

Chitas for Thursday, Parshas Terumah Vov Adar, 5781

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
~ by the Duchman Family ~

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~ for her yahrtzeit on Purim ~

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In honor of the birthday of
Yaakov Menachem Cahnman
Shnas Bracha Vehatzlacha!

Mazel Tov **Rivkale Raskin** (shlucha in Carnegie, Melbourne, Australia)
~ birthday Vov Adar ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Chava'le Danow** (shlucha in Leeds, England)
~ 9th birthday Vov Adar ~
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 Lamed-Alef

In today's Tanya, we learn the next part of the hisbonenus we have been learning about for the last two perakim of Tanya. By following this thought process, a person can break his Yetzer Hara's pride so he can serve Hashem properly and with simcha!

After we think about all the things that make us feel humble, we realize that we are very far from Hashem and from the way we should be. But we also realize that that's only from the *Guf* and the *Nefesh Habehamis*!

We are Yidden! Inside each of us is a *neshama*, a part of Hashem! We have *Rachmonus* on our *neshama* that it is stuck inside this low *guf*.

We feel so bad for our *neshama*, we want to do something to help it! We make it our goal to help the *neshama* connect to Hashem the way it was before it came into the *guf*, by learning Torah and doing *mitzvos* — and especially *davening* with *kavana*, because during *davening* the *neshama* is able to go out of its *Golus* in the *guf*!

This brings us to have tremendous *simcha*, that we have the opportunity to connect our *neshama* to Hashem through Torah and *Avodah*!

HAYOM YOM :: Vov 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, we learn BOTH Hayom Yoms every day!

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!

Vov Adar Sheini

There are two *nuscha'os* explaining how the *Tanya* was made:

- 1) The Alter Rebbe gave *eitzos* to *Chassidim* in *Yechidus* for 10 years, and then he wrote the *Tanya*. People made copies, but they made mistakes, so the Alter Rebbe had the *Tanya* printed.
- 2) The Alter Rebbe spent 20 years writing the *Tanya*, making sure every word was perfect, and only then he let it be copied so people could learn it. When he saw that the people copying it made mistakes, the Alter Rebbe sent the *Tanya* to be printed.

The Tzemach Tzedek said that the first *Rosh Hashana* of his life, the Alter Rebbe said a *maamar* which is what we learn in the first 3 *perakim* of *Tanya*!

SEFER HAMITZVOS :: Shiur #224 - Mitzvas Asei #98

Today's *mitzvah* (*Mitzvas Asei #98*) is called *Tumas Ochalin*. We need to follow the *halachos* about how food and drink can become *tomei*, and what to do about it.

RAMBAM :: Hilchos Tumas Ochlin

In today's *Rambam*, we learn about how food and drinks become *Tomei*.

Perek Alef: Only a food that once got wet with certain kinds of liquids can become *Tomei*:

- 1) Water
- 2) Dew
- 3) Oil
- 4) Wine
- 5) Milk
- 6) Blood
- 7) Honey

The *Rambam* teaches us what kinds of things aren't counted as a food or a drink, and can't become *tomei* — like spices.

Perek Beis: One of the things this *perek* explains the *halachos* about a plant or an animal becoming *tomei*: While a plant is growing, it can't become *tomei*, and while an animal is alive, its meat is not *mekabel tumah*.

Perek Gimmel: Now we learn about *Kavana* — like if we DECIDED that something was going to be food, and changed our minds (and decided to use it to feed the animals instead), can it still become *tomei*?

RAMBAM- PEREK ECHAD :: Hilchos Ishus - Perek Yud-Ches

Today we learn more *halachos* about an *Almanah*, a woman whose husband passed away.

INYANA D'YOMA :: Megillas Esther

In the beginning of *Perek Vov*, the *Megillah* tells us how *Achashveirosh* couldn't sleep, and asked to hear the royal history book! This led to rewarding *Mordechai* for saving the king's life from *Bigsan* and *Seresh*, and the beginning of *Haman's* downfall.

The *Medrash* says that the words “**Balayla Hahu, Nadeda Shnas Hamelech**” (that night, the King’s sleep was bothered) are also talking about Hashem: On that night, Hashem couldn’t “sleep.”

What does this mean?

When the Yidden don’t live the way they should, sometimes Hashem will act in a similar way to Yidden, and it will seem like Hashem “is sleeping.” That’s how Haman was able to make a *gezeira*.

But when the *Yiddishe* children learned Torah with Mordechai, and the Yidden started to do *teshuvah*, and act in a way of *Mesirus Nefesh*, that is what made the *neis* happen! Instead of Hashem acting in a way that looked like sleeping, instead Hashem acted with the Yidden like someone who is awake and active, and saved the Yidden from the terrible *gezeira*!

