

# Chitas for Sunday, Parshas Pekudei Chof-Gimmel 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 קאלטמאנן  
~ 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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Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Pekudei - Rishon with Rashi**

Moshe Rabbeinu was in charge of making sure that the *Mishkan* was built. As part of this responsibility, he reviewed all of the donations and what they were used for, and made sure that each of the *keilim* were set up in their proper place.

Later on in the *Midbar*, this *achrayus* of setting up and taking down the *Mishkan* would be given over to the *Leviim*, with Isamar, Aharon's youngest son, in charge.

Moshe reviewed the work that was done to make the parts of the *Mishkan*. These things were done by Betzalel and Oholiav. They had *Ruach Hakodesh* to do EXACTLY what Hashem wanted!

Moshe Rabbeinu calculated exactly how much of each type of material was given to the *Mishkan*. The Torah tells us how much gold, silver, and copper were given, and what the silver and copper were used for.

Moshe Rabbeinu also reviewed the different wools that were used to make the covers used to protect the *Mishkan* when it was traveling.

## **TEHILLIM :: 108 - 112**

Today's *kapitelach* are *Kuf-Ches* through *Kuf-Yud-Beis*.

In *Kapitel Kuf-Tes*, Dovid Hamelech says "**Ki Oni Ve'evyon Anochi, VeLibi Cholal BeKirbi.**" "I am like a poor person, and my heart is empty inside of me."

What does Dovid Hamelech mean?

The *Gemara* explains that Dovid Hamelech was saying that HALF of his heart is empty — the part where the *Yetzer Hara* usually is!

In *Tanya*, the Alter Rebbe teaches that that's what a *Tzadik* means — someone who doesn't have a *Yetzer Hara*.

Most of us DO have a *Yetzer Tov* AND a *Yetzer Hara*, and we have to fight all the time for the *Yetzer Tov* to win.

Now we are learning in *Tanya* that even though a *beinoni* always has a *Yetzer Hara* that he needs to deal with, he shouldn't be upset because his *avodah* is really doing the same thing as a *tzadik's avodah* — making a place for the *Shechinah* to shine and bringing *Moshiach*!

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

*We learned in the last perek that when Moshiach comes, Elokus will be revealed in the world, just like at the time of Matan Torah. In this perek, the Alter Rebbe will show us that the mitzvos we do in the time of Golus is what makes this happen!*

If you look around the room, you will see lots of kinds of things. Chairs, or couches, tables, toys, food, papers... These kinds of things get their *chayus* from *Kelipas Noga*, like a kind of “peel” that blocks it from *kedusha*. This is what makes it possible for there to be *Golus*, where *kedusha* is hidden.

When we do a *mitzvah*, it makes some of the light of Hashem come into the world — into the things we used to do the *mitzvah*! Now instead of getting *chayus* from *kelipah*, they get *chayus* from *kedusha*! Now these *Gashmius* things in the world become part of *kedusha* and are able to shine with Hashem's light!

Even though we will be able to SEE this only when *Moshiach* comes, it is already shining now with the *mitzvah* that we did!

This helps us understand what the *Chachomim* say, “*Sechar Mitzvah Mitzvah*” — the reward for a *mitzvah* is a *mitzvah*. The Alter Rebbe tells us that the reward is the *mitzvah* itself! The reward is the *Geulah*, when the light of Hashem will shine in this world! The *mitzvah* that we did is making the reward of the *Geulah* happen — the light of Hashem that shines in the world, in a place that used to be *kelipah*!

In fact, this doesn't only happen with *Gashmius'dike* things that we use for a *mitzvah*. It also happens with our own *Nefesh Habehamis*! When we use the *koach* of our body to do a *mitzvah*, our *Nefesh Habehamis* is helping us. Since we used it to do a *mitzvah*, the light of Hashem also shines in it! This way, even our *Nefesh Habehamis* becomes part of *Kedusha*!

