

Chitas for Thursday, Parshas Terumah 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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~ for a Refuah Sheleimah Ukrovah! ~

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In honor of the birthday of

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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Terumah - Chamishi with Rashi

We are learning the instructions Hashem is giving to Moshe Rabbeinu about how the Mishkan should be built. Today we learn about the curtains.

Hashem tells Moshe how to make the *Paroches* inside the *Mishkan*, a curtain to separate between the *Kodesh* and the *Kodesh Hakodoshim*. It should match the first cover of the *Mishkan*, made of colorful threads with the shapes of animals on it.

The *Paroches* should be hung on four wooden pillars (*Amudim*) covered in gold, that have gold hooks on them. The hooks should hold a rod for the *Paroches*. At the bottom of the pillars there should be silver boxes, like there are for the *Kerashim* of the walls of the *Mishkan*.

When the *Paroches* is up, the *Aron* should be put behind it, in the *Kodesh Hakodoshim*.

The *Shulchan*, the *Menorah*, and *Mizbeiach Hazahav* (the *Mizbeiach Haketores*, which we learn about next week) should all be put in the *Kodesh* section.

There should also be a curtain for the door of the *Mishkan*, like the *Paroches* that was between the *Kodesh* and the *Kodesh Hakodoshim*. It should hang on a rod attached to five wooden pillars covered with gold, but with a copper box on the bottom, instead of silver like all the other pillars.

TEHILLIM :: 35 - 38

One of the *pesukim* in *Kapitel Lamed-Hey* (35, the first of today's *Kapitelach*) says "***Kol Atzmosai Tomarna, Hashem Mi Kamocha?***" "All of my bones say, Hashem, who is like You?"

We learn from this *posuk* that a person should *shuckle* when they *daven* or listen to the Torah being *leined*, and also when they're learning.

The Baal Shem Tov gave a *moshol* for this: When a person is *Chas Veshalom* drowning, they move as much as they can to save themselves.

When we *daven*, we are trying to save our *neshama* from drowning in the *Golus* of the *Guf*. That's one of the reasons why we *shuckle*!

TANYA :: Likutei Amarim Perek Chof-Zayin

We learned about the special *nachas ruach* that Hashem has when we stop ourselves from thinking bad thoughts or about bad *taavos*. We learned that this *avodah* is called *Iskafya*.

Now that we are already talking about *iskafya*, the Alter Rebbe tells about another kind of *iskafya*, which is very well known in the *avodah* of *Chassidus*: *Iskafya* from things that are not *asur* at all!

In the times of the *Gemara*, people would eat their breakfast three hours after it got light. But the *Talmidei Chachomim* wouldn't eat for another two hours, while they learned Torah. Then they would eat and go back to learning.

Why did they do that? To have *iskafya*!

Iskafya means that when we want to do something that we are allowed to do, we say STOP! I don't do things just because I want to. I do things because HASHEM wants me to! So we don't do it right away. We do something for the *neshama*, to make it think about the *ratzon* of Hashem, and then we might use what our *Nefesh Habehamis* was suggesting we use — for Hashem.

For example, let's say you passed by 7-11 and suddenly realized that you REALLY want a Slurpee! It's not a fast day, the candy is kosher, and you're not late for class, so there's nothing wrong with getting one. But if you get it right now, you're letting your Nefesh Habehamis decide what you should do! So instead you practice your Tanya Baal Peh and THEN if you think the Slurpee will make you happy so you can do your Avodas Hashem, you go buy one.

We can have *iskafya* with all kinds of things — with words we want to say, with things we want to think about, and things we want to do.

When we have *iskafya*, we are reminding the *Yetzer Hara* that it's not in charge. That will "*shecht*" the *Yetzer Hara*, bring *kavod* to Hashem, make our *neshama* stronger, and help us a lot in our *Avodas Hashem*!

We know many ways to make our neshama stronger by doing mitzvos, not doing aveiros, or davening with kavana. But we see that even just by not doing what the Yetzer Hara wants right away, we are making our neshama stronger too!

HAYOM YOM :: Vov Adar Alef

The Rebbe Rashab said: It is a very special thing when Hashem makes someone able to really FEEL that they want to do something nice and care for another person — even more than they care about themselves!

Because for ourselves, we realize that we may sometimes not deserve things to be easier or better; but we can never say that about another person — we want them to ALWAYS have the best!

SEFER HAMITZVOS :: Shiur #299 - Mitzvas Lo Saasei #241, #242

Today we learn two more *mitzvos* about a *mashkon*.

When a person borrows money, how will the person who lent him money make sure he gets paid back? One of the ways is to have a *mashkon*, something that belongs to the person who borrowed the money, that he keeps with him until the loan is paid back.

1) (*Mitzvas Lo Saasei #241*) You can't take a *mashkon* from an *almanah* (a widow), even if she is rich.

2) (*Mitzvas Lo Saasei #242*) You can't take kitchen things as a *mashkon*, or anything used to make food, like for example a knife or a mixing bowl.

RAMBAM :: Hilchos Malveh VeLoveh

In today's Rambam, we are learning *halachos* about what a *Beis Din* should do when someone comes with a disagreement about a loan.

In **Perek Yud-Gimmel**, we learn about paying back a loan. If the person who borrowed money didn't pay it back on time, he may be allowed to sell the *mashkon*.

Perek Yud-Daled teaches us what happens if someone says "I already paid it back!" and the other person says he didn't. Sometimes the borrower can make a *shevuah* (a promise on something holy) in front of a *Beis Din* to prove he paid it back.

Perek Tes-Vov has *halachos* about when someone borrowed money with a condition — like saying "you have to pay me back in front of witnesses."

The Rambam writes that there was a *halacha* that was not clear in the *Gemara*, but he found an old *Gemara*, written on parchment, that was a little bit different. Based on what it said there, everything is clear!

