

Chitas for Wednesday, Parshas Tetzaveh Hey 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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ר' משה בן ר' שמואל יהודה

~ by the Wolfson Family ~

Mazel Tov **Menucha Rochel Gurevitch** (Offenbach, Germany)

~ 11th birthday Daled Adar Alef ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Esther Miriam Heller** (Westchester, NY)

~ 3rd birthday Hey Adar ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Tetzaveh - Revi'i with Rashi

Now that Hashem told Moshe how to make the Bigdei Kehunah (clothes for the Kohanim), Moshe now is told how to make the Kohanim ready to do the Avodah, during the Chanukas Hamishkan, after the Mishkan will be built:

Moshe should take three *korbanos* — 1 bull and 2 rams, and make three different kinds of *matzah*, made with flour, water and oil:

- 1) Ten "Lechem Matzos:" A dough is made of flour and water, and that dough is boiled, then baked, and then fried in the oil.
- 2) Ten "Challos Matzos:" A dough is made with flour, water, and oil mixed together, and then baked.
- 3) Ten "Rekikei Matzos:" A dough is made with flour and water and baked, and they are smeared with oil in the shape of a *Kof* afterwards.

Put all of these *matzos* into a basket, and bring them and the *korbanos* to the *Chatzer* of the *Mishkan*.

Aharon and his sons, the other *kohanim*, should go into the *Mikvah*, and then Moshe should dress Aharon in the clothes of the *Kohen Gadol*.

Then Moshe should get the things for the *Mishkan* ready to be used by putting *Shemen Hamishcha* (a special kind of oil) on them. He should also put *Shemen Hamishcha* on Aharon, with a matching *Kof*-shape like on the *matzah*!

Then Moshe should dress the rest of the *kohanim*, making them and their children *kohanim* forever.

After that, Moshe should prepare the *korbanos* and bring them on the *Mizbeiach*.

IY"H in the next two days of Chumash we will learn the rest of the instructions of how to prepare the Mishkan and the Kohanim in these days of preparation, called the Shivas Yemei Hamiluim.

TEHILLIM :: 29 - 34

In today's *Tehillim* we have a *posuk* that says "**Hashem Oz Le'amo Yitein, Hashem Yevarech Es Amo Bashalom.**" "Hashem gives strength to His nation, Hashem *bentches* His nation with *shalom*."

What exactly is Hashem giving to us? In *Torah Shebaal Peh* we learn that this *posuk* is talking about Torah!

The *Chachomim* explain that *Oz* (strength) means Torah — Hashem gives us the Torah, which gives us strength.

How does Torah give us strength? When we learn Torah and we know that the words of Torah that we are saying are the words that were said by Moshe Rabbeinu on *Har Sinai*, and were revealed to us by the *tzadikim* and *Chachomim* throughout the generations, we will know we are saying THEIR words! These holy words give strength to our *neshama* and makes our *Yetzer Hara* weaker, so we are able to be successful in our *shlichus*.

See Torah Ohr parshas Yisro

TANYA :: Likutei Amarim Perek Lamed-Alef

We are learning about a *hisbonenus*, a thought process, that we can use when we are not feeling interested in *davening* with *avodah* and fighting the *Yetzer Hara*, like by looking for ways to have *iskafya*.

The Alter Rebbe gives us an *eitza*, that we should think about things that make us feel humble.

In today's *Tanya*, the Alter Rebbe tells us that even though these humbling thoughts can bring us a moment of sadness, it is okay. This sadness will break the *Yetzer Hara's* pride, which is keeping us from doing our *Avodas Hashem* right.

If we do the *hisbonenus* properly, these thoughts will not only not make us sad, but they will bring us to have more *chayus* and serve Hashem the way we should!

But this *hisbonenus* works best and should be done at certain times: When the *Yetzer Hara* is stopping us from doing our *Avodah* properly, or when we're in a sad mood anyway. That's a good time to do this *hisbonenus*, which can help us in many ways.

In fact, by doing this we will be using this mood for a good thing, and then Hashem will take away the feelings which are making us worried or upset!

HAYOM YOM :: Hey Adar

The Hayom Yom was written in a year when there were TWO Adars (a Shana Me'uberes). This year we have only one Adar (a Shana Peshutah), so we learn the Hayom Yom for BOTH Adars every day!

