

# Chitas for Shabbos Kodesh, Parshas Tetzaveh Shushan Purim Katan Tes-Vov 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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הרה"ח ר' מנחם מענדל בן ר' מאיר שלום בליזנסקי ע"ה

## **CHUMASH** :: Parshas Tetzaveh - Shvi'i with Rashi

Today we learn about the golden *Mizbeiach* used for the *Ketores*.

Hashem tells Moshe that the Yidden should make a *Mizbeiach* for burning the *Ketores*. It should be made of wood, and covered with gold. This *Mizbeiach* was less than 3 feet tall, and less than 1.5 feet wide. It had rings on the side for poles to carry it.

The big copper *Mizbeiach* was in the *Chatzer*, by the *Mishkan*, but this golden *Mizbeiach* went in the *Kodesh*, inside the *Mishkan*.

The *Mizbeiach Hazahav* was very holy! It was only used for two things: To burn the *Ketores* in the morning and afternoon, and to put some of the blood of the *Yom Kippur korban* on it. We aren't allowed to use it for anything else!

## **TEHILLIM** :: 77 - 78

*Kapitel Ayin-Ches* reviews all of the *Nissim* that Hashem did for the Yidden, starting from *Yetzias Mitzrayim*, until He made Dovid Hamelech the king over the Yidden! (There is a beautiful *Chassidische niggun* on the words in the *kapitel* which say that Hashem chose Dovid Hamelech as the king. The words were added to a *Niggun Simcha* in the year 5739 in honor of the Rebbe's birthday. *Vayivchar Bedovid*)

One of the *pesukim* in this *kapitel* is "**Vayikatz Keyashen Hashem**" — Dovid Hamelech asks Hashem to wake up!

What does this mean? Does Hashem sleep?!

*Chassidus* explains (in the *Bar Mitzvah maamar*) that during *Golus*, the *chayus* that the world feels is like the *chayus* a person feels when he is sleeping. When someone is asleep, the *neshama* goes up to *Shomayim* and the person can only have dreams, and not think about things that make sense. The world doesn't feel most of the *chayus* of Hashem, it only feels the little bit of *chayus*, like enough to make a person dream.

So we ask Hashem to bring *Moshiach*, when everyone can see and feel the *chayus* of Hashem in the world like a person who is awake! We want Hashem's *chayus* to be revealed and strong. When we learn Torah and do *mitzvos*, we make this happen and bring the *Geulah* closer!

## **TANYA :: Likutei Amarim Perek Chof-Tes**

*We say at the end of Shemoneh Erei, "Venafshi K'afar Lakol Tihiyeh, Psach Libi Besorasecha" — "my neshama should be like dust to everyone, open my heart to Your Torah." In order for a Yid's heart to be open to serving Hashem, it has to feel humble inside. There are things a person can think to make himself feel humble. We learned earlier that a person should remind himself that he is not a tzadik, and the Yetzer Hara is still there in its full koach.*

One thing we can think about is what the *Zohar* says about dreams: Strange dreams come because a person is busy with *narishkeit* during the day. The *malach* in charge of dreams thinks that's funny, and he sends him even more *narishe* dreams.

When a person realizes how silly his dreams are, he will see for himself that he thinks about *narishkeit* during the day, and he shouldn't be so proud of himself.

*There are also other things brought in seforim which a person can think about to make him feel humble. (For example, in today's Hayom Yom, we learn that if a person isn't thinking Torah when he walks in the street, he is really no different than an animal.)*

In addition to these thoughts, a person should also speak to his *Yetzer Hara* in his mind with strong words. He should call it all the names that the *Chachomim* use for the *Yetzer Hara*, telling it to leave him alone!

He calls it, "*Ra, Rasha, Meshukatz, Mesuav, Menuval!*"

The *Yetzer Hara's chutzpa* is only there because Hashem gave it permission to challenge a person. When we use these *eitzos*, Hashem takes away the *koach* of the *Yetzer Hara*.

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

When the *Meraglim* came back from Eretz Yisroel, they cried that it was too hard for them to fight with the nations that were in Eretz Yisroel. All of the Yidden got *Timtum* — they were thinking so much about how they felt, and how they would be scared, they didn't think about Hashem and the *shlichus* they were given!

So Hashem told Moshe to scream at them, and tell them that they're not going into Eretz Yisroel.

Right away, they said that they were ready to go!

Why did the Yidden change their minds? Moshe Rabbeinu didn't show them any *nissim!*

Really, there WAS no problem with going into Eretz Yisroel. Their *neshama* really knew that this was the right thing to do, and that they would be able to do it. When they heard the strong words of Moshe Rabbeinu, their *Timtum* went away. Right away they were able to feel how their *neshama* REALLY felt — that they wanted to go into Eretz Yisroel so much!

