

Chitas for Sunday, Parshas Vayakhel Chof-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

לעילוי נשמת הרה"ח הרה"ת הר" משה פינחס בן הר' אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר' מרדכי בן הר' פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Adar Alef is made possible in part
L'ilui Nishmas Chana Tzivia bas R' Yosef Yitzchok A"H
~ for her yahrtzeit ~ Yud-Daled Adar ~

CHUMASH :: Parshas Vayakhel - Rishon with Rashi

When Moshe came down from *Har Sinai* for the third time with the second *Luchos*, he told the Yidden that Hashem forgives them! This was on *Yom Kippur*. The next day, Moshe counted the Yidden to see how many were left after the *Cheit Ha'Eigel*.

Moshe told the Yidden that Hashem was going to let them build the *Mishkan*, so He could live together with them! Even though the Yidden will be very excited to build it right away, they need to be careful not to do any work on Shabbos.

Then Moshe asked the Yidden to give the things that will be needed to build the *Mishkan*, like gold and silver and copper and *Shitim* wood. Hashem will give certain people the special *koach* to understand how to use these things to make the *Mishkan* the way Hashem commanded.

TEHILLIM :: 108 - 112

In *Kapitel Kuf-Tes*, Dovid Hamelech says “**Ki Oni Ve’evyon Anochi, VeLibi Cholal BeKirbi.**” “I am like a poor person, and my heart is empty inside of me.”

What does Dovid Hamelech mean? What is an empty heart?

The *Gemara* explains that Dovid Hamelech was saying that half of his heart is empty — the part where the *Yetzer Hara* usually is!

Dovid Hamelech had no *Yetzer Hara* — he “killed” it by fasting! (Hashem made Dovid Hamelech with a *Yetzer Hara* that COULD be killed, but not everybody’s can be.)

In *Tanya*, the Alter Rebbe teaches that that’s what a *tzadik* means — someone who doesn’t have a *Yetzer Hara*.

Most of us DO have a *Yetzer Tov* AND a *Yetzer Hara*, and we have to fight all the time for the *Yetzer Tov* to win.

TANYA :: Likutei Amarim Perek Lamed-Beis

When the Alter Rebbe first wrote the Tanya, it was different than the Tanya we have today! One very big difference is that this whole perek wasn't there at all! The Alter Rebbe added it later, and chose to put it right here, so it would be the 32nd perek. "Lamed-Beis" (32) is the Gematria of "Lev," "heart." Just like the heart sends the blood with *chayus* to all the parts of the body, this perek gives *chayus* to everything we learn in Tanya!

There are three kinds of love: *Ahavas Hashem* (love for Hashem), *Ahavas HaTorah* (love for Torah), and *Ahavas Yisroel* (love for another Yid). In the Rebbe's first *farbrengen* after accepting being Rebbe, the Rebbe said that we need to make sure that our love for Hashem and the Torah BRINGS us to *Ahavas Yisroel*! In this perek, the Alter Rebbe shows us how to do that.

In the last three *perakim*, we have been learning about a *hisbonenus* with many parts. First we think thoughts that make us feel humble. Then we realize that even though as a person we may not have what to be proud of, we have a *neshama* like every Yid does, and the *neshama* can come out of the *Golus* of the *guf* through Torah and *mitzvos*! Through learning *halacha* and doing *mitzvos*, we can even make the *guf* more *aidel*, which is why Hashem put the *neshama* in the *guf* in the first place! We decide to make it our life's mission to connect our *neshama* with Hashem and make our *guf aidel* through Torah and *mitzvos*!

When we think about OURSELVES this way, that the *neshama* is the main thing, we will look at another Yid the same way too! This way we will be able to have true *Ahavas Yisroel* for EVERY SINGLE YID, no matter who!

HAYOM YOM :: Chof-Gimmel Adar Alef

This *Hayom Yom* is from a letter the Frierdiker Rebbe wrote to a *Rav* who was feeling bad about himself. He lived in America, and felt like he wasn't accomplishing anything with the American Jews who were not interested in *Yiddishkeit*. The Frierdiker Rebbe gave him an *eitzah* of what to do, and also this *hora'ah* about how he should look at himself:

The *Rabbonim* and the *Baalei Torah* (those who put all of their time and energy into studying Torah) are the heads of the *Yidden*. They are called *Einei Ha'eida*, like the eyes of the *Yidden*, who see the way things should be, and *Roshei Alfei Yisroel*, like the head that gives *chayus* to the rest of the body.

Just like in a body, the head needs to be healthy for the rest of the body to be healthy, when the *Rabbonim* are strong and healthy *b'Ruchnius*, this will affect the rest of the *Yidden* as well.

SEFER HAMITZVOS :: Shiur #316 - Mitzvas Lo Saasei #310, Asei #224, Lo Saasei #300

1) (*Mitzvas Lo Saasei #310*) A *Beis Din* can't let a witch live (a witch is someone who uses the *koach* of *tumah* to make magic).

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: מְכַשְׁפָּה לֹא תִחַיֶּה

2) (*Mitzvas Asei #224*) The *Beis Din* needs to follow the *halachos* of giving *malkos* (lashes) — one of the punishments a *Beis Din* gives for certain *aveiros*.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְהִפִּילוּ הַשֵּׁפֶט וְהִכְהוּ לְפָנָיו
The details are explained in *Mesechta Makos*.

3) (*Mitzvas Lo Saasei #300*) The *Beis Din* can't hit someone during *Malkos* more than he's supposed to be hit. Part of this *mitzvah* is never to hit another Yid, or even just pick up our hand as if we were going to hit him!

