

Chitas for Shabbos Kodesh, Parshas Pekudei Vov Adar Sheini, 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

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And the safe return of all our soldiers and hostages!

Mazel Tov **Leibel Tubul** (Bay Harbor Islands, FL)

~ 5th birthday Vov Adar Sheini ~

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 :: 35 - 38

In *Kapitel Lamed-Zayin*, there is a *posuk* that says “**MeiHashem Mitzdei Gever Konanu**,” “Hashem sets up the footsteps of a person.”

The Alter Rebbe, in the first years of his *nesius*, said a Torah on this *posuk*:

When a person comes to a place, it's so he can do a *mitzvah* there — either a *mitzvah* that is just for Hashem, or a *mitzvah* that also helps another Yid. We are *shluchim* of Hashem to do this *mitzvah*, and a *shliach* has the *koach* of the one who sent him — he has the *koach* of Hashem inside of him to be able to do his *shlichus* in that place!

Malochim are also sent to do things for Hashem, but their *shlichus* is different. *Malochim* don't need to keep the Torah, only Yidden do. So when a Yid does a *shlichus* for Hashem by doing a *mitzvah*, it is a *shlichus* that is connected to Torah, which is very special!

(We learn this in *Hayom Yom* — can you find which day?)

TANYA :: Likutei Amarim Perek Lamed-Hey

Yesterday we learned that a Yid is like an oil candle: The fire is the *Shechinah*, the wick is the body of a Yid, and the oil (that the fire needs to shine) is the *mitzvos*.

Today the Alter Rebbe explains why only *MITZVOS* work as the oil to keep the *Shechinah* shining on us.

Really, we would think that the holy *neshama* should be enough to keep the *Shechinah* shining! Why do we need the *mitzvos* as oil?

Of course the *neshama* is very holy and a part of Hashem, but it can't make the *Shechinah* SHINE. When we say that the *Shechinah* is shining, it means that you can't see anything except for the *Shechinah* of Hashem!

That doesn't work with just a *neshama*, because once a *neshama* comes into the *guf* of a person, it knows that it's a *neshama*. That makes it feel a little bit separate from Hashem.

But *mitzvos* are what Hashem WANTS, the *Ratzon Hashem*, not something separate from Hashem at all! So when a Yid does a *mitzvah*, the only thing that's important is Hashem Himself and that this *mitzvah* is what Hashem wants us to do!

That's why it takes *mitzvah* oil to make Hashem's *Shechinah* shine in a Yid, because there is nothing from the person in the way.

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So now we know that for Hashem to shine through us, we need to have the *mitzvos*.

But did you know that there are TWO kinds of *mitzvos*?

- 1) The *mitzvah* of learning Torah — this makes the light of the *Shechinah* shine in our *Neshama*!
- 2) *Mitzvos* we do with *Gashmiyus* things — these make the light of the *Shechinah* shine in our *Guf* too!

Here's how it works:

Let's say you stretch out your hand to light the Shabbos candles. Now your hand makes Hashem's *Shechinah* shine not just on your hand, but on your whole body, because your whole body is connected!

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Even though we said that Hashem's *Shechinah* shines in different ways and in different places, we shouldn't think that there is more than one Hashem *chas veshalom*. It's the same *Aibershter*!

A good *mashal* for this is the sun: Just like one sun can shine through a lot of windows, Hashem can shine in a lot of different ways at the same time!

HAYOM YOM :: Vov Adar Sheini

There are two *nuscha'os* explaining how the *Tanya* was made:

- 1) The Alter Rebbe gave *eitzos* to *Chassidim* in *Yechidus* for 10 years, and then he wrote the *Tanya*. People made copies, but they made mistakes, so the Alter Rebbe had the *Tanya* printed.
- 2) The Alter Rebbe spent 20 years writing the *Tanya*, making sure every word was perfect, and only then he let it be copied so people could learn it. When he saw that the people copying it made mistakes, the Alter Rebbe sent the *Tanya* to be printed.

The Tzemach Tzedek said that the first *Rosh Hashana* of his life, the Alter Rebbe said a *maamar* which is about what we learn in the first 3 *perakim* of *Tanya*!

SEFER HAMITZVOS :: Shiur #329 - Mitzvas Asei #174, Lo Saasei #312, #313, #314

Today we start a new section in Rambam, about people who don't listen to what the Torah teaches.

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

- 1) (*Mitzvas Asei #174*) We need to listen to whatever the *Sanhedrin paskens*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: 'עַל פִּי הַתּוֹרָה אֲשֶׁר יוֹרֵךְ וְגו'ֹ
The details are explained in the end of *Mesechta Sanhedrin*.

- 2) (*Mitzvas Lo Saasei #312*) We are not allowed to NOT listen to what the *Chachomim* teach us.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא תִסּוּר מִן הַדְּבָר אֲשֶׁר יִגִּידוּ לְךָ
The details are explained in the end of *Mesechta Sanhedrin*.

- 3) (*Mitzvas Lo Saasei #313*) We can't add anything to the Torah.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לֹא תִסֵּף עָלָיו

- 4) (*Mitzvas Lo Saasei #314*) We can't take anything away from the Torah.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תִגְרַע מִמֶּנּוּ

RAMBAM :: Hilchos Mamrim

We learn in today's Rambam that even someone who is very smart, and knows so much Torah, still needs to follow what the *Beis Din* says, because Hashem wants only one place to be in charge and lead the Yidden.

