

Chitas for Thursday, Parshas Pekudei Daled 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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Tamar Malka bas Yitzchak

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לזכות שיינדל מלכה בת היצל, אסתר בת שיינדל מלכה, אהבה בת אסתר, אלול בת אסתר
And the safe return of all our soldiers and hostages!

Mazel Tov **Hinda Rubashkin** (Riverview, FL)

~ 3rd birthday Daled Adar Sheini ~

Shnas Bracha Vehatzlacha!

Mazel Tov **1 star General Chana Yahel** (Kingston, PA)

~ 10th birthday Daled Adar Sheini ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Major Akiva Greenberg** (Proud shliach in Miami University, Oxford, OH)

~ 11th birthday Daled Adar Sheini ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Private Tzvika Cohen** (Shliach in Huntsville, Alabama)

~ 5th birthday Daled Adar Sheini ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Second Lieutenant Yosef Yitzchak Levitansky** (Simcha Monica)

~ 8th birthday Daled Adar Sheini ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Pekudei - Chamishi with Rashi

Hashem tells Moshe Rabbeinu that he should put up the *Mishkan* on *Rosh Chodesh Nissan*!

Here is the way he should set it up:

1) Put up the *Mishkan* building.

Then he should set up the keilim INSIDE the Mishkan:

2) Put the *Aron* in the *Kodesh Hakodoshim*.

3) Put up the *Paroches* between the *Kodesh* and the *Kodesh Hakodoshim*, to be a *mechitzah* in front of the *Aron*.

- 4) Set up the *Shulchan* and the *Lechem Hapanim* on it.
- 5) Bring in the *Menorah* and light it.
- 6) Put the *Mizbeiach Hazahav* opposite the place of the *Aron*.

Now he should set up the outside of the *Mishkan*:

- 7) Put up a curtain by the entrance of the *Mishkan*.
- 8) Put the *Mizbeiach Ha'olah* (the big copper *Mizbeiach* for *korbanos*) in front of the entrance to the *Mishkan*.
- 9) Set up the *Kiyor* between the *Mishkan* and the *Mizbeiach*, and fill it with water.
- 10) Set up the *Chatzer* around the *Mishkan*.
- 11) Put up a curtain by the entrance to the *Chatzer*.

Then, he should get the *Mishkan* and its *keilim* ready to be used. He should first anoint the *Mishkan* and all of the *keilim* inside of it with the *Shemen Hamishcha*, to make them holy. He should also anoint the *keilim* outside of the *Mishkan*, the *Mizbeiach* and the *Kiyor*.

He should bring Aharon and his sons to the entrance of the *Mishkan* and *toivel* them in the *mikvah*.

Afterward, he should put the clothes on Aharon the *Kohen Gadol* and anoint him with the *Shemen Hamishcha*.

Then, he should dress the regular *kohanim*, Aharon's sons, by putting on their *Kesones*, the main piece of clothing of a *kohen*. Then he should anoint them with the *Shemen Hamishcha* so they will be ready to do the *avodah*. This will make them *kohanim* now, and forever!

The Torah finishes by telling us that Moshe did just what Hashem told him to!

TEHILLIM :: 23 - 28

The first *posuk* of *Kapitel Chof-Hey* starts with Dovid Hamelech saying to Hashem, "***Eilecha Hashem Nafshi Esa***," "I raise up my *nefesh* to You Hashem."

The Alter Rebbe tells us in *Tanya* that this is a *kavana* that every Yid needs to have when *davening* and learning! We need to feel that we are actually giving Hashem our *nefesh*.

We should try to feel the same way that a *neshama* in *Gan Eden* does: A *neshama* in *Gan Eden* doesn't think about what the body needs, it just thinks about connecting itself to Hashem through the words of Torah that it is learning.

We should have this kind of *Mesiras Nefesh* when we are *davening* and learning too! We should only be thinking about connecting to Hashem through the words of our Torah and *Tefillah*.

Of course, before we daven and learn we need to eat well! That's part of the Chassidishe minhag to eat before davening, so that we won't be hungry during davening. During davening, we don't think about these things, we only think about the words of davening and learning that are connecting us to Hashem!

