

Chitas for Friday, Parshas Terumah

Rosh Chodesh Adar

Erev Shabbos Kodesh

Lamed Shevat, 5785

**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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לזכות חי' מושקא בת חנה
להצלחה רבה בשליחותה בארצנו הקדושה

*This week is dedicated
to **Sholom Dovber ben Chave**
for a Refuah Sheleimah Ukrovah
and in honor of my grandchildren learning this every day
~ by the Tenenbaum Family ~*

*Lizchus
Binyomin and Fraida Jervis
~ in honor of their chasunah ~*

יה"ר מהשי"ת שיבנו בנין עדי עד על יסודי התורה והמצוה כפי שהם מוארים במאור שבתורה זוהי תורת החסידות

*In honor of the birthday of **Eliyahu Soutar**
~ 6th birthday Lamed Shevat ~
Shnas Bracha Vehatzlacha!*

*Mazel Tov **Tzophia Schwartz** (Manalapan, NJ)
~ 5th birthday Lamed Shevat ~
Shnas Bracha Vehatzlacha!*

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 also 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 :: 145 - 150

Today is the first day of Rosh Chodesh Adar! We say the last five kapitelach of the whole Tehillim!

The first *kapitel* of today's *Tehillim* is very special! It starts with the words “***Tehillah LeDovid***,” which is the third *posuk* of *Ashrei*. It goes in the order of the *Alef-Beis* — one *posuk* for each letter except for *nun*.

Do you know why there is no *posuk* for the letter *nun*?

TANYA :: Likutei Amarim Perek Chof-Tes

The Alter Rebbe is giving an *eitzah* for a *beinoni*, who is on a high level of *Avodas Hashem*, but can still have something called *Timtum Halev*.

In order for the beinoni's heart to be open to serving Hashem, it has to feel humble inside. One thing the beinoni can think about to make himself feel this way is about the aveiros he has done in the past.

Even if he doesn't have any serious *aveiros* from the past to think about, if the *beinoni* will think about all of the things he has thought about, said, or done, he will realize that he is not so perfect after all.

It says in *Zohar* that every time a person thinks about something that is *kedusha*, their mind becomes a tool (*Merkava*) for *kedusha*, but ANY thought that is NOT *kedusha* is using the mind to help *tumah R”L*. Any thought that wasn't specifically *Lesheim Shomayim*, for the purpose of serving Hashem, is really a thought connected to *tumah*.

Thinking about this will make the *beinoni* feel humble.

Another thing he can think about is what the *Zohar* says about dreams: Strange dreams come because a person is busy with *narishkeit* during the day. The *malach* in charge of dreams thinks that's funny, and sends us even stranger dreams.

When the *beinoni* realizes how silly his dreams are, he will realize that he must think about *narishkeit* during the day, and he will not be so proud of himself anymore.

HAYOM YOM :: Lamed Shevat

Many *Chassidim* considered the day that they came to Lubavitch as their birthday.

The Rashbatz* came to his Rebbe, the Tzemach Tzedek, for the first time on Friday, *Parshas Mishpatim* in *Tof-Reish-Ches* (5608/1848).

Every year, the Rashbatz would stay up all night on Thursday night of *Parshas Mishpatim*, his *Chassidishe* birthday, and put on his *Tefillin* at the same time he went into *Yechidus* for the first time!

*The Rashbatz was later the Friediker Rebbe's teacher. Read the exciting story of how he came to Lubavitch in "Links in the Chassidic Legacy" — <http://www.sie.org/85430> The year the Hayom Yom was written, Lamed Shevat was Friday of *Parshas Mishpatim*.

SEFER HAMITZVOS :: Shiur #339 - Mitzvas Asei #191, #214, Lo Saasei #311, #58, Asei #221, Lo Saasei #263, #264

Today we are making a Siyum on the ENTIRE Rambam — the last of the 14 sefarim! We are also finishing the last mitzvos in Sefer Hamitzvos that match with these halachos.

In today's *Sefer Hamitzvos*, we learn 7 mitzvos:

1) (*Mitzvas Asei #191*) Before the Yidden fight a war that isn't a *mitzvah* (*Milchemes Reshus*), a *kohen* needs to remind them about the mitzvos of a war.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְהָיָה בְּקָרְבְּכֶם אֶל הַמִּלְחָמָה וְנִגַּשׁ הַכֹּהֵן
The halachos are explained in *Mesechta Sotah perek Ches*.