Similarly, when the *Yetzer Hara* comes to a Yid and throws in doubts in *Emunah* or bothers a Yid from living like a Yid, we will know that it's not really who we are! It's just from the *Yetzer Hara*. By following these directions in Torah, we can take away the *koach* the *Yetzer Hara* is given to bother us, and our *neschama* will be able to shine!

## **HAYOM YOM :: Tes-Vov Adar Alef**

*We don't say Tachanun, also on Shushan Purim Katan!*

*Chabad Minhagim: Before we make a Hamotzi, we scratch the bread with the knife, but are careful not to cut the bread. We say "Savri Maranan" before the bracha, even if we're making Kiddush on Challah.*

The *Navi Chabakuk* says that when *Moshiach* comes, rocks and wood will talk! Now, they don't say anything. You can step on them, and they are quiet.

But there will come a time when the wood and stones will have a complaint, if a person stepped on them without saying or thinking words of Torah! The ground is waiting for thousands of years, and being stepped on by animals and people. It is waiting for a Yid or two to pass by and say words of Torah! And if he doesn't, the ground is very upset! It will say to the person, "You are also like an animal!"

*Once, the Alter Rebbe went for a walk with the Tzemach Tzedek, outside of Liozhna. He told the Tzemach Tzedek a story:*

*The Baal Shem Tov once was with his talmidim in the field. He told them to stand in a circle, and each of them should put their hands on the shoulders of the ones standing next to them. When the circle was complete, they suddenly saw many Yidden davening with their talleisim.*

*The Baal Shem Tov told his students, "These are from the tefillos that were davened here over 300 years ago." He added that it's not the actual tefillos, since the tefillos went up to Hashem. It is just a reshima, a mark that is left over from something in kedusha.*

*The Frierdiker Rebbe said this story in a sicha, and he added: If we would know what we accomplish, and the reshima we leave, from saying a posuk of Chumash or Tehillim wherever we are, we would be totally different, and we wouldn't go around without Torah.*

*(Story from Sefer Hasichos Tof-Reish-Tzadik-Vov p. 151)*

## **SEFER HAMITZVOS :: Shiur #308 - Mitzvas Asei #246**

In today's *mitzvah* (*Mitzvas Asei #246*), we learn (like the past few days) that if there are ever people who have an argument about money or belongings, then *Beis Din* has a *mitzvah* to decide what should be done, according to the rules of the Torah.

## **RAMBAM :: Hilchos To'ein Venit'an**

**Perek Yud-Gimmel:** Here's a case that could come before *Beis Din*: Reuven was living in a house for a long time, and Shimon came to him and said, "What are you doing in this house?! It's mine!" What does the *Beis Din* do?

There's a big problem here — Reuven doesn't have a contract to show that the house is his! He didn't keep the paper!

But *Beis Din* will still believe Reuven, even without the contract and let him stay in the house. This is because of something called “*chazaka*” — if a person was living in a house or using a field for 3 years, with other people knowing, that proves it belongs to him — because otherwise Shimon would have told him to move out a long time ago!

But there are some people where this is not a proof — like business partners. These people might not mind if their partner is using their house, but it doesn't mean that they should be able to keep it forever! There is a different *halacha* for them — Shimon needs to prove the house used to be his, and needs to make a special kind of *shevuah* that he didn't give it away or sell it to his partner.

In **Perek Yud-Daled**, one of the things we learn is that even if a person CAN'T use *chazaka* to prove that the property is theirs, they can bring witnesses to show that they bought it.

But a robber can't do that either! If he once stole a field, the *Beis Din* will never be able to trust him, because maybe the person only pretended to sell the field to him because he was scared of him, since he is a robber!

**Perek Tes-Vov** teaches us what to do when witnesses come to *Beis Din* to say that the person has a *chazaka* on the property, but they don't say exactly the same thing. If one person says he grew wheat for three years and the other witness says he grew barley, we accept the witnesses, because that is a small detail that the witnesses could make a mistake in. But if one witness says he worked there during the odd years, and the other witness says he worked there during the even years, then we don't have any witness to say he has a *chazaka*, and he has to give the property back!

## **RAMBAM- PEREK ECHAD :: Hilchos Shechitah - Perek Yud**

In today's Rambam, we review the 70 things that can make an animal *treif*. Since birds don't have all of the same body parts as an animal, they don't have the same 70 ways to become *treif*. Still, there are two ways a bird can become *treif*, that are not possible by an animal.

The Rambam tells us how to know if we can trust a butcher to be selling kosher meat. He needs to be an expert in all of the ways an animal can become *tereifah*.

## **INYANA D'YOMA :: Shushan Purim Katan**

In a year with two Adars, besides for the regular Purim in the second *Adar*, we also have *Purim Katan* in the first. Should we celebrate that day or not?

