

# Chitas for Shabbos Kodesh, Parshas Pekudei Shabbos Hachodesh Shabbos Mevorchim Nisan Chof-Tes 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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Mazel Tov **Michael Zalman Colin** (Towson, Maryland)

~ 4th birthday Chof-Tes Adar ~

Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Pekudei - Shvi'i with Rashi**

*Today we are finishing not only this parsha, but the entire Chumash Shemos!*

Moshe Rabbeinu finished putting up the *Mishkan*. He set up the curtain (*Masach*) for the front "door," and set up the *Mizbeiach Hanechoshes*. He brought the daily *korbanos*, like Hashem told him to. Then he set up the *Kiyor* and filled it up with water. Finally, he set up the *chatzer* around the *Mishkan*.

Now Moshe Rabbeinu was finished his work!

Then Hashem made His *Shechinah* rest in the *Mishkan*! A special cloud stayed over the *Mishkan* (and a fire at night). Sometimes there was a cloud inside of the *Mishkan* as well. When it was inside the *Mishkan*, and not just on top, Moshe was not able to go inside.

When the cloud or fire moved away from the top of the *Mishkan*, the Yidden would know that it was time to travel.

**Chazak, Chazak, Venis'chazeik!**

## **TEHILLIM :: 140 - 150**

At *farbrengens*, the Rebbe would often speak about things that need to be corrected in our time.

In a *Chai Elul farbrengen*, the Rebbe spoke about the *Minhag* of Yidden that we say *Tehillim* in an *Eis Tzara*, a time of trouble. As we learned yesterday, really, along with saying *Tehillim* in such a time, we should be giving *tzedakah* together with it.

But why was this not part of the *minhag* before?

The Rebbe explains that at many times in the past, a lot of Yidden were extremely poor. They barely had enough bread to eat, or a shirt that wasn't torn. They did not have even an extra penny to give to *tzedakah*!

Nowadays, we are not all rich. But everyone can give at least SOMETHING to *tzedakah*.

So nowadays, we should not only say *Tehillim* in an *Eis Tzara*, we should also give *tzedakah*, asking Hashem to take away our troubles and bring us a *yeshuah*!

*See sicha Chai Elul Tof-Shin-Mem-Hey (English essay)*

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

In yesterday's *Tanya*, we learned about the *maalos* of learning Torah, which is more important than ALL the *mitzvos*! Still, if there is a *mitzvah* and there is nobody else to do it, the *halacha* is that a person needs to stop learning Torah and go do the *mitzvah*.

That's because *mitzvos* make the world into a *Dira Betachtonim*, and that's the whole reason the *neshama* came into the world! If nobody else can do that *mitzvah*, we need to stop learning and make sure the world can become a *Dira Betachtonim*!

But if someone else can do the *mitzvah*, we shouldn't stop learning, because of the *maalah* of Torah. Torah makes the light of Hashem shine in the *neshama* in an even higher way than *mitzvos* can!

*The Rebbe once used this halacha in a letter to explain why Lubavitcher chassidim don't stay in kollel for many years after getting married. Instead, they go out on Shlichus. Since there aren't enough people doing the important mitzvah of bringing Yidden back to their Yiddishkeit, they can't just sit and learn Torah — there's an important mitzvah waiting, and not enough people doing it!*

## **HAYOM YOM :: Chof-Tes Adar**

*Today, because there are only 29 days in Adar, we will do THREE Hayom Yoms! (When there is an Adar Alef, it is 30 days long, so there's another Hayom Yom we need to learn today!)*

### **Chof-Tes Adar Alef**

*In the year Tof-Shin-Gimmel, today was Shabbos Mevorchim Adar Sheini. It is a minhag to farbreng on Shabbos Mevorchim, and say Lechaim!*

Today the Rebbe tells that there are two *nuscha'os* of what to answer when someone says *Lechaim* at a *farbrengen*:

1) "*Lechaim Tovim Ul'Shalom!*" — "for a good life, and for *shalom*." Why do we say these words? We say this because we need to be careful with wine — in the Torah, when Adam and Noach drank wine, not such good

things happened. So we give a *bracha* that THIS wine should only be good!

2) The way the Maggid of Mezritch used to answer: “*Lechaim Velivracha!*” “For life and for *bracha!*”

The Alter Rebbe said this for the first time once at a *farbrengen*. The *Chassidim* discussed this *nusach*, which was new to them! One *chossid* explained the reason for these words: “*Livracha*” (“for *bracha*”) can also be split into two words — “*Lev Raka*,” a soft heart. Since when we drink wine, people can see what we feel, we need a *bracha* that only a *Lev Raka* should come out.

The Tzemach Tzedek said about this *chossid*, that he understood this because he *davened* and worked hard in his *avodah* for 30 years!

## **Lamed Adar Alef**

The Rebbe Rashab said, “**A Chosid macht a svivah.**” What does this mean?

When a *chossid* acts the way a *chossid* should be, people around him see and learn from him. They also start to act the way they should!

If that’s not happening though, if people around us aren’t starting to behave better, we need to ask ourselves why.