We also learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: כְּדִי רִשְׁעָתוֹ בְּמַסְפֵּר אֲרֻבְעִים יִכּוּ לֹא יִסִּיף

RAMBAM :: Hilchos Sanhedrin

In today's Rambam, we learn more about how the *Sanhedrin* judges.

In **Perek Yud**, one of the things we learn is how every judge has to have his OWN opinion. Because of that, we don't ask the oldest or greatest judge to say his opinion first, because then the other judges might not want to say something different.

Perek Yud-Alef talks about the differences between judging cases about money (*Dinei Mamonos*), and judging cases where someone would be punished by being killed (*Dinei Nefashos*). In *Dinei Nefashos*, the *Beis Din* needs to try to find ways to make the person not guilty. One of the ways we see this is that even someone who is not a judge can give a reason why NOT to punish someone, but only the judges can give a reason to say why he is guilty!

Perek Yud-Beis explains how the *Sanhedrin* can *pasken* that someone is *Chayav Misa*. The judges first need to make sure that there were witnesses who saw it happen, and that the person was warned first that he is not allowed to do the *aveira*.

RAMBAM- PEREK ECHAD :: Hilchos Shevuos - Perek Daled

This *perek* talks about the kind of expressions a person uses to make a *shevuah*, and what the *halacha* is in each case.

INYANA D'YOMA :: Chassidische Parsha

We're learning about the *Mishkan* now in *Chumash*, but it's not the first time! We just learned about the *Mishkan* before.

If we look at both places where we talk about the *Mishkan*, we will see one very big difference — the order.

In *Parshas Terumah* and *Tetzaveh*, we first learn about 1. the *keilim* of the *Mishkan* building, then 2. the building of the *Mishkan*, and finally about 3. keeping Shabbos.

In *Parshas Vayakhel*, we first learn about 1. keeping Shabbos, then we learn about 2. the building of the *Mishkan*, and finally we learn about 3. the *keilim* that went inside.

But that's exactly backwards! Why?

Chassidus teaches us that each of these three things mean something different in *Ruchnius*:

1. Keeping Shabbos means the extra *neschama*, the *Neschama Yeseira* (*Yechidah*) that we get on Shabbos — especially during the special *tefillos* of Shabbos!
2. The *Mishkan* building, the walls and curtains, are like the *mitzvos* that we do.
3. The *keilim* of the *Mishkan* mean the Torah that we learn.

The first time we learned about the *Mishkan*, we learned about it the way Hashem sees it. But in *Parshas Vayakhel*, we are learning about the *Mishkan* the way WE need to do it!

In our *Avodas Hashem*, we need to use the second order — first Shabbos, then the building, then the *keilim*.

First we need to start with the *koach* of Shabbos, the *Neschama Yeseira*. On Shabbos, we don't need to work, so

we are able to *daven* for a long time (*b'arichus*) on Shabbos. We need to use our *Neshama Yeseira*, and especially our *tefillos*, to have *chayus* in our Torah and *mitzvos*. This *koach* will last us all week! We can use this *koach* when we do *mitzvos*, and finally that will give us *koach* in our learning and understanding Torah!

See Torah Ohr, Parshas Vayakhel

TEFILLAH :: Barchu

One of the reasons we say *Barchu* after *Yishtabach* is so that everyone in the *minyan* will *bentch* Hashem together before starting the main part of *davening*.

Another reason we say *Barchu* is for the same reason we say “*Raboisai Mir Vellen Bentchen*” before *bentching* with a *mezuman*: We tell everyone, “FOCUS! Pay attention!” Now we are reaching the *ikar* of *davening*, *Shema* and *Shemoneh Esrei*. The *Chazan* reminds everyone that we are coming to a very important part of *davening* and we all need to be thinking about what we are saying!

HALACHOS HATZRICHS :: Hocheiach Tochiach

We learn from the Baal Shem Tov that if we see something not good in someone else, Hashem is showing us what we need to fix up — like a mirror.

Still, if we notice that someone isn't doing something right, we have a *mitzvah* to help them act the way Hashem wants them to. This is called the *mitzvah* of *Hocheiach Tochiach Es Amisecha*.

The Torah gives us many *halachos* about this *mitzvah*, to make sure we don't do it in a way that will hurt the other person. That's why the Torah first tells us “*Lo Sisna Es Achicha Bilvavecha*,” that we shouldn't hate another Yid, and only then, once we have *Ahavas Yisroel* for them, can we help them become better Yidden.

We will *IY”H* start to learn some of the rules from *Shulchan Aruch*.

See Likutei Sichos chelek Yud Parshas Noach sicha Beis, the Alter Rebbe's Shulchan Aruch siman Kuf-Nun-Vav, Hayom Yom 26 Iyar

GEULAH U'MOSHIACH :: Moshiach in Halacha

We learn about *Moshiach* in many parts of Torah! The *Gemara* and other *seforim* tell us about all of the wonderful things that will happen when *Moshiach* comes, and about how special *Moshiach* himself is.

The Rambam, though, doesn't talk about all of these things. The Rambam only tells us things that are *halacha*, a decision according to Torah that this is how it will be!

The Rambam tells us that the main point of *Moshiach* is to make us able to do Torah and *mitzvos* COMPLETELY, when we can keep every single *mitzvah* in the Torah. We had a taste of this when we had *Malchus Beis Dovid*, when all of the Yidden lived in Eretz Yisroel and had a *Beis Hamikdash*.

According to *halacha*, *Moshiach* will bring back all of the Yidden to Eretz Yisroel, rebuild the *Beis Hamikdash*, and bring back *Malchus Beis Dovid*! This way, we will be able to keep ALL of the *mitzvos* properly.

See Hilchos Melachim Perek Yud-Alef

- Credits, sponsorships, and contact info at KidsChitas.org -