

# Chitas for Tuesday, Parshas Pekudei Beis 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

*Chitas for the month of Adar Sheini is made possible in part*

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*L'ilui Nishmas*

**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 **Gershon Kaltmann** (Shliach in Downtown Columbus, OH)

~ Upshernish Beis Adar ~

Shnas Bracha Vehatzlacha!

Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

Mazel Tov **Dovid Pewzner** (Shliach in Manalapan, NJ)

~ 7th birthday Beis Adar Sheini ~

Shnas Bracha Vehatzlacha!

Mazel Tov **General Eliezer Wenger** (Montreal, Canada)

~ 10th birthday Beis Adar Sheini ~

Shnas Bracha Vehatzlacha!

Mazel Tov **First Lieutenant Layla Hellinger** (Miami, FL)

~ 8th birthday Beis Adar Sheini ~

Shnas Bracha Vehatzlacha!

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

Yesterday, we learned that the Yidden made the *Choshen* and the *Efod*. Today we learn that Betzalel and Oholiav made the rest of the *kohanim's* clothes, the four pieces of clothing for the *Kohen Hedyot* (the regular *kohanim*), and the rest of the eight pieces for the *Kohen Gadol*:

- 1) The **Me'il** for the *Kohen Gadol* with the bells and pomegranates on the bottom
- 2) The **Kesones**, the kind of shirt which was worn by all *kohanim*, including the *Kohen Gadol*
- 3) The **Mitznefes**, the hat for the *Kohen Gadol* and the **Migbaas**, the hats for the regular *kohanim*
- 4) The **Avnet** — the *gartel* which was worn by the *kohen*, both the *Kohen Hedyot* and the *Kohen Gadol*
- 5) The **Michnasayim**, the pants, which were worn also by both the *Kohen Hedyot* and the *Kohen Gadol*
- 6) The **Tzitz** for the *Kohen Gadol*

In last week's *parsha*, they had finished building the *Mishkan*, and today, once they finished the clothing, the entire *Mishkan* was complete! The Torah tells us that the Yidden did it exactly the way Hashem commanded Moshe.

## **TEHILLIM :: 10 - 17**

In *Kapitel Tes-Vov* (15), we learn about special *midos* that a Yid needs to have.

One of the things it says is “**Nivzeh BeEinav Nimas**” — “he is embarrassed of himself, and thinks he is disgusting.”

What kind of *midah* is that?!

In *Tanya*, the Alter Rebbe tells us what it means: That when our *Yetzer Hara* is getting too big and too proud, and not leaving room to think about Hashem and another Yid, we need to do something about it! We need to be embarrassed of what the *Nefesh Habehamis* brings us to do, which will stop the *Yetzer Hara* from being proud.

For example, we just learned in *Hayom Yom* that if a person sees that people around him are not coming closer to *Yiddishkeit*, that needs to make him feel broken inside. It should give him a push to do his *shlichus* and make a difference around him!

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

We just learned in *Tanya* about the *simcha* of “*Yismach Yisroel Be’Osav*” — the tremendous *simcha* we have that we are able to give Hashem *nachas* and make Him feel comfortable in the world!

First we learned to use our *simcha* to make us decide that we want to learn more Torah. Because what makes us happy? Thinking about how Hashem is always with us!

So to feel that even more, we should learn Torah (especially *halacha*) because Hashem isn't hiding in Torah, and we can feel that Hashem is with us when we are learning!

We want to have this feeling ALL day, not only during the time we are learning Torah. How do we have this? Here are two ways!

1) Make a *hachlata* that if Hashem gives us more time to learn Torah, we will use it!

2) During the rest of the day, we're busy with regular things like eating or sleeping, or working on *parnasa*. We should also make it a *Mishkan* for Hashem by using the *chayus* of our food or sleep to do our *avodah*, or give *tzedakah* with the money we earn!

## **HAYOM YOM :: Beis Adar Sheini**

Rain is a *bracha* from Hashem that makes things grow. But for that *bracha* to help, we need to first get the field ready and plant seeds. Then, when the rain falls, it will make things grow! But even lots of rain won't make a field grow if we didn't prepare it!

The same thing is true with ALL *brachos*. Hashem likes to give us *brachos*, but we need to do things ourselves so that the *bracha* will help us!

*A bochur once wrote to the Rebbe and asked for a bracha.*

The Rebbe told him what we just learned, that you need to prepare in order for the bracha to help, just like with a field that must be plowed and planted. As a bochur, your “plowing” is to follow the Seder (schedule) of the Yeshivah. It might be hard, when you want to eat or sleep instead of being on time, but you should do it!

Your “planting” is to learn properly — to try hard to understand what you’re learning, and do it with a *chayus*! Then the brachos of Hashem will help, and you will have lots of *hatzlacha* in understanding and appreciating what you are learning!

See *Igros Kodesh chelek Chof-Alef* p. 141

## **SEFER HAMITZVOS :: Shiur #325 - Mitzvas Lo Saasei #286**

Today’s *mitzvah* (*Mitzvas Lo Saasei* #286) is that a judge isn’t allowed to listen to an *eid* (witness) who is a *rasha*, like someone who is known to be a robber.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: אֵל תִּשָּׂא יָדְךָ עִם רָשָׁע לְהִיטֵי יַד הַקָּמֵס  
The details are explained in *Mesechta Sanhedrin perek Gimmel*.

