

Chitas for Friday, Parshas Terumah Erev Shabbos Kodesh Zayin 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

Chitas for the month of Adar Alef is made possible in part

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

Chitas for the month of Adar Alef is made possible in part
L'ilui Nishmas Chana Tzivia bas R' Yosef Yitzchok A"H
~ for her yahrtzeit ~ Yud-Daled Adar ~

This week is dedicated Lizchus

יצחק בן הינדא

~ for a Refuah Sheleimah Ukrovah! ~

Mazel Tov Miriam Rosenblum (Aventura, Florida)

~ birthday Zayin Adar Alef ~

Shnas Bracha Vehatzlacha!

by Bubby & Zaidy Weinstein

CHUMASH :: Parshas Terumah - Shishi with Rashi

In today's *Chumash*, we learn about the *Mizbeiach Hanechoshes*.

Hashem tells Moshe Rabbeinu to make the *Mizbeiach Hanechoshes*, the *mizbeiach* of copper. This *mizbeiach* should be made of wood and covered with copper. The smaller gold *Mizbeiach* will be used for *Ketores*, but this one will be used for the *korbanos*.

The *mizbeiach* should have four small boxes in the corners of the top of it. The open space on the top should have room for the *kohanim* to go and burn the *korbanos*.

On the outside of the *Mizbeiach*, there should be a copper "grate", which will go around the middle of the *Mizbeiach* like a belt. This should hold the rings for the carrying poles, and made it easy for the *kohanim* to see where the middle of the *mizbeiach* is. The *kohanim* need to know this because some *korbanos* have blood sprinkled on the top half of the *Mizbeiach*, and other *korbanos* need their blood sprinkled on the bottom half of the *Mizbeiach*.

All of the tools for this *Mizbeiach* should be made of copper.

The *Mizbeiach* should be built like a hollow box, and wherever the *Mishkan* will be set up, the Yidden will need to fill it with dirt.

The *Mizbeiach* should also have a ramp to get to the top. We learned earlier in the *Chumash* that the *kohanim* are not allowed to go up to the *Mizbeiach* on stairs.

TEHILLIM :: 39 - 43

In today's *Tehillim* there is a *posuk* that says, "***Ach Betzelem Yis'halech Ish***. "A person walks in the dark (because only Hashem knows the way things really are).

In a *maamar*, the Rebbe Rashab explains this *posuk* in another way! "*Ach BeTzelem Yis'halech Ish*" — a person goes with *Tzelem*, with a *koach* called "*tzelem*" that helps a *Yid* in his *Avodas Hashem*.

Every morning, when we wake up, Hashem puts a special *koach* in the air! It makes us excited about starting the day right and acting the way Hashem wants.

We all sometimes need a push to get us started in doing the right thing!

A thought can come into our mind and get us excited to do something good. This could be from a *Bas Kol*, a voice from Hashem that the *neshama* hears, that makes it really want to act the way Hashem wants. Even though we can't hear it, our *neshama* does, and it puts thoughts into our head that can make us do *Teshuvah*!

All this is part of the Tzelem that the posuk is talking about, the hidden koach that goes with a Yid and inspires us to do what's right!

TANYA :: Likutei Amarim Perek Chof-Zayin

We get so many good things from doing *iskafya*, that it's worth LOOKING for times to do it more!

Lots of times, our *Nefesh Habehamis* says "I want that! I'm even allowed to have it! I want it right now!" With *Iskafya*, we can say, "Yes, it's a good thing that you want, but we need to remember that Hashem is in charge, so we're going to wait a minute before we have it. We can't do what we want, when we want, and how we want. We will think about Hashem first."

When we think about Hashem in those times, we are making ourselves holy! We are doing a *mitzvah* called "*Vehiskadishtem*" — that *Yidden* should be holy. And not only did WE make ourselves more holy, Hashem makes you more holy too, and takes away a little bit of our *Yetzer Hara's koach*!

Even though we just wait a little bit, Hashem has so much *nachas*, He helps us A LOT, by making our *Yetzer Hara* weaker! What an AMAZING (and not too hard!) way to accomplish so much in the war with our *Yetzer Hara*, a little bit at a time!

One time, a Chossid came to the Rebbe Maharash. He said that he did a certain aveira, and wanted a way to do Teshuvah. The Rebbe Maharash told him he needs to fast HUNDREDS of times!

The Chossid was surprised that the Rebbe Maharash would say something like that. So the Rebbe Maharash continued right away: "Do you think that fasting means not eating from sunrise until Shkiah? That's called going on a diet. What I meant by fasting is that you shouldn't do the things you want to — close your eyes when you see something you shouldn't be looking at, and close your mouth when you shouldn't be saying something. That's the fasting that I'm talking about, that will be a good Teshuvah and bring you closer to Hashem!"

