

Chitas for Wednesday, Parshas Terumah Hey 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"מ משה פינחס בן הר"מ אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"מ מרדכי בן הר"מ פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחוקאל 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 ~*

This week is dedicated Lizchus

יצחק בן הינדא

~ for a Refuah Sheleimah Ukrovah! ~

לעילוי נשמת

הרה"ח ר' מנחם מענדל בן ר' מאיר שלום בליזנסקי ע"ה

יארצייט ה' אדר א'

ולזכות היום הולדת

של יבלח"ט

מנחם מענדל בן ר' רפאל שטיינער שי'

ה' אדר א'

שנת ברכה והצלחה!

CHUMASH :: Parshas Terumah - Revi'i with Rashi

In Parshas Terumah, Hashem is telling Moshe Rabbeinu how to build the home for Hashem's Shechinah to rest, the Mishkan. We learned already about the Aron, Shulchan, Menorah, and Yerios.

Today we will learn about the Kerashim, the boards for the walls of the Mishkan, and how they should be put together.

The *Kerashim* should be made from tall, narrow pieces of wood covered with gold. They should be attached to each other at the top with square silver pieces. At the bottom, the pieces of the wood should have two pieces sticking out, like a plug, and over those parts there should be silver boxes, *adanim*, covering them.

Hashem tells Moshe Rabbeinu exactly how many *Kerashim* to make to build the walls of the *Mishkan*.

On the outside of the *Kerashim* there should be rings. Long bars, called *Berichim*, should be put through the rings to attach the *Kerashim* of each wall together.

Another long bar, called the *Briach Hatichon*, should be put through a hole inside of the *Kerashim*. This *bar* would need to be put through the **WHOLE** wall of the *Mishkan* — even around the corners! This was actually a *big neis!*

TEHILLIM :: 29 - 34

In today's *Tehillim* we have a *posuk* that says "**Hashem Oz Le'amo Yitein, Hashem Yevarech Es Amo Bashalom.**" "Hashem gives strength to His nation, Hashem *bentches* His nation with *shalom*."

What exactly is Hashem giving to us? In *Torah Shebaal Peh* we learn that this *posuk* is talking about Torah!

The *Chachomim* explain that *Oz* (strength) means Torah — Hashem gives us the Torah, which gives us strength.

How does Torah give us strength? When we learn Torah and we know that the words of Torah that we are saying are the words that were said by Moshe Rabbeinu on *Har Sinai*, and were revealed to us by the *tzadikim* and *Chachomim* throughout the generations, we will know we are saying THEIR words! These holy words give strength to our *neshama* and makes our *Yetzer Hara* weaker, so we are able to be successful in our *shlichus*.

See Torah Ohr parshas Yisro

TANYA :: Likutei Amarim Perek Chof-Zayin

A Yid shouldn't get upset that he always has to make sure he doesn't think about the bad thoughts that come into his mind. Every time he pushes away a bad thought and thinks about something else instead, especially something about *kedusha*, it brings a great *nachas* to Hashem!

Hashem has two different kinds of *nachas*: *Nachas* from *tzadikim*, and *nachas* from Yidden who are trying to be a *beinoni*.

A *tzadik* takes the *Yetzer Hara* and makes it into *kedusha*, making it into something sweet! That brings Hashem one kind of *nachas*.

But a *beinoni* still has the thoughts from the *Yetzer Hara* inside — he still has something bitter. But because he is staying in control of himself, he is using the bitterness of the *Yetzer Hara* for something good, by pushing it away and doing what Hashem wants! This brings a different kind of *nachas* to Hashem.

We can understand this from thinking about different kinds of nosh. There's sweet kinds of nosh, like candy or lollipops, and there's also yummy spicy potato chips or Bissli. They have two very different tastes, but they are both delicious! The *tzadik's avodah* is like sweet *nachas* for Hashem, and our *avodah* brings Hashem the other kind of *nachas*, like from spicy things!

We can be very happy that our *iskafya* (pushing away the bad thoughts) gives Hashem a special kind of *nachas* — one that Hashem can't even get from a *tzadik*!

HAYOM YOM :: Hey Adar Alef

Every Yid is a *shliach* of Hashem. With *Hashgacha Protis*, Hashem puts each person where they are in order to clean and purify the world with the words of Torah and *Tefillah*. This is important for ALL of us to do.

In many places in the Rebbe's Igros Kodesh, the Rebbe tells people to have a perek of Tanya and a few perakim of Mishnayos that they know by heart, so that in their free time and wherever they are, they will have words of Torah that they can think about and review.

SEFER HAMITZVOS :: Shiur #298 - Mitzvas Asei #199, Lo Saasei #240

In today's *Sefer Hamitzvos*, we have two more *mitzvos* about a *mashkon*, something that you use to show you will pay back a loan — one is a *Mitzvas Asei* (a *mitzvah* we do) and the other one is a *Mitzvas Lo Saasei* (a *mitzvah* of something we don't do).

1) (*Mitzvas Asei* #199) We have to let the person use the *mashkon* at the time that he needs it. If the *mashkon* is something he uses at night, like a pillow, we need to give it back to him at night. If it's something he works with during the day, we need to give it back to him during the day.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: הַיָּשׁב תְּשִׁיב לוֹ אֶת הָעֵבוֹט כְּבוֹא הַשָּׁמֶשׁ
The details are explained in *Perek Tes* of *Mesechta Bava Metziah*.

2) (*Mitzvas Lo Saasei* #240) This is the matching *Mitzvas Lo Saasei*: We can't keep the *mashkon* at the time when the person needs it.