2) (*Mitzvas Asei #214*) A *chosson*, who is married for less than a year, has to stay with his *kallah* and shouldn't go fight in a war or go on a long trip.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְנָקִי יִהְיֶה לְבֵיתוֹ שְׁנָה אֶחָת וְשָׁמַח אֶת אִשְׁתּוֹ אֲשֶׁר לָקַח
The halachos are explained in *Mesechta Sotah perek Ches*.

3) (*Mitzvas Lo Saasei #311*) We can't make a *chosson* who is married for less than a year go to the army or anything that will keep him away from his new wife.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְלֹא יַעֲבֹר עָלָיו לְכָל דָּבָר
The halachos are explained in *Mesechta Sotah perek Ches*.

4) (*Mitzvas Lo Saasei #58*) We are not allowed to be afraid of our enemies when we're fighting and run away.

We learn this *mitzvah* from a *posuk* in from *Parshas Eikev*: לֹא תַעֲרֹץ מִפְּנֵיהֶם
The halachos are explained in *Mesechta Sotah perek Ches*.

5) (*Mitzvas Asei #221*) The *mitzvah* of *Yefas Toar* — if a soldier sees a non-Jewish woman he wants to marry while he is fighting.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְרָאִיתָ בַּשָּׂבִיָּה אִשָּׁת יֶפֶת תֹּאֵר
The halachos are explained in the beginning of *Mesechta Kiddushin*.

6) (*Mitzvas Lo Saasei #263*) He can't sell the *Yefas Toar* as a maidservant to someone else.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְהָיָה אִם לֹא חָפְצָתָּ בָּהּ וְשָׁלַחְתָּהּ לְנִפְשָׁהּ וּמָכַר לֹא תִמְכְּרֶנָּה בְּכֶסֶף

7) (*Mitzvas Lo Saasei #264*) He can't use the *Yefas Toar* as a maid to do work for himself.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא תַעֲמִיר בָּהּ תַּחַת אֲשֶׁר עֲבִידָהּ

The *halachos* are explained in *Mesechta Kiddushin perek Alef*.

Mazel Tov! Now we finished learning all 613 *mitzvos* according to the *seder* of the *halachos* of the Rambam!

RAMBAM :: Hilchos Melachim

In **Perek Yud**, we learn more *halachos* about the *Sheva Mitzvos Bnei Noach*. The last *halacha* is that we should do *Bikur Cholim* for *goyim* who are sick, bury them if they pass away, and give them *tzedakah* if they need it, for the sake of *shalom*.

In **Perek Yud-Alef**, we learn about *Moshiach*! The Rambam shows us that *Moshiach* isn't just something nice that the *Chachomim* told us, it is a part of Torah! If someone doesn't believe in *Moshiach* and doesn't hope that he is coming, it means they don't believe the Torah is true, *chas veshalom*.

Perek Yud-Beis: When *Moshiach* comes, a lot of very special things will happen. But did you know that that's not the reason why all of the *Chachomim* and *Neviim* wanted *Moshiach*? They only wanted *Moshiach* because then we can learn Torah and do ALL of the *mitzvos* without anything stopping us!

Tam Venishlam — Shevach LoKeil Borei Olam!

Mazel Tov! Today we finished learning the Rambam, for the 44th time since the Rebbe began this *takana*!

The Rebbe encouraged everyone to take part in a siyum, in person if you are able to.

Today is the day to make a strong hachlata to learn Sefer Hamitzvos every day and be an example for those around you! There are many resources available to help you keep this hachlata (like a poster checklist, PDFs from the Sefer Hamitzvos book, online coloring, audio shiurim, videos, and a daily word find) at SeferHamitzvos.org.

RAMBAM– PEREK ECHAD :: Hilchos Tumas Ocholim - Perek Tes

What happens if a *Tvul Yom* was shaking a pot with wet *Terumah* vegetables, and then he sees his hands are wet, and isn't sure if the pot splashed on his hand or he touched something inside of it? If he touched the food, he might have made it *tomei*! We learn the *halachos* in a case like this, and many other cases.

INYANA D'YOMA :: Chodesh Adar

When the *Megillah* tells us about how Mordechai established the *mitzvos* of Purim for future generations, it also says that the whole month of *Adar* was transformed from sadness to joy. (“*Vehachodesh Asher Nehepach Lahem Miyagon Lesimcha, Ume’eivel Leyom Tov.*”) This means that the whole month became a month of *simcha*!

The *Chachomim* say that when the month of *Adar* comes, we have to add in *simcha*!

How do we do this?