RAMBAM- PEREK ECHAD :: Hilchos Shechitah - Perek Alef

Now we start learning the *halachos* about *shechting* animals.

One *halacha* is that the knife used for *shechting* has to be sharp and smooth! The *shochet* checks his knife before he *shechts*, to make sure that it didn't get a nick in it since the last time he *shechted*.

INYANA D'YOMA :: Iskafya

We learned in *Tanya* today about having *iskafya*, not letting the *Yetzer Hara* to express itself when it wants, because really the *neshama* needs to be in charge! We learned about not letting our *Yetzer Hara* tell us when to eat something or say something, but only doing it when our *neshama* agrees that it's good for us.

The Rebbe once said that nowadays, *iskafya* with food for a *bochur* in *Yeshiva* means to eat what the *Yeshiva* serves. (*Maftaiach L'Sichos Kodesh*, p. 107)

How is it *iskafya* to eat?

We can understand based on what we learned in Tanya!

If a bochur in Yeshiva doesn't eat the food he is served, it's because he doesn't like it, or because he doesn't want it... meaning that his Nefesh Habehamis doesn't want it!

But who is in charge? The neshama! The neshama knows that to have a healthy body and be able to serve Hashem, we have to eat healthy food. So we have iskafya over our Yetzer Hara, and eat the food that we are served, so that we can serve Hashem properly.

TEFILLAH :: A Thought Process of Kedusha - Mizmor Lesoda

Our minds get used to thinking in certain patterns. When learning Chassidus and during davening, we teach our minds to think in a pattern of kedusha. This way, we will start thinking in the way of the neshama instead of the patterns of the Nefesh Habehamis!

Here is an example of one way we can have *kavana* during a part of davening, during Mizmor Lesodah:

De'u Ki Hashem Hu Ha'Elokim — Know that Hashem is our Aibershter!

The way Hashem runs the world is with the name *Elokim*, the level of Hashem where His *chayus* is hidden. The world doesn't always LOOK like Hashem is making it run. But when Hashem makes a *neis*, we can see that really, "*Hashem Hu Ha'Elokim!*" It is Hashem that hides in the name *Elokim*! Hashem is ALWAYS running the world, and the *nisim* Hashem makes for us are just a peek into Who really is making everything in the world work the way it does!

So all of the things that happen, even though they seem to be just natural, are really Hashem! When we feel satisfied from eating, it is not just that this is the way our body works. It is Hashem Who makes us feel this way! Hashem is making all these things happen just the way they do, and it's our job to use them for *kedusha*!

See how this fits into the whole paragraph of Mizmor Lesoda. Based on the Maamar "De'u Ki Hashem" 5701 and 5731

HALACHOS HATZRICHOS :: Havdalah

The *Chachomim* made a *takanah* that we should say *Havdalah* in *Maariv* and also make *Havdalah* over a *kos* of wine. At this *Havdalah*, we first make a *bracha* on wine, and then we make a *bracha* about *Havdalah*, that Hashem separates between Shabbos and the weekday.

The *Chachomim* also added two more *brachos*: A *bracha* on *besamim*, and a *bracha* on a *ner* (candle). Together there are four *brachos*, which are the *Roshei Teivos* of the word "Yavneh" — *Yayin*, *Besamim*, *Ner*, *Havdalah*.

Why do we use *besamim*?

On Shabbos, every Yid is given a *Neshama Yeseira*, an extra *neshama*.

According to *Niglah*, this extra *neshama* is the special peaceful way we feel on Shabbos, because of the resting and the *Oneg Shabbos*, enjoying Shabbos. According to *Kabbalah*, this is an actual extra *neshama* that comes into us for Shabbos.

But on *Motzei Shabbos*, the *Neshama Yeseira* goes away. We go back to the regular weekday feelings of hard work, without the special feelings we get from the *Neshama Yeseira*. This can make our *neshama* feel sad!

So the *Chachomim* made a *minhag* that if we can, we should smell something sweet to make our *neshama* feel

better. Of all of the things our *Guf* enjoys, smells are the most *Ruchnius'dike* type of thing, so our *neshama* enjoys it too. When we smell the *besamim*, we bring a little bit of *simcha* to our *neshama* as it goes into the week, to give it the *koach* it needs to fulfill the *shlichus* it has in the world.

See *Kitzur Halachos Siman Reish-Tzadik-Zayin, se'if Alef and haoros*

GEULAH U'MOSHIACH :: The Keilim in the Kodesh

When we learn the *parshios* in the Torah about the *Mishkan*, we also add in learning from *Torah Shebaal Peh* about these things.

Today we learn about the way the *keilim* were set up in the *Kodesh*.

The *Shulchan* should be placed on the *Tzafon* side, the *Menorah* on the *Darom* side, and the *Mizbeiach* between them, but closer to the *Mizrach* entrance to the *Kodesh*. Which means that the first thing you see when you go into the *Kodesh* will be the *Mizbeiach Haketores*.

Now let's see what is the *inyan* of each of these *keilim* in the *Ruchnius'dike Mishkan* of every Yid:

- **Shulchan:** This is being busy with *Gashmius*
- **Menorah:** Our *Ruchnius*, especially learning Torah
- **Mizbeiach Haketores:** *Tefillah*, which is compared to bringing *Ketores*

Just like in the *Mishkan*, the first thing you approach is the *Mizbeiach*, the same thing is with the *Mishkan* of every Yid: First thing every morning, you need to *daven!* Only after that do you do the rest of your *avodah* to create a *Mishkan* for Hashem, through the *Gashmius* and *Ruchnius* we are involved with during the day.

See *Reshimas Hamenorah; Hamaor ShebaTorah p. 482*

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