

# Chitas for Tuesday, Parshas Vayakhel

## Chof-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

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לעילוי נשמת הרה"ח הרה"ת הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

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**L'ilui Nishmas Chana Tzivia bas R' Yosef Yitzchok A"H**

~ for her yahrtzeit ~ Yud-Daled Adar ~

### **CHUMASH :: Parshas Vayakhel - Shlishi with Rashi**

Moshe told the Yidden that Betzalel (from *Shevet Yehudah*) and Oholiav (from *Shevet Dan*) were given special wisdom and talent from Hashem to make things for the *Mishkan*. It will be their job to be in charge of making the pieces of the *Mishkan* and all of the *keilim*. Any other Yidden who had special *kochos* or talents should help too!

*Shevet Yehuda was the most respected Shevet, and Shevet Dan had the simplest yichus. But to build the Mishkan, Hashem specifically wanted that it should be made with people from EVERY kind of yichus.*

In one day, they already had all they needed for the *Mishkan*, and Moshe told everyone to stop bringing things!

The Yidden stopped bringing, and they ended up with even more materials than they needed to build the whole *Mishkan*!

### **TEHILLIM :: 119 (first half)**

*Today we say the first half of the LONGEST kapitel of Tehillim! It has 176 pesukim, 8 pesukim for every letter in the Alef-Beis! Most of the pesukim in this kapitel talk about how special Torah is and how much we love it!*

Here's one of the first *pesukim*: "**Az Lo Eivosh, Behabiti El Kol Mitzvosecha**" — it means "I won't be embarrassed because I look carefully at all of your *mitzvos*." The Rambam uses this *posuk* at the very beginning of his *sefer*.

When we learn *Chumash*, we see many *mitzvos* that Hashem gave the Yidden. But even though we know that they are *mitzvos*, we don't really know the details of how they are kept. That might make us feel embarrassed that we don't really know the *mitzvos*!

That's why the Rambam tells us this *posuk* at the beginning of his *sefer*. When we learn the *halachos* of the *mitzvos*, like we do in Rambam, we won't be embarrassed because we will know how to keep every single *mitzvah*!

## **TANYA :: Likutei Amarim Perek Lamed-Beis**

If we are able to look at ourselves and see that the main thing is the *neshama*, we can see that for every other Yid too, the main thing is the *neshama*! Then, there are no differences, and we can have *Ve'ahavta Lereiacha Kamocha* to every Yid equally, no matter how big or small he is!

In fact, this won't only help us do ONE *mitzvah* — if we can feel this truly, that is the main point of the whole Torah!

We see this in a story from the *Gemara*, about *Hillel Hazakein*:

Once a *goy* came to Hillel and asked to become a Yid — but he said that he is only willing to learn about *Yiddishkeit* while standing on one foot. So Hillel told him, “Things you don't like other people to do to you, you shouldn't do to other people. That's the whole Torah. Everything else just explains it. Now go learn the rest.”

Hillel was saying that the *mitzvah* of *Ahavas Yisroel* is the whole Torah!

Why?

The whole point of the Torah is to make our *neshama* stronger than our *Guf*, and to connect it to the *Aibershter*!

When we do *Ahavas Yisroel* after going through this whole *hisbonenus*, which brings us to feel that our *neshama* is really the main thing, we are doing the whole point of Torah!

When Yidden have *achdus*, then Hashem also wants to have *achdus* with us! This way, Hashem's *Shechinah* can be felt among the Yidden.

And this is also the point of the whole Torah!

## **HAYOM YOM :: Chof-Hey Adar Alef**

After we say the *Shir Shel Yom* (“*Hayom Yom \_\_\_\_ BaShabbos, Shebo Hayu HaLeviim Omrim...*”) we say a short paragraph that starts “*Hoshienu*.” We say this paragraph EVERY day — even on Shabbos, *Yom Tov*, *Rosh Hashana*, and *Yom Kippur*!

