

Chitas for Sunday, Parshas Terumah Beis 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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~ for a Refuah Sheleimah Ukrovah! ~

Mazel Tov **Yossi Chein** (Shliach in Cheadle, England)
~ 10th birthday Beis Adar Alef ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Terumah - Rishon with Rashi

Today we are starting a very exciting parsha — all about the Mishkan!

On *Har Sinai*, Hashem tells Moshe Rabbeinu about the *Mishkan* that the Yidden will need to build later!

Here are the things they will need to use to build the *Mishkan*:

- gold, silver, and copper
- certain colors of wool (blue, purple, and red)
- linen
- goat hair
- animal skins (ram skins dyed red, and *tachash*-skin)
- the wood Yaakov planted in Mitzrayim (*Atzei Shitim*)
- olive oil (for the *Menorah*)
- *besamim* (spices for the *Shemen Hamishcha* and for the *ketores*)
- jewels (for the *Efod* and the *Choshen*)

Then Hashem says, “**Ve’asu Li Mikdash VeShachanti Besocham** — they should make for Me a *Mishkan* and I will live in them!” The *posuk* doesn’t say “*Veshachanti Besocho*,” I will live in IT, it says “*Veshachanti Besocham*,” I will live in THEM!” Hashem doesn’t just want to live in the *Mishkan*, Hashem wants to live in every single Yid!

By all of the Yidden together building the *Mishkan* where Hashem’s *Shechinah* will rest, Hashem’s *Shechinah* will also be able to rest in every Yid!

The Yidden should make the *Mishkan* the way Hashem tells Moshe, and later they will make similar things for

the *Beis Hamikdash*.

First Hashem tells Moshe Rabbeinu how to make the *Aron*:

The *Aron* should be made of wood, with a gold case inside and outside. It should have a “crown” around the top. There should be poles attached to the *Aron* with golden rings, in a way that the poles can never come out.

Inside of the *Aron*, they should put the *Luchos*!

TEHILLIM :: 10 - 17

In *Kapitel Tes-Vov* (15), we learn about the special *midos* that a Yid needs so his *neshama* will be able to go to *Gan Eden*.

One of the things it says is “***Nivzeh BeEinav Nimas***” — “he is embarrassed of himself, and thinks he is disgusting.”

What kind of *midah* is that?!

The Alter Rebbe tells us what it means soon in *Tanya*: That when our *Yetzer Hara* is getting too big and too proud, and not leaving room to think about Hashem and another Yid, we need to do something about it! We need to spend some time thinking about the part of us that is a *Nefesh Habehamis*, and how it’s disgusting that it tries to take us away from Hashem.

Then we’ll be able to make room in our hearts for Hashem, and *daven* like a Yid and win over our *Yetzer Hara*!

TANYA :: Likutei Amarim Perek Chof-Zayin

When a person is feeling sad, he doesn’t have enough energy to fight with his *Yetzer Hara* and only listen to his *Yetzer Tov*!

One of the things that can make a person feel sad and slow is that even when he’s doing other things, his mind keeps trying to think about *aveiros*! A person might say, “I only want to think about GOOD things, why do such terrible things keep coming into my head?”

The Alter Rebbe says that he is making a big mistake! Instead of being SAD about it, he should be HAPPY! Because when a person says “NO! I won’t think about that *aveira*!” he is doing a *mitzvah*, which should make him very happy!

The *Chachomim* say that a person who is tempted to do an *aveira* but stops himself, gets a reward just like he did a *mitzvah*! So when a person thinks something he shouldn’t be thinking, and he stops and think something else instead, he should be happy that he is able to do this *mitzvah*, and will be rewarded for it, just like for any other *mitzvah*.

HAYOM YOM :: Beis Adar Alef

The *Avodah* of Chabad that the Alter Rebbe set up for *Chassidim* is to find the *pnimius* in our *Avodas Hashem*. We need to have *kavana* in the *mitzvos* we do, and do them with an *Emes*!

What does that mean?

It means that when we do a *mitzvah*, we need to know what we are doing.

For example, when we are learning a *posuk* in *Chumash*, we need to know that these are the words of Hashem! When we are *davening*, we need to prepare ourselves and know that we are standing before Hashem. When we say a *bracha*, we need to have *kavana* that we are bringing *kedusha* into the world. When we do a favor for another Yid and help him, it should be with a feeling of *Ahavas Yisroel*, not just because it makes us feel good!

In order to accomplish this, we need to learn *Chassidus*, which teaches us all of these things, and try to understand it the best we can. Then we need to make it part of our lives, and part of the way we live as a Yid.

