

Chitas for Tuesday, Parshas Terumah Daled 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! ~

CHUMASH :: Parshas Terumah - Shlishi with Rashi

Today we learn about the *Menorah*, and the *Yerios* (the curtains that cover the *Mishkan*).

Hashem tells Moshe on *Har Sinai* to later make a *Menorah*. Instead of making all of the different parts of the *menorah* separately, he should make the whole thing out of one piece of gold!

The *Menorah* for the *Mishkan* should have seven branches, with decorations — upside down cups, balls, and flowers. On the top of each branch, there should be cups to hold the oil. They are attached in a way that the flames all shine towards the middle branch of the *menorah*!

The tools for the *menorah* should also be made of gold — tongs to put the wicks in the right place and take them out when the *menorah* stops burning, and scoops to take out the ashes when the fire is out.

Now Hashem tells Moshe about how to make the *Yerios*:

There should be three coverings on the *Mishkan*. These coverings act as a roof, and hang over the walls.

First cover: The first cover should be made of colorful material, with pictures of *Keruvim* that look like lions on one side, and a kind of bird on the other side. The parts of this cover should be attached with gold loops and clips.

Second cover: The second cover should be made of goat hair. It should also have both sides of it attached with loops and clips.

This cover will be bigger than the *Mishkan*, and the extra will hang down in front.

Third cover: The third cover should be only on the roof. It should be made of ram skin dyed red, with *tachash* skin on top.

TEHILLIM :: 23 - 28

In today's first *kapitel*, we say "**Hashem Ro'i Lo Echsar.**" — "Hashem is my Shepherd, I am not missing anything."

We know the story of Dovid Hamelech, who was so careful to make sure all of the sheep had plenty to eat. We also know how Moshe Rabbeinu took such good care of even a sheep who ran away.

Hashem is like our Shepherd — He takes care of each of us, making sure every single person has what he or she needs. Because of that, "*Lo Ech'sar*" — we aren't missing anything! Hashem gives us every single thing we need.

This will also help us have *bitachon* — since we know Hashem is taking such good care of us, we will always trust Him. We will know that there is nothing else that can *Chas Veshalom* hurt us, and that we shouldn't rely on anyone else to help us. We will remember that everything is just a tool in the hands of Hashem and that He is making sure that everything will be for the best.

TANYA :: Likutei Amarim Perek Chof-Zayin

Every time a Yid pushes away a not-good or non-kosher thought, something amazing happens!

Hashem made the world in a very interesting way: Things that happen in the world also make things happen in *Shomayim*. When we push away bad thoughts and think about something else instead, Hashem pushes away the *kelipah*, where not good things come from. This brings Hashem a great *nachas ruach*!

So a Yid shouldn't feel UPSET that he needs to deal with bad thoughts that come into his mind. Instead, he should be happy to be able to do something so special for Hashem!

That's why in *Nach*, in one place it says that Hashem "created" *resha'im*. At first, that sounds confusing! Don't we have a choice of how to act? If Hashem MAKES someone be a *rasha*, how can he be punished for it?

The Alter Rebbe explains that the *posuk* isn't saying that Hashem actually makes a person be a *Rasha* — a person has a choice to do the right thing or the opposite. Hashem is only giving him thoughts of a *rasha*, that not-good thoughts come into his head. But the person has the choice to push them out of his mind by thinking about other things. This brings Hashem a big *nachas* from the *iskafya* that he does!

So when not-good thoughts come into our head, we shouldn't feel bad. We should feel happy that we can give Hashem this *nachas ruach* so often!

Right now we are learning about iskafya for bad thoughts. Later we will learn even more ways to have iskafya and bring Hashem this nachas ruach! We will also learn how iskafya helps us in our Avodas Hashem!

HAYOM YOM :: Daled Adar Alef

The Alter Rebbe taught Chassidus Chabad, how to serve Hashem by using our minds.

For Chassidus Chabad to work best, we need to be interested and excited enough to learn the Chassidus about the things that will help us serve Hashem!

