

# Chitas for Monday, Parshas Tetzaveh

## Gimmel 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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## **CHUMASH :: Parshas Tetzaveh - Sheini with Rashi**

*In this week's parsha, we are learning all about the clothing of the Kohanim. Today Hashem tells Moshe Rabbeinu about the Choshen Mishpat.*

Yesterday we learned about two stones with the names of the *shevatim*. These two stones should be put into gold settings, and attached to the two top straps of the *Efod*. Two golden chains should be attached to the bottom of the gold settings, and the *Choshen Mishpat* will hang from these chains.

The *Choshen Mishpat* should be made of the same material as the *Efod*. It will be a long piece of material that is square when it is folded in half. There should be 12 precious stones attached to it, in gold settings — one specific stone for each *Shevet*. They will have the names of the *Shevatim* written on them, and on the first stone it will also say "**Avraham Yitzchak Yaakov**", and on the last one it will say "**Shivtei Yeshurun**." This way every letter of the *Alef-Beis* will be on the *Choshen*.

Inside the fold of the *Choshen* will be a special piece of parchment with Hashem's name: This is called the *Urim VeTumim*. With the *Urim VeTumim*, Hashem will answer important questions of the *Kohen Gadol* by making

the letters on the stones of the *Choshen* light up.

## **TEHILLIM :: 18 - 22**

In *Perek Chof-Beis* (22), one of today's *Kapitelach* of *Tehillim*, it says how Yidden have *bitachon* in Hashem. When there is a problem, we cry to Hashem and He saves us: "**Becho Bot'chu Avoseinu...**" "Our fathers trusted in You..."

A big *Tzadik* named *Rabbeinu Bachaye*, wrote a *sefer* teaching Yidden how to serve Hashem. This *sefer* is called *Chovos Halevavos*. One of the sections is called "*Shaar Habitachon*." It teaches how a person can have *bitachon* in Hashem. It's not something that is always easy — a person needs to work hard to trust in Hashem. The *Rebbe* would tell many people to learn this part of the *sefer* so they can learn how to have *bitachon*.

Another thing the *Rebbe* would tell people to strengthen their *bitachon* are the words of the *Tzemach Tzedek*, "*Tracht Gut Vet Zain Gut!*" When we think about how Hashem is always with us and is taking care of all of our needs, we won't be worried! Then our strong connection with Hashem will bring down the *brachos* so it WILL be good!

## **TANYA :: Likutei Amarim Perek Lamed**

In today's *Tanya*, the *Alter Rebbe* gives another *eitzah* for the *beinoni* how to show himself that he is not so big and special. When he is humble, his heart will be open to connect to Hashem through *davening*, and then his *neshama* will be strong to always be in control of the *Yetzer Hara*.

One of the reasons why the *Yetzer Hara* convinces a person that he's so special is that he sees other people doing MORE *aveiros*, and he thinks he's better.

But if he would realize that what matters is the EFFORT he puts in, he would see that he is not so special, because he is not really working as hard as he can. That will make him feel humble and his heart will be open to serve Hashem.

Here is a story that shows us that what's most important is the effort that a person puts in, not necessarily just what he is doing:

*Before he became a chossid, R' Michel, the Maggid of Zlotchov was the leader of his town. Once a man came to him and asked how he could do teshuvah for Chilul Shabbos. He had come one Friday so late that his wagon came into the city after Shkiyah!*

*R' Michel told the man he needs to fast for 40 days and do other things that are painful to his body, as part of his teshuvah.*

*The man tried, but he couldn't after a while! So when the Baal Shem Tov came to where he lived, this man asked the Baal Shem Tov what to do. The Baal Shem Tov told him to bring a half a pound of candles to shul and light them, and that will be his teshuvah.*

*On Friday, he did — but a dog jumped up and ate the candles before he could light them! He thought that Hashem didn't want his teshuvah, and he came back to the Baal Shem Tov crying.*

*The Baal Shem Tov realized that it was R' Michel who didn't want this man's teshuvah to be so easy, and that's why this was happening. He told the man to bring a half a pound of candles again the next Friday, and this time nothing would happen to them. The Baal Shem Tov sent a message to R' Michel: "A Jew who never did an aveira can't understand how bad a Yid feels after he did an aveira. So how can you tell someone how to do teshuvah? Just by*

*feeling so bad, this Yid already did teshuvah!"*

*(The Rebbe once said this story by a Farbrengen. The story teaches us that we can't think we're better than someone else because we are doing more mitzvos than he is. We don't understand how much effort the other person is putting in — and that's what is most important for Hashem!)*

When a *beinoni* is feeling comfortable and proud of himself which closes himself off from serving Hashem with effort, it's because he is comparing himself to others and seeing how much more he does. But when he compares how much EFFORT he is putting in, how hard he is working, or how hard he thinks other people should be working, he will realize that he is doing much less! He will feel humble and ready to put *chayus* and effort into his own *avodah*.

