

# Chitas for Monday, Parshas Ki Sisa

## Yud-Zayin 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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~ for her yahrtzeit ~ Yud-Daled Adar ~

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לעילוי נשמת

הרה"ח הרב גוטמאן בן בנימין באראס

~

ולזכות הבחור התמים משה בן שרה רייזל שי' לזיווג הגון

Mazel Tov **Sergeant Major Mendy Goodman** (Shliach in Downtown Chicago)  
~ 8th birthday Yud-Zayin Adar Alef ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Second Lieutenant Etta Devorah Katzman** (Stoughton, MA)  
~ 8th birthday Yud-Zayin Adar Alef ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Second Lieutenant Fayga Begun** (Beverly Hills, CA)  
~ 5th birthday Yud-Zayin Adar Alef ~  
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 :: 83 - 87**

*Every single kapitel in today's Tehillim has a special niggun which was made in honor of the Rebbe's Yom Huledes! Can you find the niggun in each one?*

In *Kapitel Pey-Daled*, the *posuk* says "***Yeilchu Mechayil El Choyil, Yeiro'eh El Elokim BeTzion.***" This means that people who trust in Hashem go from strength to strength, and they go before Hashem in Yerushalayim.

The Rebbe tells us that *Yeilchu Mechayil El Choyil*, when we are always doing better than before, brings *Yeiro'eh El Elokim Betzion*, that we will be able to go to the *Beis Hamikdosh*! When we keep trying to do better, every single day and every single hour, we will bring *Moshiach*!

*Chassidus* says that there is a new *chayus* from Hashem that comes into the world, not just every day, but every hour! When that *chayus* comes, we get more opportunities to grow in *Yiddishkeit*! We need to make sure to use that new energy to do more!

*See Yechidus to Bar/Bas Mitzvah 26 Nissan 5751*

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

*The Alter Rebbe is showing us how it's possible for a person to truly feel humble before ANY person. Because you can't judge another person unless you understand the hardships of what he goes through.*

*Today the Alter Rebbe tells us that this is not an excuse for us to not control our Yetzer Hara, even though it might be*

hard!

It is very important to be *Dan Lekaf Zechus*, to judge a person for good.

But even though we are not judging the person badly, it is wrong if a person is not controlling his *Yetzer Hara*! We shouldn't think it's okay to not fight with our *Yetzer Hara*, because Hashem is watching and Hashem gives us *koach* to win over the *Yetzer Hara*.

## **HAYOM YOM :: Yud-Zayin Adar Alef**

*This story happened before the Alter Rebbe was arrested and then came out of jail. After that happened, the Alter Rebbe would say much longer Chassidus. This was a whole maamar, and you can see it was very short!*

Once the Alter Rebbe came out to the *Chassidim* and said, "In *Gan Eden*, all of the *Malochim* see how special it is to do a *mitzvah* in this world! They would give anything for one "Amen Yehei Shmei Rabbah" of a Yid who says it with his whole *kavana*!"

When the *Chassidim* heard this, everyone was so excited! For a whole year, everyone said "Amen Yehei Shmei Rabbah" with a lot of *kavana*!

## **SEFER HAMITZVOS :: Shiur #310 - Mitzvas Asei #248**

Today we learn the *mitzvah* again (*Mitzvas Asei #248*) that we need to follow the *halachos* about *yerusha*: When someone passes away, we learn who gets the things they owned. This also includes that a firstborn gets a double portion of the *yerusha*.

## **RAMBAM :: Hilchos Nachalos**

In today's Rambam, we learn many *halachos* about firstborns, and what they get.

In **Perek Gimmel**, we learn about which things the *bechor* (firstborn) gets double of, and which things not. If a father had a lottery ticket, and he won after he passed away, the firstborn doesn't get a double portion of that. He only gets double from what the father had before he passed away.

**Perek Daled** teaches us about how we know that someone is actually a relative, who should get the *yerusha*. The *halacha* is not usually very strict about proving that someone is related for *yerusha* — if the person who passed away called someone his son or his brother, we believe him, even if nobody else thought they were related.