So in today's Hayom Yom, we learn how to prepare our sechel so it should be ready to learn Chassidus.

To be ready to learn *Chassidus*, we need to do two things:

- 1) Teach ourselves that the body shouldn't have so much of a *geshmak* in *Gashmius* things.
- 2) Get ourselves used to enjoying and feeling a *geshmak* about *Ruchnius* things and about *Elokus*.

There was once a boy who came with his father for dollars in the Rebbe's home. The father said that this boy doesn't want to learn! The Rebbe said, "But learning Torah is a SWEET thing!"

We also know how the Rebbe said that it's a beautiful thing when parents put their kids to sleep by telling them "Torah is the best sechora" — and this gets us excited about Ruchnius!

SEFER HAMITZVOS :: Shiur #297 - Mitzvas Lo Saasei #239

In today's *Sefer Hamitzvos*, we learn (*Mitzvas Lo Saasei #239*) that we can't take a *mashkon* by ourselves, we have to let the *Beis Din* do it.

What is this talking about?

Let's say that I borrow \$5 from my friend, and I didn't pay back on time. My friend might want to take my markers as a *mashkon*, to keep them until I pay back the money.

This *mitzvah* is that my friend is not allowed to take the *Mashkon* herself, she needs to ask the *Beis Din* to get the *mashkon* for her.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא תִבֹא אֶל בֵּיתוֹ לְעֵבֶט עֵבֶטוֹ
The details are explained in *Perek Tes* of *Mesechta Bava Metziah*.

RAMBAM :: Hilchos Malveh VeLoveh

In today's *Rambam*, we learn more *halachos* about *ribbis*, interest.

In **Perek Zayin** we learn to be careful when paying a worker, so we don't pay him with interest.

Perek Ches teaches us about not paying extra so we can pay later. That's also called interest! For example, sometimes when you owe someone money, they will ask for a "late fee" — extra money if you don't pay on time. A Yid can't charge another Yid a late fee, because it is like *ribbis*!

In **Perek Tes** we learn when someone is allowed to buy something in advance. Many times it is *asur* to sell something that didn't grow yet, because we might end up charging more than it's really worth, and we don't know how much it will be worth yet, until we see how much people are paying in the marketplace. The *Rambam* tells us the *halachos* about when we can buy something in advance without being a problem of *ribbis*.

RAMBAM- PEREK ECHAD :: Hilchos Maachalos Asuros - Perek Tes-Zayin

We started to learn about *bittul*, when a non-kosher food gets mixed in to kosher food. If the food is *botul*, we are still allowed to eat it. There are many *halachos* about *bittul*. Some kinds of food can NEVER become *botul*, and sometimes you need as much as 200 times more of the kosher food than the non-kosher food!

INYANA D'YOMA :: Learning Torah Baal Peh

Today in *Tanya* we learned about the special *nachas ruach* that Hashem gets when a Yid has not-good thoughts coming into his mind, and he is able to push them away.

To stop ourselves from saying something not good isn't that hard — just close our mouths! To stop ourselves from doing something not good, we can just sit down and not do it! But it's harder to stop thinking something.

The only way to turn off a thought is to switch it for a different thought. Since we are always thinking things, we need to have a collection of good thoughts to use whenever a not good thought comes into our mind.

That's why, in many letters from the Rebbe, the Rebbe suggests to learn at least a few *perakim* of *Mishnayos* and at least one *perek* of *Tanya* by heart. That way we will always have them ready to use if a not good thought comes up!

At the very least, each of us have the twelve pesukim that we can use whenever we need to fill our mind up with good thoughts.

See, for example, Igros Kodesh chelek Vov letter #1724

TEFILLAH :: Mizmor Lesodah

The main part of *Pesukei Dezimra* that the *Chachomim* originally established starts with *Ashrei*.

Before going to the main part of *Pesukei Dezimra*, we say a few other things.

First we say *Mizmor Lesodah*. This is *kapitel Kuf* of *Tehillim*, and is the song that was sung when bringing a *Korban Todah* in the *Beis Hamikdash*.

