

# Chitas for Monday, Parshas Terumah Gimmel 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 ~

*This week is dedicated Lizchus*

יצחק בן הינדא

~ for a Refuah Sheleimah Ukrovah! ~

*Mazel Tov Chana Matusof (Cheder Chabad Florida)*  
~ 10th birthday Gimmel Adar Alef ~  
*Shnas Bracha Vehatzlacha!*

## **CHUMASH :: Parshas Terumah - Sheini with Rashi**

Yesterday we learned about the *Aron*. Today we learn about the cover of the *Aron* (the *Kapores*) and the *Shulchan*.

Hashem tells Moshe Rabbeinu to make the cover for the *Aron*, called the *Kapores*. The *Kapores* should be made out of a thick piece of gold.

On the *Kapores*, there should be *Keruvim*, that look like *malochim* with the face of little children. They will be facing each other and have their wings spread over the *Kapores*. But Moshe shouldn't make the two *keruvim* and then attach them to the *Kapores* — instead he should use one piece of gold and make the whole *Kapores* with the *Keruvim* from that piece.

Hashem will speak to Moshe from between the two *Keruvim*, telling him everything that needs to be told to the Yidden!

Hashem also tells Moshe to make the *Shulchan*, a special table for the *Mishkan*. It should be made of wood and covered with gold! It will have shelves to hold 12 loaves of *Lechem Hapanim*.

The *Lechem Hapanim* ("face bread") is a kind of bread with a shape that looks a little bit like both sides are facing and looking at each other! Even though the *Lechem Hapanim* is called bread, it will be made the way we make *matzah*, so it isn't *chometz*.

Hashem tells Moshe never to leave the *Shulchan* empty — every week a fresh batch of *Lechem Hapanim* should be put on the *Shulchan*.

## **TEHILLIM :: 18 - 22**

In *Perek Chof-Beis* (22), one of today's *kapitelach* of *Tehillim*, it says how Yidden have *bitachon* in Hashem. When there is a problem, we cry to Hashem and He saves us: "**Becho Bot'chu Avoseinu...**" "Our fathers trusted in You..." (Do you know the *niggun* to these words?)

A big *tzadik* named Rabbeinu Bachaye wrote a *sefer* teaching Yidden how to serve Hashem. His *sefer* is called *Chovos Halevavos*. One of the sections is called "*Shaar Habitachon*." It teaches how a person can have *bitachon* in Hashem. It's not something that is always easy — a person needs to work hard to trust in Hashem. The Rebbe would tell many people to learn this part of *Chovos Halevavos* so they can learn how to have *bitachon*.

Another thing the Rebbe would tell people to strengthen their *bitachon* are the words of the Tzemach Tzedek, "*Tracht Gut Vet Zain Gut!*" When we think about how Hashem is always with us and is taking care of all of our needs, we won't be worried! Then our strong connection with Hashem will bring down the *brachos* so it WILL be good!

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

To be able to win over our *Yetzer Hara*, we need to have *zerizus*, enthusiasm, which is the opposite of *atzlus*, being slow and lazy. When people are happy, they use *zerizus*! When they are upset, they act with *atzlus*.

One of the things that can make people upset is feeling bad about themselves. We can feel bad that we have not good thoughts, or *taavos* for something that isn't *kedusha*.

*Let's say there is a person walking down the street, trying to find his way to his friend's house. He is looking for the street signs, and suddenly sees a picture that isn't tznius, or hears someone talking about something not appropriate! He might first think, "Oh, that sounds good!" But right away he stops himself from thinking about it, because thinking about an aveira can separate a person from Hashem (chas veshalom). Afterwards, he might still be upset. He thinks, "What kind of person even WANTS something against Hashem? Why do I have to stop myself from thinking about terrible aveiros?"*

In yesterday's *Tanya*, the Alter Rebbe told us a way to make sure we stay happy:

If you are able to give a lot of money to *tzedakah*, or you help an old lady cross the street, or you say a lot of *Tehillim* on *Shabbos Mevorchim*, how do you feel? You feel happy, because you did a *mitzvah*! Doing a *mitzvah* connects a Yid to Hashem, and brings *bracha* in *Gashmius* and in *Ruchnius*!