TANYA :: Likutei Amarim Perek Lamed-Hey

In the beginning of *Tanya*, the Alter Rebbe taught us something that the *beinoni* needs to always know: It is his job to use his *koach* of *Moach Shalit Al Halev*, in order to win over the *Yetzer Hara*.

How do we do this *avodah*? We need to use our *moach*, our mind, to remember how we are ready to have *Mesiras Nefesh* to do whatever Hashem wants, and we need to use our *sechel* to think about the greatness of

Hashem, so we understand how important it is to do what Hashem wants us to.

We also learned that to have *hatzlacha* with *Moach Shalit Al Halev*, our *lev* can't be worried! If we have *atzvus* because we are worried about things, or *Timtum Halev*, we won't be able to do this properly.

But a *beinoni* might get very frustrated! He keeps fighting to win over his *Yetzer Hara*, but his *Yetzer Hara* never goes away! He ends up winning and doing what Hashem wants, but his *Yetzer Hara* is still there!

Now the Alter Rebbe will explain that it's not our job to beat our *Yetzer Hara* completely! That would be very frustrating, since we would never finish! A *beinoni* doesn't have the *koach* to change his *Yetzer Hara* into a *Yetzer Tov*. That's the *avodah* of a *tzadik*. Only when *Moshiach* comes, will Hashem change our *Yetzer Hara* into a *Yetzer Tov* too!

So what is the *beinoni's* job? Why does he have to keep fighting?

The Alter Rebbe will teach us that the point is to bring the *Shechinah* down into the world and to bring the *Geulah*! The way to do this is by doing *mitzvos* and *Maasim Tovim*, and winning over the *Yetzer Hara* who is trying to keep us from doing them. That is what will bring *Moshiach*, and that's a job that a *beinoni* should be very happy that he IS able to accomplish!

HAYOM YOM :: Daled Adar Sheini

When the Mittlerer Rebbe said *Chassidus*, it was very quiet in the *Zal*. But the Mittlerer Rebbe would still say, "*Sha, Sha!*"

Why did he have to say "*Sha Sha?*" Nobody was making noise!

The Rebbe Rashab explained that this was because of the Mittlerer Rebbe's *Nevius Hamochin*. His mind would think so much and so fast, that he was saying "*Sha, Sha*" to his thoughts to slow them down enough to be able to explain them to the *Chassidim*!

SEFER HAMITZVOS :: Shiur #327 - Mitzvas Lo Saasei #285

Today's *mitzvah* (*Mitzvas Lo Saasei #285*) is that it is *asur* for a person to say not-true *eidus*. This is one of the *Aseres Hadibros*!

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: לא תענה ברעך עד שקר
The *mitzvah* is repeated in *Parshas Vaeschanan*: עד שוא

The Torah uses the words "*Eid Sheker*" about this *mitzvah* in the *Aseres Hadibros*, and then different words, "*Eid Shav*" when Moshe Rabbeinu repeats the *Aseres Hadibros* in *Parshas Vaeschanan*.

People who say not-true *eidus* (with certain conditions) are called *Eidim Zomemim*, and whatever their *eidus* would cause the other person to be punished with becomes THEIR punishment — so if their *eidus* would have made the person *chayav* to get *malkos*, the *Eidim Zomemim* each get *malkos*. (Giving this punishment is tomorrow's *mitzvah*.)

The details of this *mitzvah* are explained in the beginning of *Mesechta Makos*.

RAMBAM :: Hilchos Eidus

In today's *Rambam* we learn the *halachos* of today's *mitzvah*, about not saying not-true *eidus*.

Today's *perakim* of Rambam are **Perakim Yud-Zayin, Yud-Ches, and Yud-Tes**.

When we learn about not-true *eidus*, we see certain *halachos* that are much stricter than any other *mitzvah*!

- 1) Before *eidim* say their *eidus*, the *Beis Din* gives them a very strong warning, saying that if their *eidus* is not true, they will be embarrassed in this world and in *Olam Haba*!
- 2) If someone asked another person to just STAND there, without even saying anything, so a person will think that there are two *eidim*, it is still *asur*.
- 3) We also see by *Eidim Zomemim*, that the *Beis Din* makes an announcement about it in all the cities so everyone will know.

