

# Chitas for Friday, Parshas Vayakhel Erev Shabbos Kodesh Chof-Ches 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

*Chitas for the month of Adar Alef is made possible in part*

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L'ilui Nishmas Chana Tzivia bas R' Yosef Yitzchok A"H  
~ for her yahrtzeit ~ Yud-Daled Adar ~*

## **CHUMASH :: Parshas Vayakhel - Shishi**

*There are no Rashis in today's Chumash, because we are reviewing what we already learned in Parshas Terumah, and Rashi explained it there.*

In today's Chumash, we see how Betzalel and Oholiav made the Menorah, the Mizbeiach Haketores, the Shemen Hamish'cha (oil for getting things ready to be used for a special kedusha job), and the Ketores — just like Hashem told them to!

## **TEHILLIM :: 135 - 139**

*In today's Tehillim there are some kapitlach we say during Shacharis on Shabbos. The kapitel "Hodu Lashem Ki Tov, Ki Le'olam Chasdo", also called Hallel HaGadol (Kapitel Kuf-Lamed-Vov), is one of them.*

In *Hallel Hagadol*, one of the things we thank Hashem for is the big lights that shine on the world — the sun, the moon, and the stars. We say, "**Le'oseh Orim Gedolim, Ki Le'olam Chasdo!** — Hashem makes the big lights — because He has so much chesed!"

We learn from this that Hashem is ALWAYS making the world! Because it doesn't say "Hashem MADE the big lights," but "Hashem MAKES the big lights" — Hashem is always creating the world from nothing, every single second! (*We say this in davening — at the end of the first bracha before Shema. Can you find where it says this?*)

This also shows us how important every single thing we do is — Hashem is creating the world just at this moment for you to do a mitzvah.

## **TANYA :: Likutei Amarim Perek Lamed-Beis**

*The Alter Rebbe is telling us that the main way to have Ahavas Yisroel is by realizing that the neshama is the most important part of us. But there are certain cases where this Ahavas Yisroel is done in a little bit of a different way.*

Today we go back to learning about someone who IS *frum*, and is our friend, but who is not behaving properly and doesn't want to stop, even after we do the *mitzvah* of *Hocheiach Tochiach* with all of its details. The *Gemara* says that "*Mitzva Lesanoso*," it is a *mitzvah* to hate him. But the Alter Rebbe explains that this means just to hate the bad behavior — we still need to love the good inside of him, which is the *neshama*!

How is it possible to love someone and not like his behavior at the same time?

The Alter Rebbe tells us that the feeling of *Rachmonus* is able to do this. Because when we have *Rachmonus*, instead of being upset at the person for what he did, we will feel bad for his *neshama* which is in *Golus* inside of him, because he is not behaving properly. Then, even though we should not like his behavior, our *Rachmonus* will help take away that not-good feeling and bring out a feeling of love for him.

(The Alter Rebbe also adds, in brackets, that there is a kind of person that the Torah says we should NOT have *Ahavas Yisroel* for: They are *Apikorsim*, people who are trying to destroy *Yiddishkeit*. Dovid Hamelech says that he hated this kind of person. But the Rebbe tells us that nowadays we can't know who is a real *apikores*, and so we should always assume that someone who seems like an *apikores* is really just far from Torah and doesn't know better.)

So we see from here that we really do need to have *Ahavas Yisroel* for EVERY Yid.

## **HAYOM YOM :: Chof-Ches Adar Alef**

*If you look in the Siddur, there are many things we say before and after saying Shema at night! For example, the *posuk* "Beyodcha Afkid Ruchi," which even little children say, is all the way at the end of the Kriyas Shema She'al Hamita!*

Today the Rebbe tells us the *Minhag* Chabad about what parts of *Kriyas Shema* we skip on Shabbos and *Yom Tov*, which *pesukim* we say three times, and that we say the word *Emes* at the end of *Shema*. The Rebbe also tells us *minhagim* about *Tikun Chatzos* (which we don't say nowadays).

