

Chitas for Friday, Parshas Tetzaveh Erev Shabbos Kodesh Zayin 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! ~

Lizchus

Daisy bas Mazal Tov

*for a Refuah Sheleimah U'krovah
and a Shnas Hatzlacha!*

Mazel Tov **First Lieutenant Chana Werbler** (shlucha in Miami, Florida)

*~ 9th birthday Zayin Adar Alef ~
Shnas Bracha Vehatzlacha!*

Mazel Tov **Shani Cohen** (shlucha to Carroll County, Maryland)

*on the celebration of receiving
her first Chumash!*

CHUMASH :: Parshas Tetzaveh - Shishi with Rashi

Today we learn about the Korban Tomid! This is a Korban that is brought EVERY DAY on the Mizbeiach as a present to Hashem! You can see it in your siddur too (in different words, from Parshas Pinchas) in the paragraph starting Vayedaber.

Even in the week of Chanukas Hamishkan, Moshe should bring the Korban Tomid:

One lamb in the morning (Shacharis time)

with:

- **dough** made of fine flour mixed with olive oil
(it doesn't have to be the same kind of oil like for the Menorah)

- a quarter of a *hin* of **wine**, poured over the *Mizbeiach*

AND

One **lamb** in the afternoon (*Mincha* time)
with the same **dough** and **wine**.

Then, Hashem will be with the Yidden!

TEHILLIM :: 39 - 43

In today's *Tehillim* there is a *posuk* that says, "**Ach Betzelem Yis'halech Ish**". "A person walks in the dark (because only Hashem knows the way things really are).

In a *maamar*, the Rebbe Rashab explains this *posuk* in another way! "*Ach BeTzelem Yis'halech Ish*" — a person goes with *Tzelem*, with a *koach* called "*tzelem*" that helps a Yid in his *Avodas Hashem*.

Every morning, when we wake up, Hashem puts a special *koach* in the air! It makes us excited about starting the day right and acting the way Hashem wants.

We all sometimes need a push to get us started in doing the right thing!

A thought can come into our mind and get us excited to do something good. This could be from a *Bas Kol*, a voice from Hashem that the *neshama* hears, that makes the *neshama* really want to act in the right way. Even though the body can't hear it, the *neshama* can, and the *neshama* puts thoughts into our head that can make us do *Teshuvah*!

All this is part of the Tzelem that the posuk is talking about, the hidden koach that goes with a Yid and inspires him to do what's right!

TANYA :: Likutei Amarim Perek Lamed-Alef

After we do the *hisbonenus* we learned about in the last two and a half *perakim*, it will help us be able to always serve Hashem with *simcha*!

We learned to think things that make us feel humble, and to think about the *Rachmanus* on our *neshama* that is stuck inside such a low body. Then when we realize that we are able to connect our *neshama* to Hashem through Torah and *mitzvos*, we will decide that this is something we want to be busy with for our entire life!

That's what the *Chachomim* mean when they teach us that a Yid should do *teshuvah* all his life — *Kol Yamav BeTeshuvah*. It is not talking about *teshuvah* from an *aveira*, but *teshuvah* meaning to return and reconnect the *neshama* to Hashem. This is a kind of *teshuvah* we can do our entire life, and it is something that can be done with great *simcha*!

The Alter Rebbe gives us a *meshal* that helps us understand the great *simcha* we have:

It is like a prince who was captured, and had to do hard work in prison, while covered with garbage. Imagine how happy he would be when he is freed and can go back home to the king!

The same thing is with our *neshama*: Imagine how happy our *neshama* is to connect to Hashem through Torah and *mitzvos*! Even though our *guf* is still low and not clean, we are so happy that we can connect our *neshama* with Hashem again! The *Nefesh Habehamis* may not have become *kedusha*, but the *neshama* is the most important thing to us! Even though it is true that we have a low *guf*, it doesn't take away from our *simcha* at

all!

HAYOM YOM :: Zayin 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 will learn two Hayom Yoms today!

Zayin Adar Alef

Every one of us needs to know that we are *shluchim* of Hashem, wherever we may be!

What is our *shlichus*?

Our *shlichus* is to make the world bright with the light of Torah and *Avodah*. This is what Hashem created the world for!

And how do we do this *shlichus*?

By doing *mitzvos* and having good *midos*.