This *kapitel* even hints to the way the *korban* was brought: There are 40 words, like the 40 loaves that were brought together with the *Korban Todah*, and it has Hashem's name in it 4 times, hinting to the 4 kinds of people who bring the *Korban Todah* to thank Hashem for *nissim* that happen to them.

The *Chachomim* tell us that there are really *nissim* happening to us every day! We don't see them because many times, Hashem hides them from us. We thank Hashem for these hidden *nissim* every day by saying *Mizmor Lesodah* at the beginning of *Pesukei Dezimra*.

We don't say *Mizmor Lesodah* on Shabbos or *Yom Tov*, *Erev Pesach* or *Erev Yom Kippur*, or *Chol Hamoed Pesach*. That is because these are all days when a person was not allowed to bring the *Korban Todah* in the *Beis Hamikdash*.

In the *Midrash* it says that when *Moshiach* comes, all songs will become unimportant — except for *Mizmor Lesodah*, this song of thanks to Hashem!

HALACHOS HATZRICHOS :: Chodesh Adar

When the *Megillah* tells us about how Mordechai established the *mitzvos* of Purim for future generations, it also says that the whole month of *Adar* was transformed from sadness to joy. (“*Vehachodesh Asher Nehepach Lahem Miyagon Lesimcha, Ume'eivel Leyom Tov.*”) This means that the whole month became a month of *simcha* — and *Adar Alef*, too!

The *Chachomim* say that when the month of *Adar* comes, we have to add in *simcha*!

How do we do this?

Firstly, we add in learning Torah, because Torah makes our *neshama* happy! When we learn Torah, it will make us do *mitzvos behidur*, and that also brings us *simcha*, like it says in *Tehillim*, “*Pekudei Hashem Yesharim*

Mesamchei Leiv — “The *mitzvos* of Hashem are upright, making the heart happy.”

Secondly, we learn from the *halachos* about *Yom Tov*, when we also have a *mitzvah* to be happy, about how the Torah teaches us to have *simcha*. The *halacha* there is that each person gets *Gashmius'dike* things that bring them joy: Men get good food (meat and wine), women get clothes and jewelry, and children get nosh! It is also a special opportunity for parents who are often strict with their children to show them how much they love them, by giving them things that bring them *simcha*.

See *Sefer Hasichos 5752*, vol. 2, page 391; *Halachos Uminhagei Chabad* p. 145

GEULAH U'MOSHIACH :: The Purpose of the Menorah

When we learn the *parshios* in the Torah about the *Mishkan*, we also add in learning from *Torah Shebaal Peh* where the *Chachomim* explain more about what we are learning in *Chumash*. The Rebbe teaches us that this helps bring *Moshiach* faster!

Today we are learning about the *Menorah*. The *Gemara* discusses, what was the purpose of the *menorah*?

Was it needed for its light? The Yidden had a pillar of fire that guided them through the *Midbar*! They didn't need any other light.

The *Gemara* says that it was for a different reason: It was a sign for the world that Hashem was together with the Yidden. One of the flames of the *menorah*, the *Ner Maaravi*, stayed burning for much longer than it should — every day! (This happened until after Shimon Hatzadik passed away and was a sign that Hashem's *Shechinah* was together with the Yidden.)

Another reason for the light of *menorah* is so it can shine to the rest of the world. We see this from the way the windows in the *Beis Hamikdash* were made. They were smaller inside, but wider outside — “*Shkufim Atumim*.” The windows didn't bring light into the *Beis Hamikdash*, like most windows, but they shined the light of the *Beis Hamikdash* to the whole world!

That is also the reason why the *geviim*, the cups which were decorations on the *menorah*, were upside down, like a cup pouring out! They were not needed to HOLD the light of the *menorah*, but to pour out the light to the rest of the world!

See *Gemara Shabbos 22b*, *Likuei Sichos chelek Chof-Alef sicha Gimmel*

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