That’s why Hashem made Achashveirosh wake up, because this was to show that also in *Shomayim*, the *gezeira* was over and the *neis* would start to unfold!

Nowadays too, there is a *gezeira*, this very hard *Golus* which we are in. We also have the *koach* to make the *neis* happen, so Hashem will act in an “awake” and active way! When Yidden — especially *Yiddishe kinderlach* — learn Torah and show their parents and others around them an example of what it means to learn and have *chayus* in Hashem’s Torah and *mitzvos*, Hashem will save us from this terrible *Golus*, and bring *Moshiach* now!

See *Sichas Purim* 5732

TEFILLAH :: Davening Betzibur

The Rebbe told over this story many times during farbrengens — more than ten times throughout the years!

The Rebbe heard this story from the Frierdiker Rebbe, who said it in the name of the Rebbe Rashab, about his father-in-law, the son of the Tzemach Tzedek, whom the Frierdiker Rebbe was named after:

HoRav HaTzadik R’ Yosef Yitzchok, the son of the Tzemach Tzedek, was married to the daughter of R’ Yaakov Yisroel Cherkasser (who was not a Chabad *chossid*). While Chabad *Chassidim* daven for a long time, with a lot of *hisbonenus*, other types of *Chassidim* did not follow this *derech*. They would just daven together with the *minyan*, however long that took.

When R’ Yaakov Yisroel Cherkasser asked R’ Yosef Yitzchok about his *derech* in davening, R’ Yosef Yitzchok answered that he daven “*Betzibur*.” (This usually means davening with a *minyan*.) R’ Yaakov Yisroel was happy to hear that his son-in-law followed the same *derech* as him!

Once, however, R’ Yaakov Yisroel sent someone to call his son-in-law, and the messenger saw that he was still davening! R’ Yaakov Yisroel wondered why he was still davening, because the *minyan* had already finished!

A little while later, he sent his servant again, and he saw that R’ Yosef Yitzchok was still davening!

This happened a few times until R’ Yosef Yitzchok was finally finished davening, which took a long time. R’

Yaakov Yisroel Cherkasser asked his son-in-law, “Didn’t you say that you try to daven *Betzibur*?”

He answered that he heard from his father the Tzemach Tzedek, in the name of the Alter Rebbe, that the word “*tzibur*” comes from the word “*Litzbor*,” to gather. We gather together all of the ten *kochos* of the *neshama*, and all of the sparks of *kedusha* that we came in contact with, when we daven. That takes a long time!

See *Likutei Sichos Chelek Beis* p.477

HALACHOS HATZRICHOS :: Ve'Al Hanisim

On Purim, we add a special part to *davening* and *bentching*, called “Ve’Al Hanisim.” It has a paragraph that starts “Bimei Mordechai,” which talks about the incredible *nissim* Hashem did for us at the time of Purim!

In *Shemoneh Esrei*, we say Ve’Al Hanisim after the paragraph that starts *Modim*, and in *bentching* it is after the paragraph of *Nodeh*. (Both of these are the paragraphs where we thank Hashem, *hoda’ah*!)

If we forget to say Ve’Al Hanisim in *Shemoneh Esrei*, we only go back to say it if we realize right away, before saying Hashem’s name in the *bracha* right after. If we remember only after saying Hashem’s name there, we do not say it at all in that *Shemoneh Esrei*.

If we forget during *bentching*, it depends. If we realize before saying Hashem’s name in the *bracha* at the end of the next paragraph (before the words “Al Ha’aretz Ve’al Hamazon”), we should go back and say Ve’Al Hanisim. If we realize after that, we should add a special *Horachaman* in the place we add for Shabbos and *Yom Tov* (“*Horachaman Hu Yaaseh Lanu Nisim Kemo She’asa La’avoseinu Bayomim Haheim Bizman Hazeh*”), say *Bimei Mordechai*, and then go back to “*Horachaman Hu Yezakeinu*” and finish *bentching*.

See *Shevach Hamoadim, Halachos of Purim*

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* where the *Chachomim* explain more about what we are learning in *Chumash*. The Rebbe teaches us that this helps bring *Moshiach* faster!

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

The *Shulchan* should be placed on the *Tzafon* side (on the right), the *Menorah* on the *Darom* side (on the left), 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 our involvement in *Gashmius*, and using it for *mitzvos* and *Gemilus Chassadim*
- **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, we need to *daven*! Only after that do we do the rest of our *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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