

Chitas for Monday, Parshas Ki Sisa

Yud 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 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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Daniel ben Chasha

~ for a Refuah Sheleimah Ukrovah! ~

Mazel Tov **Sergeant Major Chezky Altein** (Shliach in Cambridge, MA)

~ 6th birthday Yud Adar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Chayale Rivkin** (Proud shlucha in Las Vegas, Nevada)

~ birthday Yud Adar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Major Esther Goldberg** (Shlucha in Dunwoody, GA)

~ 7th birthday Yud Adar Sheini ~

Shnas Bracha Vehatzlacha!

Mazel Tov **First Lieutenant Sara Schochet** (Hallandale, Florida)

~ 9th birthday Yud Adar ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Ki Sisa - Sheini with Rashi

Today's Chumash is extra long! It has the **WHOLE** story of the Cheit Ha'eigel. In shul on Shabbos, a Kohen gets the first aliyah, a Levi gets the second aliyah, and a Yisroel gets the third aliyah. That means that this aliyah goes to a Levi. Since Shevet Levi wasn't part of the Cheit Ha'eigel, it isn't embarrassing for a Levi to be called up for this aliyah. But it **COULD** be embarrassing for a Yisroel to be called up to this aliyah, since the other Shevatim were involved in this aveira.

We go back to what happened at the end of Moshe's 40 days on Har Sinai:

When Hashem finished teaching Moshe the *mitzvos* we learned in *Parshas Mishpatim*, Hashem gave Moshe two *luchos*: They were square shaped — 6 *tefachim* tall and 6 *tefachim* wide — and 3 *tefachim* thick. Five of the *Aseres Hadibros* were carved on one of the *Luchos*, and the other five were carved on the other one of the *Luchos*. The letters were all engraved with a *neis*: The letters were engraved straight through the *Luchos*, but the

letters looked the same on both sides! Also, even though some letters have a piece in the middle (like *Samach* and *Shloss Mem*) none of those pieces from the letters fell out!

Meanwhile, down at the bottom of *Har Sinai*, the Yidden made a very big mistake. They were counting the days until Moshe Rabbeinu would come back, and they thought (just like with a *bris milah* where we count the first day and the last day as part of the 8 days), that the 40 days that Moshe would be on *Har Sinai* also started on the day Moshe went up on *Har Sinai*. But really, Moshe meant 40 FULL days. So when they finished counting what they thought were 40 days, and Moshe hadn't come back yet, they thought that Moshe wasn't going to come back at all. Really, though, it wasn't time for Moshe to come down yet!

The Satan also tricked the Yidden by showing them something that looked like Moshe passed away!

The Yidden believed the Satan, and now they thought they need to get someone else to show them what Hashem wants. They thought that maybe Hashem would agree to talk to them through something made of gold, like the *Keruvim* on the *Aron*. They thought that if Aharon would make a gold statue, Hashem would talk to them through it. (They didn't know yet that it is *asur* to make something like the *Keruvim*. Hashem already told this to Moshe, but Moshe didn't have a chance to teach this to the Yidden yet.)

Aharon didn't think it was a good idea, so he told them to go get gold rings from their wives and children. He thought that the women and kids wouldn't want to give away their jewelry, and this way he could push it off until later. But instead, the men took their OWN gold jewelry and brought it to Aharon.

Aharon wrapped up the gold and threw it into a fire. Then some *tumah* magicians from the *Eirev Rav* (the group of *goyim* who joined the Yidden when they left *Mitzrayim*) made some magic and a live calf (baby cow) made of gold (*Eigel Hazahav*) came out of the fire! The *Eirev Rav* said, "This is Hashem who took you out of *Mitzrayim*!" Even though the Yidden just wanted something to LEAD them instead of Moshe, the *Eirev Rav* decided to treat it as an *Avodah Zarah*. Some of the Yidden got excited and started to do *Avodah Zarah* with the *Eirev Rav*.

Aharon wanted to stop them, but since he saw that they killed Miriam's son Chur when he told them it was *asur*, he realized he wouldn't be able to stop them by speaking to them. Aharon thought he could find another way to make them wait, so he said he would build a *Mizbeiach*. He built it himself, very slowly, so there would be enough time for Moshe to come down before then.

But the Satan woke the Yidden up very early the next morning. It was the morning of *Shiva Asar B'Tamuz*. They brought *korbanos* to the *Eigel*, and did many *aveiros*.

Hashem told Moshe to go down the mountain, since the *Eirev Rav* got some of the Yidden to do *aveiros*. Because the Yidden are at a lower *madreigah* in *kedusha*, Moshe has to go down too.