This helps us understand something that it says in the *Gemara*:

The *Gemara* says that if a person uses all of his energy to say words of Torah, he won't forget it. If not, he will forget it.

Why is this? Forgetting comes from the *kelipah* of the *guf*. But when we make the *kelipah* of the *guf* weaker by using all of our *koach* in the words of Torah and *Tefillah*, then the *kelipah* isn't there anymore to make us forget! That *kelipah* has become part of *kedusha* too!

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

*The Hayom Yom was written for a year where there were TWO Adars (a Shana Me'uberet). This year there is only ONE Adar (a Shanah Peshutah), so we learn BOTH Hayom Yoms every day!*

## Chof-Gimmel Adar Alef

This Hayom Yom is from a letter the Frierdiker Rebbe wrote to a Rav who was feeling bad. He lived in America, and felt like he wasn't accomplishing anything with the American Jews who he felt were not interested in Yiddishkeit. The Frierdiker Rebbe gave him an eitzah of what to do, and also this hora'ah about how he should think about himself:

The Rabbonim are the heads of the Yidden. Just like in a body, the head needs to be healthy for the rest of the body to be healthy, when the Rabbonim are strong and healthy *b'Ruchnius*, this will affect the rest of the Yidden as well.

## Chof-Gimmel Adar Sheini

This Hayom Yom also talks about a Rav's job:

A Rav has a very big responsibility! He can help so many people to do *mitzvos*... but if he tells them to do the wrong thing, he can make many people do an *aveira*, *Chas Veshalom*.

Being *Mezakeh Es HoRabim*, helping many people do a *mitzvah*, is a TREMENDOUS thing! It is a huge *mitzvah*!

But making many people do the wrong thing is a TERRIBLE *aveira*.

A Rav needs to recognize how every decision is a very big deal, and take his responsibility very seriously!

## **SEFER HAMITZVOS :: Shiur #23 - Mitzvas Asei #5**

Today's *mitzvah* (*Mitzvas Asei #5*) is the same *mitzvah* again: That a Yid has to serve Hashem through *davening*.

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

## **RAMBAM :: Hilchos Tefillah**

**Perek Hey:** In today's Rambam, we learn more *halachos* about *davening*. We learn 8 things a person should try to do (*lechatchilah*) when they *daven Shmoneh Esrei*, the main part of *davening*:

- 1) We should be standing up
- 2) We should face the *Beis Hamikdash* (for most of us, that's *Mizrach*)
- 3) Our body should be clean for *davening*
- 4) Our clothes should be neat, and we should wear shoes
- 5) We should prepare a proper place, for example to always *daven* in the same place
- 6) We say *Shmoneh Esrei* quietly
- 7) We bow in certain places in *Shmoneh Esrei*
- 8) We bow after *Shmoneh Esrei* when we say *Tachanun*

**Perek Vov:** The Rambam teaches us to make sure we don't miss *davening* at the right time, by not starting other things at the time of *davening* (like eating a meal or getting a haircut).

**Perek Zayin:** We learn the *brachos* we say at other times of the day, like *Kriyas Shema She'al Hamita*, and morning *brachos*.

The Rambam tells us that we should say 100 *brachos* every day! (If you *daven Shacharis, Mincha, and Maariv*, and wear *Tallis* and *Tefillin*, you will already have most of the *brachos*. If you wash for bread and *bentch*, then you have even more. So it shouldn't be too hard to say 100 *brachos* every weekday!)

## **RAMBAM– PEREK ECHAD :: Hilchos Keilim - Perek Tes-Zayin**

This *perek* teaches us about when an oven or stove is broken — can it still get *Tumah*?

### **INYANA D'YOMA :: Mivtza Matzah**

Once a very rich person came to the Rebbe for *Yechidus*. He wasn't a *chossid*, but was very impressed with the Rebbe and the Rebbe's *shluchim*. He told the Rebbe that he wanted to give a lot of money to a "big project."

