

Chitas for Shabbos Kodesh, Parshas Terumah Rosh Chodesh Adar Shabbos Shekalim Alef Adar, 5785

**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

and in honor of my grandchildren learning this every day

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יד"ר מהשי"ת שיבנו בנין עדי עד על יסודי התורה והמצוה כפי שהם מוארים במאור שבתורה זוהי תורת החסידות

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~ birthday Alef Adar ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Terumah - Shvi'i with Rashi

In this week's parsha we learned how Hashem gave Moshe Rabbeinu instructions on Har Sinai about the Mishkan that the Yidden should build. Today we learn the final section in building the Mishkan. We learn about the Chatzer, the "fence" around the Mishkan, made to show that the area around the Mishkan is holy too! The Yidden will make a long curtain, like a net, to hang on poles that go all the way around the Mishkan.

The Chatzer will be shaped like a big rectangle, 5 amos (almost 8 feet, or 2.4 meters) high, with the long side measuring 100 amos, and the short side measuring 50 amos (about 80'x40' or 24x12 meters). There will be 20 poles on the longer sides, and 10 poles on the short sides. Each side will have a long hanging curtain made of linen, made in a way that you can see through it (like a loose net). The curtains will hang on hooks attached to

each pole.

On the front side, there will be TWO curtains, one on each side (15 *amos* wide each), leaving space in the middle as a doorway. Hanging by the “door” will be a fancy curtain like the ones inside the *Mishkan*, made of colorful thread with patterns of birds and lions.

The poles to hang the *chatzer* should be very fancy — they were wood covered with gold, wrapped with a silver pattern and silver hooks! The bottom of each pole will be put into a copper piece.

The *Mishkan* shouldn't be right in the middle of the *chatzer* — it should be closer to one of the sides. In the empty space of the *Chatzer*, the *kohanim* should put the *mizbeiach* and the *kiyor*.

All the tools the *kohanim* will need to put the *Mishkan* together, like hammers and stakes to keep the curtains from flying up, should all be made of copper!

According to the Hora'ah of the Rebbe, during these parshios when we learn about the Mishkan in the Torah, we learn more from Torah Shebaal Peh about the Mishkan. This helps us “live with the times,” and brings the Geulah faster!

In today's Chumash, we learned about the Chatzer of the Ohel Moed. The Rambam says that the Azara in the Beis Hamikdash was similar to the Chatzer of the Mishkan.

TEHILLIM :: 1 - 9

Today we start the *Tehillim* again from the beginning! Today's *kapitelach* are *Alef* through *Tes*.

In one of today's *Kapitelach* there is a *posuk* which the Rebbe said many times in *sichos*. This *posuk* speaks about how important *chinuch* is, and the *koach* of Torah and *mitzvos* of children: “**Mipi Olelim Veyonkim Yisadeta Oz**” — “from the mouths of children and babies You get *koach* to destroy the enemies.”

When *Yiddishe kinder* learn Torah and do *mitzvos*, they have the *koach* to destroy all of our enemies — especially those who want to hurt Yidden in Eretz Yisroel, or anywhere else!

You shouldn't think it's just older kids — but the words of the *posuk* mean especially little kids and even babies!

TANYA :: Likutei Amarim Perek Chof-Tes

The Alter Rebbe is giving an *eitzah* for a *beinoni*, who is on a high level of *Avodas Hashem*, but can still have something called *Timtum Halev*.

When a beinoni isn't inspired to daven and to be connected to Hashem, his Yetzer Hara has become too proud. We learned things he can think about to make himself feel more humble.

Today the Alter Rebbe tells us that there also other things brought in *seforim* which a *beinoni* can think about to make himself feel humble. All of these thoughts are important to think about at certain times, especially when the *Yetzer Hara* makes him feel too proud to have an open heart in *Avodas HaTefillah*.

The Alter Rebbe also teaches one more thing he should think about which will help the light of the *neschama* shine in the body:

Even though usually getting angry is a not-good midah, the Chachomim tell us that there is one place we should use our anger. We should get our Yetzer Tov angry with our Yetzer Hara!

The *Yetzer Tov* should think about how terrible the *Yetzer Hara* is, which will make it feel angry at the *Yetzer Hara*! It should use the names that the *Chachomim* call the *Yetzer Hara*, so it will be quiet and stop putting foolish thoughts into the mind! The *beinoni* can tell the *Yetzer Hara* that it is a *Rasha* for ignoring that Hashem is right here watching everything we do.

In the Rebbe's sichos during children's rallies, the Rebbe teaches us how to fight against the Yetzer Hara. In many of these sichos, you will see that the Rebbe also uses strong language against the Yetzer Hara.

This is another thing that helps us make our neshama stronger!

HAYOM YOM :: Alef Adar

Since the Hayom Yom was written in a year where there were TWO Adars (a Shana Me'uberes), and this year there is only one Adar (a Shana Peshutah), we learn TWO Hayom Yoms every day!