Firstly, we add in learning Torah, because Torah makes our *neschama* happy! When we learn Torah, it will make us do *mitzvos behidur*, and that also brings us *simcha*, like it says in *Tehillim*, “*Pekudei Hashem Yesharim Mesamchei Leiv*” — “The *mitzvos* of Hashem are upright, making the heart happy.”

Secondly, we learn from the *halachos* about *Yom Tov*, when we also have a *mitzvah* to be happy, about how the Torah teaches us to have *simcha*. The *halacha* there is that each person gets *Gashmius’dike* things that bring them joy: Men get good food (meat and wine), women get clothes and jewelry, and children get nosh and treats! It is also a special opportunity for parents who are often strict with their children to show them how

much they love them, by giving them things that bring them *simcha*.

This year we have an extra special start to *Adar* — we are making a *siyum* on the whole Rambam, right on the first day of *Rosh Chodesh Adar*! Finishing a part of Torah always makes us happy, and doing it in *Adar* should make us even happier!

See Sefer Hasichos 5752, vol. 2, page 391; Halachos Uminhagei Chabad p. 145

LEARNING FROM THE REBBE :: Siyum Horambam

Today we are finishing the entire Rambam!

All of our *brachos* come through Torah, each through a different part. So to have our *brachos* COMPLETELY, in every part of our lives, we have to be connected through the WHOLE Torah!

The Rambam is the only *sefer* that has the ENTIRE Torah, all of the *halachos* of the Torah, gathered from all of the different *Gemaras* and brought together in one place.

In *Tanya* the Alter Rebbe tells us that when we learn something in Torah we become united with that part of Torah, which connects us with Hashem, and when we all learn the same *chelek* in Torah, that same piece of Torah unites all of the Yidden who are learning it together!

But what if someone didn't learn the whole Rambam this year?

Even if you didn't learn through all five books of the Torah, you still celebrate on *Simchas Torah*! So when it is time to make a *siyum* on Rambam, it is a *simcha* even for Yidden who didn't learn it. So even if you didn't have a chance to learn through the whole cycle of Rambam or *Sefer Hamitzvos*, you should still be part of a *siyum*!

TEFILLAH :: Ashrei

At the end of *Ashrei*, there is a *posuk* added from another *kapitel*: “*Va'anachnu Nevarech Kah, Me'Ata Ve'ad Olam Hallelukah*.” “And we will bless Hashem, from now and forever, praised is Hashem!”

Why do we add this *posuk* to *Ashrei*? There are two reasons:

1) After *Ashrei*, we will say 5 more paragraphs, the last 5 *kapitelach* of *Tehillim*. The last word of each of these *kapitelach* is exactly the same as the first word of the next *kapitel*! They all start and end with the word *Hallelukah*, “praised is Hashem.”

We want to connect *Ashrei* with these next paragraphs, by having it ALSO end with the word *Hallelukah*. This way, the last word of *Ashrei* is the same as the first word of the next paragraph. We add this *posuk* from *kapitel Kuf-Tes-Vov*, which ends with the word *Hallelukah*.

But we add this line EVERY time we say *Ashrei*, even when we DON'T say the other paragraphs starting with *Hallelukah*! So that can't be the only reason!

Here is another reason we add this last line to *Ashrei*:

2) The *Chachomim* teach us that someone who says the *kapitel Tehillah Ledovid* (the main part of *Ashrei*) three times a day is promised *Olam Haba*! That's why we say *Ashrei* two times in *Shacharis*, and once in *Mincha*, so that we say it three times every day.

This last line is asking Hashem to keep the promise of giving us *Olam Haba* in the *zechus* of saying *Ashrei*. We

ask Hashem that we should be able to praise Him now (*Mei'ata*) and in *Olam Haba* too (*Ve'ad Olam*)!

HALACHOS HATZRICHS :: Dressing Up On Purim

It is a *minhag* of Yidden that we dress up on Purim, especially children! One of the reasons we dress up is to remind ourselves about how Hashem was “hiding” in the *neis* of Purim.

If someone is not wearing a Purim costume, he should wear Shabbos clothes on Purim night.

The Rebbe asked that *Yiddishe kinderlach* should NOT dress up like Haman, or any other *rasha*.

One year, the Rebbe said that many children wear crowns on Purim, and “*Tavo Aleihem Bracha!*” (Those that do it are blessed.)

See *Shevach Hamoadim* p. 142, *Halachos Uminhagei Chabad* p. 166, and Chabad.org/1456808

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* (“*Mitzchacha Nechusha*”), copper represents a person who is acting very *chutzpadik*. The copper of the *Mizbeiach* itself corrects this, and brings a *kapara* for the Yidden.

See *Rashi* in today's *Chitas*

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