The Rebbe told him that he should give a big donation to Chabad in Eretz Yisroel, for *Mivtza Matzah*. The Rebbe explained how *Chassidim* go around to their neighbors and friends, and make sure they each have *Shmurah Matzah* for the *Seder*. This can cost a lot of money!

The man wasn't very happy with what the Rebbe said. He wanted to do something big and important, something that would last. He didn't want to be paying for *matzos* that nobody remembers after *Pesach* is over!

But the Rebbe explained to him: "You asked me what I think is a big project — for me, this is what I consider a big project."

### **TEFILLAH :: Shema - Kabolos Ol**

The section of *davening* that comes after *Pesukei Dezimra* is *Kriyas Shema*.

*Shema* is not just a very important part of *davening*. It is a *mitzvah* on its own! It is a *mitzvah* from the Torah to say *Shema* every day.

Saying *Shema* also helps us keep another *Mitzvah* — *Yichud Hashem*. We learn in *Sefer Hamitzvos* that it is a *mitzvah* to know that Hashem is One, and to be ready to do whatever Hashem wants us to — to be *mekabel Ol Malchus Shomayim*.

We see this in the first line of *Shema*! *Shema Yisroel, Hashem Elokeinu, Hashem Echod* — "Listen Yidden, Hashem is our *Aibershter*, Hashem is One!"

The word *Echod*, One, actually helps us understand how Hashem is One. The word *Echod* has three letters:

**Alef** (the first letter of the Alef-Beis, so its *Gematria* is 1): Hashem is *Yochid Ba'olamo*, there is only 1 Hashem and nothing besides for Him.

**Ches** (the eighth letter of the Alef-Beis, with a *Gematria* of 8): Hashem is King over the 7 levels of *Shomayim* and the earth below —  $7 + 1 = 8$

**Daled** (the fourth letter of the Alef-Beis, with a *Gematria* of 4): Hashem rules over all 4 directions of the earth — north, south, east and west!

When we think about this while saying *Shema* we are also fulfilling the *Mitzvah* to know Hashem is one which helps us behave according to the *Ratzon* of Hashem — *Kabolos Ol Malchus Shomayim* — throughout the entire day!

See the Alter Rebbe's *Shulchan Aruch, Hilchos Kriyas Shema siman 61 se'if vov*

## **HALACHOS HATZRICHOS :: Pesach Hiddurim**

On Pesach, many people keep extra hiddurim because of how serious the issur of chometz is on Pesach. We are learning some of the hiddurim which are often kept in Chabad.

Of course, if someone takes on a new hiddur, they should do it Bli Neder.

It is written in *Sefer Hatishbi* that some people are careful not to even speak about *chometz* on Pesach! Once, on Pesach, someone told the Rebbe that a certain room had *chometz* in it. The Rebbe said that it is better not to talk about that on Pesach!

Some are careful not to use food that fell on the floor during Pesach, and some will use it only after it is peeled.

Many people don't use *keilim* that fall on the floor during Pesach. They set them aside until the next year.

See *Halachos Uminhagei Chabad* p. 183–185

## **GEULAH U'MOSHIACH :: When We Least Expect It**

The Gemara in *Sanhedrin* says that *Moshiach* will come “*Behesech Hadaas*,” which means when we don't think about it or when we don't expect it.

But we need to be thinking about *Moshiach* all the time! In *davening*, we say “*Lishuascha Kivinu Kol Hayom*,” “We hope that Hashem will save us all day!”

One explanation is that *Moshiach* will come at a time when we think it really doesn't make sense. Like when we compare our generation to the *tzadikim* of many years ago, we might think that *Moshiach* can't come now!

But ESPECIALLY now, when we might think that our *dor* really doesn't deserve for *Moshiach* to come — this is the BEST time for *Moshiach* to come, *Behesech Hadaas* — when we expect it least!

See *Likutei Sichos* vol. 10, p. 172

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