Well, stopping ourselves from thinking about *aveiros* is a *mitzvah* too! It is a *Mitzvas Lo Saasei*, called "*Lo Sasuru*." Every time we think about something else so we won't think about something not allowed, we are doing a *mitzvah*! So every time a bad thought pops into our minds, we should be excited — now we have another chance to do a *mitzvah*! Just like through any other *mitzvah*, we are able to connect to Hashem and get lots of *brachos* in *Gashmius* and in *Ruchnius*!

Today, the Alter Rebbe adds another point about this:

We might have gotten upset that we want things that aren't *kedusha*. But wanting things like that is NORMAL for a person with a *Yetzer Hara*! If we're upset about it, it means we think that we're really supposed to be like a *tzadik*, who doesn't have a *Yetzer Hara* to give us these ideas.

But that's *gaavah*! A person needs to be *Makir Mekomo*, to know who he really is. Our *avodah* is the *avodah* of a *beinoni*, who DOES have a *Yetzer Hara*, and needs to work hard to win over it.

If you know that it's your *avodah* to not let your *Yetzer Hara* make you think about these kinds of things, you won't be upset when they pop into your mind! You will know you're just doing your job!

*Tomorrow we will IY"H learn more about the special avodah we have to win over our Yetzer Hara (called iskafya), and the great nachas ruach it brings to Hashem.*

## **HAYOM YOM :: Gimmel Adar Alef**

The Alter Rebbe said that the *mitzvah* of *Ahavas Yisroel* is even for a Yid you never even saw... and FOR SURE to a person who lives near you and is part of your community!

## **SEFER HAMITZVOS :: Shiur #296 - Mitzvas Asei #142**

Even though it's a *mitzvah* to let a Yid have longer to pay back money he owes, we are supposed to make sure a *goy* who doesn't believe in Hashem pays back right away. (Since *goyim* do this to each other, they expect us to do the same. If we don't, it would be a loss for a Yid's money.) That is today's *mitzvah* in *Sefer Hamitzvos* (*Mitzvas Asei #142*).

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: אֶת הַנֶּכְרִי תַגֵּשׁ

## **RAMBAM :: Hilchos Malveh VeLoveh**

In today's Rambam, we learn about not taking *neshech*, interest.

In **Perek Daled**, we start to learn about interest. What is interest? Let's say Reuven asks Shimon to lend him \$100, and Shimon tells Reuven he has to pay him back \$105 instead of \$100. Any time we want someone to pay us back more than what he borrowed, that's interest and it's *asur*. The Rambam says that this is a big *aveirah*, and someone who does it is like denying Hashem and *Yetzias Mitzrayim*!

In **Perek Hey**, we learn that it is a *mitzvah* to charge interest to a *goy*, but it's a bigger *mitzvah* to lend another Yid without interest.

Did you know that even WORDS can be interest? If someone gives you a loan, you have to be careful about thanking him — because those words can make him feel good, and that will be like giving him interest! You also can't do him any extra favors because of the loan.

**Perek Vov**: Sometimes when a person borrows money, he gives a *Mashkon* to show that he will pay it back. If the *Mashkon* is something that a person could benefit from, like a field that grows fruit, or a house that a person can live in, it can be interest if the person eats the fruit or lives there. This *perek* teaches how to be careful about this kind of interest!

## **RAMBAM- PEREK ECHAD :: Hilchos Maachalos Asuros - Perek Tes-Vov**

We start to learn about when a food is *botul* and is considered as if it's not there. Let's say you have a big pot of chicken soup cooking on the stove, when your baby brother comes into the kitchen. He takes his bottle of milk and throws it on the floor. It opens, and the milk splashes all over the kitchen! Is it still okay to eat the chicken soup, since some milk splashed inside? The answer is yes, because it is *botul*. There is SO MUCH chicken soup, and SO LITTLE milk that it doesn't make the food non-kosher.

## **INYANA D'YOMA :: Adar**

*Adar* is a very special month. The *Chachomim* tell us that *Mishenichnas Adar Marbim Besimcha*, that we need to add in *simcha* in the month of *Adar*.