Alef Adar Alef

First the Rebbe shows us something about Torah Ohr so we will learn it right: In seforim, there are certain words that are written as Roshei Teivos — like Beis Hey for Boruch Hashem. So there is a Roshei Teivos which usually means one thing, but in today's Hayom Yom, the Rebbe tells us about one time in Torah Ohr where the same Roshei Teivos stands for different words: (Usually beis-pey-ayin is "Bifnei Atzmo", but here, where it's talking about Mesiras Nefesh it stands for "Bepnimius Atzmuso".)

On Rosh Chodesh, after *Shir Shel Yom* in davening, we say a *kapitel* that begins with the words *Borchi Nafshi*. We *bentch* Hashem for all of the things He created and the things that happen every day. One of the things we say is that when the sun shines in the morning, the animals that run around all night go to sleep, and that's when people go out to do their work, until nighttime: "*Yeitzei Adam Lefa'alo, V'La'avodaso Adei Arev.*"

"Going out to work" doesn't just mean to do our jobs to make money to be able to live. It also has a meaning in *Ruchnius*! It is speaking about how the *neshama* comes down from the place of *neshamos* in *Shomayim*, and it comes into this world to do its work. Every *neshama* has a job to make the world brighter with the light of Torah and *mitzvos*, and each *neshama* also has its own specific *avodah* to do based on its own *kochos*.

The *posuk* also tells us that a person has only until nighttime to work, which can mean only while we are alive. Now is the time to do the *avodah* we were sent to do!

On a deeper level, the *posuk* is telling us what happens to the *neshama* BECAUSE of the job it does in the world: When the *neshama* goes into *Gan Eden*, it gets a reward based on the work it did in this world. If it set times to learn Torah in this world, it gets to learn Torah in *Gan Eden* too. If the *neshama* did its *avodah* in the world properly, the *neshama* is rewarded and goes up to a very high level.

Alef Adar Sheini

In *Yaaleh Veyavo*, which we say on Rosh Chodesh, we say "*Zochreinu Hashem Elokeinu **BO** letovah, ufakdeinu **VO** livracha.*" They have the same letters, but the first time it is said with a *Beis* and the second time with a *Veis*.

Something we can learn from this Hayom Yom is to make sure we look inside when we daven so we say all of the nekudos right.

SEFER HAMITZVOS :: Shiur #1 - Hakdama

WOW! We are starting to learn the Rambam again, from the beginning!

Today in *Sefer Hamitzvos*, we don't learn about any *mitzvah* yet! First we learn about WHY the Rambam wrote the *Sefer Hamitzvos*. The Rambam explains that this *sefer* shows us what the 613 *mitzvos* are.

Did you know that there are other *Chachomim* who count the 613 *mitzvos* in a different way than the Rambam?

In *Sefer Hamitzvos*, the Rambam first teaches us how the 613 *mitzvos* should be counted, so that later on in the *sefer Mishnah Torah*, where he explains all of the *mitzvos*, it will be clear what the *mitzvos* are.

The Rambam will show us 14 rules to figure out why something is counted as a *mitzvah* from the Torah. We will *IY"H* learn them over the next few days!

RAMBAM :: Hakdama

In today's Rambam, the Rambam explains why he made the *sefer* called *Mishnah Torah*.

The Rambam reviews the whole history of Torah — how it came from Moshe Rabbeinu on *Har Sinai*, and how it was taught and learned and passed down *Baal Peh* for 40 generations, until the time of the *Mishnah* (when R' Yehudah Hakadosh saw it needed to be written down) and the time of the *Gemara* (when Ravina and R' Ashi saw it would be forgotten if it wasn't written down, because of the *tzaros* of *Golus*).

The Rambam saw that the *Golus* was so strong, there was another problem: The reason for the *Mishnah* and *Gemara* is so we know the *halachos*, how Hashem wants us to live. And even though it's all written down, the *Gemara* has all of the discussion about these *halachos*, and they aren't in order. So unless someone knows the whole *Shas*, they might not be able to find the *halachos* they will need to know!

So the Rambam says that he took the courage to do something important. He put together all of the *halachos* in order, written clearly, in an organized way without any questions and answers — so that EVERYONE (big *Talmidei Chachomim* and simple people too) can see and understand exactly what Hashem wants us to know and to do!

RAMBAM- PEREK ECHAD :: Hilchos Tumas Ocholim - Perek Yud

In this *perek* we learn about other kinds of liquids that make things *tomei*, because they are like the seven kinds of liquids we learned about before. For example, tears are like regular water. So if someone *tomei* cries, their tears can make things *tomei*.

INYANA D'YOMA :: Chodesh Adar

There is a *halacha* that if a person has a court case with a *goy*, he should try to push it off until the month of *Adar*, because there is a good *mazal* for Yidden in *Adar*.

The Rebbe tells us that the same is true with the “court case” we have with the “*goy*” that is inside of ourselves:

What “*goy*” do we have inside? The *Yetzer Hara*, of course!

