

SHAILOS L'CHAZARA

Review Questions

Sefer HaSichos 5752

ספר השיחות · תשנ"ב

Parshas Terumah

פרשת תרומה

2 sichas in this booklet

Sicha 1: Two Adars, Sixty Days! · Rosh Chodesh Adar I talks

Sicha 2: Every Jew Is Rich in Gold! · Shabbos Terumah, §§1-3

TEACHER'S EDITION

Answers are printed in italics on the answer lines, with the section (§) of the sicha.

★ easy ★★ medium ★★★ harder

Each sicha has questions, a true chassidishe story, and a lesson for you.

Two Adars, Sixty Days!

משנכנס אדר מרבין בשמחה

Sefer HaSichos 5752 vol. 1: the sichos of the eve of the 2nd day of Rosh Chodesh Adar I, the night following Rosh Chodesh Adar I, the eve of 3 Adar I, and 4 Adar I 5752 (1992), the week of Parshas Terumah. Each talk is §1 in the Sichos in English edition (vol. 51); answers cite the talk.

The point: *Adar Rishon is called "first", but if Moshiach comes this month, Beis Din might make the next month Nissan. 25 Shvat (koh tevarchu), 26 (Hashem's Name) and 27 (zach) lead to the Geulah. Adar has a "healthy mazal", and the mazal of Israel is the Ayin, the Infinite. Hashem asked for gold first: every Jew can give gold, zahav = "zeh hanosen b'vriuso", and gold also means a brachah for real wealth. Add an alef (Hashem) and golah becomes geulah. A leap year has a "great" and a "small" Purim: sometimes be great, sometimes small (bittul), and that makes you a keli for Hashem's blessing. Sixty days of Adar: bad is batel b'shishim, and is even transformed to good. Every Jew, even a child, will give to the Third Beis HaMikdash.*

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ Why is this month called "Adar Rishon", the first Adar?

Simply, because it comes before the second Adar added in a leap year. But the name also means it has a certain "firstness" in its content. (Eve of RC Adar I)

2. ★★★ What question does the Rebbe ask about Adar Rishon if Moshiach comes this month?

When Moshiach comes, months will again be set by witnesses. It was already announced with the power of Torah that this is "the first Adar"; does that mean the next month must be Adar II, or could the Sanhedrin decide it is Nissan? There are reasons both ways, and we'll hear the answer from the Sanhedrin itself. (Eve of RC Adar I)

3. ★★ What do the 25th, 26th and 27th of Shvat hint to?

25 = "koh tevarchu" (the Priestly Blessing, which includes the blessing of the Geulah). 26 = the gematria of Hashem's Name (and it fell on Friday, when Adam was created). 27 = "zach", the pure olive oil of the Menorah, on Shabbos. (Eve of RC Adar I §2)

4. ★★ Chazal say "ein mazal l'Yisrael". So what does it mean that Adar has a "healthy mazal"?

Jews are above the mazalos, but even within the area where mazalos have power, Adar's mazal is healthy. And "Ayin (the Infinite) is the mazal of Israel": in Adar that flow from Above is strong. (Night after RC Adar I)

5. ★★ Why is it surprising that gold is the first donation listed for the Mishkan?

You'd expect an ascending order, starting with simple things everyone could give (brass, fabrics) and ending with the most precious. Indeed the gems come last. So why is gold first? (Night after RC Adar I)

6. ★★ Give two answers from these talks: why does gold come first?

(1) Every Jew can give "gold" to the Mishkan in his heart: zahav = "zeh hanosen b'vriuso", one who gives while healthy. (2) It is a brachah of wealth: every Jew should be so rich that the first thing asked of him is gold, to do mitzvos b'hiddur and give tzedakah. (Night after RC; 4 Adar I)

7. ★ How do you turn golah (exile) into geulah (redemption)?

By adding the alef: drawing down the revelation of Hashem (the alef stands for Hashem) into the exile. (Night after RC Adar I)

8. ★★ Why are children used as a mashal for all of us today?

A child does mitzvos for chinuch, training. Our mitzvos now are like training for the full keeping of mitzvos in the days of the Geulah. And even young children will give to build the Third Beis HaMikdash. (Night after RC Adar I)

9. ★★ What does a "great Purim" and a "small Purim" teach us?

That sometimes we must be "great" and sometimes "small", with bittul ("my soul will be like dust to all"). Being small makes you a mekabel, a vessel to receive from the essence of Hashem, and tightens the bond of "Yisrael v'Kudsha Brich Hu kula chad". (Eve of 3 Adar I)

10. ★★★ Why are the sixty days of Adar special?

