

Chitas for Sunday, Parshas Tetzaveh

Beis 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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Daniel ben Chasha

~ for a Refuah Sheleimah Ukrovah! ~

Mazel Tov **Yankel Shanowitz** (Manhattan, NY)

~ 12th birthday Beis Adar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Gershon Kaltmann** (Shliach in downtown Columbus, OH)

~ 4th birthday Beis Adar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Yossi Chein** (Shliach in Cheadle, England)

~ 11th birthday Beis Adar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Captain Menachem M Stiefel** (Shliach in Arcadia, CA)

~ 8th birthday Alef Adar ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Tetzaveh - Rishon with Rashi

In last week's parsha we started learning about how Hashem gave Moshe Rabbeinu instructions how to build the Mishkan. Today we learn about lighting the Menorah, and we start to learn about the clothing of the Kohanim.

Hashem tells Moshe about how to make the kind of olive oil we need to use for the *menorah*: We should only use the oil that comes out when the olive skin is first broken by getting squeezed, before the olives get squashed by something heavy or are ground up.

This is how the *Menorah* should be lit: The *kohen* needs to hold the flame close to the wick for enough time to make sure the wick is burning on its own. The *kohanim* should put in enough oil in the *menorah* so it will burn all night.

Now Hashem tells Moshe about the clothes the Kohanim should wear — 8 special pieces of clothing for the Kohen

Gadol, and 4 for the other Kohanim. Today Hashem tells Moshe about the Efod:

The *Efod* should be made out of colorful threads like the curtains of the *Mishkan* will be made out of. It is like an apron that is worn backwards — so it doesn't cover the *Kohen Gadol* in the front. The *Efod* is made with a belt as part of it, and shoulder straps attached to it.

The Yidden should also take two precious stones, and engrave the names of the *Shevatim* on them — half of the *Shevatim* on each stone. This way, whenever the *Kohen Gadol* will go into the *Mishkan*, Hashem will remember how special the Yidden are!

TEHILLIM :: 10 - 17

In *Kapitel Tes-Vov* (15), we learn about the special *midos* that a Yid needs to have for the *neshama* to be able to go into *Gan Eden*.

One of the things the *posuk* says is, “**Nivzeh BeEinav Nimas**” — “he is embarrassed of himself, and thinks he is disgusting.”

What kind of *midah* is that?!

In this *perek* of *Tanya* that we are learning now, the Alter Rebbe tells us what it means: That when our *Yetzer Hara* is getting too big and too proud, and not leaving room to think about Hashem and another Yid, we need to do something about it! We need to spend some time thinking about how there is a part of us called the *Nefesh Habehamis*, and how disgusting it is that it tries to take us away from Hashem.

Then we'll be able to make room in our hearts for Hashem and another Yid. We'll be able to *daven* the way a Yid should and we will be full of energy and *simcha* to win over our *Yetzer Hara*!

TANYA :: Likutei Amarim Perek Chof-Tes

The Alter Rebbe is telling a beinoni what to do with Timtum Halev, when the heart is not open to serve Hashem. We learned thoughts to take away the Yetzer Hara's gaava and chutzpah, which is why Timtum Halev happens. Today the Alter Rebbe tells us how these thoughts work to take away the Timtum Halev and how this can help us in other things too:

The *Yetzer Hara's chutzpah* is only there because Hashem gave it permission to challenge a person. When the *beinoni* uses the *eitzos* the Alter Rebbe gave about making himself humble and getting angry at the *Yetzer Hara*, Hashem will take away that *koach* of the *Yetzer Hara*, and it will lose its power, like darkness disappears when there is light.

The Alter Rebbe explains a story in the Torah that shows us this idea:

When the *Meraglim* came back from spying out Eretz Yisroel, they cried that it would be too hard for them to fight with the nations that were in Eretz Yisroel. The Yidden's *Yetzer Haras* became very strong — they were thinking so much about how they felt, and how they would be scared, that they didn't think about Hashem and the *shlichus* they were given!

So Hashem told Moshe to use strong language with the Yidden.

As soon as they heard that, the Yidden said that they were ready to go to Eretz Yisroel!

Why did the Yidden change their minds? Moshe Rabbeinu didn't show them any *nissim* to prove that they

would be able to conquer Eretz Yisroel.

The answer is that really, there WAS no problem with going into Eretz Yisroel! Their *neshama* really knew that this was the right thing to do, and that Hashem would give them the *koach* to do it. It was just that their *Yetzer Hara* got in the way! When they heard the strong words of Moshe Rabbeinu, their *Yetzer Hara* lost its strength. Then they were able to feel how their *neshama* REALLY felt — that they really DID want to go into Eretz Yisroel, and they really thought they could!

We see from here that as soon as we think the humble thoughts to break the *Yetzer Hara*, it loses its power and the *neshama* is able to connect to Hashem.