Hashem told Moshe that the Yidden keep not trusting Hashem, so He will just destroy the Yidden and make Moshe's children into a new nation.

Moshe begged Hashem not to do that! He *davened* to Hashem to forgive the Yidden. Hashem agreed that only the Yidden who actually did the *Avodah Zarah* would die right away.

Now Moshe went down from *Har Sinai*, carrying the *Luchos*. Yehoshua had been waiting for Moshe, and they went down together. When Yehoshua heard the noise coming from the Yidden, he said, "It sounds like they are fighting!" "No," said Moshe, "it is a very sad sound — a sound of *aveiros*."

When Moshe saw the Yidden dancing around the *Eigel*, he decided to break the *Luchos* so the Yidden couldn't get punished for not keeping the *Aseres Hadibros*. He threw the *Luchos*, and they broke into pieces on the ground.

The Yidden stopped the *Avodah Zarah*, and Moshe took everyone who was part of it to *Beis Din*. Moshe asked that people who didn't do the *Avodah Zarah* help him, and *Shevet Levi* came. They helped Moshe to punish the people who deserved it. Three thousand people were punished for their *aveiros*.

Now Moshe told *Shevet Levi* that the *bechor* of a family won't do the *Avodah* anymore. Instead, the *kohanim* from *Shevet Levi* will.

The next day, Moshe went back up onto *Har Sinai* to ask Hashem to forgive the Yidden.

Moshe said, "if You forgive the Yidden that is good! But if not, please erase my name from the Torah!" Hashem said that He would erase the names of the *Resha'im* from the Torah, not Moshe's name!

Hashem made anyone who was seen doing *Avodah Zarah*, but was not able to be punished by the *Beis Din*, get sick and they died.

Moshe stayed on *Har Sinai* for another 40 days, and didn't eat or drink anything the whole time.

Hashem told Moshe to take the rest of the Yidden to Eretz Yisroel, but a *malach* would come with them. The Yidden aren't able to have Hashem's Presence with them anymore the way it was before.

When Moshe saw that Hashem wasn't so close to the Yidden anymore, Moshe decided to put his tent at the very end of the Yidden's camp.

Moshe called his tent the "*Ohel Moed*" — the "meeting" tent, because that's where you could "meet" Hashem the best, near a *tzadik*.

All of the Yidden would watch Moshe go to his tent, and saw how Hashem's cloud went down onto the tent. They would bow because they knew that Moshe was talking to Hashem!

Hashem would speak to Moshe "face to face" — like a person talks to his friend. Then Moshe would go and teach the Yidden what Hashem told him.

The Torah tells us that during the whole time, Yehoshua never went away from Moshe's tent!

TEHILLIM :: 55- 59

In the end of today's first *Kapitel* is the very special *niggun* ***Padah Veshalom***, which we sing on the *Geulah* of the *Rebbeim*.

On this *posuk*, the *Gemara* learns that someone who learns Torah, helps others, and *davens* with a *minyan* is like he was "*Padah*" Hashem and the Yidden, like he took them out of *Golus*!

TANYA :: Likutei Amarim Perek Lamed-Beis

The Alter Rebbe is teaching us how we need to love every Yid. By remembering that the *neshama* is the main thing, and knowing that our *neshamos* are all one, we can have true *Ahavas Yisroel*. That's why Hillel says that *Ahavas Yisroel* is the whole Torah, because that's the main point of the whole Torah — to remember that the *neshama* is the main thing!

In the *Gemara*, it tells us that sometimes we should hate another Yid — like if you do the *mitzvah* of *Hocheiach Tochiach* (the Torah way of rebuking someone for doing an *aveira*) and he doesn't listen, you should hate him for going against the Torah.

The Alter Rebbe explains how this *Gemara* is not a contradiction to what we learned about having *Ahavas Yisroel* for every Yid.

The *Gemara* is only talking about someone who usually keeps Torah and *mitzvos*, not someone who doesn't know. If someone doesn't know, or you're not his friend, you should love him always! By loving him, you will bring him closer to doing *mitzvos*. And even if he doesn't do more *mitzvos*, you still did the *mitzvah* of *Ahavas Yisroel*...

And even when he IS your friend, and you tried to tell him not to do something wrong and he didn't listen (and the Torah says then you should hate him), you're only hating the bad things he does, not his *neshama*! You should have *rachmanus* on him that he is stuck in the *aveira*. When you have *rachmonus*, you will feel bad for him, and the *Golus* he is in from his *aveiros*, which will help you love his *neshama* more.

And this way, we will love EVERY Yid, no matter what.