## **SEFER HAMITZVOS :: Shiur #318 - Mitzvas Lo Saasei #279, #277, #275, #278, #273**

Today we learn 5 *mitzvos* for a judge to keep, to make sure he is judging according to the rules of the Torah:

1) (*Mitzvas Lo Saasei* #279) A judge **may not have rachmanus** on someone who hurt or killed someone else and needs to pay a *knas*. He needs to judge him according to the *halacha*, and not say “he can't afford it,” or “he made a mistake.”

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְלֹא תִחוּס עִינֶיךָ נֶפֶשׁ בְּנֶפֶשׁ עֵין בְּעֵין שֶׁן בְּשֶׁן יָד בְּיָד רֶגֶל בְּרֶגֶל

2) (*Mitzvas Lo Saasei* #277) Don't judge in a way that a **poor person wins** if he doesn't really deserve it. Don't use this as a way to give *tzedakah* to the poor person! *Tzedakah* is a separate thing, but the judgment has to be

correct and fair.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְדָל לֹא תִהְיֶה כְּרִיכוֹ

3) (*Mitzvas Lo Saasei* #275) Don't be nicer to any of the people in *Beis Din*, even if **they're more important** — treat them all the same. Don't say "he's a rich or respected person, how can I make him lose?"

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וְלֹא תִהְיֶה פָנִי גָדוֹל

The details of this *mitzvah* are explained in many places in *Mesechta Sanhedrin* and *Mesechta Shevuos*.

4) (*Mitzvas Lo Saasei* #278) Don't judge against someone just because **you know he's a rasha** — judge each case by itself, and see if the *halacha* says he should be punished.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: לֹא תִטָּה מִשְׁפָּט אֲבִינֶךָ כְּרִיכוֹ

5) (*Mitzvas Lo Saasei* #273) Don't do anything **different than the Torah** says when you *pasken*. The Torah tells us how make someone innocent or guilty, and the judge has to follow each of those *halachos* exactly.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לֹא תַעֲשׂוּ עוֹל בְּמִשְׁפָּט

## **RAMBAM :: Hilchos Sanhedrin**

In today's Rambam, we learn about when the *Beis Din* gives *malkos* to someone to punish them for certain *aveiros*.

In **Perek Tes-Zayin**, we learn about how *malkos* are given. We learn that the person who gives *malkos* should be very smart, but not very strong — because the *halacha* is that he has to hit as hard as he can, and we don't want the person to be hurt more than they need to be.

**Perek Yud-Zayin** teaches us how many *malkos* to give. We try to figure out how many a person can handle, and only give that many. Because of the way *malkos* are given (1 on the front, then one on the back on each shoulder), we only give a number that we can divide by 3, like 9 or 12 or 18. If a person can only handle 11, we round down to 9, not up to 12!

**Perek Yud-Ches** tells us about the kinds of *aveiros* that make a person deserve *malkos*. These *aveiros* are all from the Torah, but a *Beis Din* can give *Makas Mardus*, another kind of *malkos*, for doing an *aveira Miderabanan*.

## **RAMBAM- PEREK ECHAD :: Hilchos Shevuos - Perek Vov**

The Rambam teaches us what happens if a person changes his mind and wants to take away a *shevuah* he made. This is called *Heter Shevuos*.

## **INYANA D'YOMA :: Making a Minyan**

In a few *farbrengens*, the Rebbe spoke about how every *Chossid* needs to make a *minyan*. For example, the Rebbe asked *Chassidim* to make a *minyan* in preparation for *Yud-Tes Kislev*, and then for *Yud Shevat*, in the first year of the Rebbe's *nesius*. The Rebbe also asked us to make a *minyan* in one of the last *farbrengens* we heard from the Rebbe, in *Tof-Shin-Nun-Beis*.

What does it mean to make a *minyan*? Does that mean to go find a *shul* that has only 9 men and bring in another Yid?

That wasn't what the Rebbe was talking about here! The Rebbe was talking about OUR *minyan*.

