

Chitas for Thursday, Parshas Vayakhel Chof-Zayin 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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L'ilui Nishmas Chana Tzivia bas R' Yosef Yitzchok A"H
~ for her yahrtzeit ~ Yud-Daled Adar ~*

CHUMASH :: Parshas Vayakhel - Chamishi with Rashi

Now the Yidden made the walls, the *Aron*, and the *Shulchan* for the *Mishkan*!

The walls of the *Mishkan* were made of *Kerashim*, tall thin beams. The *Mishkan* was 20 *Kerashim* long, and 8 *Kerashim* wide. The bottom of each of the *Kerashim* had two pieces sticking out like a plug! Each of the *Kerashim* were “plugged in” to two silver *Adanim*.

The front of the *Mishkan* was covered by a *Masach*, a curtain.

The Torah says specifically that Betzalel made the *Aron*. It has his name because Betzalel was extra-careful to do it properly, since he knew that the *Aron* was the holiest part of the *Mishkan*. The Yidden also made the *Kapores*, the cover of the *Aron*, with the *Keruvim* standing on it.

They also made the *Shulchan*, the golden table for the *Lechem Hapanim*, together with all of the tools needed for it.

TEHILLIM :: 120 - 134

Today we are saying the 15 *Shir Hamaalos*! Every *kapitel* in today's *tehillim* (15 *kapitelach*) starts with the words “*Shir Hamaalos*” or “*Shir Lamaalos*.”

Maalos means steps, going up! They bring us higher and closer to Hashem!

These fifteen *kapitelach* were first said by Yaakov *Avinu* when he was in Lavan's house.

They were also said by Dovid *Hamelech* when he was digging a stream under the place of the *Beis Hamikdash*, and the underground water was about to make a big flood! Dovid asked a *Rov* if he can write Hashem's name on a piece of clay, and when *Achitofel* said yes, he did it. The water went back down, but too far down! So Dovid *Hamelech* said the 15 *Shir Hamaalos*, and the water came up 15,000 *amos*, so the ground wouldn't be too dry to grow things.

Do you know what else is 15 in *Yiddishkeit*? Here are some of them!

- There are 15 steps in the *Seder* on *Pesach*
- There are 15 things that are done every day in the *Beis Hamikdash* (we say them in *davening*, in a paragraph that starts “Abaye”)
- There are 15 steps into the *Beis Hamikdash*
- There were 15 years where all of the *Avos* were alive at the same time!
- There were 15 years where all of the *Avos* of *Chassidus* were alive at the same time — the Baal Shem Tov, the Maggid, and the Alter Rebbe!

TANYA :: Likutei Amarim Perek Lamed-Beis

Today's Tanya is all about the *shlichus* the Rebbe gave us all, to be *mekarev Yidden* to *Yiddishkeit* and to have *Ahavas Yisroel* for every *Yid*.

In the first half of *Perek Lamed-Beis*, we learned how to fulfill the *mitzvah* of *Ahavas Yisroel*, by realizing that the main thing is the *neshama*.

In the second half of the *perek*, we are learning about specific kinds of people we need to have *Ahavas Yisroel* for.

In yesterday's *Tanya*, the Alter Rebbe started to teach us about how we have *Ahavas Yisroel* for a *Yid* who we are very close with, and is *frum* but isn't acting the way he should, even after doing the *mitzvah* of *Hocheiach Tochiach*. In tomorrow's *Tanya*, we will *IY"H* finish learning exactly how to have *Ahavas Yisroel* for this kind of person, even though the Torah says we should hate that kind of behavior.

Today, the Alter Rebbe tells us about a different type of *Yid* — either someone that we aren't close enough with to do the *mitzvah* of *Hocheiach Tochiach*, or *Yidden* who are not *frum* yet.

Here there is a special *mitzvah* of *Ahavas Yisroel*. Even though they may be very far away from Hashem's Torah and serving Hashem, they have a *neshama* just like we do. Since the *neshama* is the main thing, we can love them 100% and try to bring them closer to *Yiddishkeit*.

Of course, it might be hard for someone who didn't grow up with *Yiddishkeit* to become more *frum*. So the Alter Rebbe reminds us that even if they don't come closer to *Yiddishkeit*, even when we try and are friendly to them, we are still doing the *mitzvah* of *Ahavas Yisroel* completely.

That's what Hillel Hazakein teaches us in the *Mishnah*: “You should be from the *talmidim* of Aharon... love the creations of Hashem and bring them close to Torah.” Since these *Yidden* aren't living according to Torah, they are missing what makes us special, and are called “*Briyos*” — “creations.” But still, they have a *neshama*! We need to love them and bring them closer to the Torah.