## **HAYOM YOM :: Gimmel 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). We don't want to miss any part of Hayom Yom, so we learn TWO Hayom Yoms every day!*

### **Gimmel Adar Alef**

The Alter Rebbe said that the *mitzvah* of *Ahavas Yisroel* is even for a Yid you never even saw... and FOR SURE to a person who lives near you and is part of your community!

### **Gimmel Adar Sheini**

*In the time of the Tzemach Tzedek, there was a terrible decree against Yidden. The Russian government kidnaped young children and took them to non-Jewish homes until they were old enough to serve for many years in the army. These soldiers were called Cantonists.*

*Since they were so young when they were taken, many of them hadn't had a chance to learn much Torah. Away from home, they weren't able to do many mitzvos, and they couldn't remember all of them.*

*Still, most of the Cantonists remembered that they were Yidden, and had Mesiras Nefesh for the few mitzvos they knew how to do.*

*The Tzemach Tzedek was once able to speak to a big group of about 600 Cantonist soldiers. He said a maamar for them, telling them how much Hashem appreciates their avodah. Afterwards, a few soldiers came to the Tzemach Tzedek, saying that all they were able to do was to say some words from davening and Tehillim, but they didn't even know what they meant! The Tzemach Tzedek told them that if they believe in Hashem and in Hashgacha Protis, and they do the little bit that they know, then they are strong, healthy Yidden! He bentched them that they should remain healthy and return home safely.*

*That evening, the Tzemach Tzedek spoke to a group of Chassidim, telling them how precious the avodah of the Cantonistim is to Hashem. It is even more special than the davening of someone who davens with the kavanos of the Arizal, because their davening is with Mesiras Nefesh and pure emunah!*

*One of the Chassidim, R' Chaim, approached the Tzemach Tzedek afterwards, asking how he could also have this precious avodah! The Tzemach Tzedek told this chossid what he could do.*

The *chossid* that came to the Tzemach Tzedek was a very big *Talmid Chochom*. He knew the whole *Shas* very well, and knew a lot of *Chassidus*! He was able to understand and appreciate every part of his *Yiddishkeit*.

The Tzemach Tzedek told him that if he wants the *maalah* of the simple Yidden, he needs to have *Kabolas Ol!*

A *poshute* Yid doesn't understand very much, or see how his *mitzvos* are special. All he thinks about is *Kabolas Ol*! He thinks all the time about how Hashem is watching over him, and he needs to do everything exactly the way Hashem wants him to. He thinks so much about this, that you can tell even when he is asleep!

*Kabolas Ol* is easier for a simple *chossid*. That is the only way for him to do his *avodah*! He doesn't understand the deeper meaning behind what he is doing, so he does it just because Hashem wants him to.

But a *chossid* who understands a lot can ALSO have *Kabolas Ol*, and it will change who he is! If he decides to do whatever Hashem wants, even more than his understanding, he can also have this special *maalah* of the *poshute Mesiras Nefesh* Yid.

## **SEFER HAMITZVOS :: Shiur #3 - Hakdama**

*We just started Rambam again from the very beginning! We are continuing the Hakdama, which has the rules the Rambam used to decide which mitzvos are counted in the 613 mitzvos. The Rambam gives many details and examples for each of the rules, so they can take a long time to learn. We learn the Hakdama over four days, but even that might not be enough time! In the Moreh Shiur it says that we can continue learning these rules later also, even when we start learning the actual mitzvos. Here, since we are just learning them in short, we will finish learning them in these four days.*

Today we will learn the next five rules of how to decide if something is counted as a *mitzvah*:

- 5)** Sometimes there is a reason the Torah tells us to do a *mitzvah* — even if it sounds like it might be its own *mitzvah*, we don't count the reason as a *mitzvah* for itself.
- 6)** If a *mitzvah* says BOTH that we should and we shouldn't do a certain thing (like “rest on Shabbos” and “don't work on Shabbos”) those are counted as two *mitzvos*, a *Mitzvas Asei* and a *Mitzvas Lo Saasei*.
- 7)** The different ways we sometimes have to do a *mitzvah* aren't counted as separate *mitzvos* (like the different ways to bring a *Korban Chatas*, which are all part of one *mitzvah* of bringing the *Korban Chatas*).
- 8)** Not every time that the Torah says “Lo” (no) does it mean it's a *mitzvah* not to do a certain thing, a *Mitzvas Lo Saasei*! Sometimes the Torah is just giving a warning and it's not a *mitzvah*.
- 9)** Even if a *mitzvah* is said a bunch of times in the Torah, it's still just one *mitzvah*. We only count the THINGS the Torah tells us about, not the amount of times the Torah tells us about them.