Undesirable things are batel b'shishim, nullified in sixty. And in a mixture batel in sixty, even the non-kosher piece may be eaten, so it's not only cancelled but transformed into good, like darkness into light and bitterness into sweetness. (Night after RC; Eve of 3 Adar I)

11. ★ Which Mikdashos does “V’asu li Mikdash” include?

The Mishkan in each Jew’s heart (man, woman and child), and the real ones: Moshe’s Mishkan, Shiloh, Nov and Givon, the First and Second Batei HaMikdash, and the Third, to be built very soon.

(Eve of 3 Adar I)

12. ★★★ The Rebbe says spiritual explanations of “V’asu li Mikdash” are true. What comes first?

First and foremost it must be kept literally, by building the Beis HaMikdash. We stand at the peak of history, when even nations grasp “they shall beat their swords into plowshares”. (4 Adar I)

A CHASSIDISHE STORY

A Dollar for Tzedakah

It was the Rebbe’s birthday, Sunday, 11 Nissan 5746 (1986). As the chassidim were finishing Shacharis, word spread through the shul: “The Rebbe is giving out dollars for tzedakah at the door of his room!” Within moments a line of hundreds formed. One by one they passed the Rebbe, and each received a short brachah and a dollar to give to tzedakah.

Two weeks later, after Pesach, it happened again, and soon nobody was surprised anymore. Every single Sunday, until 26 Adar I 5752, just weeks after the sichos in this booklet, the Rebbe stood in the hall of 770 for hours, giving dollars to people from all over the world: great Torah scholars, young children, leaders, visitors from every country, Jews who kept every mitzvah and Jews who were just starting.

A friend from Eretz Yisroel once came to 770 for Shavuot. That year Shavuot fell on Sunday, so there were no dollars. “One of the most striking things on my trip,” he said, “was seeing Jews who came that Sunday to get a dollar. They didn’t even know it was the Yom Tov of Matan Torah, but they were eager for the Rebbe’s brachah.”

Source: Eli & Malka Touger, “A Dollar for Tzedakah: Fountain of Blessing”, *To Know and to Care* vol. 1, ch. 9 (Sichos in English / chabad.org)

Think: In these very sichos, the Rebbe gave out money for tzedakah and asked everyone to add from his own. How does the story show that every Jew can give “gold”?

The Rebbe made thousands of people, scholars and children, the observant and the not-yet-observant, into givers. Each one became a shaliach mitzvah for tzedakah: every Jew has the power to give, zahav, “one who gives while healthy”.

THE LESSON FOR YOU

Every Jew, even a child, can give "gold": give tzedakah gladly, add from your own, and add an alef (Hashem) to whatever you do. That's how golah becomes geulah.

For example: Your parents give you a coin for the pushka. Add one of your own from your allowance, and put it in before davening with a smile, not because you were told.

Every Jew Is Rich in Gold!

זהב, כסף ונחשת

Sefer HaSichos 5752 vol. 1, sicha of Shabbos Parshas Terumah, 4 Adar I 5752 (1992). Sections as in the Sichos in English edition (vol. 51).

The point: *“Mishenichnas Adar marbin b’simchah”*: Adar’s joy can even transform the sadness of Av. The greatest joy is knowing that even in galus you are the only son of the King, and joy spreads through your whole life. Adar has a strong mazal, though Jews are above mazal. Rosh Chodesh fell on days *gimmel* and *daled*: *gomel dallim* and *gad* (good fortune). Why “*dallim*” and not “*rashim*”? The *daled* has a *yud*, *bittul*, which keeps a Jew connected to the Source, so he can never fall into real poverty. Why was gold asked first? Because every Jew, even a simple Jew or a child, was chosen at *Matan Torah*, even in his body, and is “*Hashem’s only son*”: by nature rich, a giver (*zahav* = *zeh hanosen b’vriuso*). *Mitoch shelo lishmah* = in the depth of *shelo lishmah* is *lishmah*. So seek spiritual and material wealth, give *tzedakah*, and spread joy.

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ What can the joy of Adar do to the sadness of Av?

“Just as when Av enters we lessen joy, when Adar enters we increase joy”: Adar’s joy can transform even the things that lessen joy in Av into good, and leads to the greatest joy, the *Geulah*. (§1)

2. ★★ What is the greatest happiness a Jew can feel, and how does it change his life?

His connection with Hashem: even in this world and in galus he is the only son of the King of kings. Joy spreads through everything: he lives happily, shares it with everyone around him, and it brings him success. (§1)

3. ★★★ If “*ein mazal l’Yisrael*”, why does Adar’s mazal matter for Jews?

