

Chitas for Monday, Parshas Pekudei Chof-Daled Adar, 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

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

~ birthday Chof-Gimmel Adar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Mendel Frankel** (Scottsdale, Arizona)

~ 6th birthday Chof-Daled Adar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Rivka bas Brina Yenta**

~ birthday Chof-Daled Adar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Captain Yocheved Greenberg** (proud shlucha at Miami University in Oxford, OH)

~ 8th birthday Chof-Daled Adar ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Pekudei - Sheini with Rashi

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

After describing exactly how they were made, the Torah tells us how they need to be attached together, and that they are not allowed to be separated.

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 :: 113 - 118

There is a *posuk* in today's *Tehillim*, in *Kapitel Kuf-Yud-Ches* (118) that says “**Hashem Li Be'ozroi, Va'ani Ereh Be'Son'ai.**” “Hashem is with me, with my helpers, and I will see my enemies fall.”

How can Dovid Hamelech say that Hashem is WITH his helpers? Can there be a helper except for Hashem?

Chassidus explains that the “helpers” are the *Gashmius* things in the world. Hashem put a piece of *Kedusha* into the *Gashmius* things, and when we use them, we get this *koach* to help us! So together with *davening* and asking Hashem to help, a person also needs the sparks of *kedusha* that are in the *Gashmius'dike* things as part of the help as well!

TANYA :: Likutei Amarim Perek Lamed-Zayin

Yesterday, we learned how by using things in the world to do *mitzvos*, the *chayus* they were getting before from *kelipah* becomes *kedusha*! We make them shine with the light of Hashem!

To light Shabbos candles, you need to use your fingers to hold the match, your hands to cover your eyes, and your mouth to say the *bracha*. Where do you get the *koach* to move those parts of your body? From the food you eat! The same is true when you *daven* or learn Torah! Since the food helped you do the *mitzvah*, the *chayus* of the food that was from *kelipah* becomes *kedushah*!

So since we use food and other *Gashmius* things to help us do the *mitzvah*, not only does our OWN body become connected with Hashem, but all of the *Gashmius* things which help us do the *mitzvos* also become *kedusha*!

As we use the *koach* of the *Gashmius* world for more and more *mitzvos*, we will end up making the *chayus* from *kelipah* of the WHOLE world into *Kedusha*!

That will be completely finished at the time of the *Geulah*. Here's how it works:

When *Moshiach* will come, two special things will happen:

- 1) *Tumah* will go away — “*Ve'es Ruach Hatumah Aavir Min Haaretz*” — and all the bad things that are because of *tumah* will disappear.
- 2) The world will be a *Dira Betachtonim* — Hashem will be felt in the world, so we will be able to see and feel all of the good things that come from Hashem!

Through our *Avodah* during *Golus*, we are making these two things happen!

Every time we stop ourselves from doing an *aveira*, we are taking *chayus* away from *tumah*, because it only gets *chayus* from *aveiros*. So when we don't do an *aveira*, we are taking *tumah* away from the world, which will be finished when *Moshiach* comes.

And when we do a *mitzvah*, we bring Hashem into the world, which will also be complete when *Moshiach* comes!

So when Yidden all work together to stop ourselves from doing *aveiros* and putting in effort to do *mitzvos*, we're making the *Geulah* happen!

That's why we learned before that the reward for the mitzvah is the mitzvah itself — the light of Geulah that is the mitzvah brings in the world. It's not like someone who works in a field, and gets paid for what he does. The money he gets as a reward doesn't grow from the work he does in the field! But our avodah in Golus actually creates the Geulah.

HAYOM YOM :: Chof-Daled 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-Daled Adar Alef

R' Hillel Paritcher was a very great *chossid* of the Alter Rebbe, and later the Mittlerer Rebbe. The Mittlerer Rebbe told all of the *Chassidim* that came to Lubavitch, that on their way home they should teach the *Chassidus* they heard in all of the towns and villages they pass. Before leaving Lubavitch, R' Hillel Paritcher asked the Mittlerer Rebbe how to follow this *hora'ah* in places where people don't understand *Chassidus* at all.

The Mittlerer Rebbe told him that he should *chazer Chassidus* in those places too, because "the *neshama* hears." Even if they don't understand the *Chassidus*, their *neshama* hears it.

The Mittlerer Rebbe used a *posuk* to show R' Hillel that not only does the *neshama* hear the *Chassidus*, but it gives the person *koach* to do what Hashem wants!

Chof-Daled Adar Sheini

There is a *Tefillah* that we say many times that starts with the words *Ana B'Koach*.

The special *tefillah* of *Ana B'koach* has 42 words. The first letter of each of the words spells out the 42-letter name of Hashem! When we say this paragraph, we should LOOK at and THINK about (but not say) these letters.