This *mitzvah* is also learned from a *posuk* in *Parshas Ki Seitzei*: לֹא תִשָּׁכַח בְּעֵבְטוֹ
And the details are also explained in *Perek Tes* of *Mesechta Bava Metziah*.

RAMBAM :: Hilchos Malveh VeLoveh

In today's *Rambam*, we learn more about loans.

Perek Yud teaches us the *halachos* of borrowing food. We have to be careful when borrowing food, because it might be worth more when it is paid back, which would be like taking interest.

Perek Yud-Alef teaches us the difference between a loan made without a *shtar* (contract), and a loan made with a *shtar*.

We also start to learn about how orphans pay back a loan that their parents took.

In **Perek Yud-Beis**, we learn more about how a loan is paid back with money inherited by orphans.

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

In today's first *perek*, the *Rambam* tells us about MANY important *inyanim* we need to know about *kashrus*! Here are some of them:

- *Ben Yomo* — if a pot was used on that same day to cook non-kosher food
- *Toiveling* dishes
- We don't need to *kasher* a dish only used for cold non-kosher food
- *Kashering* pots and dishes that were used for non-kosher hot food (*hagalah*)
- The special *halachos* of *kashering* knives
- *Bishul Akum* (food cooked by a non-Jew)
- *Pas Akum* (bread baked by a non-Jew)
- *Aino Oleh Al Shulchan Melachim* — food that a king wouldn't serve at his table doesn't need to be *Bishul Yisroel*

We also learn about the *issur* of "*Bal Teshaktzu*," not doing things that are disgusting, like eating from dirty dishes. This *issur* also includes that if a person needs to go to the bathroom, he HAS to take care of it right away!

The Rambam finishes this set of *halachos* by reminding us that these things are what make us holy, to be like Hashem!

INYANA D'YOMA :: Simcha

If you read the Friediker Rebbe's Memoirs, *Sefer Hazichronos*, which has stories that happened to or were told to the Alter Rebbe's father, you will see how *poshute* Yidden acted in those days. One thing that you will see many times is how they would say *Tehillim* with tears and a broken heart.

But in our generation, the Rebbe tells us that we need lots of encouragement. So when we say *Tehillim*, it should be with *simcha* and *bitachon* and a positive attitude.

There is a famous story with the Tzemach Tzedek:

One *chossid* had a son who was very sick. He came to the Tzemach Tzedek and asked what to do? The Tzemach Tzedek told him, "**Tracht Gut Vet Zain Gut**" — he should have *simcha* and *bitachon* that his son would get better, even though the doctors were telling him that the situation was very dangerous.

That's the kind of *avodah* we need to do nowadays. And not just for health of the body — even more so for health of the *neshama*! When we say *Tehillim* it should be with *simcha* and *bitachon*.

See *maamar Margela Bepumei DeRava* 5746

TEFILLAH :: Mizmor Shir LeYom HaShabbos

After *Boruch She'amar* on Shabbos, we don't say *Mizmor Lesodah*. That is because the *Korban Todah* was not brought in the *Beis Hamikdash* on Shabbos.

Instead, we say a different *kapitel*, *Mizmor Shir LeYom HaShabbos*. It was the *Shir Shel Yom* that the *Leviim* sang in the *Beis Hamikdash* on Shabbos. It speaks about what will happen when *Moshiach* comes.

Then we say the next *kapitel* of *Tehillim*, *Kapitel Tzadik-Gimmel*, which starts with the words "*Hashem Malach*." It is a continuation of the *kapitel* before, and speaks about how when *Moshiach* comes, Hashem will punish the *resha'im* who destroyed the *Beis Hamikdash*.

HALACHOS HATZRICHOS :: Havdalah

We learned that there are two kinds of *Havdalah* — the *Havdalah* that we say over a cup of wine, and *Havdalah* that we say in *Maariv*, the paragraph of *Ata Chonantanu*. The *Chachomim* taught us that we should do both!

So what happens if someone is *davening Maariv*, and forgets to say *Ata Chonantanu*?

If he didn't say Hashem's name yet at the end of the *bracha* of *Ata Chonen*, he should go back and say *Havdalah*, and continue *Shemoneh Esrei* from there.

If he already said Hashem's name in the *bracha*, though, he shouldn't go back. He should just finish *Shemoneh Esrei* without *Havdalah*, because he will be able to make the other *Havdalah* afterwards — the *Havdalah* on a *kos* of wine.

But there is something very important to remember: Even though he *davened* the weekday *Shemoneh Esrei* of *Maariv*, he didn't say *Havdalah* yet, so it is still Shabbos for him! He is not allowed to do any *melacha*, even lighting the match for the *Havdalah* candle! So he should be careful not to do any *melacha* before saying *Boruch*

Hamavdil. Then he should do the *mitzvah* of *Havdalah* by saying *Havdalah* over a cup of wine.

See *Alter Rebbe's Shulchan Aruch siman Reish-Tzadik-Daled se'if Gimmel and Se'if Zayin*

GEULAH U'MOSHIACH :: The Mishkan Le'asid Lavo

In today's *Chumash*, the *posuk* describes the poles for the walls of the *Mishkan* as "Atzei Shitim Omdim," sticks of wood that were standing upright.

The *Gemara* explains that this isn't only talking about the way these poles were set up. The *posuk* is saying that these poles are "Omdim," they are standing forever. The *Mishkan* is not only something that stood in the times of the *Midbar*, but the walls of the *Mishkan* will still stand when *Moshiach* comes!

The *Medrash* also says that the whole *Mishkan* is hiding, but we will find it when *Moshiach* comes, and Hashem will again rest there.

See *Gemara Sukkah 45b*

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