Can you think of some ways to have *Iskafya*? Maybe you can say some of the *pesukim* before you play on the computer, or read your emails, or think about how to make someone else happy before you eat dessert.

HAYOM YOM :: Zayin Adar Alef

We know that we are *shluchim* of Hashem. On Hey Adar, we learned part of our *shlichus*, which is to make the world *tahor* with words of Torah and Tefillah. Today we learn another part of our *shlichus* — to make the world bright with the light of Torah and Avodah!

Every one of us needs to know that we are *shluchim* of Hashem, wherever we may be!

What is our *shlichus*?

Our *shlichus* is to make the world bright with the light of Torah and Avodah. This is what Hashem created the world for!

And how do we do this *shlichus*?

By doing *mitzvos* and having good *midos*.

SEFER HAMITZVOS :: Shiur #300 - Mitzvas Lo Saasei #235

Today's *mitzvah* (*Mitzvas Lo Saasei* #235) is not to lend a Yid anything with interest. "Interest" means that he has to pay back more than what you lent him. For example, you can't give your brother a lollipop and tell him he needs to give you back TWO lollipops at the next Shabbos party.

The Torah tells us this *mitzvah* many times, showing how important it is! One of those *pesukim* is in *Parshas Behar*: אֶת כֶּסֶףךָ לֹא תתֵּן לוֹ בְּנִשְׁךָ וּבְמַרְבִּית לֹא תתֵּן אֶכְלֶךָ

The *mitzvah* is explained in *Perek Hey* of *Mesechta Bava Metziah*.

RAMBAM :: Hilchos Malveh VeLoveh

In today's Rambam, we learn more *halachos* about paying back loans.

Perek Tes-Zayin: When you pay back a loan, it is important to know that until the person GETS the money, it's YOUR job to make sure nothing happens to it. For example, if Reuven borrows a pencil from Shimon, and then puts it back on Shimon's desk when he's done, it's Reuven's job to watch over the pencil until Shimon gets back to his desk. If it rolls off the desk and disappears, Reuven needs to pay him back for the pencil.

BUT, if Shimon said "Just put it on my desk when you're finished," then even if it disappears, it's not Reuven's fault.

Perek Yud-Zayin teaches us *halachos* about what happens if someone passes away, and his children find a note saying that someone owed him money. If the other person says he paid already, he has to take a *shevuah* (a very serious Torah promise) that he is telling the truth.

One interesting *halacha* is that if someone has a *shtar* written in Australia, and he brings the *shtar* to get paid back in America, he needs to pay back Australian dollars and not American dollars. But if it doesn't say where it is written, and the person says it is for Australian dollars, he needs to make a *shevuah* that the *shtar* was really written there.

Perek Yud-Ches teaches us about when a person can't pay back the loan, and there was no *mashkon*: We can take away his property to pay back the loan, even property that he sold already.

RAMBAM– PEREK ECHAD :: Hilchos Shechitah - Perek Beis

Today we learn more about *Shechitah*. It is *asur* to *shecht* any animal except a *korban* in the courtyard of the *Beis Hamikdash*. If someone did *shecht* there, we are not allowed to benefit from it in any way.

INYANA D'YOMA :: Zayin Adar

Today is *Zayin Adar*, the birthday and *Yartzeit* of Moshe Rabbeinu! (It is brought in *Hayom Yom Chelek Sheini* that the *Rebbeim* would not say *Tachanun* on *Zayin Adar*, however *Chassidim* do.)

There is a discussion in seforim whether Zayin Adar should be marked in Adar Alef or in Adar Beis. In a sicha from Zayin Adar 5752, the Rebbe said that there's room to use BOTH days for the inyan of Zayin Adar.

At a *farbrengen* in *Tof-Shin-Mem-Vov*, *Erev Zayin Adar*, the Rebbe explained why in the past *Chassidim* didn't do anything special for *Zayin Adar*. *Zayin Adar* is spoken about in the end of *Shulchan Aruch*, where it brings the *minhag* that some people fast on *Zayin Adar*. Since the Alter Rebbe taught us not to fast unless we need to, *Chassidim* never really took on that *minhag*, and *Zayin Adar* wasn't treated as a special day.

One of the *shuls* in Crown Heights is called "*Ahavas Moshe*." That night, they were going to have a *Melaveh Malka* to raise money for the *shul*. In honor of the *Melaveh Malka*, they printed a booklet with *sichos* about how the Rebbe wants the *Chassidim* to support the *shechunah* of Crown Heights — but even though the *Melaveh Malka* was going to be on *Zayin Adar*, and the name of the *shul* is *Ahavas Moshe*, it didn't say anything about Moshe Rabbeinu!