Even if we are not successful, we didn't lose anything, because we are doing the *mitzvah* of *Ahavas Yisroel*! And not only that, we are having *hiskashrus* to the *Rebbeim* by fulfilling what they told us to do!

HAYOM YOM :: Chof-Zayin Adar Alef

When a person makes a *Cheshbon Hanefesh*, thinking about where things are holding and how to improve, he might not be doing it in an *emes'dike* way.

Sometimes, a person can be extra strict with himself. He tries to find problems, things that maybe were *aveiros* — even if that's not true.

Other times, it is the opposite! A person ignores things that really need to be fixed, because he isn't interested in working on them.

Neither of those are *emes*! A Yid needs to be truthful in his own *Avodas Hashem*! He shouldn't be too *machmir* on himself, finding things that are not wrong, and he shouldn't be too *meikil*, not paying attention to things that really need to be corrected.

SEFER HAMITZVOS :: Shiur #320 - Mitzvas Lo Saasei #315, #281, #316

Today we learn three more *mitzvos* about judges:

1) (*Mitzvas Lo Saasei #315*) We are not allowed to curse a judge.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: אֲלֵקִים לֹא תִקְלֹל

2) (*Mitzvas Lo Saasei #281*) A judge shouldn't believe non-true things. We tell a judge that he is not allowed to start hearing about a court case until BOTH sides are there. Otherwise he might believe something that isn't true!

This *mitzvah* also includes something for everybody: not to say *Lashon Hara*, not to listen to *Lashon Hara*, and not to say not true *eidus*.

We also learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: לֹא תִשָּׂא שְׁמֵע שׁוֹא

3) (*Mitzvas Lo Saasei #316*) It is *asur* to curse a *Nasi* — a leader of the Yidden. This includes both a king and the leader of the *Sanhedrin*.

We also learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְנִשְׂיָא בְּעַמְךָ לֹא תֵאָר

RAMBAM :: Hilchos Sanhedrin

In **Perek Chof-Beis**, we learn how things are done in *Beis Din*. We learn that if someone knows a reason why the *psak* should be a certain way, he should say so, even if he is worried about what others will think — because the Torah says *Midvar Sheker Tirchak*! We need to stay away from letting something not true be said.

We learn that the best thing for a *Beis Din* to do is to try to get both sides to agree to compromise! This is the way of *shalom*.

In **Perek Chof-Gimmel**, we learn more about yesterday's *mitzvah* not to take a bribe. Bribes aren't just money — if someone is a friend of a judge, or did him a favor, it will be hard for the judge to listen to the other side, since he already likes one person.

Perek Chof-Daled teaches us what a judge should do if he is sure that someone is lying, but he can't prove it. He is not allowed to *pasken* if he doesn't feel that the *psak* is correct, so he should keep asking the witnesses questions until he feels sure, or else he should ask another judge to *pasken*.

RAMBAM- PEREK ECHAD :: Hilchos Shevuos - Perek Ches

Today we learn when a person is *chayav* for a false *Shevuas Hapikadon*, or when it is counted as a *Shevuas Bitui*.

INYANA D'YOMA :: Chof-Zayin Adar

On *Chof-Zayin Adar Alef*, in the year *Tof-Shin-Nun-Beis*, and then again in *Tof-Shin-Nun-Daled* on the same day, Hashem took away (R"l) from Yidden the chance to hear the Rebbe speak to us and *farbreng* with us.

When we think about this, and how long it has been since we were able to hear the Rebbe, it makes us feel terrible — *tzubrochen* (crushed)!

In the *maamar Ve'ata Tetzaveh*, which the Rebbe gave out to all of the *Chassidim* before *Chof-Zayin Adar*, the Rebbe speaks about this. The Rebbe teaches us that being *tzubrochen* is very important and brings to very good things!

Yidden are like olives. The best part of the olive is the oil, that can be used for light and for food. When the olive is squeezed or crushed, this oil can come out! The same way, when Yidden are crushed, our "oil" comes out. The oil of a Yid is the *Etzem Haneshama*, the deepest part of us that wants *Moshiach* so much!

When we feel *tzubrochen*, we want *Gilui Elokus*, when every part of the world will recognize Hashem. The Rebbe teaches that we need to make sure to use this strong feeling! We need to make sure that we use ALL of our *kochos* to make the *Geulah* happen faster!