SEFER HAMITZVOS :: Shiur #24 - Mitzvas Asei #5

Today's *mitzvah* (*Mitzvas Asei #5*) is the same as before — that every Yid needs to *daven* every single day.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְעַבְדְּתֶם אֶת ה' אֱלֹהֵיכֶם

RAMBAM :: Hilchos Tefillah

Perek Ches: In this *perek*, we learn all about *davening* with a *minyan*! The Rambam tells us how important it is to *daven* with a *minyan* if we can, because Hashem always listens to the *Tefillah* of a *minyan*.

Perek Tes: The Rambam teaches us HOW to *daven* with a *minyan*. We learn which parts the *chazan* says out loud, and which parts to say quietly by ourselves. We need to answer to *Kedushah* and *Kaddish*!

Perek Yud: We learn some of the *halachos* about if we make mistakes in *davening*. If someone makes a mistake and *davens* the weekday *Shmoneh Esrei* instead of the Shabbos *Shmoneh Esrei*, he needs to go back and start from the beginning! But if he forgets *Ve'al Hanisim*, he does NOT have to go back.

RAMBAM- PEREK ECHAD :: Hilchos Keilim - Perek Yud-Zayin

This *perek* has the *halachos* about parts of an oven, or things that are attached to it — like a towel rack or a shelf for spices. If the oven is *Tomei*, do they become *Tomei* too?

INYANA D'YOMA :: Haggados for Kids

The Rebbe tells us that children should have their own *siddur*, *Chumash*, and other *seforim*, and (*lehavdil*) a *tzedakah* box.

One other *sefer* that every child should have is a *Haggadah Shel Pesach*!

In *Shulchan Aruch* it says that we buy children nuts and sweet things before *Yom Tov*, to make them happy on *Yom Tov*. It is also a good idea to get a new *siddur* or a new *sefer*, which will give them *chayus* to use it!

See *Sefer Hasichos* 5748 vol. 1, p. 343, *Halachos Uminhagei Chabad* p. 179

TEFILLAH :: Shema

Hashem gave us so many kinds of *mitzvos*! Some *mitzvos* we do by eating, and some *mitzvos* we do by dancing. *Kriyas Shema* is one of the *mitzvos* we do by SAYING.

What gets done by our saying the words of *Shema*?

We first cover our eyes and say that Hashem is One, and there is nothing else. By covering our eyes, we are able to think about what is REALLY true, instead of what LOOKS like is true. The world might look like it is something separate from *kedusha*, but really the whole world IS the *chayus* of Hashem!

Since there is nothing except for Hashem, then the only thing that matters is what Hashem wants! When we know this, we will be ready to do WHATEVER Hashem wants us to, no matter what. We will be ready to have *Mesiras Nefesh* for Hashem!

By saying *Shema*, we will be able to ignore whatever the world tells us we “need” to do. We DON'T need to eat *treif* food — even if they say it is healthier. We DON'T need to work on Shabbos — even if they think we will lose money. We DON'T need to be sneaky — even if they say that we won't have *hatzlacha* otherwise.

We know that what matters is what Hashem wants, and we are ready to do every one of His *mitzvos*!

This is what we accomplish when we say Shema: We are Mekabel Ol Malchus Shomayim, we understand and accept that Hashem is the King, Hashem controls the world, and we are ready to live according to Hashem's Ratzon.

Reshimos Kuf-Nun-Ches

HALACHOS HATZRICHS :: Kriyas Shema

Do you know how many parts there are in a man's *guf*? The Torah teaches us that there are 248!

One of the things we do to keep the whole *guf* healthy is to say the words of *Kriyas Shema*. There are 245

words, one word for each part of the body!

But wait — we just said that there are 248 parts of the body, and there are only 245 words in *Shema*!

Because of this, we have a *minhag* that the *Chazan* says the words “*Hashem Elokeichem Emes*” again out loud. By doing this, it is counted that EVERYONE had three more words, so we have one holy word of *Shema* for every part of the *guf*!

See the Alter Rebbe’s Shulchan Aruch, Hilchos Kriyas Shema 61:3

GEULAH U'MOSHIACH :: Doing Mitzvos During Golus

In *Musaf* on Shabbos and *Rosh Chodesh*, we ask Hashem to rebuild the *Beis Hamikdash*, and we’ll be able to bring the *korbanos* “*Kemitzvas Retzonecha*,” like the *mitzvos* of Your Will.

We will only be able to do Hashem’s *mitzvos* properly, the way Hashem wants, when *Moshiach* comes.

Still, we shouldn’t think that since it’s not going to be done right until *Moshiach* comes, we shouldn’t bother trying now. A Yid needs to do whatever he is able to do, and Hashem will make it complete when *Moshiach* comes!

See Likutei Sichos chelek Alef p. 221

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