

Chitas for Sunday, Parshas Pekudei Rosh Chodesh Adar Sheini Lamed Adar Alef, 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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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 :: 145 - 150

In today's Tehillim, we say the last six kapitelach of Tehillim, and finish the whole sefer, like we do at the end of every month!

After the *Churban Beis Hamikdash*, the *Chachomim* made a *takana* that Yidden need to *daven* every day using a certain *nusach* of 18 (and later 19) *brachos*, *Shmoneh Esrei*. This would take the place of the *korbanos* that they couldn't bring anymore, and would help them express themselves to Hashem in a respectful way in *Lashon Hakodesh*, which not everyone knew so well, since they were in *Golus* outside of Eretz Yisroel.

The *Chachomim* later taught us that it was important to not just get up and *daven Shmoneh Esrei*, but to praise Hashem first to remember who we are *davening* to. So they made a *takana* that before *Shmoneh Esrei*, we should say *Pesukei Dezimra*, praises to Hashem. They started and ended *Pesukei Dezimra* with a *bracha*, *Boruch She'amar* and *Yishtabach*.

The main part of the praises in *Pesukei Dezimra* are these six *kapitelach* from the end of *Tehillim*!

One of the *pesukim* in the first *kapitel* of *Tehillah Ledovid* (we add two *pesukim* to from other *kapitelach* before, so it starts with the word *Ashrei*), is “**Gadol Hashem Umehulal Me’od, Veligidulaso Ein Cheker.**” “Hashem is great and is praised very much, and we can't even imagine His greatness!”

The Alter Rebbe tells us in *Perek Daled* of *Tanya* that even though we can't imagine Hashem's greatness or understand Hashem, Hashem gave us a way to be connected to His greatness, through learning Torah and doing *mitzvos*!

When we realize how special this is, we will love Hashem and want to do Torah and *mitzvos* in the best way.

TANYA :: Likutei Amarim Perek Lamed-Daled

What are you going to dress up as this Purim? Do you know anyone that will be dressed up like a world?

Guess what? Hashem is dressed up like a world and everything inside of it! But not just on Purim — EVERY single day.

When we look at the world, it looks like there are many different things. There are different kinds of people, animals, plants, and rocks. There are so many kinds of things that happen all the time, and many of them might even seem strange or scary!

But really there is ONE Hashem who is inside of everything and is everywhere, and there is nothing besides for Him — we just can't see it that way.

There are some big *tzadikim* who were able to see it and feel it their whole lives, like the *Avos* and the *Neviim*, and Moshe Rabbeinu! In fact, ALL of the Yidden felt it during *Matan Torah*!

After *Matan Torah*, we were able to feel it in the *Mishkan*. That's why Hashem wanted us to build the *Mishkan*, so we would feel the *Achdus Hashem*, the oneness of Hashem there.

As we will soon see, when we build the *Mishkan* inside of our hearts, especially by fulfilling what we are learning about now in *Tanya*, we can feel the *Achdus* of Hashem in our hearts too!

Finally when *Moshiach* comes, the whole world will see it, and the “mask” Hashem put in the world to hide Himself will be taken away!

HAYOM YOM :: 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 the 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?”

SEFER HAMITZVOS :: Shiur #323 - Mitzvas Lo Saasei #291

In today's *Sefer Hamitzvos*, we learn the *mitzvah* (*Mitzvas Lo Saasei #291*) that a witness can't say if he thinks someone is wrong or right in *Beis Din* if the person might be *chayav misa*. They are only allowed to say what they heard or saw, not their opinion.

We learn this *mitzvah* from a *posuk* in *Parshas Masei*: וְעַד אֶחָד לֹא יַעֲנֶה בְּנֶפֶשׁ לְמוֹת
This *mitzvah* is repeated in *Parshas Shoftim*: לֹא יוֹמֵת עַל פִּי יֶד אֶחָד

RAMBAM :: Hilchos Eidus

In today's Rambam, we learn many more *halachos* about witnesses.

In **Perek Hey** the Rambam tells us a few more details about today's *mitzvah*: If the witness starts to explain why he thinks the person is wrong or right, the *Beis Din* makes him be quiet! We also learn *halachos* about tomorrow's *mitzvah* in *Sefer Hamitzvos*, not to listen to one witness in court.