SEFER HAMITZVOS :: Shiur #295 - Mitzvas Asei #197, Lo Saasei #234

In today's Rambam, we are starting a new set of *halachos*: The *halachos* about borrowing or lending money. There are many *mitzvos* about this, and today we are learning two of them:

1) (*Mitzvas Asei #197*) To lend money to poor people, to make their life a little bit easier. The Rambam says that this is even more important than *tzedakah*! That's because people don't want to become poor and need to ask for money — it will be very embarrassing for them! When you give them a loan, you save them from needing to ask for *tzedakah*!

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: אִם כָּסֶף תִּלְוֶה אֶת עַמִּי אֶת הָעֲנִי עִמָּךְ
The details are explained in many places in *Mesechta Kesubos* and *Mesechta Bava Basra*.

2) (*Mitzvas Lo Saasei #234*) Not to ask a person to pay back your loan if you know he can't.

We learn this *mitzvah* from the same *posuk* in *Parshas Mishpatim*: לֹא תִהְיֶה לּוֹ כְּנֹשֶׁה

RAMBAM :: Hilchos Malveh VeLoveh

In **Perek Alef**, we learn that it's a special *mitzvah* to give a loan to a poor person, or anyone who needs it. Lending money is a very big *mitzvah*!

But borrowing money is a very serious thing too — if a person borrows money when he does not need to, and then can't pay back the loan, he is called a *rasha*.

Perek Beis teaches us how the *Chachomim* helped make it easier for us to lend money: After the time of the *Gemara*, there were a lot of sneaky people who said they couldn't pay back their loans — even though they really could. The *Chachomim* decided to force people to make a *shevuah* (a very strong Torah promise in Hashem's name) in front of the *Beis Din* if they said that they did not have money. That stopped people from lying, and kept everyone from being afraid to lend money!

We also learn the *halacha* that when someone gives a loan, he should have witnesses, a *mashkon*, or a contract, to show that it is a serious thing and make sure all of the details of the loan are clear (like the exact amount he lent).

In **Perek Gimmel** the Rambam teaches us about a *mashkon*: A *mashkon* (a security) is when someone takes an object from someone he lent money to, and gives it back when he is paid back. We learn the details of *mitzvos* we will be learning later, like not taking a *mashkon* from an *almanah* (widow), or not taking a *mashkon* from *keilim* that are used to make food with.

RAMBAM— PEREK ECHAD :: Hilchos Maachalos Asuros - Perek Yud-Daled

In today's Rambam, we learn about when a person is *chayav* to be punished by the *Beis Din* for eating *asur*

food. Just like at the *Seder* we eat a certain amount of *matzah* in a certain amount of time, a person only gets punished if he eats a certain amount of food in a certain amount of time.

INYANA D'YOMA :: Taking for Hashem

Do you give tzedakah every day? It feels good to know that we are doing a mitzvah when we are helping someone else!

But what about when someone else is helping US? Did you know that we are ALSO doing what Hashem wants then?

In the beginning of this week's *parsha*, *Parshas Terumah*, the Torah says "**Veyikchu Li Terumah**," "you should take for Me gifts," which were used to build the *Mishkan*.

Many of the *meforshim* ask, why does the Torah say it this way? It should say, "you should GIVE gifts for Hashem!"

The Rebbe explains that the Torah is teaching us an important lesson: Even when we are taking ("Veyikchu") from another person who is helping us, it should also be "Li" — for Hashem.

Hashem made the world in a way where we can all help each other! Sometimes it is with our time, with our smile, or with our money. All of these are ways we do *Chesed*, being kind to each other. Of course, for someone to be able to give, another person has to be able to take the help.

We need to remember that even when we are just getting help from someone, we should remember that we are doing what Hashem wants — keeping the world a place where we help each other, the way Hashem wants it to be!

See Likutei Sichos Chelek Gimmel, Parshas Terumah

LEARNING FROM THE REBBE :: Making a Mikdash

In this week's *Chumash*, we learn about the *mitzvah* of "**Ve'asu Li Mikdash Veshachanti Besocham**" — that we should build Hashem a *Mishkan*. Even though we can't do the *mitzvah* nowadays by building a *Mishkan* or a *Beis Hamikdash*, it is still a *mitzvah* for us to do nowadays.

How? By making sure that we are a *Mikdash* for Hashem, and that our home is a *Mikdash* for Hashem!

When we learn Torah, *daven* to Hashem, and have *Ahavas Yisroel*, we are like a *Mishkan*! When we learn Torah, it is like we have an *Aron*, which had the *Luchos* with the words of Torah inside. The *Chachomim* tell us that *davening* is in the place of *korbanos*, so when we *daven*, it is like we are bringing *korbanos* on our own *Mizbeiach*. When we do *Gemilus Chasadim* to give others food and other things they need, we are like the *Shulchan*, which was full of warm bread that the *kohanim* would later eat.

