

Chitas for Monday, Parshas Pekudei Rosh Chodesh Adar Sheini Alef 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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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 **Chana Simon** (Manchester, England)

~ 6th birthday Alef Adar Sheini ~

Shnas Bracha Vehatzlacha!

Mazel Tov **First Lieutenant Menachem Stiefel** (Shliach in Arcadia, CA)

~ 7th birthday Alef 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 :: 1 - 9

Today we start the *Tehillim* again from the beginning!

In *kapitel Daled*, there is a *posuk* that says “**Rigzu Ve'al Techeta'u**,” “get angry and you won't do an *aveira*.” The *Gemara* in *Brachos* explains how this *posuk* gives an *eitzah* of what to do if someone's *Yetzer Hara* comes to bother him.

The first thing the *Gemara* says is to get your *Yetzer Tov* angry with your *Yetzer Hara*, so that you won't do an *aveira*.

In *Tanya*, in *Perek Chof-Tes*, the Alter Rebbe tells us what to do when the *Yetzer Hara* is not letting the *Yetzer Tov* do what it should do: A person should think about what he knows is true — that Hashem is everywhere, and gave us the Torah, and there is nothing else important! He should get angry at the *Yetzer Hara* in his mind for putting thoughts in his head to make him wonder if the truth is really the truth, or to convince him to act the wrong way. When we get angry at the *Yetzer Hara*, Hashem will take away the *Yetzer Hara's* permission to bother the person, and he'll be able to serve Hashem in a special and pure way!

TANYA :: Likutei Amarim Perek Lamed-Daled

The Alter Rebbe told us before that a Yid can think about how the world looks to Hashem, the way we will see it when *Moshiach* comes, when we will be able to see that there is nothing besides for Hashem. We know that even though we can't see it, really it's true now too — Hashem is with us everywhere and has *nachas* from the things we do! Thinking about this makes a Yid very happy!

A good time to think about this is during *davening*. But then, after finishing *davening*, we look around and see the world around us. We realize that Hashem is still hiding in the world, and that we aren't able to see the truth of what we thought about during the day, the way the *Avos* and *Moshe Rabbeinu* were able to.

So now, the Alter Rebbe will give us some *eitzos* of what we can do to make a place for Hashem to be with us all the time the way we thought about during *davening*: By learning Torah, and by using our work during the day to serve Hashem, and to give *tzedakah*, so we can be a *Mishkan* for Hashem during the entire day.

The *Chachomim* tell us that after the *Beis Hamikdash* was destroyed, the place where we can find Hashem the most similar to the way Hashem was then is in the *halachos* of Torah, where we can see exactly how Hashem wants the world to be. So after *davening*, we should make a *hachlata* to make a time to learn Torah (everyone has a certain amount they need to learn, like the Alter Rebbe explains in *Hilchos Talmud Torah*). When we take that time to learn, we should feel like we are inviting Hashem into our house, just like the way it was in the

Mishkan, and the way the WHOLE world will be when *Moshiach* comes!

HAYOM YOM :: Alef Adar Sheini

In *Yaaleh Veyavo*, which we say on *Rosh Chodesh*, we say “*Zochreinu Hashem Elokeinu BO letovah, ufakdeinu VO livracha.*” They have the same letters, but the first time it is said with a *Beis* and the second time with a *Veis*.

Something we can learn from this *Hayom Yom* is to make sure we look inside when we daven so we say all of the *nekudos* right.

SEFER HAMITZVOS :: Shiur #324 - Mitzvas Lo Saasei #288

Today’s *mitzvah* (*Mitzvas Lo Saasei* #288) is that ONE *eid* (witness) is not enough — the *Beis Din* needs to have TWO *eidim* in order to punish someone. (One *eid* is enough for the *Beis Din* to have someone make a *shevuah* (a strong and special kind of Torah promise), but is not enough of a proof for someone to be punished).

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא יקום עד אחד באיש לְכֹל עֹוֹן וְלְכֹל חַטָּאת

RAMBAM :: Hilchos Eidus

One of the things we learn in **Perek Ches** is that an *eid* has to actually REMEMBER what he saw. It is not enough for him to say something he saw in his diary, unless it reminded him and now he does remember. Otherwise, it is like him being an *eid* based on something his friend told him, which is not true *eidus*.