Zayin Adar Sheini

“*Bulach! Vos trets du oif mir? Mit vos bistu hecher fun mir?*” “*Golem! Why are you walking on me? Why are you better than me?*”

That's what the ground says when we walk on it without saying or thinking about Torah!

What Torah do you know by heart so you can say it or think it when you are walking?

SEFER HAMITZVOS :: Shiur #7 - Mitzvas Lo Saasei #63, #65, Asei #172

Today we learn 3 *mitzvos* in *Sefer Hamitzvos*:

1) (*Mitzvas Lo Saasei #63*) We are not allowed to make a *Chillul Hashem*. This includes:

- A Yid must give up his life *Al Kiddush Hashem* for ANY *mitzvah* or *minhag* if someone is trying to destroy Torah and *Yiddishkeit*, called a *Shaas HaShmad*. If he doesn't, that is a *Chillul Hashem*.

- If it is not *Shaas HaShmad*, a Yid must give up his life not to do three serious *aveiros*: *Avodah Zarah*, *Gilui Arayos* (marrying someone we are not allowed to), and *Shefichas Domim* (killing another person)

- If a person does an *aveira* for no reason, not because he had a *taavah* for it, but just to show Hashem that he doesn't care, that is called a *Chillul Hashem*.

- A *Talmid Chochom* or respected Jew can't do anything that doesn't look appropriate, even if it isn't an *aveira*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: **וְלֹא תְחַלְּלוּ אֶת שֵׁם קְדוֹשִׁי**

The details are explained in *Mesechta Pesachim perek Yud-Alef*, and the end of *Mesechta Yoma*.

2) (*Mitzvas Lo Saasei #65*) We are not allowed to destroy any part of the *Mishkan* or *Beis Hamikdash*, or destroy *Sifrei Torah* or a *shul*. This *mitzvah* also teaches us not to erase Hashem's name.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: **לֹא תִעְשׂוּן כֵּן לַה' אֱלֹהֵיכֶם**

The details are explained in *Mesechta Shevuos perek Daled*.

3) (*Mitzvas Asei #172*) We need to listen to a *Navi*, even if he tells us to not keep a *mitzvah* for a certain amount of time. (If he tells us to never keep a certain *mitzvah* again, we don't listen to him.)

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: אֱלֹהֵינוּ תִּשְׁמָעוּן
The details are explained in the end of *Mesechta Sanhedrin* (*Perek Yud*).

RAMBAM :: Hilchos Yesodei HaTorah

Perek Zayin: In today's Rambam, we learn about *nevuah*. A Yid has to believe that there ARE *neviim* who hear things right from Hashem! A *Navi* can tell us these things so we know what Hashem wants from us at a certain time.

Perek Ches: We learn the signs of how we know someone is a *Navi*. One of the ways we know is if he predicts the future. But that is not why we listen to what he says — we listen to him because Moshe Rabbeinu gave us this sign in the Torah! That's why, even if he does predict the future, there are times we wouldn't listen to him anyway, like we see in the next *perek*.

Perek Tes: If a *Navi* tells us that a *mitzvah* isn't important anymore, we know he is not a real *Navi*! All of the *mitzvos* of the Torah are FOREVER, and even if sometimes we might need to stop keeping a *mitzvah* for a short time if a *Navi* tells us to, no *mitzvah* ever goes away forever!

RAMBAM- PEREK ECHAD :: Hilchos Tumas Ochlin - Perek Tes-Zayin

In today's Rambam, we finish learning about *Tumah* of food and drinks: The Rambam tells us which food is *Bechezkas Muchsharim*, that we say it probably got wet so it can become *tomei*.

Then the Rambam tells us that most of the time, it's fine to make food *tomei* and eat *tomei* food! It is only a problem with holy foods, like *Korbanos*, *Terumah*, and *Maaser Sheini*, since we can't eat those when we are *tomei*. But some Yidden, called *Perushim*, would be very careful to ONLY be *tahor* and eat *tahor* foods all the time.

Mazel Tov! We have now finished learning this set of *halachos*.

INYANA D'YOMA :: Zayin Adar

Today is *Zayin Adar*, the birthday and *Yartzeit* of Moshe Rabbeinu!

The Rebbe said that in the past, *Chassidim* did not have a *minhag* do anything special for this day. However, since the *Golus* is so dark, we need to use every chance we have to add a *chayus* in *Kedushah*! So when *Zayin Adar* comes, we should use this special day to make a *farbrengen*! At this *farbrengen*, we should speak about Torah, the gift from Hashem that Moshe Rabbeinu brought to us — about learning Torah and teaching it to others.