The Rebbe taught us that children need to make sure that their own rooms are a *Mikdash* for Hashem! By having *Seforim* like a *Chumash*, a *Siddur*, and a *Pushka*, our room is a mini-*Mishkan*. But it's not just enough to HAVE them, we need to DO the *avodah* of the *Mishkan* by USING them too!

Do you have a Chumash, siddur, and pushka in your room? Do you use them regularly?

See Likutei Sichos chelek Chof-Vov, p. 412

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*.

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. This way the whole *Pesukei Dezimra* is surrounded by *brachos*!

HALACHOS HATZRICHOS :: Havdalah

The *Anshei Kneses Hagedolah* were the ones set up the *nusach* of *brachos*, *Tefillos*, *Kiddush*, and *Havdalah* for all of the Yidden.

In their time, when the Yidden were coming back to Eretz Yisroel to build the second *Beis Hamikdash*, many of the Yidden were very poor. Not all of them could even afford enough wine to make *Havdalah*! So instead of telling the Yidden to make *Havdalah* on a *kos* of wine, the *Anshei Kneses Hagedolah* put *Havdalah* into *Maariv*.

They put *Havdalah* into the *bracha* of *Ata Chonen*, which asks Hashem for *chochmah*, in a paragraph starting with the words *Ata Chonantanu*. They did this for two reasons: First of all, because separating between two things, like Shabbos and weekday, *kodesh* and *chol*, needs *chochmah*! Second of all, on Shabbos we don't ask for our needs in *Shemoneh Esrei*, so they put *Havdalah* into the first *bracha* of *Shemoneh Esrei* where we start asking for our needs, so that we could ask for all we need right away in the rest of *Shemoneh Esrei*.

Later the Yidden weren't so poor anymore. The *Chachomim* told the Yidden to start making *Havdalah* again the way we are supposed to, over a *kos* of wine.

But then again, things changed. Many Yidden couldn't afford to use wine for *Havdalah* anymore! Would the *Chachomim* keep having to switch things?

Instead, the *Chachomim* decided to tell all the Yidden that *Havdalah* should always be said in *Tefillah*, and should also be said over a *kos* of wine if we are able to.

So we do both — *Havdalah* in *davening* and on a *kos*, even if it is in the opposite order. Even if we already heard *Havdalah* on a *kos* before *davening Maariv*, we also say the paragraph of *Ata Chonantanu*, since the original *takanah* the *Anshei Kneses Hagedolah* set up was to say *Havdalah* in *Maariv*.

See Alter Rebbe's *Shulchan Aruch siman Reish-Tzadik-Daled se'if Alef and Beis*

GEULAH U'MOSHIACH :: Learning About the Mishkan

One year (Shabbos *Parshas Mishpatim* 5749/1989), the Rebbe asked that when we learn about the *Mishkan* in *Chumash* (in *Parshas Terumah*, *Tetzaveh* and the beginning of *Ki Sisa*), in addition to learning Rashi, we should also learn what the *Gemara* and *Torah Shebaal Peh* explains on these *pesukim*.

By learning more about the *Mishkan* (which is the basis for the *Beis Hamikdash* which was later built) it will bring Hashem to build the *Beis Hamikdash Hashlishi* much faster!

We will learn an explanation from the Rebbe about how the *Aron* connects the *Mishkan* and each *Beis*

Hamikdash together, and makes them last forever!

In today's *Chumash*, we learn about the *Aron*.

Even though the *Beis Hamikdash* was destroyed, the *Aron* was NOT destroyed!

When Shlomo Hamelech built the *Beis Hamikdash*, he knew the *Beis Hamikdash* would later be destroyed. He had tunnels built underground to hide the *Aron* in! Later, King Yoshiyahu moved the *Aron* there to keep it safe, under the *Beis Hamikdash*.

That way, the same *Aron* that was in the *Mishkan* was there during the time of the first and second *Beis Hamikdash*, and will be brought out again to be part of the third *Beis Hamikdash*!

Since this important part of the *Beis Hamikdash* is always there, the *Beis Hamikdash* was never completely destroyed. And since the same *Aron* was there for each *Beis Hamikdash*, they are all connected!

This is similar to the Luz bone that every person has, one of the bones in a person that is impossible to destroy! Even after a person passes away, the Luz bone stays. From this bone, Hashem will rebuild the person at the time of Techiyas Hameisim! The Aron is like the Luz bone of the Beis Hamikdash — Hashem will rebuild the Beis Hamikdash around the Aron, which was never destroyed!

See *Likutei Sichos chelek Chof-Alef, parshas Terumah*

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