

Chitas for Wednesday, Parshas Tetzaveh Yud-Beis Adar Alef, 5784

**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 ~

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Mazel Tov Pessia Matusof (Claremont, California)
~ 5th birthday Yud Adar Alef ~
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 :: 66 - 68

The first *kapitel* of today’s *Tehillim*, *Kapitel Samach-Vov* (66), is the way we will thank Hashem when He brings all the Yidden to Eretz Yisroel!

The first *posuk* says, “**Lamenatzeiach Shir Mizmor Horiu L’Elokim Kol Ha’aretz!**” This *kapitel* is a song, saying that the whole world will blow a trumpet for Hashem. When *Moshiach* will come, all of the nations of the world will believe in Hashem!

To make this happen very soon, we need to make sure that the Goyim know about the Sheva Mitzvos Bnei Noach, which will teach them to believe in Hashem.

TANYA :: Likutei Amarim Perek Chof-Tes

We are learning how to get rid of Timtum Halev, so that the light of our neshama can shine in our heart and make us interested and excited about the Elokus we know. We are doing this by thinking thoughts of teshuvah and humility, so that the Yetzer Hara won’t be able to block the neshama from its connection with Hashem.

In today’s *Tanya*, we learn more about what we should think about to make ourselves feel humble:

Our body is not very *Ruchnius’dik*. It can even want things that are completely *asur* (even though a *beinoni* wouldn’t actually do them).

That shows us how low our body really is.

Animals would never do something that Hashem doesn’t want them to do. We know this from stories of *tzadikim* in a lion’s den, that even starving lions would never attack a *tzadik*, since that is against the Will of Hashem.

But a person COULD do something *asur*. This shows that the *guf* is able to go completely against Hashem, *chas veshalom!* This should make a person feel humble and not so proud of himself anymore.

HAYOM YOM :: Yud-Beis Adar Alef

When we look around, we see a lot of important and famous people. There are rich people, and there are smart people. We might be jealous of them, and also want to be rich or famous. But in today’s Hayom Yom, the Rebbe shows us what gives us true importance!

Who is really the MOST important kind of person?

Someone who gives of himself to strengthen *Yiddishkeit* — like someone who helps Yidden to do *mitzvos*, someone who gives *tzedakah*, teaches *Yiddishe kinderlach*, or goes on *mitvzoyim!*

THESE are the really special and famous people, and they get a lot of *brachos* from Hashem for what they are doing.

This is the meaning of what Shlomo Hamelech says in his *sefer, Mishlei*: “*Matan Adam Yarchiv Lo, Velifnei*

Gedolim Yanchenu.”

The *posuk* could be translated to mean: “**Matan Adam**,” when a person gives of himself (to strengthen *Yiddishkeit*), “**Yarchiv Lo**,” (not only) will he be blessed with *harchava*, (but) “**Velifnei Gedolim Yanchenu**,” he will be led in front of great people, (even in front of people that are known for their wisdom or riches).

SEFER HAMITZVOS :: Shiur #305 - Mitzvas Asei #246

In today’s *Sefer Hamitzvos*, we learn the same *mitzvah* again (*Mitzvas Asei #246*) — a *Beis Din* needs to judge cases with arguments between people about money according to the *halachos* the Torah teaches.

RAMBAM :: Hilchos To'ein Venit'an

In today’s Rambam, we learn more halachos about today’s mitzvah.

In **Perek Daled**, we learn that the *Beis Din* can only force the person to make a *shevuah* if they know exactly how much they disagree about. So if one person says, “You borrowed a wallet full of coins,” and the other person says, “you only gave me 10 coins,” then he doesn’t have to make a *shevuah*, since we don’t know how many coins were in the wallet. But if one person says, “You borrowed this bag of grain filled to the top,” and the other person says, “it was only filled to this line when you gave it to me,” then he DOES have to make a *shevuah*, since that is like a measurement.

Perek Hey tells us when we don’t need to make a *shevuah* according to Torah, but the *Chachomim* tell us that we should make another kind of *shevuah*, called a “*Shevuas Heses*.” One example for this is an argument about a field. So if one person says, “you sold me two fields!” and the other person says, “I only sold you one,” he needs to make a *Shevuas Heses*. Also, for servants, “IOU notes,” or *hekdesch*, there is no *shevuah* from the Torah — only a *Shevuas Heses*.