In **Perek Tes** we learn about who is not allowed to be an *eid*. There are ten kinds of people that can’t be an *eid*, for example, someone who is related to the person who had to come to *Beis Din*. A *rasha* also can’t be an *eid*, as the Rambam explains in detail in the next *perek*.

In **Perek Yud** we start to learn the *halachos* of tomorrow’s *mitzvah*, that the *Beis Din* can’t accept the *eidus* of a *rasha*. What is a *rasha*? Someone who does an *aveira* that deserves to be given *malkos* for. A *rasha* is also a person who steals or wastes his life on games and gambling.

RAMBAM- PEREK ECHAD :: Hilchos Shevuos - Perek Yud-Beis

This is the last *perek* of *Hilchos Shevuos*! The Rambam says how serious it is for a person to say a *Shevuah* that isn’t true, and even saying ANYTHING that isn’t true. Parents and teachers need to teach kids to tell the truth all the time without making a *Shevuah*.

The Rambam also talks about the *aveira* of saying Hashem’s name without a reason. If someone does say Hashem’s name by mistake, he should say something special about Hashem. (We say *Boruch Shem Kevod, bentching* Hashem’s great name, so it wasn’t for no reason.)

INYANA D'YOMA :: Ad D'Lo Yada

On Purim, there is a special *mitzvah* to be happy.

In *halacha*, drinking wine is an important way to be *besimcha*. Drinking wine, however, can also make a person act in a not-so-good way, like we learned in *Chumash* about Noach after he came out of the *teiva*. That’s why during the year we aren’t supposed to drink too much. But on Purim, the *simcha* is SO great, the *Chachomim* said that a person should drink more wine than they usually do, and they weren’t worried that something bad

might happen!

That's why the *Gemara* says (and the *Shulchan Aruch paskens*) "*Chayav Inish Livsumei BePuria Ad D'Lo Yada Bein Arur Haman LeBaruch Mordechai*" — "a person needs to drink on Purim until he doesn't know the difference between *Arur Haman* and *Baruch Mordechai*."

There are many explanations in *halacha*, but *Chassidus* has a beautiful explanation of what this *chiyuv* means:

During the times of Purim, it was a very scary time for the Yidden. Mordechai Hatzadik helped all of the Yidden to realize that this *gezeira* was from Hashem, because they hadn't been acting the way they should!

The Yidden started following Torah and *mitzvos* in a way of *Mesiras Nefesh*, even though being a Yid meant that Haman's decree would be against them.

That feeling of *Mesiras Nefesh*, of only thinking about what Hashem wants, is called the *pnimius* of the *neshama*, the purest part. In the *pnimius* of the *neshama*, it doesn't matter what we understand, there is only thinking about what Hashem wants! Even if a *halacha* doesn't make sense to us, or we don't enjoy doing a certain *mitzvah*, we do it anyway! That's called "*Lo Yada*," not knowing.

EVERY Yid has the same *pnimius* of his *neshama* that is ready to have *Mesiras Nefesh*, and only do what Hashem wants! It doesn't matter if a Yid is usually an "*Arur Haman*" kind of Yid, who only listens to his *Yetzer Hara*, or a "*Baruch Mordechai*" kind of Yid who only follows his *Yetzer Tov*.

That's the level we are supposed to reach on Purim! We should reach "*Ad D'lo Yada*" — we should feel the *pnimius* of our *neshama*, that is the same for EVERY Yid!

This is the *avodah* of Purim, to feel our *koach* of *Mesiras Nefesh*, just like the Yidden in the time of Purim.

This *koach* isn't just for Purim! When we reach the level of *Ad D'Lo Yada*, it will help us all year long, to know the difference and have *chayus* in *Arur Haman* and *Baruch Mordechai*! It will help us all year to know when something is coming from our *Yetzer Hara*, or from our *Yetzer Tov*! Then we will be able to stay away from our *Yetzer Hara*'s tricks, and only do what Hashem wants.

See Purim farbrengens throughout the years

TEFILLAH :: Shema

Hashem gave us many kinds of *mitzvos*. We do them with different parts of our body. Some *mitzvos* we do with our mouth, by eating, and some *mitzvos* we do with our feet, by dancing. *Kriyas Shema* is one of the *mitzvos* we do by saying and by the *kavana* of our mind and heart.