*All of these minhagim are already printed in the Siddur, so if you look inside when you say Kriyas Shema you'll do it all like it says in today's Hayom Yom!*

## **SEFER HAMITZVOS :: Shiur #321 - Mitzvas Lo Saasei #317, Asei #178**

*In today's Rambam, we are finishing the set of halachos called Sanhedrin, and starting to learn Hilchos Eidus, which is all about witnesses. So today, we will have one mitzvah from Hilchos Sanhedrin, and one mitzvah about Eidus.*

1) (Mitzvas Lo Saasei #317) We aren't allowed to curse another Yid.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לא תקלל חרשׁ

This *posuk* means, "You should not curse a person who is deaf." The Rambam explains how we learn today's *mitzvah* from this *posuk*:

When someone gets angry, he wants to take revenge — to hurt the other person the way he feels that he was hurt, to make things "fair." Depending on how angry he is, he might think it is fair to destroy the other person's things, or even to hurt him very badly! Then he will calm down and not be angry anymore.

If the other person did something small, he might only be a little angry. He will feel better after he screams at the other person, or even only curses him quietly, so the other person can't hear.

We might think that there is nothing wrong with this! Why should it matter if we curse someone when he can't hear, and it won't hurt his feelings?

That's why the Torah says "don't curse a person who is deaf." We might think, why should it matter if we curse someone who is deaf and can't hear?

The Torah teaches us that the reason why not to curse another person is not only that the other person will hear and feel bad, but because WE shouldn't be cursing other people! We are not allowed to let ourselves get angry and take revenge on another person.

The details of this *mitzvah* are explained in *Mesechta Shevuos perek Daled*.

2) (*Mitzvas Asei #178*) If a person knows about something that *Beis Din* is judging, he needs to come be a witness, an *Eid*.

We learn this *mitzvah* from a *posuk* in *Parshas Vayikra*: הוִיָא יֵד אוֹ רֹאֶה אוֹ יִדַע

The details of this *mitzvah* are explained in *Mesechta Sanhedrin* and *Mesechta Shevuos*.

## **RAMBAM :: Hilchos Sandhedrin - Eidus**

**Perek Chof-Hey:** In this *perek*, we learn *halachos* about how a judge needs to treat his community. (This is probably important for ANY person who works with the community!) The Rambam reminds a judge not to act in a mean way to the people, because even if they are simple and not so *ruchnius'dik*, they are the children of Avraham, Yitzchak, and Yaakov!

*Mr. George Rohr, a big Baal Tzedakah who supports many of the Rebbe's mosdos, once came to the Rebbe. He wanted to share good news with the Rebbe, so he told the Rebbe about a minyan he organized for Yidden who didn't have any Jewish background.*

*"What?!" the Rebbe asked. Mr. Rohr told the Rebbe again. "Go back to them and tell them that they DO have a Jewish background!" the Rebbe said. "They are all children of Avraham, Yitzchak, and Yaakov!"*

Judges also need to be careful not to do things that would make people lose *kavod* for them, like getting drunk at parties.

We also learn that people need to have *kavod* for the *Beis Din*, and come if a *Beis Din* tells them to. The *Beis Din* is careful when they call someone, to make sure it is possible for him to come. For example, they don't call people to come to a case on a Friday, because everyone is busy getting ready for Shabbos.

**Perek Chof-Vov:** Now the Rambam teaches *halachos* about the punishment for cursing. Even though there is already a *mitzvah* not to curse ANYONE, there is a special *mitzvah* not to curse a judge. Someone who does, gets *malkos* twice.

The last *halacha* reminds us how it is *asur* to go to a non-Jewish court (*Arka'us*). Yidden take care of their own disagreements in a *Beis Din*. Only if someone refuses to come to *Beis Din* are we allowed to take him to court.

*Now we start a new set of halachos about witnesses.*

**Perek Alef:** If someone is able to be a witness, he has a *mitzvah* to say what he knows in *Beis Din*.

We learn the way the judges ask the witnesses questions, in order that we can make sure they are really telling

the truth, and that all of the witnesses agree. They first ask seven basic questions, about when and where the thing happened. Then they ask more details, like “Which *melacha* did he do?”

But the judges should also ask questions that don’t have to do with the specific thing, just to make sure that the person is telling the truth. For example, they will ask what color clothes the person was wearing.

## **RAMBAM– PEREK ECHAD :: Hilchos Shevuos - Perek Tes**

Today we finish learning the ten conditions for a person to be *chayav* for a *Shevuas Ha’eidus*. If a person is not *chayav*, he is still *chayav* for a *Shevuas Bitui* (but not both).