Similarly, when the *Yetzer Hara* comes to a Yid and throws in doubts in *Emunah*, we will know that it's not really who we are! It's just from the *Yetzer Hara*. In fact, even the *Yetzer Hara* itself has no doubts in *Emunah*! It's just doing its job to convince the person by giving him doubts.

So certainly, by following these directions in Torah, of how to take away the *koach* of the *Yetzer Hara*, our *neshama* will be able to shine!

HAYOM YOM :: Beis 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 Peshutah), we learn TWO Hayom Yoms every day!

Beis Adar Alef

The *Avodah* of Chabad that the Alter Rebbe set up for *Chassidim* is to find the *pnimius* in our *Avodas Hashem*. We need to have *kavana* in the *mitzvos* we do, and do them with an *Emes*!

What does that mean?

It means that when we do a *mitzvah*, we need to know what we are doing.

For example, when we are learning a *posuk* in *Chumash*, we need to know that these are the words of Hashem! When we are *davening*, we need to prepare ourselves and know that we are standing before Hashem. When we say a *bracha*, we need to have *kavana* that we are bringing *kedusha* into the world. When we do a favor for another Yid and help him, it should be with a feeling of *Ahavas Yisroel*, not just because it makes us feel good!

In order to accomplish this, we need to learn *Chassidus*, which teaches us all of these things, and try to understand it the best we can. Then we need to make it part of our lives, and part of the way we live as a Yid.

Beis Adar Beis

Rain is a *bracha* from Hashem that makes things grow. But for that *bracha* to help, we need to first get the field ready and plant seeds. Then, when the rain falls, it will make things grow! But even lots of rain won't make a field grow if we didn't prepare it!

The same thing is true with ALL *brachos*. Hashem likes to give us *brachos*, but we need to do things ourselves so that the *bracha* will help us!

A bochur once wrote to the Rebbe and asked for a bracha.

The Rebbe told him what we just learned, that you need to prepare in order for the bracha to help, just like with a field that must be plowed and planted. As a bochur, your "plowing" is to follow the Seder (schedule) of the Yeshivah. It might be hard, when you want to eat or sleep instead of being on time, but you should do it!

Your “planting” is to learn properly — to try hard to understand what you’re learning, and do it with a *chayus*! Then the brachos of Hashem will help, and you will have lots of *hatzlacha* in understanding and appreciating what you are learning!

See *Igros Kodesh chelek Chof-Alef* p. 141

SEFER HAMITZVOS :: Shiur #2 - Hakdama

Today’s *Sefer Hamitzvos* gives us the rules the Rambam used to decide which *mitzvos* are counted in the 613 *mitzvos*. (Besides for the Rambam, there are other *Chachomim* who count the *mitzvos* differently. Here the Rambam shows us why he counts the *mitzvos* specifically this way.)

In today’s *Sefer Hamitzvos* we will learn the first 4 rules of how to decide if something is counted as a *mitzvah*:

- 1) The *mitzvos D’Rabbonon* aren’t counted in the 613 *mitzvos*; it has to be in the *pesukim* of the Torah.
- 2) It has to be SAID in the Torah, not something we learn from a hint.
- 3) It has to be a *mitzvah* that is ALWAYS a *mitzvah* (so a *mitzvah* about the *Mishkan* that we don’t keep in the *Beis Hamikdash* isn’t counted)
- 4) We only count *mitzvos* that are said in a specific way, not things like “do everything Hashem tells you to.”

The details of the 14 rules the Rambam uses to count the mitzvos are very long. The Rambam gives many proofs and examples to explain each of the rules! In the Moreh Shiur, it says that they can be learned over time, even after we already start learning the actual mitzvos. (We divided them up by learning 4 rules today, and 5 tomorrow and the next day.)

RAMBAM :: Mitzvos Asei

In Rambam, we are counting the *mitzvos*! Today we say a list of all 248 *Mitzvos Asei* (those are the *mitzvos* that are about something we need to DO for Hashem — the *mitzvos Lo Saasei* are the things Hashem asks us NOT to do).

Did you know what the Rambam says is the very first *mitzvah*? To know that there is a Hashem! That’s a *mitzvah* that you can do all the time!

RAMBAM– PEREK ECHAD :: Hilchos Tumas Ocholim - Perek Yud-Alef

Now we learn special *halachos* about grapes and olives, which have different *halachos*, and how they become *tomei*.

INYANA D'YOMA :: Siyum Horambam

We just made a siyum on the entire Rambam!

The *minhag* at a *siyum* is to explain the connection of the end of what we learned with the first part.