In *Shulchan Aruch*, the Rama brings two opinions. He *paskens* that we should have a little nicer *seudah* on *Purim Katan*, because of the opinion that we should celebrate. He finishes, “*Vetov Lev Mishteh Tamid*,” a person with a good heart always looks for a reason to celebrate.

But does that mean only *Purim Katan*, or to celebrate also on *Shushan Purim Katan*? There are two opinions about that too!

The Rebbe explains that from the words of the Rama it seems that we should celebrate on *Shushan Purim Katan* also! The Rama adds the words “*Vetov Lev Mishteh TAMID*,” that a person with a good heart ALWAYS looks for a reason to celebrate, so we can understand from this that any time there might be a reason to increase in *simcha*, we should! So, on *Shushan Purim Katan*, we should also add a little bit in our *seudah*!

*In the sicha, the Rebbe explains what it means to be a “Tov Lev” (a good heart) based on Rashi and the Gemara. We learn that through being a Tov Lev, Hashem rewards us by giving us Mishteh Tamid — that we will always have what*

*we need and have reason to celebrate!*

*See Likutei Sichos chelek Alef, sicha Purim Katan (p. 175)*

## **LEARNING FROM THE REBBE :: Lebn Mit Der Tzeit**

In today's *Chumash*, the very end of *Parshas Tetzaveh*, we learn about the *Mizbeiach Haketores*, the golden *Mizbeiach* where the *kohen* would bring *ketores* to Hashem.

The *meforshim* ask, why does the Torah tell us about it here?

In *Parshas Terumah*, we learn about most of the *keilim* in the *Mishkan*, like the *Menorah* and the *Shulchan*. In *Parshas Tetzaveh*, we learn about the *Bigdei Kehunah*, the special clothes the *kohanim* wear when they are doing their *avodah*.

Wouldn't it make more sense for the Torah to teach about the *Mizbeiach Haketores* together with all of the other *keilim*? Why does the Torah only tell us about it now, at the end?

The Rebbe explains the reason:

When the *kohen* would bring the *ketores*, it was a very private time. Only the *kohen* was allowed to be there — nobody else, not even *malochim*! And when the *kohen* would bring the *ketores*, Hashem's *Shechinah* would rest in the *Mishkan*. This type of *Avodah* is so special, it shows that the whole *Avodah* of the *Mishkan* is complete!

This is also an important lesson in our *Avodas Hashem*!

Just like with the *Mizbeiach Haketores*, the best way to do our *Avodas Hashem* is privately, just us and Hashem. Sometimes we do a *mitzvah* because we want other people to see that we are good, or we want someone to take a picture of us doing it and show it to other people. But the best way to do a *mitzvah* is when we don't care if nobody is watching, and we don't show off our *mitzvos* to other people — we do them just for Hashem.

*See Likutei Sichos chelek Alef, parshas Tetzaveh*

## **TEFILLAH :: Boruch Hashem Le'olam**

After we finish the last *kapitelach* of *Tehillim*, we stand up and say a paragraph starting with the words, "*Boruch Hashem Le'olam.*"

The first part of *Pesukei Dezimra* is parts of *Tehillim* that praise Hashem!

We end this part of *Pesukei Dezimra* by saying *pesukim* of *Tehillim* that are at the end of parts of *Tehillim*.

- 1) The first *posuk* is the last *posuk* of *Kapitel Pey-Tes*, which is the last *kapitel* of *Sefer Shlishi* of *Tehillim*.
- 2) The second *posuk* is the last *posuk* of *Hallel Hagadol*, a *kapitel* of *Tehillim* which has special praises for Hashem.
- 3) The third and fourth *pesukim* are the last *pesukim* of *Kapitel Ayin-Beis*, which is the last *kapitel* of *Sefer Sheini* of *Tehillim*!

This is how we finish off this part of *Pesukei Dezimra*.

## **HALACHOS HATZRICHOS :: Fleishige Keilim**

If I have a pareve food that was cooked in a *fleishige* pot, do I become *fleishig*?

According to *halacha*, as long as there was no meat or grease from meat in the pot, even if the pot wasn't so clean, the food won't make you *fleishig*. It is fine to have *milchigs* right after eating from that pot.

See *Kitzur Shulchan Aruch siman 46, se'if yud*

## **GEULAH U'MOSHIACH :: Ketores**

R' Yitzchok *ben* Eliezer said: You should know that when Moshe Rabbeinu made the *Mishkan* and all of the *keilim*, did all the *melacha* and brought the *korbanos*, the *Shechinah* did not come rest in the *Mishkan*. The *Shechinah* did not come down until they brought the *Ketores*!

Hashem told the Yidden: "My children, be careful with the *ketores*, even more than with all of the other *korbanos*. With the *ketores*, you have a *kapara* in this world, and also *Le'asid Lavo*, when *Moshiach* comes!"

See *Chumash Torah Sheleimah parshas Tetzaveh, p. 247*

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