Hey Adar Alef

Every Yid is a *shliach* of Hashem. With *Hashgacha Protis*, Hashem puts each person where they are in order to clean and purify the world with the words of Torah and *Tefillah*. This is important for ALL of us to do.

In many places in the Rebbe's Igros Kodesh, the Rebbe tells people to have a perek of Tanya and a few perakim of Mishnayos that they know by heart, so that in their free time and wherever they are, they will have words of Torah that they can think about and review.

Hey Adar Sheini

A bochur asked the Frierdiker Rebbe in a letter, that since there is so much to learn, maybe he should only focus on learning one thing. The Frierdiker Rebbe explained to him that not only do we need to learn all of these things, but each one helps the other be the way they should be!

A *chossid* needs to learn *Niglah* (like *Gemara* and *Shulchan Aruch*) because like the *Mishna* says, “*Lo Am Ha'aretz Chossid*” — an *Am Ha'aretz*, an ignorant person, cannot be a *chossid*. From there we see that it is important to learn *Niglah*, so we won't be an *Am Ha'aretz*!

And a *chossid* needs to learn *Chassidus*, which shows his connection with Hashem. Like it says in *Zohar*, “*Eizehu Chossid? Hamis'chased Im Kono*,” that a *chossid* is someone who acts in a way of *Chassidus* with Hashem. This means that he does *mitzvos* in a beautiful way, *behidur* — and to do this, we need to learn *Chassidus*!

And both of these together bring us to behave like better Yidden, through *davening* and doing *mitzvos behidur*, which is the purpose of our learning!

SEFER HAMITZVOS :: Shiur #5 - Mitzvas Asei #1, Lo Saasei #1, Asei #2

In today's Sefer Hamitzvos, we learn the very first 3 mitzvos!

1) (Mitzvas Asei #1) We need to know that there is an *Aibershter*, Hashem, Who is the Creator of everything that exists!

We learn this from the first of the *Aseres Hadibros* in *Parshas Yisro*: אֲנִכִּי ה' אֱלֹהֶיךָ

2) (Mitzvas Lo Saasei #1) We are not allowed to think that anything else can be like Hashem.

We learn this *mitzvah* from the second of the *Aseres Hadibros* in *Parshas Yisro*: לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פְּנֵי

3) (Mitzvas Asei #2) We need to know that Hashem, Who makes everything exist, is ONE. We say this in *Shema* every day, and knowing this and thinking about it is also called being *Mekabel Ol Malchus Shomayim*.

We learn this from where *Shema* is said in the Torah, in *Parshas Vaeschanan*: שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

RAMBAM :: Hilchos Yesodei HaTorah

Now we're going to learn the first *halachos* in the whole Rambam!

In **Perek Alef**, the Rambam teaches us the first, most important thing we need to know before we learn

anything else in the whole Torah: To know that there is only one Hashem, that He created everything, that He controls everything, and that nothing could exist without Hashem. We can't see Hashem, but we know that He is always there!

Perek Beis has the *halachos* about loving Hashem, and having *Yiras Shomayim*! We need to think about how special everything Hashem created is. The more we think and learn about Hashem, the more we will love him and want to act the way a Yid should.

Perek Gimmel teaches us about outer space! The Rambam explains how there are different levels in the sky, with the moon, stars, and all of the planets. Did you know that the stars all know Hashem and say praises to Hashem? By knowing about the wonders of Hashem in creation, it will help us fulfill the *mitzvah* to love and fear Hashem!

RAMBAM– PEREK ECHAD :: Hilchos Tumas Ochlin - Perek Yud-Daled

Today we learn more about when food is *Muchshar Lekabel Tumah*, able to become *tomei*. If food got wet by mistake with one of the seven kinds of liquid, but the owner was happy about it, it is able to become *tomei*. If he wasn't happy that it got wet, it can't become *tomei*.

INYANA D'YOMA :: Megillas Esther

It says in the *Megillah* that many *goyim* decided to become Yidden after the story of Purim, because the fear of the Yidden fell upon them, meaning that they were afraid of the Yidden. “**Verabim Me’Amei Ha’aretz Misyahadim, Ki Nafal Pachad Hayehudim Aleihem.**”

The simple meaning of the *posuk* is that they became *geirim* because they were afraid that the Yidden would kill them for being ready to fulfill Haman's decree.

But *seforim* bring another way to explain this *posuk*, that “the fear of the Yidden” means the *Yiras Shomayim* that the Yidden have! Their *Yiras Shomayim* fell upon the *goyim*, and made them want to change.