Every one of us can think of ten people we know well or are close to. They could be our friends, our neighbors, or even our brothers and sisters! They are our *minyan*.

Our job is to speak to the people in our *minyan* and help them grow. We can help them do something more in *Machshava* — to *daven* better, in *Dibur* — to grow in their Torah learning, or in *Maaseh* — to add in keeping *mitzvos*.

Then we should come to the Rebbe, close our eyes, and tell the Rebbe: Here is the *minyan* I made for you! Here are their names, and their mothers' names! And here are the ways they are growing in *Yiddishkeit*!

The Rebbe says that when we grow ourselves, and help our *minyan* grow too, that is "*Halicha Be'orchosav*," following in the Rebbe's footsteps. The Rebbe said that this is important for every part of our *neshama* and for our *hiskashrus* to the Rebbe!

*See Parshas Bereishis, Lech Lecha, and Yud-Tes Kislev Tof-Shin-Yud-Alef, and Tetzaveh (Yud-Alef Adar Rishon) Tof-Shin-Nun-Beis*

## **TEFILLAH :: Birchos Kriyas Shema**

In the *bracha* before *Shema*, we speak about Hashem's great love for the Yidden. Hashem had many choices who he should give the special *shlichus* of making the world a *Dira Betachtonim*. So many *malochim* stand before Hashem with tremendous *bittul* and praise Him: *Kadosh, Kadosh, Kadosh*!

Still, "***Uvonu Vocharta***" — Hashem chose Yidden!

The Alter Rebbe tells us that Hashem wasn't choosing our *neshamos*. That's not a choice, it's obvious! You don't "choose" between plastic and gold. The *neshama* of a Yid is extra-special! So what DID Hashem choose?

Hashem chose even the parts of us that look like everyone else! There are ways that a Yid and a Goy look exactly the same, but Hashem chose *davka* us!

When we realize how much Hashem loves us, that makes us love Hashem back!

So we say "***Ve'ahavta Es Hashem***," we love Hashem and want to do what He wants us to! "***Bechol Levavecha***," we are ready to do our job with our whole heart, with our *Yetzer Tov* AND our *Yetzer Hara*, with all of our talents and abilities. "***Uvechol Nafshecha***," we are ready to do our *shlichus* even if we have to give up the things we want to do, or even to have actual *Mesiras Nefesh*. "***Uvechol Me'odecha***," we are ready to serve Hashem with every *mida*, every measure that Hashem gives us — every *koach* or challenge or situation we find ourselves in, with every *Gashmius'dike* object or money that we are given!

Hashem's love for us makes us love Him too, and want to serve Hashem with whatever we have.

## **HALACHOS HATZRICHS :: Hocheiach Tochiach**

It is a *mitzvah* that if someone sees another person doing an *aveira* or not following the way of the Torah, he needs to talk to him about what he is doing wrong. There are many *halachos* for this *mitzvah*, to make sure that it is done right and doesn't hurt the other person.

One *halacha* is that the *mitzvah* of *Hocheiach Tochiach* is only to a friend, someone you are comfortable with, and someone who is *frum* like you. Any other person is likely to just get angry at you and want to take *nekamah*.

## **GEULAH U'MOSHIACH :: We Want Moshiach Now!**

Before we say the *Shir Shel Yom*, we say that this is the day “***Shebo Hayu Haleviim Omrim Beveis Hamikdash***” — when the *Leviim* would say this *kapitel* in the *Beis Hamikdash*.

We say this to remember the *Beis Hamikdash* and the *avodah* that was done there, so we will ask Hashem to rebuild the *Beis Hamikdash* and let us do the *avodah* there again!

That's also why, after the *Shir Shel Yom*, we say the paragraph of *Hoshieinu*. In this paragraph we are asking Hashem to save us and bring us back to Eretz Yisroel, when Hashem's *kavod* will fill the whole world! After saying what would happen in the *Beis Hamikdash* on this day, we ask Hashem to let us do it again properly in Hashem's special house.

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