## **INYANA D'YOMA :: Shabbos Shekalim**

Every week, we read a *parsha* from the Torah, in order. The *Chachomim* also set up special *parshios* which are read on certain Shabbosim — extra pieces of the Torah that are read after the regular *parsha*.

There are four weeks around *Adar* where we read another section of the Torah after the *Parshas Hashavua*, in a separate *Sefer Torah*.

This week, the Shabbos before *Rosh Chodesh Adar Sheini*, we *lein* one of these *parshios*, which is called *Parshas Shekalim*. This *parsha* (which is the beginning of *Parshas Ki Sisa*) speaks about the *Machatzis Hashekel*. This is the money that all of the Yidden would donate each year to be used for the regular *korbanos* brought in the *Beis Hamikdash*.

On *Rosh Chodesh Adar*, the *Beis Din* would make an announcement to remind people to give their *Machatzis Hashekel*! A month later, on *Rosh Chodesh Nisan*, they would begin using the new *Machatzis Hashekel* donations to buy the *korbanos*.

We *lein* this *parsha* around the time that this was done, to remember what happened, and also so that in some way, we can be counted as being part of this special *mitzvah*. (If *Rosh Chodesh Adar* is on Shabbos, we *lein* it on the actual day, if not, we *lein* it the Shabbos before *Rosh Chodesh*.)

There is also a special *haftorah* read on *Parshas Shekalim*. It is from *Melachim Beis*, and speaks about the Yidden giving money to the *Beis Hamikdash*.

## **TEFILLAH :: Birchos Kriyas Shema**

“*Shema Yisroel...*” When we say these words, we are saying that we understand that there is nothing aside for Hashem — Hashem is One! So we are ready to do whatever Hashem wants, and not let anything stop us!

But it’s not just enough to say the words. We need to really mean it!

The *Chachomim* helped us by giving us two *brachos* before *Shema*. They help us get ready to say *Shema* properly and mean what we say!

First, we say the *bracha* of *Yotzer Ohr*, about how Hashem created the world and about the *malochim*. Then, we say the *bracha* of *Ahavas Olam*, about how Hashem loves the Yidden, and we ask Hashem to help us learn Torah and do *mitzvos*.

How do those *brachos* help us have *Kabolas Ol*? We will see *IY”H* tomorrow!

*See Tanya Perek Mem-Tes*

## **HALACHOS HATZRICHOS :: Ve'Al Hanisim**

On Purim, we add a special part to *davening* and *bentching*, called “*Ve'Al Hanisim*.” It has a paragraph that starts “*Bimei Mordechai*,” which talks about the incredible *nissim* Hashem did for us at the time of Purim!

In *Shemoneh Esrei*, we say *Ve'Al Hanisim* after the paragraph that starts *Modim*, and in *bentching* it is after the paragraph of *Nodeh*. (Both of these are the paragraphs where we thank Hashem, *hoda'ah*!)

If we forget to say *Ve'Al Hanisim* in *Shemoneh Esrei*, we only go back to say it if we realize right away, before saying Hashem's name in the *bracha* right after. If we remember only after saying Hashem's name there, we do not say it at all in that *Shemoneh Esrei*.

If we forget during *bentching*, it depends. If we realize before saying Hashem's name in the *bracha* at the end of the next paragraph (before the words “*Al Ha'aretz Ve'al Hamazon*”), we should go back and say *Ve'Al Hanisim*. If we realize after that, we should add a special *Horachaman* in the place we add for Shabbos and *Yom Tov* (“*Horachaman Hu Yaaseh Lanu Nisim Kemo She'asa La'avoseinu Bayomim Haheim Bizman Haze*h”), say *Bimei Mordechai*, and then go back to “*Horachaman Hu Yezakeinu*” and finish *bentching*.

See *Shevach Hamoadim, Halachos of Purim*

## **GEULAH U'MOSHIACH :: Putting On Our Moshiach Glasses**

The Rebbe teaches us how to look at the world in a *Moshiach'dike* way!

Here's an example of one way to do it:

On *Yom Shishi*, Hashem created all of the animals.

We should think, what will all these animals be like when *Moshiach* comes?

When *Moshiach* comes, these animals will all live peacefully together! None of them will fight with each other anymore, or hurt people anymore. Even a wild animal like a wolf will be able to lie down next to a baby sheep, and the sheep will be safe.

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