If a *chossid* sees that he is not making a *sevivah*, it should bother him very much! He should ask himself, “*Vos tu ich oif der velt?*” “What am I accomplishing in the world?”

## **Chof-Tes Adar Sheini**

The Rebbe Rashab said at a *farbrengen*:

Hashem created the world “*Yeish Me’ayin*” — something out of nothing!

The *Avodah* of a Yid is to change it around — we need to make “something into nothing (*Me’Yeish Le’Ayin*)!”

We need to take the world, that is called *Yeish*, because it is *Gashmius*; and make it into *Ayin*, which means *Ruchnius*. We do this by using the *Gashmius* to help us with *Ruchnius* and *Avodas Hashem*!

This is an *avodah* that EVERY Yid needs to do.

## **SEFER HAMITZVOS :: Shiur #29 - Mitzvas Asei #17**

Today’s *mitzvah* (*Mitzvas Asei #17*) is a special *mitzvah* for a *Yiddishe* king! He needs to write or buy a *Sefer Torah* to keep with him ALL THE TIME. This will remind him of his very important job!

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְהָיָה כְּשִׁבְתּוֹ עַל כִּסֵּא מַמְלָכְתּוֹ וְכָתַב לוֹ אֶת מִשְׁנֵה הַתּוֹרָה הַזֹּאת  
The details are explained in *Mesechta Sanhedrin perek Beis*.

## **RAMBAM :: Hilchos Tefillin U'Mezuzah V'Sefer Torah**

In today’s *Rambam*, we will finish this set of *halachos*.

**Perek Ches:** The *Rambam* teaches us more about writing a *Sefer Torah*. We learn about how we leave a space after paragraphs in a *Sefer Torah*: If the space is at the end of a line, it is called a “*Pesucha*” (“open” — in your *Chumash*, you will usually see the letter “*pey*.”) If the space is in the middle of a line, it is called “*Stumah*” (“closed” — you will see a *samech* in your *Chumash*).

If a *sofer* leaves a space in the wrong place, or mixes up the kinds of spaces, the Torah is *posul*!

**Perek Tes:** We learn many more *halachos* about how the Torah is written, sewn, and attached to the *Atzei Chayim* (the poles).

**Perek Yud:** Now that we learned all of these *halachos*, we understand that there are 20 ways for a *Sefer Torah* to be *posul*. Here are two examples: 1) if two letters are touching, or 2) if the ink isn't black.

We also learn how to treat a *Sefer Torah*: One *halacha* is that a *Sefer Torah* can only be sold if someone doesn't have anything else to sell and wants to learn Torah or to get married.

The Rambam also tells us how we treat all kinds of *kedusha* things, and what needs to go into *sheimos*!

## **RAMBAM– PEREK ECHAD :: Hilchos Keilim - Perek Chof-Beis**

Now the Rambam explains when clothes or cloth can become *tomei*. One of the *halachos* is that a bandage, even if it is made out of cloth, can't become *tomei*. That's because it's not counted as a *keili*.

## **INYANA D'YOMA :: Lekach and Maror**

For many years, after the Rebbe would finish the *seder*, he would come downstairs in 770 and there would be a *farbrengen*. So after *chassidim* finished their *sedarim* at home, they would come to 770 for the *farbrengen*.

In this *farbrengen*, the Rebbe would speak about *Pesach*, and especially would explain different parts of the *Haggadah*.

In the year *Tof-Shin-Tes-Vov* (1955), the Rebbe started the *farbrengen* with a *niggun*, saying that a *niggun* is the way the deepest part of the *neschama* can express itself. Since *Pesach* is the *Yom Tov* when Hashem took us out of *Mitzrayim*, the Rebbe asked that they should sing *Mimitzrayim Ge'altanu*.

Afterwards the Rebbe explained how the *Yom Tov* of *Pesach* affects the entire year, both the past and the future!

This is what the Rebbe said about how *Pesach* affects the past:

Anything that we didn't finish on the *Yomim Nora'im* can be finished on *Pesach*. We see this from the *Maror*, which has the same message as *Lekach*: Before *Yom Kippur*, we ask for *Lekach*. We say that if Hashem has decreed that we need to beg for something during the year, this should be it! On *Pesach*, we eat *Maror*, so that if we are supposed to have something bitter during the year, this should be it!

This is also why we say "*Leshana Haba'ah BiYerushalayim*," next year in *Yerushalayim*, at the *seder*. We say this two times a year — at the end of *Ne'ilah* on *Yom Kippur* and at the end of the *Pesach Seder*! That's because on *Pesach*, we are able to fill in for anything that was missed at the time of *Rosh Hashana* and *Yom Kippur*!

After saying this, the Rebbe asked the *Chassidim* to sing the *niggun* of *Avinu Malkeinu*, a *niggun* connected with *Rosh Hashana*.

Later in this *farbrengen*, the Rebbe taught the *niggun Vehi She'amda* for the first time. The Rebbe sang it over and over until the *Chassidim* learned it!

