

Chitas for Friday, Parshas Tetzaveh Purim Katan Erev Shabbos Kodesh Yud-Daled 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 ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

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לעילוי נשמת

הרה"ח ר' מנחם מענדל בן ר' מאיר שלום בליזנסקי ע"ה

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 :: 72 - 76

For today's Tehillim, we will learn something from the *maamar Ve'ata Tetzaveh*, which the Rebbe gave out to all Chassidim in 770 — men, women, and children — on Purim Katan in the year Tof-Shin-Nun-Beis, together with two dollars and a piece of Lekach.

In *Kapitel Ayin-Beis* (72), there is a *posuk* “**Mi Li Bashamayim Ve'imcha Lo Chofatzti Ba'aretz.**” “Do I need *Shomayim*? And I don't want what's with You in the world.” (In the year 5733, *Chassidim* put these words to the tune of a *Niggun Simcha*. It starts with the words *Yifrach Beyamav Tzadik*. In some versions of the *niggun*, these words are sung in the second half of the song.)

The Tzemach Tzedek said that the Alter Rebbe often would say on this *posuk* that he doesn't want what's WITH Hashem, like *Gan Eden* or *Olam Haba*. He just wants Hashem Himself!

In the *maamar*, the Rebbe tells us that since this became known to all of us, it means that we can feel this way too! Knowing about what the Alter Rebbe wanted gives the *koach* to every Yid to want the same thing — *Gilui Ho'Atzmus*, that Hashem Himself should be revealed. And not only that Hashem should be revealed to us, but that Hashem should be revealed in EVERY part of the world!

This will happen completely when *Moshiach* comes. Until then, we should be upset that we are still in *Golus*, and every day we should ask Hashem many times to bring the *Geulah* (which we do in *Shemoneh Esrei*)! We should use all of the *kochos* that Hashem gives us to bring *Moshiach* now, when we there will be *Gilui Ho'Atzmus* — Hashem Himself will be revealed in the entire world!

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. The reason for the *timtum* is the *gaava* of the *Yetzer Hara*. Therefore, the *eitzah* is to think something that will make us feel humble. By thinking about how low the *guf* is, it won't be able to block the *neshama* from its connection with Hashem.

We learned before to think about how the *Yetzer Hara* is able to do things against the *Ratzon* of Hashem. And not only CAN it do that, if we think about the past, we will realize that we HAVE let the *Yetzer Hara* do this! Even if we did *teshuvah* already, we need to do a higher level of *teshuvah*.

Today we learn that even if a person didn't have any serious *aveiros* from the past to think about, there's something else that he can think about to make himself feel humble:

Make a *Cheshbon Hanefesh* about all of the things he thought about, said, or did during his whole life.

It says in *Zohar* that every time a person thinks about something that is *kedusha*, his mind is a tool (*Merkava*) for *kedusha*, but ANY thought that is NOT *kedusha* is using his mind to help *tumah R"L*. Any thought that wasn't specifically *Lesheim Shomayim* is automatically a thought connected to *tumah* — and the same is true with things we say or do.

Thinking about that will make a person humble and take away the *chutzpa* of the *Yetzer Hara*.

HAYOM YOM :: Yud-Daled Adar Alef

We don't say *Tachanun* on Purim Katan.

The Rebbe Maharash told the Rebbe Rashab that his father, the Tzemach Tzedek picked the *maamarim* in

Likutei Torah (about 250 of them), from 2,000 *maamarim* that the Alter Rebbe had said!

SEFER HAMITZVOS :: Shiur #307 - Mitzvas Asei #246

We are learning the same *mitzvah* again in *Sefer Hamitzvos*, (*Mitzvas Asei #246*) that the *Beis Din* needs to *pasken* according to *halacha* when there is an argument between people about money.

RAMBAM :: Hilchos To'ein Venit'an

Perek Yud: Usually we say that whoever has something, we assume that it is his. If someone else says it isn't, that other person needs to prove it, or else the *Beis Din* won't take it away. ("*Hamotzi Meichaveiro, Alav HaRaayah*") But in this *perek*, we learn that we don't always say that about an animal, who might wander off, or a servant who can walk around on his own.

Perek Yud-Alef: If someone is living on property for at least three years with nobody else protesting, we assume that it belongs to him, even if he doesn't have any papers to prove it. This is called a *chazaka*.

In **Perek Yud-Beis** we learn the details of how something becomes a *chazaka*. For example, a person has to live on property for three years STRAIGHT, or else we don't assume it is his.

RAMBAM- PEREK ECHAD :: Hilchos Shechitah - Perek Tes

This *perek* teaches us about when an animal gets hurt. Sometimes the animal or bird becomes a *tereifah* and cannot be eaten.

INYANA D'YOMA :: Purim Katan

Today is a *Yom Tov*! In a leap year (like this year) we have TWO Purims — a regular Purim in the second *Adar*, and *Purim Katan* in the first *Adar*.

On the *Chassidische* calendar, *Purim Katan* is a very special day!

Years ago in Russia, there was a law that it was *asur* to teach Torah to anyone who wasn't 18 years old yet.

In the year 5687 (*Tof-Reish-Pey-Zayin*), the Frierdiker Rebbe was traveling in Moscow. A big group of *Chassidim* gathered to hear a *maamar* on *Purim Katan*. During this *maamar*, the Frierdiker Rebbe talked about how Mordechai Hatzadik had *Mesiras Nefesh* for *chinuch*, especially to teach children Torah! And now, just like in the time of Purim, the *chassidim* have to be ready to have *Mesiras Nefesh* for this too! (You can read more about this amazing *maamar* in the *Adar Alef* volume of the *Chassidische Derher*, 5774: <https://derher.org/archive/archive-5774/>)

The Frierdiker Rebbe knew that people from the government were listening to him when he told the *chassidim* to do something illegal, but he didn't care. In fact, this was one of the reasons why the Frierdiker Rebbe was sent to jail.

The Rebbe would talk about this *maamar* often, and the very last *maamar* the Rebbe gave out, called "*Ve'ata Tetzaveh*," was based on this *maamar*. The Rebbe would remind us that we don't need to have the same kind of *Mesiras Nefesh* for *chinuch* today as we needed to have in Russia, but today we need to have a different kind of *Mesiras Nefesh*!

The *Mesiras Nefesh* we need today is even though it's a lot easier than it was then, we need to still remember

that we are in *Golus* and use all of our *kochos* to bring *Moshiach* as fast as possible!

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 *Chassidische 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 HATZRICHS :: Purim Katan

In *Shulchan Aruch*, there is a discussion on how we celebrate *Purim Katan*. We don’t say *Tachanun*, but should we have a *Purim Seudah*? The Rama (who *paskens* the *halachos* for the Ashkenazim) says that it’s not our *minhag* to have a *seudah*, but it’s good to have a little bit of a fancier meal, to fulfill the opinions that say we should have a *seudah*.

And then, the Rama writes (the very last words in the whole *Sefer Orach Chayim*!), “*Tov Leiv Mishteh Tamid*” — a person who has a good heart always looks for reasons to celebrate!

~

Purim Katan is also 30 days before Purim, so now is a good time to make sure to plan well for all of your Purim *mivtzoym*!

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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