In the *farbrengen* of *Purim Katan Tof-Shin-Mem-Vov*, the Rebbe explained why the Torah is so strict with *Eidus Sheker*: Most *mitzvos* are DETAILS in how a person does his *shlichus* in the world, but this *mitzvah* is the GENERAL *shlichus* of a Yid in the world. The *Navi* calls Yidden *Eidim* (witnesses) of Hashem, because when people see how a Yid behaves, it is like an *eid* — showing the world that Hashem is here! But if a person is *chas veshalom* an *Eid Sheker*, he is making a *Chillul Hashem* and going against his whole *shlichus*! That is why these *halachos* are so strict.

This shows us how important it is to behave in a way that will make a *Kiddush Hashem*!

That farbrengen, which was about today's shiur in Rambam, which is about two weeks before the Siyum HoRambam. The Rebbe encouraged everyone to be involved in making and going to the siyumim!

RAMBAM– PEREK ECHAD :: Hilchos Nedarim - Perek Gimmel

The Rambam explains what is different about a *Shevuah* and a *Neder*, and the *halachos* that are different for each kind.

INYANA D'YOMA :: Megillas Esther

The story of Purim actually starts 57 years earlier, in Eretz Yisrael, with the *churban* of the first *Beis Hamikdash*. The *Navi* Yirmiyahu promised it would be rebuilt 70 years after *Golus Bavel*.

King Achashverosh made his feast to celebrate that 70 years of the *Golus* had passed and the *Beis Hamikdash* still hadn't been rebuilt. He calculated the 70 years from the time when Yechuniah *Melech* Yehudah was brought into *Golus*, which was before the *Beis Hamikdash* was destroyed.

The neis of Purim happened 10 years after this feast, and three years after that, Esther's son Daryavesh gave permission for the Yidden to rebuild the Beis Hamikdash again, exactly 70 years after the churban! Daryavesh asked to put a picture of Shushan in the Beis Hamikdash. A picture of Shushan was engraved and hung up on one of the gates of the Beis Hamikdash, which they called Shaar Shushan. This is the gate that is used during the burning of the Parah Adumah, which we will IY"H need to use so we can all go into the Beis Hamikdash when Moshiach comes!

During the second half of this party, Achashveirosh invited everyone in Shushan, including the Yidden. At this party, he asked that it be "*Kirtzon Ish Va'ish*" — the way each person wants. Achashverosh asked that there should be kosher food for the Yidden, so they could eat at the feast.

Of course, a non-Jewish party celebrating that the *Beis Hamikdash* was not rebuilt is NOT the right place for a Jew to be! The Yidden were punished for going and enjoying that feast, with the decree of Haman *HaRasha*.

Still, the Rebbe teaches us, there is an important lesson we can learn from Achashverosh's instructions, since they are written in the *Megillah*, and everything in the *Megillah* has a lesson for us!

Hashem made Yidden just a small part of all of the people in the world. We sometimes might feel that we shouldn't be so careful with some *mitzvos*, since it might bother other people or make us stick out.

But we can learn from the *Megillah* that we shouldn't think that way! Hashem gave Achashverosh the idea to have kosher food for the Yidden, and so too, Hashem will make sure the rest of the world HELPS us to do the *mitzvos*. When we show that we are ready to stand strong in our *Yiddishkeit*, Hashem will make sure that all of the nations of the world help us to keep each *mitzvah* properly.

See Hisvaaduyos 5742, p. 950; Megillas Esther with the Rebbe's explanations p. 87

TEFILLAH :: It's a New Thing

Imagine that you are sitting by the table in your house, finishing supper. You're thinking about reading a book, and about cleaning up your room. Suddenly, you hear a knock at the door. You get up to go see who it is. Peeking through the peephole, you see a man dressed in a fancy uniform. He is holding a badge that shows that he is a messenger from the king.

Your heart starts to pound! You call your mother to make sure that this is not a joke. She looks through the peephole, and starts to tremble. He really is a messenger from the king!

You open the door, and the man asks if he has the right house. You look at the name on the envelope he is holding, and see that it is YOUR name. You're too nervous to answer, so you just nod.

"This letter is from the king, and he asked me to hand-deliver it to you."

The messenger leaves, and you bring the letter into the dining room to read it. Your hands are shaking, but the words of the letter are clear:

You are being given a special job from the king. You carefully reread the letter to make sure you understand every detail of what you should do. You are still nervous, but now you are standing proud and tall. The king chose YOU for an important task!