HAYOM YOM :: Yud Adar

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

Yud Adar Alef

The Rebbe shows us the Chabad nusach of the paragraphs we say before bentching. Now they are printed this way in our siddur and our bentcher!

On a day when we **say Tachanun** we say *Al Naharos Bavel, Lamnatzeiach Binginos and Avarcha*.

On a day we **don't say Tachanun**, we say *Shir Hamaalos, Livnei Korach, and Avarcha*.

Then we say "Zeh Cheilek" and do *Mayim Achronim*. After washing our fingers, we say *Vayedabeir Eilai*.

Yud Adar Sheini

There was a chossid that was moving with his family from Warsaw to Eretz Yisroel. The Frierdiker Rebbe gave him a bracha, and told him that before he leaves, he should make a Chassidishe farbrengen there.

Before you leave the place you live, make sure to have a *farbrengen* and get a *bracha* from your friends!

Like the saying, "Chassidim never leave each other" — "Chassidim Zegenen Zich Nisht." That's because wherever we are, we are one family!

Making a *farbrengen* before we leave will make us feel this in a stronger way. This will help us remember that we have the *Chassidishe* way of living which keeps *Chassidim* together wherever we are.

SEFER HAMITZVOS :: Shiur #10 - Mitzvas Lo Saasei #256, #301, #304, #305

In today's *Sefer Hamitzvos*, we learn 4 more *mitzvos* about how to treat other people:

1) (*Mitzvas Lo Saasei #256*) We can't make an *almanah* (widow) or a *yasom* (orphan) feel bad. We have to be very careful to speak to them and act with them in a VERY friendly and nice way!

We learn this from a *posuk* in *Parshas Mishpatim*: כָּל אֶלְמָנָה וְיָתוֹם לֹא תַעֲנוּן

2) (*Mitzvas Lo Saasei #301*) We are not allowed to go around talking about other people — even if the things

are true, and even if we aren't saying not nice things! This is called *rechilus*. When people share information with other people, they probably don't want everyone to know about it.

This *mitzvah* also includes *Motzi Shem Ra*, saying something not nice that ISN'T true about another person. (In today's Rambam, we see that this *mitzvah* also includes *Lashon Hara*, saying something true that isn't nice.)

We learn this from a *posuk* in *Parshas Kedoshim*: לא תלך רכיל בְּעַמֶּיךָ

3) (*Mitzvas Lo Saasei* #304) We aren't allowed to do *nekamah* — to look for a way to pay someone back for something not nice they did to us. (For example, if you went to a kid and asked to borrow his ball, but he said no, *nekamah* would mean that the next time he asks you to borrow something, you say no, to pay him back for not lending you his ball.)

We learn this from a *posuk* in *Parshas Kedoshim*: לא תקם

4) (*Mitzvas Lo Saasei* #305) We aren't allowed to do *netirah* — to stay angry at someone who did something not nice to us, even if we don't take *nekamah*! (So if the kid didn't share his ball, we can't say to him, "I'm nicer than you because I'm going to let you play with my toy even though YOU wouldn't let me play with YOURS!") That shows that we were holding the hatred in our heart, which is *asur*.

We learn this from a *posuk* in *Parshas Kedoshim*: לא תקם ולא תטור

RAMBAM :: Hilchos Deios - Hilchos Talmud Torah

Perek Vov: In today's Rambam, we learn that the people we are friends with, and the people we spend time with, can make a very big difference in the way we will behave! We should make sure our friends are the kind of people we want to be like!

Perek Zayin: The Rambam also teaches us many things about *Ahavas Yisroel*. We need to care about another person's respect like we do about our own, and be careful with another person's money the way we care about our own.

Now we start *Hilchos Talmud Torah*, the *halachos* of learning Torah:

Perek Alef: One of the *halachos* we learn is that a father has a *mitzvah* to make sure his kids learn Torah!

RAMBAM- PEREK ECHAD :: Hilchos Keilim - Perek Gimmel

In today's Rambam, we are learning about how *Keilim* (containers or utensils) become *tomei*:

In this *perek*, we learn about wooden *keilim* that aren't supposed to be moved, like a big dresser. They can't become *tomei*.

INYANA D'YOMA :: Ki Am Kshei Oref Hu

After the *Cheit Ha'Eigel*, Moshe asked Hashem to forgive the Yidden.

"Hashem, You know that the Yidden are stubborn, so You should forgive them! *Ki Am Kshei Oref Hu, Vesolachta!*" Moshe was saying, "Hashem, You know they have a *Yetzer Hara*! Just forgive them, even though they made a mistake! They are *Kshei Oref*, they are stubborn. They can't always stop themselves from doing every *aveira*!"