(The *Rebbeim* would not say *Tachanun* on *Zayin Adar*, however *Chassidim* do.)

LEARNING FROM THE REBBE :: Destroying 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.

But why is it important to remember Amalek if we can't do the *mitzvah* to destroy Amalek? The Torah gives us many conditions before we can keep this *mitzvah*, and we will only be able to do it when Hashem makes these conditions possible, when *Moshiach* comes! So why do we need to remember Amalek now?

The answer is that the same thing is true with all of the things we do to bring *Moshiach*:

Even though the actual *Geulah* is in Hashem's hands, when we do our part with the *Ruchnius*, of learning Torah and doing *mitzvos*, then Hashem will do HIS part and will bring the *Geulah* in *Gashmius* too!

The same is with the war with Amalek: By us fighting the *Ruchnius* war against Amalek, we are doing our part, and then Hashem will do His part and let us destroy Amalek in *Gashmius* too!

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

TEFILLAH :: Az Yashir

After *Vayevarech Dovid*, we say the praise of Hashem from the Torah. This praise is the *Shirah*, the song that the Yidden sang at *Kriyas Yam Suf*.

We start with the *pesukim* of *Vayosha*, the *pesukim* that come before *Az Yashir* in the Torah. These *pesukim* tell us a little bit about the *nissim* that happened before the Yidden sang to Hashem.

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*.

There are also many other reasons for why we say *Az Yashir* here. One of them is that it has some of the words of praise we will say to Hashem in *Yishtabach*.

See *Mesechta Shel Tefillah*

HALACHOS HATZRICHS :: Ve'Al Hanisim

On Purim, we add a special part to *davening* and *bentching*, called "*Ve'Al Hanisim*." It has a paragraph that starts "*Bimei Mordechai*," which talks about the incredible *nissim* Hashem did for us at the time of Purim!

In *Shemoneh Esrei*, we say *Ve'Al Hanisim* after the paragraph that starts *Modim*, and in *bentching* it is after the paragraph of *Nodeh*. (Both of these are the paragraphs where we thank Hashem, *hoda'ah*!)

If we forget to say *Ve'Al Hanisim* in *Shemoneh Esrei*, we only go back to say it if we realize right away, before saying Hashem's name in the *bracha* right after. If we remember only after saying Hashem's name there, we do not say it at all in that *Shemoneh Esrei*.

If we forget during *bentching*, it depends. If we realize before saying Hashem's name in the *bracha* at the end of the next paragraph (before the words "*Al Ha'aretz Ve'al Hamazon*"), we should go back and say *Ve'Al Hanisim*. If we realize after that, we should add a special *Horachaman* in the place we add for Shabbos and *Yom Tov* ("*Horachaman Hu Yaaseh Lanu Nisim Kemo She'asa La'avoseinu Bayomim Haheim Bizman Haze*"), say *Bimei Mordechai*, and then go back to "*Horachaman Hu Yezakeinu*" and finish *bentching*.

See *Shevach Hamoadim, Halachos of Purim*

GEULAH U'MOSHIACH :: Korban Tomid

In today's *Chumash*, we learn about the *Korban Tomid*, the *korban* that was brought to Hashem two times every day.

Nowadays, we are not able to bring this special *korban*. The *Medrash* tells us that saying *Shema* in the morning and at night takes the place of bringing the *Korban Tomid*!

The *Medrash* brings a *mashal*:

There was once a man whose son took care of him. Every day, the son would bring his father two meals. After some time, the father saw that the son was poor, and couldn't afford to bring him food. He called over his son and told him, "I know you can't continue bringing me the meals like you have been doing until now. But please, come listen to me giving my *shiur* in *shul* twice a day. For me, that will be as sweet as the meals you have been bringing."

The *Medrash* explains that Hashem tells the Yidden, "I know you have been bringing me the *Korban Tomid* twice a day. But the *Beis Hamikdash* will be destroyed, and you won't be able to bring it anymore. Instead, please say *Shema* twice a day, and to me it will be worth even more than all of the *korbanos*."

IY"H, very soon we will have the Beis Hamikdash again! Then we will not only be able to say Shema twice a day, but to bring the Korban Tomid to Hashem as well!

See Torah Sheleima Parshas Tetzaveh, p. 239

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