See *Toras Menachem Tof-Shin-Tes-Vov sicha Leil HaPesach*, and *yomanim*

## **TEFILLAH :: Avadim Hayinu**

*In Biur Tefillah, we are preparing for Pesach by going through the Haggadah to understand it a little better.*

In the beginning of *Maggid*, the children ask the *Mah Nishtanah*, the questions about why we see so many different things at the *seder*. This is a preparation for understanding what we are celebrating on the night of *Pesach*.

We start explaining what is special about the night of *Pesach* with the words “*Avadim Hayinu*,” that we were slaves to Paraoh, and then Hashem took us out.

Towards the end of *Maggid*, we also say a paragraph taken from the *Mishna*, saying “*Bechol Dor Vador Chayav Adam Liros Es Atzmo Ke’ilu Hu Yatza MiMitzrayim*” — every person needs to see himself as if he came out of *Mitzrayim*.

How do we do that?

The Rambam explains that we are supposed to really be able to imagine ourselves as slaves in *Mitzrayim*. We should think about how hopeless we would feel, how there was so much work and so much pain. Then we should think about how happy we feel that we aren’t slaves stuck in *Mitzrayim* anymore!

In *Tanya*, the Alter Rebbe explains that in a deeper way, *Yetziyas Mitzrayim* isn’t something that just happened more than 3330 years ago far away in a place called *Mitzrayim*. Every day we are supposed to see ourselves as if we came out of *Mitzrayim*, because this really happens to us every day!

Our *guf* is like a *Mitzrayim*. It makes us stuck, keeps us from doing things we know we should, and tries to get us to do things that aren’t good for our *neshama*. We can sometimes feel like slaves because of our *guf*!

But our *neshama* is NOT stuck. Our *neshama* is a piece of Hashem and always connected to Hashem! We can take our *neshama* out of the *Golus* of the *Guf*, by making it the most important thing in our life. We do this by showing how we are connected to Hashem through Torah and *mitzvos*, starting with *davening* at the beginning of the day. This way, we are really having *Yetziyas Mitzrayim* every day!

On *Pesach* we have a *mitzvah* to really spend time thinking about this, discussing it and reliving it at the *seder*, which will help us feel this in a stronger way every day of the year!

*See Rambam Hilchos Chomeitz U'Matzah perek Zayin, halacha Vov; and Tanya perek Lamed-Alef and Mem-Zayin*

## **HALACHOS HATZRICHOS :: Mechiras Chometz**

Not having *chometz* on *Pesach* is a very serious thing. We are not allowed to even have it lying around the house! This is called “***Bal Yeira’eh U’bal Yeimatze***,” that it can’t be seen or found.

Because of this, we need to search around our entire house to make sure that all of the *chometz* is taken out. We are careful that not even a little bit of *chometz* should be found, and spend time before *Pesach* getting rid of it. We are *mevatel* any *chometz* that we don’t find, saying that it is like it is worth nothing and doesn’t count.

But what if we do have real *chometz* that DOES count to us, like *chometz* that we want to use after *Pesach*? We can’t say that it is *botul*, because it is still important to us! But we can’t keep it, because then we would be doing a very serious *aveira*, and this *chometz* would be *asur* FOREVER to use or eat or sell, even after *Pesach*!

The *Chachomim* tell us that this *chometz* can be sold to a *goy*. This is called *Mechiras Chometz*. Because the *halachos* of selling *chometz* are very complicated, we don’t do this by ourselves. Instead, we authorize the *Rav*

to sell our *chometz* for us.

*(Some Yidden don't sell real chometz on Pesach, because there can be questions about if the chometz is counted as being completely sold. The Alter Rebbe taught that we should sell our chometz using an Arev Kablan, a type of guarantor, which makes sure that our chometz IS completely sold! See here for an explanation of how this works.)*

Any *chometz* that we want to be sold should be set aside in a separate area that is closed off. We can close it off by sealing it off or covering it completely with a cover that is tied down. We do not use this area on *Pesach*.

## **GEULAH U'MOSHIACH :: Simcha!**

On the last day of *Chodesh Adar*, there needs to be an extra-special *simcha*!

During the whole *Chodesh Adar*, we have a *mitzvah* to add in *simcha* — *Marbim Besimcha*! Now we are at the highest part, the day of the MOST *simcha*!

The Rebbe tells that the *simcha* of *Chodesh Adar* gives us the *koach* to bring *Moshiach* in *Chodesh Nisan*! *Nisan* is an especially good time for *Geulah*, since it was also the month when we had the *Geulah* from *Mitzrayim*.

The *Chachomim* tell us that in *Nisan* we were freed from the first *Golus*, and in *Nisan* we will also be freed from this last *Golus*! **“Benisan Nigalu, Uv’Nisan Asidin Lehiga’el!”**

It is the *simcha* of *Chodesh Adar*, and especially this last day, that breaks through the rest of *Golus* and will bring the *Geulah* with *Moshiach Tzidkeinu Bekarov Mamosh*!

*See Likutei Sichos chelek Daled p. 1274*

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