The holy words of *Shema* are a personal letter from Hashem, giving us our mission. The *Shulchan Aruch* says that when we say these words, we need to feel the awe of having a job given specifically to us, directly from Hashem, the Creator and the *chayus* of the entire world! We need to feel the pride and determination to do just what the *Aibershter* asks us to.

It might look like it is the same mission every day, but it is not. Every day comes with a new *chayus*, and every day that we are alive, Hashem is giving us a special *shlichus*. By following the words of *Shema*, and serving Hashem with all of our *kochos*, we will fulfill the new mission of today.

See the Alter Rebbe's Shulchan Aruch, siman Samach-Alef, se'if alef and beis

HALACHOS HATZRICHS :: Matanos La'evyonim

There are many different levels in how we do *mitzvos*. The lowest level is the way the *mitzvah* is kept ***beshaas hadchak*** (in hard circumstances) or ***bedieved*** (after something was already done). Then there is ***lechat'chila*** (the ideal way to do it), then being ***yotzei lechol hadeios*** (fulfilling the *mitzvah* in a *lechat'chila* way according to all opinions), then ***mehadrin***, and the highest level is ***mehadrin min hamehadrin***.

As *Chassidim*, we try to keep all *mitzvos behidur*, in the most beautiful way. Part of this *hiddur* is to make sure that as many Yidden as possible keep the *mitzvos* (even if THEY can't do it in the best possible way)! Of course, with the *mitzvos* the Rebbe set up as *mitzoyim*, we need to be ESPECIALLY careful that every Yid is able to do them!

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How much do we need to give for *Matanos La'evyonim*, for each of those levels?

For *Matanos La'evyonim*, we should try to give as much as we can. The minimum we need to give is at least one penny to at least two poor people.

According to *halacha*, the minimum needs to be at least one *perutah* for each person, and the smallest definition of *perutah* is one penny. Other opinions say that we need to give at least a nickel or a dime, and there are many other opinions, some saying that the minimum is fifty cents.

Other *Chachomim* say that the best way is give the worth of a meal to the poor people. There are also opinions on how much money that would be, starting from \$2.50 and going up to \$7.00.

When and how should we give it?

If we live in a place where we can give the money directly to the poor people, or where an organization can give the money for us on Purim, that is the best way. If we can't, we can give the money before Purim to an organization that will give it out on Purim, or we can put it aside (like in a *pushka*) for when we will be able to give it to the poor.

Matanos La'evyonim is done during Purim day, after the *Megillah* is read.

From all of the *mitzvos* of Purim, this is the one we should increase in the most, because there is no greater *simcha* for Hashem than to bring joy to the people who need it most!

Matanos La'evyonim is a very easy *mitzvah* to fulfill, so every man, woman, boy and girl should keep this *mitzvah*. We should help as many Yidden as possible fulfill the *mitzvah* on Purim! One practical idea is to bring coins and a *pushka* together with us on *mitzoyim*.

See *Shevach Hamoadim* p. 152, *Halachos Uminhagei Chabad* p.150-151, *farbrengen Chai Elul* 5737

GEULAH U'MOSHIACH :: Choose Your Own Adventure!

The Alter Rebbe explains in *Torah Ohr* that the Yidden had to be slaves before they could have the *Geulah* of *Yetziyas Mitzrayim*.

Nowadays also, we need to first be slaves, with our suffering in *Golus*, before we can have the final *Geulah*. That doesn't sound so nice!

But sometimes, Hashem gives us a choice of which kinds of slaves to be! We can choose to be slaves by having *Gashmius'dike* worries, or we can choose to be servants of Hashem and work hard to do *mitzvos* that we aren't used to.

When we choose to be a servant of Hashem (an *Eved Hashem*), and do things that are hard for us in order to fulfill Hashem's *Ratzon*, we won't need to be a slave to the *Golus*! We can switch the hardships of *Golus* for hardships in serving Hashem. Then we will be doing our part in ending the *Golus* completely, and leave the *Golus* — but this time to the final and complete *Geulah* with *Moshiach Tzidkeinu*!

See *Likutei Sichos chelek Alef* p. 115–119

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