Chassidus explains that *Kshei Oref*, also called *akshanus*, means that you don't compromise or change your mind. And Moshe Rabbeinu isn't telling Hashem to forgive the Yidden because of something not good, but because of something VERY good that Yidden have! It is a very good thing that the Yidden are an *Am Kshei Oref*!

We have a tricky *Yetzer Hara*, that always tries to convince us to do what Hashem doesn't want. But we are stubborn! We say, "I am a Yid and I need to behave the way Hashem wants me to, no matter what!"

Since the Yidden have that big *maalah*, that *Shtus Dikedusha* of being STUBBORN, they deserve that Hashem should forgive them!

Ultimately, Hashem did forgive the Yidden, and to show the whole world that He forgave us, He asked the Yidden to build the *Mishkan*.

In a famous *sicha* on *Chof-Ches Nissan*, 5751, the Rebbe told us we should use this *koach*! When we are stubborn to live the way a Yid should, Hashem will bring the *Geulah* and give us the *Beis Hamikdash Hashlishi*!

TEFILLAH :: Az Yashir

One of the parts of *davening* we say every day is *Az Yashir*, the song that Moshe and the Yidden sang at the time of *Kriyas Yam Suf*.

The word "*Yashir*," though, doesn't mean "he SANG." It means that he WILL sing! If we are talking about the song that was sung by the Yam Suf, why does it say that Moshe WILL sing it? The *Chachomim* teach us that this is hinting to *Techiyas Hameisim*, that Moshe Rabbeinu and the Yidden will sing this song when *Moshiach* comes!

Why is *Techiyas Hameisim* hinted to specifically here, and not somewhere else in the Torah?

At the time of *Kriyas Yam Suf*, a special *koach* of Hashem's name, *Havaya*, was shining. This name of Hashem includes the past, present, and future together! This name of Hashem includes all times together, including the time of *Techiyas Hameisim*. It gave the *koach* that this song of *Az Yashir* should last for all generations! That's why *Techiyas Hameisim* is hinted to specifically in *Az Yashir*, because it is a *tefillah* that is relevant for all times!

This gives us the *koach* that every day we can relive *Kriyas Yam Suf*. That way we can sing with true joy, the song of *Az Yashir*!

See Likutei Sichos chelek Chof-Beis, p. 30

HALACHOS HATZRICHS :: Kids and Megillah

In the *Shulchan Aruch*, it says that it is a *Minhag Tov*, a good *minhag*, to bring young boys and girls to hear the *Megillah* reading.

There are some *poskim* who write that we need to be careful bringing young children who might disturb the *Megillah* reading, since it is very important for everyone in *shul* to hear every word of the *Megillah*. If kids are making noise, others might not be able to hear some of the words.

Still, for children this is their *mitzvah* of having *simcha Ad D'lo Yada*, having *simcha* in a very great way — by shaking their graggers with lots of *chayus* and drowning out the name of Haman! There are ways to make sure that the kids can be part of the *Megillah*, while still being careful that they don't make noise and keep others

from hearing. One way is to give the kids plenty of time to shake their graggers when we read Haman's name, and wait until they are done before reading further.

See sicha Motzei Shabbos Parshas Vayakhel, Tof-Shin-Lamed-Ches

GEULAH U'MOSHIACH :: How to Keep a Hachlata

The *Gemara* says that a person is judged every day (and according to one opinion, every moment) to see what will happen to him, based on how he acts. But aren't we already judged on *Rosh Hashana* and *Yom Kippur* to see what will happen the whole year?

The answer is because when Hashem gives us something, it comes through many steps. So even though the *brachos* are there, the way we act makes the *brachos* come into *Gashmius* so we can see them.

But when *Moshiach* comes, whatever Hashem gives to us will come straight to us and right away!

All of the things that will happen when *Moshiach* comes are because of the way we act now. What can we do that will make this happen *Le'asid Lavo*?

We need to make sure that when we give Hashem HIS needs (the *mitzvos* he wants us to do), it doesn't go through a bunch of steps!

Sometimes, like on special days or at special times, we make *hachlatos*. We decide we will do more or better *mitzvos*! But when it comes to actually doing them, it can take a while. We remember the *hachlata*, but don't really do anything about it. Or we might decide later to do just part of the *hachlata*, and not the whole thing.

We need to start trying to do the WHOLE *hachlata*, and right away! When we act in this way, not only will Hashem start treating us that *Moshiach'dik* way now, it is also important to deserve what will happen *Le'asid Lavo*!

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