the body shouldn't have so much of a *geshmak* in *Gashmius* things.
- 2) Get ourselves used to enjoying and feeling a *geshmak* about *Ruchnius* things and about *Elokus*.

There was once a boy who came with his father for dollars in the Rebbe's home. The father said that this boy doesn't want to learn! The Rebbe said, "But learning Torah is a SWEET thing!"

We also know how the Rebbe said that it's a beautiful thing when parents put their kids to sleep by telling them "Torah is the best sechora" — and this gets us excited about Ruchnius!

Daled Adar Sheini

When the Mittlerer Rebbe said *Chassidus*, it was very quiet in the *Zal*. But the Mittlerer Rebbe would still say, "*Sha, Sha!*"

Why did he have to say "*Sha Sha?*" Nobody was making noise!

The Rebbe Rashab explained that this was because of the Mittlerer Rebbe's *Nevius Hamochin*. His mind would think so much and so fast, that he was saying "*Sha, Sha*" to his thoughts to slow them down enough to be able to explain them to the *Chassidim*!

SEFER HAMITZVOS :: Hakdama

In today's Sefer Hamitzvos, we learn the last few rules about what we count as one of the 613 mitzvos:

- 10)** Things you need to do before you can do the *mitzvah* aren't counted as separate *mitzvos* (like squeezing the olive oil for the *menorah*).
- 11)** If a *mitzvah* has a lot of parts, we still count it as only one *mitzvah* (like *lulav* and *esrog*).
- 12)** If doing the *mitzvah* has a lot of steps, we still count it as only one *mitzvah* (like building the *Mishkan*).
- 13)** Even if we need to do the *mitzvah* for many days, it is still counted as one *mitzvah* (like sitting in the *sukkah* for seven days is only one *mitzvah*).
- 14)** We don't count the punishment for each *aveira* as its own *mitzvah*.

RAMBAM :: Minyan Hamitzvos

In today's Rambam, the Rambam tells us the list of *mitzvos* again, but shows us where we'll learn them in the 14 books of the Rambam. These 14 *seforim* include 83 sections that teach us different sets of *halachos*.

Here are the *seforim*:

- 1) **Mada** — "to know." In this *sefer* we learn the *mitzvos* that are important for a Yid to know FIRST, so he will do all of the other *mitzvos*. We need to know that Hashem is one, and that we can't serve *Avodah Zarah*.
- 2) **Ahava** — "love." This *sefer* has the *mitzvos* we need to do all of the time, like loving Hashem. It also has the *mitzvos* that help us love Hashem, like saying *Shema*.
- 3) **Zmanim** — "times." This *sefer* teaches us *mitzvos* that we do on special days, like Shabbos and *Yom Tov*.
- 4) **Nashim** — "women." In this *sefer*, we learn the *mitzvos* that have to do with marriage and divorce.
- 5) **Kedusha** — "holy." Hashem gave us certain *mitzvos* that show us how a Yid is different than other nations.

In this *sefer*, we learn about who we can't get married to, and what we can't eat. For a Yid, getting married is holy, and we can only marry who the Torah says we can. A *goy* can eat any food that he wants, but a Yid can only eat kosher.

6) **Hafla'ah** — “separation.” This *sefer* has the *mitzvos* about when a person separates HIMSELF from something, by making a promise that he won't use it.

7) **Zera'im** — “plants.” In this *sefer* we learn the *mitzvos* that have to do with planting, like *Shemita* and *Yovel*, and the *terumah* and *maaser* we have to give from things that grow.

8) **Avodah** — “work.” In this *sefer* of the Rambam, we learn about the work we do for Hashem in the *Beis Hamikdash*. We learn the *mitzvos* of building the *Beis Hamikdash*, and the *korbanos* that all of the Yidden bring to Hashem together, like the *Korban Tomid* that we bring every day!

9) **Korbanos** — “sacrifices.” This *sefer* has the *mitzvos* about the *korbanos* Yidden have to bring by themselves, like the *Korban Pesach* that every Yid has to be part of, and the *korbanos* a person brings if he does an *aveira*.

10) **Tahara** — “purity.” In this *sefer*, the Rambam will teach us all of the *mitzvos* that have to do with *tumah* and *tahara*.

11) **Nezikin** — “damages.” In this *sefer* we have all of the *mitzvos* about if one person hurts another person or ruins his things.

12) **Kinyan** — “acquiring.” In this *sefer* we learn how property can belong to a person, like if he buys it. It also has the *halachos* about neighbors and partners.

13) **Mishpatim** — “judgments.” This *sefer* has the *mitzvos* about when two people argue about something in *Beis Din*, like *halachos* about a person who watches something for his friend, or lends him money.