In **Perek Alef**, we learn that we rely on the *Sanhedrin* to understand the *Torah Shebaal Peh*. We need to listen to what they tell us, because it is just as important as keeping the rest of the Torah!

In **Perek Beis**, we learn about making rules so that Yidden will keep the Torah better. A *Beis Din* should only make these kinds of rules if they are sure that most of the Yidden can keep them.

Perek Gimmel talks about people who don't follow what the *Sanhedrin* says:

- If a person decides he doesn't believe in the *Torah Shebaal Peh*, he isn't just rebelling against the *Chachomim*, he is going against the whole Torah!

And now the Rambam talks about shlichus!

- If a person doesn't believe in the *Torah Shebaal Peh* because that's what his parents taught him, he shouldn't be punished — it's not his fault that he doesn't know better! He's like a little baby who was captured and grew up in a non-Jewish home, and didn't learn the Torah. Instead of punishing him, we should try to teach him Torah in a loving way, so that he will learn the right way to act.

- A *Zaken Mamrei* — a *Talmid Chochom* who *paskens* differently than the *Sanhedrin* — is *chayav misa*, because he is making the Yidden not have *achdus*, he is making them act differently than everyone else!

RAMBAM– PEREK ECHAD :: Hilchos Nedarim - Perek Hey

Today we learn *halachos* about how the words someone uses to make a promise are very important. If someone says you may not use THIS loaf of bread, it is very different than if he said MY loaf of bread.

INYANA D'YOMA :: Chassidishe Parsha

In this week's *Likutei Torah*, the Alter Rebbe teaches us how Yidden are a *Ruchnius Mishkan* for Hashem. In *Nach*, the *posuk* says "*Heichal Hashem Heimah*" — Yidden are called the *Heichal (Mishkan)* for Hashem!

How do we become a *Mishkan* for Hashem?

We do this by doing the things the Torah tells us, staying away from things we shouldn't be doing (the *Mitzvos Lo Saasei*), and doing the things we should (the *Mitzvos Asei*).

The Alter Rebbe explains how our *mitzvos* bring Hashem to rest among the Yidden. Through a *Mitzvas Asei* we bring *kedusha* into the world. But there is a higher level of Hashem that we can't bring down by ourselves. Hashem will help us do it, when we have *iskafya*! Any time that we stop ourselves from using our senses for something we shouldn't do — like not looking or listening to things that aren't good for our *neshama* — this brings a much HIGHER level of Hashem into ourselves and all Yidden!

TEFILLAH :: Shema

Davening is called "*Avodah Shebelev*," work of the heart (feelings). Of course we need to use our mouth to say the words of *davening*, and our eyes to look at the words in the *siddur*. But it's called specifically *Avodah Shebelev*.

Chassidus teaches that we need to think about certain things in our mind which will help us feel the right things in our heart when we *daven*.

For example, let's look at *Shema*:

Before we say *Shema*, we talk about how Hashem has so many *malochim* who all sing praise to Hashem and have complete *bittul* to Him! Even though He could have chosen any of these powerful and perfect *malochim*, Hashem chose specifically a Yid — ME! — to be His *shliach* in the world. He chose ME to learn Torah, do *mitzvos*, and bring *Elokus* into the world.

We close our eyes and cover them, and say the words of *Shema*. We think about how Hashem is One, and how the whole world is Hashem.

Then we open our eyes... and the world DOESN'T look like Hashem! Still, we know that what we said in *Shema* is true, and that Hashem wants us to act in a certain way. We decide that we are going to love Hashem and do what He wants. We say "*Ve'ahavta*," we feel a love for Hashem and want to do all of His *mitzvos*.

Then we stand before Hashem privately in *Shmoneh Esrei*. We ask Him to give us all of our needs so we can do our *shlichus* properly. This way, our work will bring Hashem *nachas* and make a *Dira Betachtonim* in the world.

HALACHOS HATZRICHS :: Talking About Purim Mivtzoyim on Shabbos

Purim is so close! We might want to talk about and plan our Purim *Mivtzoyim*.

Are we allowed to? On Shabbos, we aren't allowed to plan for things that will be after Shabbos, or to talk about how we will do *melacha* after Shabbos! This is called "*Vedaber Davar*," that even our talking on Shabbos should be in a *Shabbos'dike* way.

But when it is something that is a *mitzvah*, we ARE allowed to talk about it on Shabbos. And something that will help many Yidden is ALWAYS a *mitzvah*! So on Shabbos, we are allowed to talk about giving *tzedakah*, and of course we can talk about doing *Mivtzoyim*!

See the Alter Rebbe's Shulchan Aruch, siman Shin-Vov se'if Yud-Beis

GEULAH U'MOSHIACH :: Children and the Third Beis Hamikdash

In *Avos D'R' Nosson*, it says that kids also gave donations to build the *Mishkan* (which we just learned about)! The Rebbe says that we can learn from here that kids will give from their own money to help build the *Beis Hamikdash Hashlishi* as well!

The Rebbe tells us that it's a good idea to give kids money, so they can give their own money to *tzedakah*, and they'll have what to give for the *Beis Hamikdash Hashlishi*!

See Sicha of Parshas Terumah, 5752

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