

Chitas for Shabbos Kodesh, Parshas Ki Sisa Chof-Beis 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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הרה"ח הרב גוטמאן בן בנימין באראס

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ולזכות הבחור התמים משה בן שרה רייזל שי' לזיווג הגון

CHUMASH :: Parshas Ki Sisa - Shvi'i with Rashi

We learned before how Moshe Rabbeinu went up on Har Sinai for the second Luchos.

Hashem told Moshe Rabbeinu to write down all the things He said, but not the explanations! The words Hashem said are part of the *Torah Shebichsav*, but the explanations are *Torah Shebaal Peh* which needs to be learned by heart. (Only much later did the *Chachomim* write it down so Yidden wouldn't forget).

Moshe stayed on *Har Sinai* for 40 days and nights, and didn't eat or drink. His *Guf* became so holy that he was like a *malach* who doesn't NEED to eat!

On *Yom Kippur*, Hashem forgave the Yidden and wrote the words on the *luchos*.

Moshe came down that day from *Har Sinai*, carrying the new *luchos*. Moshe didn't realize that since he had become so holy, his face was shining! The Yidden were afraid to come close to him! (Rashi tells us that from here we see the strong effect that an *aveira* has on a Yid. Before the *aveira*, they were able to even see Hashem's *kavod*, but now they weren't able to look at Moshe's face shining with *kedusha*, without being afraid.)

Because of this, Moshe would have to TELL them to come and learn Torah. First Aharon would come, and Moshe would teach him. Then Aharon's sons would come also, and Moshe would teach it again. Then the leaders would come too, and Moshe taught it again. Finally, all of the Yidden would come and hear the Torah Moshe was teaching.

After he finished teaching, Moshe would wear a veil (like a mask!) over his face, so they could look at him without being scared.

When Moshe left, Aharon would teach everyone the new *halachos* over again, and then he would leave too.

Then Aharon's sons would teach it over again, and leave. Finally, the leaders of the Yidden would repeat the Torah, so that all of the Yidden heard it 4 times.

Moshe would wear the veil all the time, except when he went to talk to Hashem and then to go teach the Yidden the new Torah he heard.

TEHILLIM :: 106 - 107

Kapitel Kuf-Zayin starts with the words "**Hodu LaHashem Ki Tov, Ki LeOlam Chasdo!**" "Thank Hashem because He is good, His kindness is forever!"

The first word is "*Hodu*," which means to thank. But it also means something else! *Hodu* also means to "admit."

What are we admitting to?

The Tzemach Tzedek explains this. We know that Hashem is creating the world EVERY SECOND and is here EVERY MOMENT. But we don't see it! So we need to admit that it's true anyway.

When *Moshiach* comes, we won't have to admit it anymore — we will all be able to see it!

TANYA :: Likutei Amarim Perek Lamed-Alef

Today we are finishing the hisbonenus that we have been learning about for the past few perakim. One day a week in a Shana Me'uberet we have a very long Tanya, and this year (like the first year it was made for) it is on Shabbos. We will learn the whole Perek Lamed-Alef!

We are learning about a *hisbonenus*, a thought process, that we can use when we are not feeling interested in *davening* with *avodah* and fighting the *Yetzer Hara*, like by looking for ways to have *iskafya*. The Alter Rebbe gives an *aitza*, that we should think about things that make us feel humble.

In today's *Tanya*, the Alter Rebbe tells us that even though these humbling thoughts can bring us a moment of sadness, it is okay. This sadness will break the *Yetzer Hara's* pride, which is keeping us from doing our *Avodas Hashem* right.

If we do the *hisbonenus* properly, these thoughts will not only NOT make us sad, but they will bring us to have MORE *chayus* and serve Hashem the way we should!

But this *hisbonenus* works best and should be done at certain times: When the *Yetzer Hara* is stopping us from doing our *Avodah* properly, and we're in a sad mood anyway. That's a good time to do this *hisbonenus*, which can help us in many ways.

In fact, by doing this we will be using our sad mood for a good thing, which will take away our sad mood altogether! The Alter Rebbe tells us that not only will it take away the sad mood, but if our sad mood was for a reason, Hashem will take away whatever was making us sad!

After we think about all the things that make us feel humble, we realize that we are very far from Hashem and from the way we should be. But we also realize that that's only from the *Guf* and the *Nefesh Habehamis!*

We are Yidden! Inside each of us is a *neshama*, a part of Hashem! We have *Rachmonus* on our *neshama* that it is stuck inside this low *guf*.

We feel so bad for our *neshama*, we want to do something to help it! We make it our goal to help the *neshama* connect to Hashem the way it was before it came into the *guf*, by learning Torah and doing *mitzvos* — and

especially *davening* with *kavana*, because during *davening* the *neshama* is able to go out of its *Golus* in the *guf*!