This year is different than most other years. Most years, we have this special month for just one month, but this year, because it's a leap year, we have two months — 60 days of *Adar*! (*Adar Alef* has 30 days, and *Adar Beis* has 29 days, plus the first day of *Rosh Chodesh Adar Alef*!)

This means we have lots of extra days of this *mazel'dike* month!

Since we get all of these extra *brachos*, we have to make sure to also add lots of extra *simcha* during these two months!

How? Here are some ways:

- We can think about how Hashem is always with us! We are never alone, even in the darkness of *Golus*.
- We can learn Torah or do *mitzvos* more carefully. This will bring us *simcha*, since *mitzvos* make a Yid happy!
- We should also make ourselves and everyone around us more happy, using the *Gashmius* things we are allowed to use! The *Gemara* says that there were two people who used to make jokes to make other people happy. Because of this they had a special place in *Olam Haba*!

The Rebbe teaches us that not only does making another Yid happy bring us to *Olam Haba*, it also gives us a full *Olam Hazeh* — because when we are happy and other Yidden are happy, we live our life to its fullest and we have much *hatzlacha* in everything we do!

See *Sefer Hasichos 5752 vol. 2, p. 391*

## **TEFILLAH :: Baruch She'amar**

*Boruch She'amar* is the *bracha* at the beginning of *Pesukei Dezimra*. In *Pesukei Dezimra*, we speak about the greatness of Hashem. The *Chachomim* taught us that we should spend some time praising Hashem before asking for our needs in *Shemoneh Esrei*, which is one of the reasons why we say *Pesukei Dezimra*.

By speaking about Hashem's greatness in *Pesukei Dezimra*, we wake up our feelings of connection to Hashem. This helps us *daven* with a proper *kavana*.

We say the *bracha* of *Boruch She'amar* at the beginning of *Pesukei Dezimra*, and the *bracha* of *Yishtabach* at the end. It is one continuation, which is why *Yishtabach* doesn't start with the word *Baruch*.

This is why the *halacha* is that we are not allowed to interrupt in the middle of *Pesukei Dezimra*, except for certain things, like for saying *Amen*, which is also part of the ways of praising Hashem.

See *Alter Rebbe's Shulchan Aruch siman Nun-Alef*

## **HALACHOS HATZRICHS :: Ahavas Yisroel**

We learned in the *Hayom Yom* today about the *mitzvah* of *Ahavas Yisroel*.

The main point of *Ahavas Yisroel* is to show concern about the needs of another person. Just like we think about and take care of all the things we need ourselves, we should also be concerned about what another

person needs. It doesn't matter who this person is, or how old he or she is — we care that they should have all that they need.

We see this very clearly in *davening*! At the beginning of our *tefillos*, where we will ask Hashem for our needs and our family's needs, we say *Hareini Mekabel*. We first take upon ourselves the *mitzvah* of *Ahavas Yisroel*, showing that we are concerned for another Yid's needs together with our own.

By showing this *Ahavas Yisroel*, this causes Hashem to accept our *tefillos*, and give us all we ask Him for!

*See the letter of the Frierdiker Rebbe that today's Hayom Yom comes from*

## **GEULAH U'MOSHIACH :: Learning About the Mishkan**

The Rebbe told us to learn the parts of *Chumash* that talk about the *Mishkan* with more explanations from the *Gemara* and other parts of Torah. By learning and understanding what the Torah says about the *Mishkan*, which is the foundation for the *Beis Hamikdash*, it will make Hashem build the *Beis Hamikdash Hashlishi* faster!

One of the *pesukim* in today's *Chumash* says, "*Lechem Hapanim Lefonai Tomid*" — the *Lechem Hapanim* should always be on the *Shulchan*, in front of Hashem.

The *Medrash* says that the *Lechem Hapanim* was a *kapara* that brought the Yidden forgiveness from Hashem.

So what would be their *kapara* when there is no *Mishkan* or *Beis Hamikdash*? What will bring Hashem to forgive the Yidden?

The *Medrash* answers that Torah is compared to *lechem*, bread. When Yidden are busy with learning Torah, it will be like putting *Lechem Hapanim* on the *Shulchan* in the *Mishkan*, and bring the Yidden a *kapara* even in the time of *Golus*!

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