The nations are ruled by the natural order. A Jew is above it, and can change nature through his avodah and draw down good. But in Adar he doesn’t even need to: Adar by itself is a month of health and strength for Jews, even in material life (“postpone a court case with a gentile until Adar”). (§1)

4. ★★ Rosh Chodesh Adar fell on days *gimmel* and *daled* (Tuesday and Wednesday). What do these letters hint?

Gomel dallim, “*doing kindness to the poor*”, and together they spell *gad*, good fortune. (§1)

5. ★★★ Why “gomel dallim” and not “gomel rashim”? What does the daled teach?

Rash is much worse poverty than dal. A daled looks like a reish but has a yud in its corner:

bittul, which connects the receiver (Malchus) to the source (Yesod). A Jew always has a Jewish

spark connecting him to Hashem, so even if he is a dal, he can never fall into real poverty

(rashus). (§1)

6. ★★ When was this inner connection made part of every Jew?

At Matan Torah, when the decree separating the spiritual from the physical was cancelled and

G-dliness became a permanent part of a Jew's being. (§1)

7. ★★ Why is it even harder to understand that gold came first?

The Jews had lots of gold from Mitzrayim and the Yam Suf, but still less gold than silver and

brass, and in fact more brass and silver were given to the Mishkan than gold. (§2)

8. ★★ Why could every Jew, even a child, give to the Mishkan, not only the greatest people?

To teach that every Jew, even a simple man or woman or a young child, can make a dwelling for

Hashem, because at Matan Torah Hashem chose each Jew, even in his physical body, “a kingdom of

Kohanim and a holy nation”. (§2)

9. ★★★ How does the Rebbe read “mitoch shelo lishmah ba lishmah”?

“Mitoch” also means “the depth of”: in the depth of shelo lishmah is lishmah. Even when a Jew does

a mitzvah for a selfish reason, deep inside he wants to do Hashem's will (as the Rambam says,

every Jew truly wants to serve Hashem). (§2)

10. ★ So why was gold asked first?

Because a Jew, “Hashem's only son”, is by nature rich and a natural giver. Zahav = “zeh hanosen

b'vriuso”: one who gives while healthy, not to protect himself but as an expression of who he is.

(§2)

11. ★★ If every Jew is rich inside, why isn't it always seen?

Because Hashem wants a Jew to reveal it by his own effort, turning the world's darkness into light, which draws down abundant brachah. (§3)

12. ★★ What practical things does the Rebbe ask for at the end?

Seek wealth, spiritual ("there is no wealth except knowledge") and material, to learn, do mitzvos b'hiddur and give more tzedakah (for shuls, batei midrash and the Third Beis HaMikdash). Increase joy through both months of Adar, starting with more Torah, and make your family and everyone around you happier. (§3)

A CHASSIDISHE STORY

"Nevertheless, I Am a Jew!"

It was night in Karlin, and the Jews had all locked themselves inside, because the authorities had decreed that no Jew could be found in the street after dark. But one fiery chassid of Rabbi Aharon of Karlin felt such a longing to see his Rebbe and warm his soul by watching his avodah that he went out anyway, clutching his Tehillim.

Suddenly a policeman blocked his way. His hands were tied, and he was thrown into the town jail. "I wasn't meant to see my Rebbe tonight," he thought, "but at least my Tehillim is still with me." He began saying Tehillim with warmth, chapter after chapter, until a pair of rough hands snatched the book away.

The chassid stayed calm. "They didn't let me see my Rebbe, and they took my Tehillim," he whispered. "Nevertheless, I am a Jew!" A wave of joy washed over him, and he got up and began to dance.

The guard stared in disbelief, then shouted, "Get out of here right now! This little jail has no room for madmen!" Happily, the chassid ran straight to his Rebbe. Rabbi Aharon greeted him warmly: "If one is joyous to be a Jew, a part of the Jewish people, one can be rescued from everything!"

Source: Libby (Mirish) Kiszner, "Happy Are We", *Chassidic Stories* (chabad.org)

Think: The chassid had nothing left, not his Rebbe and not his Tehillim. Why could he still dance, and how is that like this sicha?

His wealth was inside: "I am a Jew", Hashem's only son, even in a jail, even in galus. That is the greatest joy (§1), the yud of the daled that never lets a Jew become truly poor, and joy breaks through limits, like Adar.

THE LESSON FOR YOU

You are rich, because you're Hashem's child. Be happy about it, give like a rich person, and spread joy to the people around you.

For example: You missed the trip, lost the game and forgot your lunch. Before you sulk, say: "Nevertheless, I am a Jew!" Then go cheer up your little brother who's also having a bad day.