

Chitas for Thursday, Parshas Vayakhel-Pekudei Chof-Gimmel Adar, 5783 - Shnas Hakhel

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

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו
~ by Anonymous ~

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Lizchus Yaakov Mordechai ben Masha and Faiga Raizel bas Chana Rivka for their Adar birthdays ~ Shnas Bracha Vehatzlacha!

L'ilui Nishmas

Yizchak Zalman ben Reuven Sirota

~ Yarzeit Chof-Gimmel Adar ~

May his neshama join us down here with the coming of Moshiach now!

Mazel Tov **Berel Raichik** (Shliach in Athens, Ohio)

~ 5th birthday Chof-Gimmel Adar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Shneur Zalman Kantor** (Shliach in Lugano, Switzerland)

~ 10th birthday Chof-Gimmel Adar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Captain Yaakov Simcha Oirechman** (Shliach in Tallahassee, Florida)

~ 7th birthday Chof-Gimmel Adar ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayakhel-Pekudei - Chamishi with Rashi

Today Betzalel and Oholiav make the *Efod* and the *Choshen Mishpat* — exactly the way Hashem told Moshe to!

We learned how these things are made in Parshas Tetzaveh, when Hashem gave the instructions to Moshe Rabbeinu. In today's Chumash we learn how the Yidden actually make them.

There is a very important lesson we can learn from today's *Chumash*, that when we have a feeling of inspiration and excitement in *kedusha*, we need to connect it right away with *maaseh*, with something practical!

We learn this from the two *begadim* of the *Kohen Gadol* that we learn about in today's *Chumash*:

The *Choshen* was worn over the heart of the *Kohen Gadol*. The *inyan* of the *Choshen* is feelings of the heart.

The *Efod* was an apron, which covered the *Kohen Gadol's* back and hung down over his legs. The back and the legs are what make us move and get things done, which is the *inyan* of *maaseh*.

The Torah tells us that the *Choshen* and the *Efod* need to always be connected!

In our *Avodas Hashem* too, our “*Choshen*,” our feelings of inspiration and excitement need to always be connected to our “*Efod*,” our *maaseh*. Whenever we have a feeling that we want to feel closer to Hashem, or we feel excited about a *mitzvah*, we need to right away make a practical *hachlata* and start doing it as best as we can!

That way our feelings won't just stay as feelings, or disappear, they will really help us accomplish the *shlichus* each of us have. (See *sicha Chof-Alef Adar 5748* and *Chof-Hey Nisan 5751*)

TEHILLIM :: 108 - 112

Today's *kapitelach* are *Kuf-Ches* through *Kuf-Yud-Beis*.

In *Kapitel Kuf-Tes*, Dovid Hamelech says “**Ki Oni Ve'evyon Anochi, VeLibi Cholal BeKirbi.**” “I am like a poor person, and my heart is empty inside of me.”

What does Dovid Hamelech mean?

The *Gemara* explains that Dovid Hamelech was saying that HALF of his heart is empty — the part where the *Yetzer Hara* usually is!

In *Tanya*, the Alter Rebbe teaches that that's what a *Tzadik* means — someone who doesn't have a *Yetzer Hara*.

Most of us DO have a *Yetzer Tov* AND a *Yetzer Hara*, and we have to fight all the time for the *Yetzer Tov* to win.

Now we are learning in *Tanya* that even though a *beinoni* always has a *Yetzer Hara* that he needs to deal with, he shouldn't be upset because his *avodah* is really doing the same thing as a *tzadik's avodah* — making a place for the *Shechinah* to shine and bringing *Moshiach*!

TANYA :: Likutei Amarim Perek Lamed-Zayin

We learned in the last *perek* that when *Moshiach* comes, *Elokus* will be revealed in the world, just like at the time of *Matan Torah*. In this *perek*, the Alter Rebbe will show us that the *mitzvos* we do in the time of *Golus* is what makes this happen!

If you look around the room, you will see lots of kinds of things. Chairs, or couches, tables, toys, food, papers... These kinds of things get their *chayus* from *Kelipas Noga*, like a kind of “peel” that blocks it from *kedusha*. This is what makes it possible for there to be *Golus*, where *kedusha* is hidden.

When we do a *mitzvah*, it makes some of the light of Hashem come into the world — into the things we used to do the *mitzvah*! Now instead of getting *chayus* from *kelipah*, they get *chayus* from *kedusha*! Now these *Gashmius* things in the world become part of *kedusha* and are able to shine with Hashem's light!

Even though we will be able to SEE this only when *Moshiach* comes, it is already shining now with the *mitzvah* that we did!

This helps us understand what the *Chachomim* say, “*Sechar Mitzvah Mitzvah*” — the reward for a *mitzvah* is a

mitzvah. The Alter Rebbe tells us that the reward is the *mitzvah* itself! The reward is the *Geulah*, when the light of Hashem will shine in this world! The *mitzvah* that we did is making the reward of the *Geulah* happen — the light of Hashem that shines in the world, in a place that used to be *kelipah*!