There's a lesson we can learn from this for nowadays too: If we want *goyim* not to hurt Yidden, but instead to help them, we need to make sure they see our *Yiras Shomayim*!

When do the *goyim* see our *Yiras Shomayim*? Not when we're in *shul* — *goyim* don't see us when we're in *shul*. They see us when we eat, sleep, do business, or walk in the streets! When we act in a way that shows that we know Hashem is with us and watching us, and do things the way that Torah teaches us, that is something everyone can see. When *Goyim* see that *Yiras Shomayim*, they realize that it's something very special, and want to learn from us and help us. Then they will certainly not do anything to cause Yidden any harm *chas veshalom*.

Based on farbrengen Purim 5718

TEFILLAH :: Vayevarech Dovid

The first part of *Vayevarech Dovid* is the words Dovid Hamelech said to the Yidden before he passed away. They are *pesukim* from the *sefer Divrei Hayamim*.

After telling the Yidden that the *Beis Hamikdash* would be built by his son Shlomo Hamelech, Dovid Hamelech praised Hashem.

The expressions of praise we give Hashem in *Yishtabach* are based on the praises that Dovid Hamelech used in

these *pesukim*, the *pesukim* that follow, and in *Az Yashir*. This is one of the reasons why we say *Vayevarech Dovid* before finishing *Pesukei Dezimra* and saying the *bracha* of *Yishtabach*.

HALACHOS HATZRICHOS :: Ad D'Lo Yada

Today we'll learn about the *mitzvah* to drink wine on Purim — *Ad D'lo Yada*.

Part of the *mitzvah* of having *simcha* on any *Yom Tov* is drinking wine. But since drinking too much wine can make a person behave not properly, we are careful about how much we drink. In fact, one of the jobs of the *Beis Din* used to be to send officers around on *Yom Tov* to make sure that nobody was drinking too much! (Rambam, *Shevisas Yom Tov*, *perek Vov*, *halacha* 21)

But on Purim, the *halacha* is different. We don't just drink enough wine to give us *simcha*, we drink in a way of *Ad D'lo Yada*! The *Chachomim* tell us that a person needs to drink wine on Purim until he won't know ("*Ad D'lo Yada*") the difference between *Arur Haman* ("cursed is Haman") and *Boruch Mordechai* ("blessed is Mordechai")!

Of course, this doesn't mean that it is fine to act in a not proper way!

If a person is sure that he is drinking wine for the *mitzvah*, and he is sure it won't stop him from doing any *mitzvos* properly, then it's a *mitzvah* to drink enough wine to become *shikker*.

But if someone isn't sure that he will behave properly even if he is *shikker*, then he shouldn't drink that much. Instead, he can do the *mitzvah* by drinking more wine than he usually does, to show his joy at the great *neis* that Hashem did!

The Rebbe made a gezeira for our generation, that during the whole year, EVEN on Purim, we don't drink more than four lechaim cups of mashke — and even that only if we can handle the mashke properly. The Rebbe only lets someone who is over 40 years old to drink more. (See Purim 5724)

See Shevach Hamoadim, Halachos Uminhagei Chabad - Purim, and Halacha newsletters from Chabad communities

GEULAH U'MOSHIACH :: Moshe & Aharon Will Be There

In *Chumash*, we are learning about the *Shivas Yemei Hamiluim*, the *Chanukas HaMishkan*.

The *Gemara* discusses a detail of how the *avodah* was done then that is not written in the *posuk*.

The *Gemara* asks, why does it matter, if the *Chanukas Hamishkan* already happened? Why do we need to know about a detail that was not written in the Torah?

The *Gemara* answers, because we need to know for *Le'asid Lavo*! When the *Beis Hamikdash* is built, we need to know exactly how things should be done!

But, the *Gemara* continues, we still don't need to worry about that detail now. Moshe and Aharon will be there with us, and they will tell us what happened so we know just what needs to be done with the *Beis Hamikdash*.

From this, we see something else very important too: Even though the *Beis Hamikdash* will be built BEFORE *Techiyas Hameisim*, certain *tzadikim* (like Moshe and Aharon) will have *Techiyas Hameisim* before then too, so they will be right there when the *Beis Hamikdash* is built, and they will tell us exactly what we need to do!

See Gemara Yoma 5b

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