## **RAMBAM :: Mitzvos Lo Saasei**

In today's Rambam, we are counting the *mitzvos*! Today we go through a list of all 365 *Mitzvos Lo Saasei* (the *mitzvos* that are about the things Hashem tells us NOT to do).

## **RAMBAM— PEREK ECHAD :: Hilchos Tumas Ocholim - Perek Yud-Beis**

This *perek* teaches us about wet foods becoming *tomei*: We learn that only if they are wet ON PURPOSE, and the person wanted them to get wet, can they become *tomei* from being wet. So if water splashed on a fruit that you wanted to keep dry, it can't become *tomei*. The Rambam gives us many examples so we will understand what is “on purpose” and “wanting” food to get wet. (For example, if someone had to hide their food in a wet place so nobody will steal it, it's not counted that they wanted it to get wet.)

## **INYANA D'YOMA :: Simcha**

If you read the Friediker Rebbe's Memoirs, *Sefer Hazichronos*, which has stories that happened to or were told to the Alter Rebbe's father, you will see how *poshute* Yidden acted in those days. One thing that you will see many times is how they would say *Tehillim* with tears and a broken heart.

But in our generation, the Rebbe tells us that we need lots of encouragement. So when we say *Tehillim*, it should be with *simcha* and *bitachon* and a positive attitude.

There is a famous story with the Tzemach Tzedek:

One *chossid* had a son who was very sick. He came to the Tzemach Tzedek and asked what to do? The Tzemach Tzedek told him, "**Tracht Gut Vet Zain Gut**" — he should have *simcha* and *bitachon* that his son would get better, even though the doctors were telling him that the situation was very dangerous.

That's the kind of *avodah* we need to do nowadays. And not just for health of the body — even more so for health of the *neshama*! When we say *Tehillim* it should be with *simcha* and *bitachon*.

See *maamar Margela Bepumei DeRava* 5746

## **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 Haneshama Tehalel Kah Hallelukah, Kol Haneshama 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*!

(That is also why we repeat a line at the end of *Az Yashir* — "*Hashem Yimloch Le'olam Va'ed, Hashem Yimloch Le'olam Va'ed.*")

## **HALACHOS HATZRICHS :: Mishloach Manos**

The words of the *Megillah* that teach us about *Shalach Manos* are "*Mishloach Manos Ish Le'Rei'eihu*," "to send portions of food from a person to his friend." From each one of these words we learn some of the details of the *mitzvah*.

**Mishloach** — Because it says the word "to send," we learn that it should be sent through a *shliach*. But we don't HAVE TO to use a messenger to fulfill the *mitzvah*.

**Manos** — Because it says "portions" (not A portion), we learn that it has to be more than one type of food. *Manos* also means portions of food that are ready to eat, and not something that needs to be cooked or prepared. It is best that each portion be at least a *kezayis*.

**Ish Le'Rei'eihu** — Because it says to his friend (not friends), we learn that it is enough to give *Shalach Manos* to one friend. But we are taught, "*Kol Hamarbeh Harei Zeh Meshubach*" — someone who gives to more people, and brings more friendship, is praised! (Still, giving more *Matanos L'evyonim* is even MORE important.)

Women also need to keep this *mitzvah*, and we should teach even small children to do it too!

The Rebbe pointed out that this is a very easy *mitzvah*! It's an excellent opportunity to make sure as many people as possible — men, women, and children — do this *mitzvah*. On *Mivtzoyim*, we shouldn't just give people *Shalach Manos*, we should make sure that they give to a friend and bring more friendship. A practical way to do this is to have people trade a meal or a *Shalach Manos* package.

See *Shevach Hamo'adim* p. 151-152, and *Halachos Uminhagei Chabad*, p. 150-151

## **GEULAH U'MOSHIACH :: Choshen Mishpat**

Today we learned about the *Choshen Mishpat*. There were two parts of the *Choshen*:

- 1) The *Choshen* was one of the *Bigdei Kehunah*, the clothing of the *Kohanim*. Even though some of the special parts of the *Beis Hamikdash* were missing during the time of the second *Beis Hamikdash*, the *Choshen* was always there, as part of the clothing of the *Kohen Gadol*.
- 2) Inside of the *Choshen* there was a piece of parchment which had Hashem's holy name written on it. It is what made the letters of the *Choshen Mishpat* light up with answers from Hashem, so the Yidden would know what to do. This part was missing during the second *Beis Hamikdash*.

When *Moshiach* comes, we will again have the full *Choshen Mishpat*, the way it is supposed to be!

See *Rashi* in today's *Chumash*, and *Likutei Sichos chelek Yud-Alef*, parshas *Tetzaveh*

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