In fact, this doesn't only happen with *Gashmius'dike* things that we use for a *mitzvah*. It also happens with our own *Nefesh Habehamis*! When we use the *koach* of our body to do a *mitzvah*, our *Nefesh Habehamis* is helping us. Since we used it to do a *mitzvah*, the light of Hashem also shines in it! This way, even our *Nefesh Habehamis* becomes part of *Kedusha*!

This helps us understand something that it says in the *Gemara*:

The *Gemara* says that if a person uses all of his energy to say words of Torah, he won't forget it. If not, he will forget it.

Why is this? Forgetting comes from the *kelipah* of the *guf*. But when we make the *kelipah* of the *guf* weaker by using all of our *koach* in the words of Torah and *Tefillah*, then the *kelipah* isn't there anymore to make us forget! That *kelipah* has become part of *kedusha* too!

HAYOM YOM :: Chof-Gimmel Adar

The Hayom Yom was written for a year where there were TWO Adars (a Shana Me'uberes). This year there is only ONE Adar (a Shanah Peshutah), so we learn BOTH Hayom Yoms every day!

Chof-Gimmel Adar Alef

This Hayom Yom is from a letter the Frierdiker Rebbe wrote to a Rav who was feeling bad. He lived in America, and felt like he wasn't accomplishing anything with the American Jews who he felt were not interested in Yiddishkeit. The Frierdiker Rebbe gave him an eitzah of what to do, and also this hora'ah about how he should think about himself:

The *Rabbonim* are the heads of the *Yidden*. Just like in a body, the head needs to be healthy for the rest of the body to be healthy, when the *Rabbonim* are strong and healthy *b'Ruchnius*, this will affect the rest of the *Yidden* as well.

Chof-Gimmel Adar Sheini

This Hayom Yom also talks about a Rav's job:

A *Rav* has a very big responsibility! He can help so many people to do *mitzvos*... but if he tells them to do the wrong thing, he can make many people do an *aveira*, *Chas Veshalom*.

Being *Mezakeh Es HoRabim*, helping many people do a *mitzvah*, is a TREMENDOUS thing! It is a huge *mitzvah*!

But making many people do the wrong thing is a TERRIBLE *aveira*.

A *Rav* needs to recognize how every decision is a very big deal, and take his responsibility very seriously!

SEFER HAMITZVOS :: Shiur #302 - Mitzvas Lo Saasei #237

In today's *Sefer Hamitzvos*, we learn ANOTHER *mitzvah* (*Mitzvas Lo Saasei #237*) about *ribbis*: It's not only *asur* to LEND, or to BORROW with *Ribbis*, you can't do ANYTHING to help a loan with *ribbis*! You can't:

- 1) be an *arev* — guarantee the loan (say that you'll pay it back if the other person doesn't)
- 2) be an *eid* — witness the loan (watch them making the loan so it will be a real loan)

3) be a *sofer* — write down the loan (record it to show that it really happened).

RAMBAM :: Hilchos Malveh VeLoveh

We are learning *Sefer Mishpatim*, which means arguments and judgments between people. One common reason for an argument in *Beis Din* is if someone borrowed money from another person, and did not pay it back. There are many *perakim* which explain the *halachos* of loans, which we are learning about now.

In **Perek Chof-Beis** of today's Rambam, we learn about how the *Beis Din* collects money from someone who didn't pay on time. We sometimes give the person more time to pay, but if he still doesn't, the *Beis Din* writes an "*adrachta*." With an *adrachta*, the person who lent the money is allowed to take away property from the person who borrowed the money, in order to pay back the loan.

Perek Chof-Gimmel has *halachos* about when we say that a *shtar* doesn't count. If it is ripped or smudged, it is fine as long as we can still read it. We learn that the *Beis Din* tears a *shtar* in a certain way — ripping it into 4 pieces. If a *shtar* is ripped that way, the *shtar* doesn't mean anything anymore!

In **Perek Chof-Daled**, we learn about the names on the *shtar*. It has to be clear who the people written on the *shtar* are, or else the *Beis Din* can't take away the money from them.

So what happens if there are a few people with the same name in one city? How can they write a *shtar* that shows that they borrowed or lent money? How would we know which one the *shtar* is talking about?

The *halacha* is that they need to write their grandparents' names, so we can tell them apart. And if their grandparents' names are the same too, then they need to say their GREAT-grandparents' names on the *shtar*!

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

In this *perek* we learn *halachos* about *Eidim Zomemim*. *Eidim Zomemim* are when there are witnesses that come to prove that other witnesses are lying!

INYANA D'YOMA :: When We Can't Do Mitzvos

This week we read *Parshas Hachodesh*. This *parsha* talks about the very first *mitzvah* the *Yidden* got from Hashem the *mitzvah* of *Rosh Chodesh*! It also has the *mitzvah* of the *Korban Pesach*, which the *Yidden* should take on the 10th of the month, and bring it on the 14th. We read it every year before *Pesach* to remember this special *mitzvah*!