On a day like *Chof-Zayin Adar*, when we feel *tzubrochen* that we still can't hear and see the Rebbe, we have a very strong feeling of wanting *Moshiach*. That should bring us to ask Hashem to bring *Moshiach*, and it is also a very good time to make *hachlatos* to use our *kochos* to bring the *Geulah*!

There are many *hachlatos* we could make, because the Rebbe gave us many *horaos* of what to do to bring the *Geulah*! Each of us should think to ourselves what we can add, to make sure that what are doing is bringing *Moshiach* closer!

See mamar Ve'ata Tetzaveh

TEFILLAH :: Birchos Kriyas Shema

In the *bracha* before *Shema*, we speak about Hashem's great love for the Yidden. We say, "***Uvonu Vocharta Mikol Am VeLashon***" — Hashem chose the Yidden, from among all the other nations, to be His special nation!

The Alter Rebbe tells us that Hashem wasn't choosing our *neshamos*. That's not a choice, it's obvious! You don't "choose" between plastic and gold. The *neshama* of a Yid is extra-special! So what DID Hashem choose?

Hashem chose even the parts of us that look like everyone else! There are ways that a Yid and a *Goy* look exactly the same, but Hashem chose *davka* us!

When we realize how much Hashem loves us, that makes us love Hashem back!

So we say "***Ve'ahavta Es Hashem***," we love Hashem and want to do what He wants us to! Hashem's love for us makes us love Him too, and want to serve Hashem with everything we have.

See Tanya, Likutei Amarim perek Mem-Tes

HALACHOS HATZRICHS :: Mivtza Purim

There are four *mitzvos* of Purim, and many other *halachos* and *minhagim*. It is very important for us to keep them all. But the Rebbe teaches us that we need to have *Ahavas Yisroel* and make sure other Yidden can keep

these *mitzvos* too!

Over the years, the Rebbe spoke about Purim *mitzvoym* many times! Here is a collection of some of the things the Rebbe told us about:

- 1) **Teach about Purim:** We should make sure that people are able to learn more about Purim! We should not only teach about the *halachos* of Purim, but about the *Ruchnius'dike* meaning of Purim. *Some ways to do this are by teaching classes, and including information about Purim in things we give or send out.*
- 2) **Do at least the easy mitzvos:** Some of the *mitzvos* of Purim are very easy for almost ANYONE to do, like giving *Shalach Manos* and *Matanos L'evyonim*. We should make sure we are getting as many people as possible to do these *mitzvos* — including children! *Some ways to do this are by bringing coins and a pushka along with us, and having people GIVE (not just get) Shalach Manos.*
- 3) **Help people do the harder mitzvos properly:** If someone is ready to hear the *Megillah*, we should make sure they have a *Baal Korei* who can *lein* it the way *halacha* teaches!
- 4) **Spread Simchas Purim:** It is a *mitzvah* to be happy on Purim! So even if a person isn't able to do the *mitzvos*, at least they should be happy! Especially in a place where there isn't much happiness, like in a hospital or nursing home or prison, we should share the joy of Purim so they can celebrate it too!

Based on Sichos of Purim throughout the years — see Otzar Minhagei Chabad, Purim

GEULAH U'MOSHIACH :: The Rebbe is Here With Us

R' Yoel Kahan A"H tells a story that happened at the farbrengen of Parshas Shemini, 5712:

A certain *chossid* came over to the Rebbe during the *farbrengen* to tell a story that happened to him with the Frierdiker Rebbe. The *chossid* said, "This story happened with the Rebbe, *Nishmaso Eden*," (whose *neshama* is in *Gan Eden*), meaning the Frierdiker Rebbe.

When the Rebbe heard these words, his face became very serious. The Rebbe stopped the *chossid*, and said: "Why are you sending the Rebbe to *Salavki*?!" (*Salavki* is a city in Siberia. The Rebbe meant that saying that the Frierdiker Rebbe is only in *Gan Eden* is like saying that he is in *Golus* in Siberia!)

The Rebbe cried a lot while saying these words, and finished off, "The Rebbe is here with us!"

R' Yoel explained the hora'ah we can take from this. Even though this farbrengen was two years after the Frierdiker Rebbe's histalkus, and the Rebbe was there with Chassidim, still the Rebbe said that the Frierdiker Rebbe was still with his chassidim, not just sitting and enjoying Gan Eden! Certainly today, this is true as well, that the Rebbe is with us.

When we learn the Rebbe's Torah and follow the Rebbe's horaos, we will very soon be zoche that the Rebbe will take us all out of Golus to the Geulah Sheleimah right away!

See sefer Bedarkei Hachassidim p. 121

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