14) **Shoftim** — “judges.” In this *sefer* we learn the *mitzvos* for a *Sanhedrin*, like when a person is punished for doing an *aveira*. We also learn about a king, and the wars he fights — ending off with the *halachos* about *Moshiach*!

RAMBAM- PEREK ECHAD :: Hilchos Tumas Ochlin - Perek Yud-Gimmel

In today's Rambam, we learn more about how food and drinks can become *tomei*. They can only become *tomei* if they got wet on purpose with one of seven liquids.

We learn many different cases to see when water is counted as having gotten something wet on purpose.

INYANA D'YOMA :: Adar

“*Mishenichnas Adar, Marbim Besimcha!*” In the month of *Adar*, we are supposed to add in *Simcha*!

The *Chachomim* teach us this in the *Gemara*. They say that just like we are supposed to have less *simcha* in *Av*, we should have more *simcha* in *Adar*.

Since the *Gemara* says these two things together, it must be that they are connected.

But how is having more *simcha* in *Adar* connected to having less *simcha* in *Av*?

We can understand this from what we are learning now in *Chumash* and *Tanya*!

In *Chumash*, we are learning about how Hashem wants the Yidden to make a *Mishkan*. By the Yidden making

a home for Hashem in themselves and in the world, the whole world will become a *Dira*, a beautiful home for Hashem!

When we want to build a beautiful home, we need to first clean up! A home won't be very nice if it is in a pile of garbage. Once the place is clean, we can use gold and silver to make it beautiful and special!

In *Tanya*, we are learning how to clean ourselves up so that we can become a beautiful *Mishkan* for Hashem. We learn how to think humbling thoughts to get the *Yetzer Hara* out of the way and let the *Shechinah* shine inside of us!

In *Av*, we have less *simcha* because we are thinking about the *Churban* and the *aveiros* that made it happen. We are working to clean up the world from those *aveiros* so that we can have the *Beis Hamikdash* again.

Since we cleaned things up in *Av*, we are able to have REAL *simcha* in *Adar*!

See Likutei Sichos Chelek Alef, Adar

TEFILLAH :: Boruch Hashem Le'olam

After we finish the last *kapitelach* of *Tehillim*, we stand up and say a paragraph starting with the words, "*Boruch Hashem Le'olam*."

The first part of *Pesukei Dezimra* is parts of *Tehillim* that praise Hashem!

We end this part of *Pesukei Dezimra* by saying *pesukim* of *Tehillim* that are at the end of parts of *Tehillim*.

1) The first *posuk* is the last *posuk* of *Kapitel Pey-Tes*, which is the last *kapitel* of *Sefer Shlishi* of *Tehillim*.

2) The second *posuk* is the last *posuk* of *Hallel Hagadol*, a *kapitel* of *Tehillim* which has special praises for Hashem.

3) The third and fourth *pesukim* are the last *pesukim* of *Kapitel Ayin-Beis*, which is the last *kapitel* of *Sefer Sheini* of *Tehillim*!

This is how we finish off this part of *Pesukei Dezimra*.

HALACHOS HATZRICHS :: Seudas Purim

After the *neis* of Purim, Mordechai *Hatzadik* wrote up a *takana* for all of the Yidden, which he sent out, that every year the Yidden should celebrate the miracle that Hashem made. The instructions were, "***Laasos Osam Yemei Mishteh VeSimcha, Umishloach Manos Ish Le'rei'eihu, Umatanos La'evyonim***." "To make them days of feasting and joy, and sending gifts of food to a friend, and gifts to the poor."

It's a *mitzvah* to feast — to eat and drink and be happy on Purim! This includes having some kind of celebration on Purim night after the *Megillah*, but the main *mitzvah* is having a *seudah* — *Mishteh* — during the day.

We have a *minhag* to eat *kreplach* at this *seudah*.

Since we are busy during the day with hearing the *Megillah*, giving *Shalach Manos* and *Matanos L'evyonim* (and *mivtzoyim*!), usually the *seudah* is made later on in the day. Still, we can do the *mitzvah* by having a *seudah* anytime during the day!

Because this year Purim is *Erev Shabbos*, it is best to make our *seudah* in the morning, starting before *Chatzos*.

If we need to start our *seudah* afterwards, if it is already after *Mincha Gedolah*, we should *daven Mincha* first.

See Shevach Hamoadim; Halachos Uminhagei Chabad. For more halachos about Purim on Erev Shabbos, see the Halacha Newsletter by Rabbi Lesches from Melbourne

GEULAH U'MOSHIACH :: 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 their 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

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