This brings us to have tremendous *simcha*, that we have the opportunity to connect our *neshama* to Hashem through Torah and *Avodah*!

When a person realizes that he is able to connect his *neshama* to Hashem through Torah and *mitzvos*, he will decide that this is something he wants to be busy with for his whole life!

That's why the *Chachomim* teach us that a Yid should do *teshuvah* all his life — *Kol Yamav BeTeshuvah*. It is not talking about *teshuvah* from an *aveira*, but *teshuvah* meaning to return and reconnect the *neshama* to Hashem. This is a kind of *teshuvah* a person can do all his life, and it is something that can be done with great *simcha*! The Alter Rebbe gives us a *meshal* that helps us understand the great *simcha* we have:

It is like a prince who was captured, and had to do hard work in prison, while covered with garbage. Imagine how happy he would be when he is freed and can go back home to the king!

The same thing is with our *neshama*: Imagine how happy our *neshama* is to connect to Hashem through Torah and *mitzvos*! Even though our *guf* is still low and dirty, we are so happy that we can connect our *neshama* with Hashem again! The *Nefesh Habehamis* may not have become *kedusha*, but the *neshama* is the most important thing! Having a low *guf* may be a sad thing, but that doesn't take away from our *simcha* at all!

Then the Alter Rebbe tells us something we can think about to make our *simcha* even MORE!

Did we choose to have a low *guf* that will try to shlep us away from Hashem?

Of course not! Hashem GAVE us that *guf*.

And why did Hashem do that?

Because Hashem wants us to bring our *guf* up to Hashem too!

When we learn the *halachos* of Torah and do *mitzvos* using our *guf*, we are not only connecting our *neshama* to Hashem, we are bringing our *guf* up with us too!

That will bring us a stronger *simcha* because we will realize that not only does it bring joy for our *neshama*, but for our *guf* as well, because it is doing what Hashem created it for!

HAYOM YOM :: Chof-Beis Adar Alef

The Rebbe Rashab writes in a *maamar* that even though the third *seudah* of Shabbos (*Shalosh Seudos*) is different that we don't need to wash, we should still eat at least something.

~

The Alter Rebbe teaches that we need to be very careful about *davening Mincha*. *Mincha* is a very special *Tefillah*! *Shacharis* is before we start our day, and *Maariv* is when we finish the day. *Mincha* is right in the middle — we're doing a lot of things, and STILL we stop to *daven* to Hashem!

Based on this, the Alter Rebbe explains a deeper meaning of what the *Chachomim* say about *Mincha*, "**Leolam Yehei Adam Zahir**" "a person should always be careful" with *davening Mincha*:

Leolam usually means "always," but it also has the word "*olam*," "world." So we can explain this to mean that the *Chachomim* are teaching us about the *Avodah* of a Yid in the world:

Yehei Adam usually means that a person should be. But we can also translate it as, “be a person!” Be a person, who does what they know is right (*Moach Shalit Al Halev*).

Zahir usually means careful, but it can also mean “to shine” — meaning that the *Ruchnius* can shine into the *Gashmius*.

So the *Avodah* of a Yid in the world is to be a *mentch*, to be in control of our behavior, and make the *Ruchnius* shine into the *Gashmius*.

Where do we see this? In the *avodah* of *davening Mincha*!

When we are able to stop whatever important things we are doing in the middle of the day, and go to connect to Hashem in *tefillah*, that shows that we are doing our job in the world! We show that we have *Moach Shalit Al Halev*, and that the *Ruchnius* is more important to us than the *Gashmius*!

SEFER HAMITZVOS :: Shiur #315 - Mitzvas Asei #226, #227, #230, #231, Lo Saasei #66

In today’s *Sefer Hamitzvos* we learn 5 more *mitzvos*. The first two are kinds of *Misas Beis Din* — the ways *Beis Din* needs to punish people who are *Chayav Misa*.

1) (*Mitzvas Asei #226*) The *Beis Din* needs to follow the *halachos* of **Hereg**

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: נָקָם יִקָּח

2) (*Mitzvas Asei #227*) The *Beis Din* needs to follow the *halachos* of **Chenek**

We also learn this *mitzvah* from *Parshas Mishpatim*: מוֹת יוֹמָת

We learn the details of both of these *mitzvos* in *Mesechta Sanhedrin perek Zayin*.

3) (*Mitzvas Asei #230*) After being put to death, people who did certain *aveiros* need to be **hung**

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְתָלִיתָ אֹתוֹ עַל עֵץ

4) (*Mitzvas Asei #231*) A person who is put to death by *Beis Din* needs to be **buried** on the same day. Part of this *mitzvah* is also that a person who passes away should be buried on that day (unless it is more *kavod* for the *meis* to wait before burying him).