Every day we have court cases with our *Yetzer Hara*. For example, if Mommy asks us if we washed *negel vasser* this morning, the *Yetzer Hara* wants us to say yes even if we didn't, and the *Yetzer Tov* wants us to tell the truth. We want to win every time, and during *Adar* we have a special *koach* to be successful!

See Shaarei Hamoadim Chodesh Adar

TEFILLAH :: Ashrei

The *Chachomim* teach us that saying *Ashrei* three times a day guarantees a person a place in *Olam Haba*! This is also hinted to in the two *pesukim* that are added at the beginning of *Tehillah Ledovid*. In the first *posuk* (from *kapitel Pey-Daled*), we say the word *Ashrei* once, and in the second *posuk* (which comes right before *Tehillah Ledovid* in *Tehillim*) we say the word *Ashrei* another two times. This way, we say the word *Ashrei* three times, hinting to saying the whole *Ashrei* three times!

One of the very special things about *Ashrei* is that it praises Hashem with a *posuk* for each letter of the *Alef-Beis*. But one letter is missing, and the *Gemara* explains why:

It seems that when Dovid Hamelech wrote *Ashrei*, he wanted to praise Hashem also with the letter *Nun*, saying that even when we fall (*nefilah*) it is a praise of Hashem, part of Hashem's plan. But we can't SEE Hashem's praise when things are hard and we fall down! So Dovid Hamelech skipped the *posuk* for the letter *Nun*. Instead, he hinted to the *nun* of falling in the next *posuk*, "*Somech Hashem Lechol HaNOFLIM*," that Hashem supports those who fall down. This helps us see the praise of Hashem, who supports us even when we fall.

When *Moshiach* comes we will be able to see how even the hard parts of life are all part of why we praise Hashem!

HALACHOS HATZRICHS :: Matanos La'evyonim

There are many different levels in fulfilling mitzvot. The lowest level is the way the mitzvah is kept **beshaas hadchak** (in hard circumstances) or **bedieved** (after the fact), then there is **lechat'chila** (the ideal way to do it), then being **yotzei lechol hadeios** (fulfilling the mitzvah in a lechat'chila way according to all opinions), then **mehadrin**, and the highest level is **mehadrin min hamehadrin**.

As Chassidim, we try to keep all mitzvot behidur, in the most beautiful way. Part of that hiddur is to make sure that as many Yidden as possible keep the mitzvot (even if THEY can't do it in the best possible way), especially the mitzvot the Rebbe set up as mitzvot!

~

For *Matanos La'evyonim*, we should try to give as much as we can. The minimum we need to give is at least one penny to at least two poor people.

According to *halacha*, the minimum needs to be at least one *perutah* for each, and the smallest definition of *perutah* is one penny. Other opinions say that we need to give at least a nickel or a dime, and there are other opinions that we need to give up to fifty cents.

Other *Chachomim* say that you should give the worth of a meal to the poor people. There are also opinions on how much money that would be, starting from \$2.50 and going up to \$7.00.

If we live in a place where we can give the money directly to the poor people, or where an organization can give the money for us on Purim, that is the best way. If we can't, we can give the money before Purim to an organization that will give it out on Purim, or we can put it aside (like in a *pushka*) for when we will be able to give it to the poor.

Matanos La'evyonim is done during Purim day, after the *Megillah*.

From all of the *mitzvot* of Purim, this is the one we should increase in the most, because there is no greater *simcha* for Hashem than to bring joy to the people who need it most!

Shalach Manos and *Matanos La'evyonim* are very easy *mitzvos* to fulfill, so every man, woman, boy and girl should keep this *mitzvah*. We should help as many Yidden as possible fulfill the *mitzvah* on Purim! One practical idea is to bring coins and a *pushka* with us on *mitzoyim*.

See *Shevach Hamoadim* p. 152, *Halachos Uminhagei Chabad* p.150-151, *farbrengen Chai Elul* 5737

GEULAH U'MOSHIACH :: Learning About the Mishkan

According to the *Hora'ah* of the Rebbe, during these *parshios* when we learn about the *Mishkan* in the Torah, we learn more from *Torah Shebaal Peh* about the *Mishkan*. This helps us “live with the times,” and brings the *Geulah* faster!

One of the things that the *Gemara* teaches us when talking about the *Mishkan* is how important it is for Hashem that Yidden do work, *melacha*. It's not enough just to learn and *daven*! We see this from the *posuk*, “**Ve'asu Li Mikdash, VeShachanti Besocham**” — “Build Hashem a *Mikdash*, and only THEN Hashem's *Shechinah* will rest among the Yidden.” The WORK the Yidden did is what made Hashem's *Shechinah* be with the Yidden!

We also all have work in the *Gashmiyus* of the world, whether at school, at home, or at our job where we earn money. When we do our work we will make all of the *Gashmiyus* things holy and Hashem will be with us — *VeShachanti Besocham*!

See *Torah Sheleimah Parshas Terumah*

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