In **Perek Vov** and **Zayin**, we learn how the *Beis Din* can accept information from a *shtar* (a document) without the *eidim* being there. Why are they allowed to do that? We learned the reason yesterday — the *Beis Din* wants to make sure that people are comfortable giving loans, so they don't make it too hard to get money back in *Beis Din*.

So in a case where someone is trying to get back money that another person owes him, he can bring a proof from something the *eidim* wrote, even if they aren't there! Of course there are many *halachos* explaining just how this is done, and we learn them in these two *perakim* (and also in the first *perek* of tomorrow's Rambam).

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

We learn the *halachos* of how a *Shevuah* is made, the details of today's *mitzvah*. For a *Shevuah* that the Torah tells us to make, a person has to hold a *Sefer Torah*!

INYANA D'YOMA :: Hiskashrus

“*Vayehi Bimei Achashveirosh...*” The *Megillah* first tells us the background of what was going on in those days, Achashveirosh's party. The actual story of the *neis* of Purim starts with the *posuk*, “*Ish Yehudi Haya BeShushan Habirah*,” that there was a Jewish man in Shushan, Mordechai Hatzadik, the leader of the Yidden. It was Mordechai who inspired the Yidden to do *teshuvah*, and gave Esther instructions which made the *neis* happen in a natural-looking way.

The Rebbe explains that the words “*Ish Yehudi*” also mean “the one in charge of making people be a *Yehudi*.” What is a *Yehudi*? Someone who follows only Torah, and ignores everything else. It is hard to act that way when we have a *Yetzer Hara*, but a leader of the Yidden can help! Mordechai HaTzadik, the leader of the

Yidden, helped each Yid in his time to behave as a *Yehudi*. That was the beginning of the *neis*, the first and most important part of the story of Purim.

The same is true in every generation! The Rebbe teaches Yidden and inspires them that acting as a Yid is the only thing that should be important to us. This way, every Yid will be a Yehudi, and we will be bentched with the bracha of the Megillah, that “Layehudim Hoysa Orach Vesimcha VeSason Vikar” — that the Yidden will have revealed brachos in everything!

See Sicha of Purim Tof-Shin-Lamed-Alef, beginning from os Lamed-Gimmel

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 to keep other *mitzvos*. 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!

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

HALACHOS HATZRICHS :: Seudas Purim

After the *neis* of Purim, Mordechai Hatzadik wrote up a *takana* for all of the Yidden, which he sent out, that every year the Yidden should celebrate the miracle that Hashem made. The instructions were, “**Laasos Osam Yemei Mishteh VeSimcha, Umishloach Manos Ish Le’rei’eihu, Umatanos La’evyonim.**” “To make them days of feasting and joy, and sending gifts of food to a friend, and gifts to the poor.”

It’s a *mitzvah* to eat and drink and be happy on Purim! This includes having some kind of celebration on Purim night after the *Megillah*, but the main *mitzvah* is having a *seudah* — *Mishteh* — during the day.

Since we are busy during the day with hearing the *Megillah*, giving *Shalach Manos* and *Matanos L’evyonim* (and *mitzvoyim*!), the *seudah* is made later on in the day. Still, we can do the *mitzvah* by having a *seudah* anytime during the day!

If we have the meal later in the day, we *daven Mincha* first.

See Shevach Hamoadim; Halachos Uminhagei Chabad

GEULAH U'MOSHIACH :: Moshiach'dike Ambulances

In Parshas Pekudei Tof-Shin-Daled-Mem, the Rebbe spoke about the Melave Malka that Hatzolah of Crown Heights was making to raise money. The Rebbe said that the Hatzolah cars are also coming to Yerushalayim when Moshiach comes!

When *Moshiach* comes, we will take all of the *shuls* with us to Eretz Yisroel. Why? Not because we need them, but because we used the *shuls* to *daven* and do so many *mitzvos*! We won't want to leave them in *Golus*, we will take them with us to Eretz Yisroel.

The same is with a Hatzolah car! Because it is used to save a Yid's life, it will also come to Eretz Yisroel with *Moshiach*! Even though we won't need it then, we will bring it along!

Whenever we use things to do a mitzvah, we are making them also things that will be with us when Moshiach comes!

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