**Perek Hey** teaches us about how to divide a *yerusha* when there is a *sofek* (doubt) if a certain person should get part of the *yerusha*. The *halacha* is usually that if one person gets the *yerusha* for sure, and the other person is a *sofek*, we give all of it to the one we are sure about. If there is more than one person who is a *sofek*, we divide it between them.

## **RAMBAM- PEREK ECHAD :: Hilchos Shechitah - Perek Yud-Beis**

In today's Rambam, we learn the *halachos* about the *mitzvah* not to *shecht* a mother animal and her baby on the same day. This *mitzvah* is called "*Oso Ve'es Bno*."

## **INYANA D'YOMA :: Bringing Out the Good**

In *Tanya*, the Alter Rebbe is helping us understand how hard it is for someone with a big *Yetzer Hara* that gives him *taavos* all the time. When we see how hard he has to work, it makes us more humble! We realize that we should also be fighting that hard against our own *Yetzer Hara*, as hard as we expect him to fight his *Yetzer Hara*.

But this piece of *Tanya* doesn't only help us in our *avodah*, it helps that person with the big *Yetzer Hara* and a lot of *taavos*! By being *Dan Lekaf Zechus*, finding the *zechus* for that person, The Alter Rebbe is helping him. By telling him that we realize how big his *nisayon* is, we bring out the good that is inside of him. It shows that he really has a very strong *koach* from Hashem, if he is expected to overcome such big challenges! This gives him the *koach* to overcome all of his hard *nisyonos*!

See *Likutei Sichos chelek Chof-Zayin p. 165, ha'ara 62*

## **TEFILLAH :: Vayevarech Dovid**

The first half of *Vayevarech Dovid* is the words of Dovid Hamelech to the Yidden before he passed away. This was before the *Beis Hamikdash* was built, since it would only be built when Shlomo Hamelech was the king.

The second half of this paragraph, starting from the words "*Vivarchu Sheim Kevodecha*," was written many years later. After the *Churban* of the first *Beis Hamikdash*, the Yidden were sent into *Golus*. Years passed, and they started to come back to Eretz Yisroel, hoping to rebuild the *Beis Hamikdash*.

The *Navi* Nechemyah *ben* Chachalyah gathered together the Yidden. He told them to do a full *teshuvah* and return to Hashem with a full heart. He asked them to stand up and *bentch* Hashem, the Creator of the entire world.

***Vecharos*** — One of the great things Hashem did was to make a *bris* with Avraham *Avinu*. Hashem chose his children to be His special nation, and took them out of Mitzrayim with great miracles!

These words of Nechemyah lead us into the next part of *davening*, where we describe those great miracles, especially of *Kriyas Yam Suf*.

## **HALACHOS HATZRICHS :: Kissing Children in Shul**

Little children are very cute, and we're used to kissing them and hugging them all the time!

Still, we shouldn't kiss children in *shul*. This way, we make it clear in our hearts that there is no love like the love for Hashem.

See *Shulchan Aruch 98 se'if 1*

## **GEULAH U'MOSHIACH :: Yasher Kochacha Sheshibarta**

In this week's *parsha* we learn how Moshe Rabbeinu broke the *Luchos*. In the end of *Parshas Vezos Habracha*, Rashi tells us that Hashem thanked Moshe Rabbeinu for breaking the *Luchos* — "*Yasher Kochacha Sheshibarta*."

Why does that thank you only come at the end of the *Chumash*?

Right before the *histalkus* of Moshe Rabbeinu, when Moshe Rabbeinu went up to *Har Nevo*, Hashem showed him everything that would happen until *Moshiach* comes. Moshe Rabbeinu was only then also able to see how the *aveira* of the *Eigel Hazahav* and the *teshuvah* that the Yidden did was all part of Hashem's plan and will be

perfected when *Moshiach* comes. Now that he understood, Hashem was able to thank him for even that hard part of the *Golus* when he had to break the *Luchos*.

See *Sefer Hasichos* 5752, p. 430 *ha'ara* 81

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