Nowadays, we can't actually bring the *Korban Pesach*. But we still talk about it and *lein* about it in the *Torah*! We show Hashem that even though we can't keep this *mitzvah* now, we WANT to! As we see from this story, even when we can't do a *mitzvah*, when we show Hashem that we wish we could, it is very precious in the eyes of Hashem.

Many many years ago, the cruel Russian Czar made a terrible new decree. He kidnapped young Jewish children, some just five years old, and took them to be part of the Russian army.

The poor children were beaten and forced to listen to the army officers. They couldn't keep kosher or *Shabbos*. They couldn't wear a *yarmulka* or *tzitzis*. Many of them could hardly remember anything about *Yiddishkeit*, since they were taken away from their homes when they were so young.

It was a very sad time for the *Yidden*.

The *Mitteler Rebbe* spoke about these young soldiers, called *Cantonists*. The *Mitteler Rebbe* said how precious each of their *mitzvos* are to Hashem.

The Mittlerer Rebbe said that when they keep the *mitzvos* that they CAN do with a full heart and the best way they can, and when they feel bad about the *mitzvos* they CAN'T keep right now, which shows how much they want to do them, Hashem is so happy with their *Avodah*!

Many years later, the Rebbe spoke again about the Cantonists.

It was during a very hard time in Russia. The Russian government wanted to stop all Yidden from keeping Torah and *mitzvos*! They would force children to come to the public schools, where they would teach them not to believe in Hashem, *chas veshalom*. They did not let Yidden learn Torah or celebrate the *Yomim Tovim*.

Many Yidden tried to do these things secretly. They were sometimes able to learn a little bit of Torah, or to get a chance to put on *Tefillin*. They tried to keep their children home from school on Shabbos. But there were so many *mitzvos* that they couldn't keep!

The Rebbe said that just like with the Cantonists, the Yidden in Russia should know that Hashem is so happy with their *Avodah*! When they keep the *mitzvos* that they CAN do with a full heart, and they feel bad about the *mitzvos* that they are NOT able to do, which shows how much they WANT to do them, then it is very precious to Hashem!

During the time of *Golus*, we are also not able to keep all of the *mitzvos* in the best way.

But we know that just like with the Cantonists, our *Avodah* is very special to Hashem! When we keep the *mitzvos* we CAN do with a full heart, and we feel bad about the *mitzvos* that we CAN'T do right now, which shows how much we really care about the *mitzvos*, we are making Hashem very happy!

See maamar Parshas Yisro Tof-Shin-Chof-Daled

TEFILLAH :: Building Bitachon Through Davening

Bitachon is part of the way we connect to Hashem.

One of the main times we make that connection with Hashem stronger is during *davening*. We spend time thinking about and working on our love, fear, and trust in Hashem.

We think about things that help us realize how much it makes sense to trust in Hashem. This way, we will feel it too!

One thing we think about is to realize that nothing in the world has any *koach* of its own. Everything is from Hashem!

When we understand this, we won't be scared of anything! Nothing in the world can do anything to us unless Hashem wants it to. We also don't need to trust in anyone or anything else — they can only help us if Hashem wants them to!

One of the places we can think about this is in *Pesukei Dezimra*. One of the *pesukim* we say is, "**Al Tivtechu Bindivim, Beven Adam She'ain Lo Seshuah.**" "Don't trust in donors, in a person who doesn't really have help." His help isn't HIS! It is Hashem helping you, through that person! We realize that it only makes sense to trust in Hashem.

See Chovos Halevavos, Shaar Habitachon, perek Gimmel

HALACHOS HATZRICHOS :: Pesach Hiddurim

On Pesach, many people keep extra hiddurim because of how serious the issur of chometz is on Pesach. We are learning some of the hiddurim which are often kept in Chabad.

Of course, if someone takes on a new hiddur, they should do it Bli Neder.

It is written in *Sefer Hatishbi* that some people are careful not to even speak about *chometz* on Pesach! Once, on Pesach, someone told the Rebbe that a certain room had *chometz* in it. The Rebbe said that it is better not to talk about that on Pesach!

Some are careful not to use food that fell on the floor during Pesach, and some will use it only after it is peeled.

Many people don't use *keilim* that fall on the floor during Pesach. They set them aside until the next year.

See *Halachos Uminhagei Chabad* p. 183–185

GEULAH U'MOSHIACH :: When We Least Expect It

The Gemara in *Sanhedrin* says that *Moshiach* will come “*Behesech Hadaas*,” which means when we don't think about it or when we don't expect it.

But we need to be thinking about *Moshiach* all the time! In *davening*, we say “*Lishuascha Kivinu Kol Hayom*,” “We hope that Hashem will save us all day!”

One explanation is that *Moshiach* will come at a time when we think it really doesn't make sense. Like when we compare our generation to the *tzadikim* of many years ago, we might think that *Moshiach* can't come now!

But ESPECIALLY now, when we might think that our *dor* really doesn't deserve for *Moshiach* to come — this is the BEST time for *Moshiach* to come, *Behesech Hadaas* — when we expect it least!

See *Likutei Sichos* vol. 10, p. 172

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