The Rebbe said that they should speak about how the *Melaveh Malka* is happening on such a special date, the birthday and *yartzeit* of Moshe Rabbeinu!

The Rebbe said that even though in the past *Chassidim* might not have made a big deal about *Zayin Adar*, now we are in a very dark part of *Golus*. We need to use every chance we can to add a *chayus* in *Kedusha*!

This is what the Rebbe told us about Zayin Adar. But there is also another obvious lesson we can learn from this. Every generation has a Moshe Rabbeinu, a Rebbe.

Zayin Adar is also a day when we can think about the special days of the Moshe Rabbeinu of OUR time, the Rebbe. We can start to think about how we will use the special days of the Rebbe, like the Rebbe's Yom Huledes on Yud-Alef Nissan.

How will we use these special days to be mashpia on ourselves and on others, to live according to the Rebbe's ratzon, to increase in learning the Rebbe's Torah and fulfill the Rebbe's shlichus, which each of us have, to get ready for the Geulah Sheleimah which is coming very soon?

TEFILLAH :: Yehi Chevod

At the beginning of *Pesukei Dezimra* we say a *bracha*, the *bracha* of *Boruch She'amar*. This way we start (and later end) *Pesukei Dezimra* with a *bracha*.

The main part of *Pesukei Dezimra* (as the *Chachomim* set it up) is the last six *kapitelach* of *Tehillim*. These *kapitelach* are the main praise of Hashem which prepare us for speaking to Hashem in *Shemoneh Esrei*!

The *Chachomim* also added later some other paragraphs to *Pesukei Dezimra*.

One of them is the paragraph after *Boruch She'amar*, which starts with the *posuk* "*Yehi Chevod*."

Yehi Chevod has 18 sentences, mainly *pesukim* from *Tehillim*. In *Yehi Chevod*, we speak about how we should have *bitachon* in Hashem, who will save us from whatever is bothering us. *Yehi Chevod* helps put us into a good mood, so that we are happy and free of worries! This way we will be able to praise Hashem with our whole heart!

HALACHOS HATZRICHOS :: Havdalah

On *Motzei Shabbos*, we make four *brachos* in *Havdalah*. The *Roshei Teivos* for these *brachos*, and the order they are in, is “**Yavneh**” — *Yayin* (the wine), *Besamim*, *Ner* (the candle), *Havdalah* (the *bracha* thanking Hashem for separating between *Shabbos* and the weekday).

Why do we use a *ner* at *Havdalah*?

On the first *Motzei Shabbos*, Adam *Harishon* took two stones and hit them together, making fire. This was the first time a person had ever discovered fire! On *Shabbos*, we aren't allowed to use fire, so on *Motzei Shabbos* it is like it is created for us then, too! So on *Motzei Shabbos*, we thank Hashem for creating fire.

It is best to do this by lighting a torch — a flame with at least two wicks, because we say in the *bracha Borei Me'orei Ha'Aish*, that Hashem makes the LIGHTS of the fire, meaning more than one light.

It is a *minhag* to look at our fingernails in the light of this *ner*, so that we are able to use the light for something.

Another reason we look at our fingernails is because nails are a *siman bracha*, since they are always growing!

When we finish *Havdalah*, we put out the *ner* using the wine of *Havdalah* that is left in the *kos*. We dip our fingertips in this wine. It is a *segulah* for seeing well to put some of the wine on the outside of our eyes.

See *Alter Rebbe's Shulchan Aruch siman Reish-Tzadik-Ches se'if alef*; *Igros Kodesh chelek Yud-Beis p. 226*. *Alter Rebbe's Shulchan Aruch siman Reish-Tzadik-Vov se'if Hey*, and *Reish-Tzadik-Ches se'if Vov*

GEULAH U'MOSHIACH :: Mizbeiach Hanechoshes

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!

Today in *Chumash*, we learned about the *Mizbeiach Hanechoshes*.

The *Mizbeiach Hanechoshes* was different than all the other *keilim*. All of the other *keilim* in the *Mishkan* were made out of gold, but this *Mizbeiach* was made out of copper! Why?

The purpose of the *Mizbeiach* was to be a *kapara* for the Yidden, through the *korbanos*. The copper coating itself was also a *kapara*. Based on a *posuk* in the *Navi* (“*Itzchacha Nechusha*”), copper represents a person who is acting very *chutspadik*. The copper of the *Mizbeiach* itself is a *kapara* for this *chutspa*.

See *Rashi* in today's *Chitas*

- Credits, sponsorships, and contact info at KidsChitas.org -