## **RAMBAM :: Hilchos Eidus**

In today’s Rambam we are learning more about people who can’t be *eidim*:

In **Perek Yud-Alef** we learn that a person who isn’t a *mentsch* — like if he doesn’t learn Torah at all, and doesn’t have normal friends, is considered a *rasha* and we can’t use him as an *eid*. If he has no *aidelkeit* and will take off his clothes in front of other people while he is working so he can be more comfortable, he might not be embarrassed to lie in front of *Beis Din* either!

In **Perek Yud-Beis**, we answer a very important question: There are many ways a person can be considered a *rasha*, but how do we know if he did *teshuvah* and isn’t counted as a *rasha* anymore?

The Rambam tells us some ways how we can know, depending on the kind of *aveira* a person did. For example, if someone lent money with *ribbis* (interest) like we learned about before, we know he did *teshuvah* if he apologizes, rips up any contract that had *ribbis*, and stops lending with *ribbis* even to *goyim*, when he is allowed to! Or a person who sold non-kosher food to make more money, if he moved to a place where people don’t know him, and lost a lot of money because of *kashrus*, we know he did *teshuvah*.

In **Perek Yud-Gimmel**, we start to learn about tomorrow’s *mitzvah* — that relatives can’t be witnesses together.

## **RAMBAM- PEREK ECHAD :: Hilchos Nedarim - Perek Alef**

There are two different kinds of *Neder*. One of them is deciding that something will be *asur* for you. For example, if someone makes a *neder* not to eat bananas, bananas become *asur* for him. The second kind is promising to give something to Hashem, like promising to bring a *korban*.

There are certain words that need to be used when making a *neder*.

## **INYANA D'YOMA :: Megillas Esther**

It says in the *Megillah* that many *goyim* decided to become Yidden after the story of Purim, because the fear of the Yidden fell upon them, meaning that they were afraid of the Yidden. “**Verabim Me’Amei Ha’aretz**

## ***Misyahadim, Ki Nafal Pachad Hayehudim Aleihem.***

The simple meaning of the *posuk* is that they became *geirim* because they were afraid that the Yidden would kill them for being ready to fulfill Haman's decree.

But *seforim* bring another way to explain this *posuk*, that "the fear of the Yidden" means the *Yiras Shomayim* that the Yidden have! Their *Yiras Shomayim* fell upon the *goyim*, and made them want to change.

There's a lesson we can learn from this for nowadays too: If we want *goyim* not to hurt Yidden, but instead to help them, we need to make sure they see our *Yiras Shomayim*!

When do the *goyim* see our *Yiras Shomayim*? Not when we're in *shul* — *goyim* don't see us when we're in *shul*. They see us when we eat, sleep, do business, or walk in the streets! When we act in a way that shows that we know Hashem is with us and watching us, and do things the way that Torah teaches us, that is something everyone can see. When *Goyim* see that *Yiras Shomayim*, they realize that it's something very special, and want to learn from us and help us. Then they will certainly not do anything to cause Yidden any harm *chas veshalom*.

*Based on farbrengen Purim 5718*

## **TEFILLAH :: Kriyas Shema**

Do you know how many parts there are in a man's *guf*? The Torah teaches us that there are 248!

One of the things we do to keep the whole *guf* healthy is to say the words of *Kriyas Shema*. There are 245 words, one word for each part of the body!

But wait — we just said that there are 248 parts of the body, and there are only 245 words in *Shema*!

Because of this, we have a *minhag* that the *Chazan* says the words "*Hashem Elokeichem Emes*" again out loud. By doing this, it is counted that EVERYONE had three more words, so we have one holy word of *Shema* for every part of the *guf*!

*See the Alter Rebbe's Shulchan Aruch, Hilchos Kriyas Shema 61:3*

## **HALACHOS HATZRICHOS :: Mishloach Manos**

Today we will start to learn about one of the four *mitzvos* of Purim, *Shalach Manos*.

At the end of the *Megillah*, we read how Mordechai sent out letters to the Yidden, telling them how to celebrate the *neis* that happened. One of the things to do is to send gifts of food from one person to another.

The *meforshim* give many reasons to explain why we do this *mitzvah*. One of the basic reasons is to bring friendship and closeness between Yidden. That's why boys give to boys, and girls give to girls — it is appropriate that boys be friends with boys, and girls be friends with girls!

(*Matanos L'evyonim* is different, because we are giving money to help a person in need, not to build a friendship. That's why we can give *Matanos L'evyonim* to either men or women.)

*See Shevach Hamo'adim p. 151-152, and Halachos Uminhagei Chabad, p. 150-151*

## **GEULAH U'MOSHIACH :: Purim Will Never Be Botul**

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*: “**Kol Hamaodim Asidim Libotel L’asid Lavo, Viyemei Hapurim Einam Beteilim Le’olam.**”

The word “*botul*” means that something doesn’t seem as important.

Why won’t the *Yomim Tovim* feel so important when *Moshiach* comes, and why will Purim be different?

*Chassidus* explains that during the week, it’s harder to feel our *neshama*. Hashem wants us to be busy with our weekday *avodah*, so the light of our *neshama* is more hidden.

On *Yom Tov*, we can feel and see the light of our *neshama* more!

When *Moshiach* comes, we will feel this way all of the time, so it won’t be as special to feel it on *Yom Tov*.

But Purim is not like a regular *Yom Tov*! In the times of Purim, Mordechai Hatzadik, who was the *Nasi* of the Yidden, woke up the *koach* of *Mesiras Nefesh* in every Yid. This *koach* comes from the deepest part of the *neshama*, the *Etzem Haneshama*.

Even when *Moshiach* comes, that will be something very special, and Purim won’t ever become *botul*!

See *Maamar Layehudim Haysa Orah*, Purim 5712

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