How do we do this *mitzvah*?

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, which is written in the Torah! 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* and having this *kavana*, 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*!

When we say *Shema* we are accepting upon ourselves that Hashem controls the world and we are ready to live according to Hashem's *Ratzon*.

Reshimos Kuf-Nun-Ches

HALACHOS HATZRICHOS :: Ad D'Lo Yada

Today we'll learn about the *mitzvah* to drink wine on Purim — *Ad D'lo Yada*.

Part of the *mitzvah* of having *simcha* on any *Yom Tov* is drinking wine. But since drinking too much wine can make a person behave not properly, we are careful about how much we drink. In fact, one of the jobs of the *Beis Din* used to be to send officers around on *Yom Tov* to make sure that nobody was drinking too much! (*Rambam, Shevisas Yom Tov, perek Vov, halacha 21*)

But on Purim, the *halacha* is different. We don't just drink enough wine to give us *simcha*, we drink in a way of *Ad D'lo Yada*! The *Chachomim* tell us that a person needs to drink wine on Purim until he won't know ("*Ad D'lo Yada*") the difference between *Arur Haman* ("cursed is Haman") and *Boruch Mordechai* ("blessed is Mordechai")!

Of course, this doesn't mean that it is fine to act in a not proper way!

If a person is sure that he is drinking wine for the *mitzvah*, and he is sure it won't stop him from doing any *mitzvos* properly, then it's a *mitzvah* to drink enough wine to become *shikker*.

But if someone isn't sure that he will behave properly even if he is *shikker*, then he shouldn't drink that much. Instead, he can do the *mitzvah* by drinking more wine than he usually does, to show his joy at the great *neis* that Hashem did!

The Rebbe made a gezeira for our generation, that during the whole year, EVEN on Purim, we don't drink more than four lechaim cups of mashke — and even that only if we can handle the mashke properly. The Rebbe only lets someone who is over 40 years old to drink more. (See Purim 5724)

See Shevach Hamoadim, Halachos Uminhagei Chabad - Purim, and Halacha newsletters from Chabad communities

GEULAH U'MOSHIACH :: Purim When Moshiach Comes

"Kol Hamoadim Asidim Libotel L'asid Lavo, Viyemei Hapurim Einam Beteilim Le'olam." The *Chachomim* tell us that all of the *Yomim Tovim* will become *botul* when *Moshiach* comes, but the *Yom Tov* of Purim will NEVER become *botul*.

The *Megillah* even says this clearly! **"Viyemei Hapurim Ho'eileh Lo Yaavru Mitoch Hayehudim, Vezichram Lo Yasuf Mizaram."** "These days of Purim will never leave the Yidden, and will never be forgotten by their children."

But what does it mean that a *Yom Tov* will be *botul*? Does that mean no more *Pesach seder*, *chas veshalom*?

Of course not! We know that when *Moshiach* comes, we will be able to keep ALL the *mitzvos*, and none of the *mitzvos* will ever go away! We will still keep every single *Yom Tov*, with all of their *halachos*!

The word “*botul*” doesn’t mean that something disappears, it just means that it doesn’t seem as important. The *Chachomim* don’t say that *Yomim Tovim* will go away, they say that the *Yomim Tovim* will become *botul*!

Why will *Yomim Tovim* become *botul* when *Moshiach* comes?

Usually, *Yom Tov* feels VERY different and special. Adults don’t go to work like they usually do, and we celebrate with yummy foods and wine. When *Moshiach* comes, all of the *melacha* will be taken care of for us, and we will just be busy learning Torah and doing *mitzvos*. And when *Moshiach* comes, we will ALWAYS have lots of yummy food, so that part won’t feel so special! That’s what it means that the *Yom Tov* will be *botul* — in some ways, EVERY day will be like *Yom Tov*, so the real *Yomim Tovim* won’t feel so different!

But the way we celebrate on Purim will ALWAYS feel different. It is the only day when we have *simcha* in a way of *Ad D’lo Yada*! So even if every day feels like *Yom Tov*, Purim will always feel like a special day.

See *Maamar Layehudim Haysa Orah, Purim 5712*

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