Now we will learn a connection between the end and beginning of the Rambam:

At the end of the Rambam, we learn what will happen when *Moshiach* comes. Then, everyone will be busy knowing Hashem in everything — “***Lo Yihiyeh Esek Kol Ha’olam Ela Ladaas Es Hashem Bilvad.***”

We can understand this better by looking at the beginning of the Rambam!

In the first *halacha*, the Rambam tells us about the *mitzvah* to know Hashem: “**Yesod Hayesodos Va’amud Hachachmos**” — the foundation of everything is, “**Leida Sheyesh Sham Matzui Rishon**,” to know that there is a first Existence (Hashem), “**Vehu Mamtzi Kol Nimtza**” and He makes everything else exist.

When *Moshiach* comes, everyone will be able to see this! It will change how we look at everything in the world. Everyone, Yidden and *goyim*, will be looking at and thinking about the *Elokus* that is inside of, and IS, everything that exists.

Now we understand the end of the Rambam better, that the whole world will be busy understanding Hashem all the time — because that is the true existence, and when *Moshiach* comes, everyone will be able to see it!

Now is a good time to make a strong hachlata to learn Rambam or Sefer Hamitzvos every day and be an example for those around us!

See Likutei Sichos vol. 27 p. 248

TEFILLAH :: Davening With Moshiach (Hallelukah)

R’ Avraham Yitzchak Kahan ztz”l was known as the Toldos Aharon, a Chassidic Rebbe. He once came to the Rebbe for *Yechidus*, and spoke for a long time. One of the main things they spoke about was about a *Chassidishe davening*, and how important it is to learn *Chassidus* before *davening*.

One of the things the Rebbe told the Toldos Aharon was that during *davening*, a person can put himself in a different place! He can put his mind and heart into a place of *Geulah* and the time of *Moshiach*, even right now while we are in *Golus*!

By *davening* with the “*Moshiach*” inside of the *davening*, we can live *Moshiach* when we *daven*!

Then the Rebbe gave an example:

In *Pesukei Dezimra*, one of the *pesukim* that we say is “*Yismach Yisroel Be’osav*,” “The Yidden are happy with Hashem Who made them.”

If we look at the words carefully, there is also a deeper meaning hinted inside!

Yismach Yisroel — This means “Yisroel WILL be happy.” In the future, Yidden will have this *simcha*!

What is this *simcha*?

Be’osav — This word means with the ONES who created them, not the ONE who created them. It is talking about the *Gashmius’dike* world where everything thinks it is separate and has its own creator. When *Moshiach* comes, Yidden will celebrate because of the *simcha* Hashem has that this world was changed from a world of *kelipah*, which feels itself separate, into a world of *Kedushah*, where everything recognizes that there is one Hashem Who created it all!

We say it during *davening* nowadays, to show that even in the time of *Golus* we can also feel this *simcha*! We don’t have to wait until *Moshiach* comes, we can already live with the *Geulah* when we *daven*!

See Kovetz “Lifnei Mi Ata Omed”

HALACHOS HATZRICHOS :: Mishloach Manos

Today we will learn about one of the four *mitzvos* of Purim, *Shalach Manos*.

At the end of the *Megillah*, we read how Mordechai sent out letters to the Yidden, telling them how to celebrate the *neis* that happened. One of the things to do is to send gifts of food from one person to another.

The *meforshim* give many reasons to explain why we do this *mitzvah*. One of the basic reasons is to bring friendship and closeness between Yidden. That's why boys give to boys, and girls give to girls — it is appropriate that boys be friends with boys, and girls be friends with girls!

(*Matanos L'evyonim* is different, because we are giving money to help a person in need, not to build a friendship. That's why we can give *Matanos L'evyonim* to either men or women.)

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

GEULAH U'MOSHIACH :: How Rambam Brings Moshiach

Many years ago, in Yerushalayim, there was a big and beautiful house for Hashem, where we were able to give Hashem presents and feel His *kedushah*. But *goyim* came and destroyed it, knocking down the walls, stealing the gold and silver, and setting everything on fire.

Why did Hashem let such a terrible thing happen?

The *Gemara* tells us that it was because the Yidden had *Sinas Chinam*, hating each other for no reason.

Now we miss the *Beis Hamikdash*. We suffer very much in *Golus*, and we want the *Geulah*.

When there is love and *achdus* between all of the Yidden, Hashem will take the *Golus* away, since now there is no more reason for the *Golus* to exist!

Forty years ago, the Rebbe gave us a very special way to bring more *achdus* and love between all the Yidden: That all of us should learn Torah together! And not just any part of Torah — the Rebbe told us to learn Rambam, which has all of the *halachos* of the Torah, all in one *sefer*!

When we learn Torah, we become one with Hashem, and when many Yidden learn the same part of Torah, we also become connected with each other, because we are all connecting using the same channel. This *achdus* will soon bring us all together again to the *Beis Hamikdash Hashlishi*, may it be rebuilt very soon!

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