Perek Vov: In this *perek*, the Rambam talks about how the *Beis Din* makes sure that people are telling the truth in *Beis Din*.

Some of the *halachos* talk about what happens if it seems like the person is a liar. If a person is a liar in *Beis Din*, he can’t make a *shevuah* (a very strong promise) which would make him *potur* from paying. Instead, he just has to pay. But a person is only considered a liar by the *Beis Din* if he says something in front of them, and then someone else brings two witnesses who say that they saw the opposite.

RAMBAM- PEREK ECHAD :: Hilchos Shechitah - Perek Zayin

Today we learn how to check lungs of an animal to make sure that the animal is not *treif*.

INYANA D'YOMA :: Why We Have Two Eyes

In today’s Tanya, we learned about thoughts of Teshuvah to make ourselves feel humble, realizing that we are not so important. As we will see later in Tanya (in Perek Lamed-Beis), this also gives us room in our heart to have true Ahavas Yisroel for another Yid. Here is a story that shows us how to see what is really special and important:

When the Frierdiker Rebbe was a child, he once asked his father: “Why did Hashem make a person with two eyes? Isn’t one eye enough, the same way we have one nose and one mouth?”

His father the Rebbe Rashab answered him, “There are certain things that a person needs to look at with his

right eye. The right side shows closeness and love, things we want and care about.

“There are other things that a person needs to look at with his left eye, not to want them too close, and not to care about them too much.

“We need to look at a *siddur* and another Yid with our right eye. But we should look at a candy or a toy with our left eye.”

We look at Gashmius with our left eye, and realize that it is not so important. But we look at another Yid or a siddur with our right eye, realizing how special and important they are!

See Sefer Hatoldos of the Frierdiker Rebbe vol. 1, p. 8

TEFILLAH :: Ashrei

The *Chachomim* teach us that saying *Ashrei* three times a day guarantees a person a place in *Olam Haba!* This is also hinted to in the two *pesukim* that are added at the beginning of *Tehillah Ledovid*. In the first *posuk* (from *kapitel Pey-Daled*), we say the word *Ashrei* once, and in the second *posuk* (which comes right before *Tehillah Ledovid* in *Tehillim*) we say the word *Ashrei* another two times. This way, we say the word *Ashrei* three times, hinting to saying the whole *Ashrei* three times!

One of the very special things about *Ashrei* is that it praises Hashem with a *posuk* for each letter of the *Alef-Beis*. But one letter is missing, and the *Gemara* explains why:

It seems that when Dovid Hamelech wrote *Ashrei*, he wanted to praise Hashem also with the letter *Nun*, saying that even when we fall (*nefilah*) it is a praise of Hashem, part of Hashem’s plan. But we can’t SEE Hashem’s praise when things are hard and we fall down! So Dovid Hamelech skipped the *posuk* for the letter *Nun*. Instead, he hinted to the *nun* of falling in the next *posuk*, “*Somech Hashem Lechol HaNOFLIM*,” that Hashem supports those who fall down. This helps us see the praise of Hashem, who supports us even when we fall.

When *Moshiach* comes we will be able to see how even the hard parts of life are all part of why we praise Hashem!

HALACHOS HATZRICHS :: When in Doubt...

If we set aside money to give to *tzedakah*, we need to give it to *tzedakah*.

But what about when we’re not sure? Let’s say that you forgot if you already gave *maaser* from some money. Or if your little brother dumped out a *pushka* and now you’re not sure if those quarters are from your Chanukah *gelt* or from the *pushka*.

What do we do then?

The *halacha* is that whenever we’re not sure, we need to give the money to *tzedakah*. That way we will be sure that we aren’t taking any money that belongs to Hashem!

See Shulchan Aruch, Yorah Deiah, siman Reish-Nun-Tes

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

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

The *Gemara* asks a question about a detail of how the *avodah* was done on these days. But 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 *L'asid Lavo!* When the *Beis Hamikdash* is built, we need to know exactly how things should be done!

But, the *Gemara* says, we still don't need to worry about that detail now. Moshe and Aharon will be there with us, and they will tell us 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!

See *Gemara Yoma 5b*

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