

Chitas for Monday, Parshas Tetzaveh Vov Adar Alef, 5779

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן ~ sponsored by Rabbi Aryeh & Esther Kaltmann

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Mazel Tov **LevItche Lazaroff** (Shliach to Texas Medical Ctr. in Houston, Texas)
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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Tetzaveh - Sheini with Rashi

In this week's parsha, we are learning all about the clothing of the Kohanim. Today we are learning 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 :: 35 - 38

One of the *pesukim* in *Kapitel Lamed-Hey* (the first of today's *Kapitelach*) says "**Kol Atzmosai Tomarna, Hashem Mi Kamocha?**" "All of my bones say, Hashem, who is like You?" (We also say this *posuk* in *Nishmas*, part of *Shabbos davening*. Did you know there's a *Chassidische niggun* with this *posuk*?)

We learn from this *posuk* that a person should *shockle* when they *daven* or listen to the Torah being *leined*, and

also when they're learning.

The Baal Shem Tov gave a *mashal* for this: When a person is *Chas Veshalom* drowning, they move as much as they can to save themselves. The same thing, when we *daven*, we are trying to save ourselves from the *Golus* that the *neshama* feels from being inside of the body.

TANYA :: Likutei Amarim Perek Chof-Zayin

We learned about the special *nachas ruach* that Hashem has when we stop ourselves from thinking bad thoughts or about bad *taavos*. We learned that this *avodah* is called *Iskafya*.

Now that we are already talking about *iskafya*, the Alter Rebbe tells about another kind of *iskafya*, which is very well known in the *avodah* of *Chassidus*: *Iskafya* from things that are not *asur* at all!

In the times of the *Gemara*, people would eat their breakfast three hours after it got light. But the *Talmidei Chachomim* wouldn't eat for another two hours, while they learned Torah. Then they would eat and go back to learning.

Why did they do that? To have *iskafya*!

Iskafya means that when we want to do something that we are allowed to do, we say STOP! I don't do things just because I want to. I do things because HASHEM wants me to! So we don't do it right away. We do something for the *neshama*, to make it think about the *ratzon* of Hashem, and then we might use what our *Nefesh Habehamis* was suggesting we use — for Hashem.

For example, let's say you passed by 7-11 and suddenly realized that you REALLY want a Slurpee! It's not a fast day, and you're not late for class, so there's nothing wrong with getting one. But if you get it right now, you're letting your Nefesh Habehamis decide what you should do! So instead you practice your Tanya Baal Peh and THEN if you think the Slurpee will make you happy so you can do your Avodas Hashem, you go buy one.

We can have *iskafya* with all kinds of things — with words we want to say, with things we want to think about, and things we want to do.

When we have *iskafya*, we are reminding the *Yetzer Hara* that it's not in charge. That will "shecht" the *Yetzer Hara*, bring *kavod* to Hashem, make our *neshama* stronger, and help us a lot in our *Avodas Hashem*!

We know many ways to make our neshama stronger by doing mitzvos, not doing aveiros, or davening with kavana. But we see that even just by not doing what the Yetzer Hara wants right away, we are making our neshama stronger too!

HAYOM YOM :: Vov Adar Alef

The Rebbe Rashab said: It is a very special thing when Hashem makes someone able to really FEEL that he wants to do something nice and care for another person — even more than he cares about himself!

Because for ourselves, we realize that we may sometimes not deserve things to be easier or better; but we can never say that about another person — we want them to ALWAYS have the best!

SEFER HAMITZVOS :: Mitzvas Asei #84, #85, Lo Saasei #90

Today we learn 3 *mitzvos* about bringing *korbanos*:

How is it iskafya to eat?

We can understand based on what we learned in Tanya!

If a bochur in Yeshiva doesn't eat the food he is served, it's because he doesn't like it, or because he doesn't want it... meaning that his Nefesh Habehamis doesn't want it!

But who is in charge? The neshama! The neshama knows that to have a healthy body and be able to serve Hashem, we have to eat healthy food. So we have iskafya over our Yetzer Hara, and eat the food that we are served, so that we can serve Hashem properly.

TEFILLAH :: Nefilas Apayim

The first three sections of *Tachanun* are *Vidui*, *Yud-Gimmel Midos HoRachamim*, and *Nefilas Apayim* (when we say *Kapitel Chof-Hey* with our forehead leaning on our hand).

We bend over our head and cover our face with our arm. One of the things that this shows is the idea of *Mesiras Nefesh*, that we are giving our *nefesh* to Hashem.

The first *posuk* of *Kapitel Chof-Hey* has the words “*Ledovid, Eilecha Hashem Nafshi Esa,*” “A *kapitel* said by Dovid Hamelech: Hashem, I am raising my *nefesh* to You.”

The Alter Rebbe explains in *Tanya* that this shows that a Yid wants all of his *kochos* to be connected to Hashem. His thoughts and words should be connected to Hashem's thoughts and words, through learning Torah. His actions should be connected to Hashem's actions, through being kind to others.

Saying this *kapitel* helps that our learning and doing *Gemilus Chasadim* after *davening* will be with the right *kavana* — to be connected with Hashem and to do His Will.

See Tanya end of Perek Mem-Alef and Igeres HaTeshuvah perek Yud

HALACHOS HATZRICHS :: Nefilas Apayim Right After Shemoneh Esrei

After we finish *Shemoneh Esrei*, we say *Tachanun*. According to *halacha*, it is not a problem of *Hefsek B'Tefillah* to interrupt after *Shemoneh Esrei*. Still, we shouldn't get busy with other things.

It is important to say the section of *Nefilas Apayim* soon after *Shemoneh Esrei*. That is the way Hashem best accepts our asking for forgiveness.

See the Alter Rebbe's Shulchan Aruch, 131:1

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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