We also learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: כִּי קָבוּר תִּקְבְּרֵנוּ בַּיּוֹם הַהוּא

5) (*Mitzvas Lo Saasei #66*) It is *asur* to **leave a person** hanging overnight. We learned in today’s third *mitzvah* that the *Beis Din* needs to punish people for certain *aveiros* by hanging them. These *aveiros* are connected to *Avodah Zarah* or *Birchas Hashem*, the opposite of *bentching* Hashem. The reason we don’t leave a person hanging overnight is so that Yidden won’t be reminded about these *aveiros*.

We also learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא תִלִּין נְבִלָתוֹ עַל הָעֵץ

We learn the details of all of these *mitzvos* in *Mesechta Sanhedrin perek Vov*.

RAMBAM :: Hilchos Sanhedrin

Today we learn more of *Hilchos Sanhedrin*, the *halachos* of a *Beis Din* and how the judges need to act.

Perek Zayin: One interesting *halacha* is called *Zabla* — if two people who are arguing (like about money) and each want to go to a different judge, they can each choose one judge, and then those judges pick out a third judge to make sure that the *halacha* will be *parkened* in a fair way.

Perek Ches and **Tes** teach us the *halachos* about following the *Rov* (majority), what most judges say. We act differently when it is a case of *Dinei Nefashos*, when someone may be *Chayav Misa*.

RAMBAM– PEREK ECHAD :: Hilchos Shevuos - Perek Gimmel

Today we learn *halachos* about a person who was forced to make a promise. Very often it is not counted as a real *shevuah*.

INYANA D'YOMA :: Second Luchos

There were four differences between the first and second *Luchos*:

- 1) The *Luchos* themselves: The first *luchos* were made by Hashem, but the second ones Hashem told Moshe Rabbeinu to make.
- 2) The writing of the *luchos*: The words of the *Aseres Hadibros* were not engraved in the second set of *luchos* as they were in the first.
- 3) The Yidden: When the Yidden got the first *luchos*, they were like *tzadikim* (at *Matan Torah*). But when they got the second *Luchos*, they were like *Baalei Teshuvah*.
- 4) Moshe Rabbeinu: Moshe Rabbeinu got a special *Ruchnius* light as a present with the first *luchos*, but it was taken away by *Cheit Ha'egel* and with the second *Luchos*, he only got it back on Shabbos.

It looks like the first *Luchos* were much better!

But there was something very special about the second *Luchos*: They were given along with *Halacha*, *Midrash*, and *Aggadah* — we got much more Torah! And also, Moshe's face was shining with the second *Luchos*.

See Hayom Yom Shiva-Asar B'Tammuz

TEFILLAH :: Borchu

By saying *Yishtabach*, we finish the part of *davening* called *Pesukei Dezimra*, where we praise Hashem. Now we are ready to go on to *Shema*. Then we will *daven Shemoneh Esrei*, where we will ask Hashem for all of our needs!

But if we are *davening* with a *minyan*, we first say *Kaddish* and *Barchu*.

What is *Barchu*?

The *Chazan* says, "***Barchu Es Hashem Hamevorach!***" Let's go *bentch* Hashem Who is blessed!

Everyone bows and answers, "***Baruch Hashem Hamevorach Le'olam Va'ed!***" Blessed is Hashem, the One Who is blessed, forever!

One of the reasons for saying *Barchu* now is from the *Zohar*. According to the *Zohar*, we need to make sure to bring the *Shechinah* into our *minyan* before we *daven*. We do this by *bentching* Hashem together first. Once the *Shechinah* is resting fully in our *minyan*, we can go *daven* together.

See *Mesechta Shel Tefillah*

HALACHOS HATZRICHOS :: Good Shabbos After Mincha

It is the *minhag* not to say “Good Shabbos” after *Mincha* time on Shabbos.

This is because at *Mincha* time on Shabbos is when Moshe Rabbeinu, Yosef Hatzadik, and Dovid Hamelech passed away. (This is also why we say the 3 *pesukim* of *Tzidkoscha* after *Shemoneh Esrei* during Shabbos *Mincha*, for these three *tzadikim*.)

See the Alter Rebbe’s *Shulchan Aruch with Biurei Halacha*, *siman 292 se’if 5*

GEULAH U'MOSHIACH :: The Light of Moshiach

It is written in *Seforim* that in the year 5500 from the Creation of the world, 500 years before the year 6000, the lights of *Geulah* will start to shine in the world.

Very close to that year, on *Chai Elul* 5494 (about 5 years from 5500) is when the Baal Shem Tov was first revealed, and his teachings started to shine throughout the world. The teachings of the Baal Shem Tov are a spark of the light of *Moshiach*!

Through spreading this spark of *Chassidus*, “*Yafutzu Maayanosecha Chutza*,” we will soon have the COMPLETE light of *Moshiach*, with the *Geulah Sheleimah Bekarov Mamosh*, VERY soon!

Migdal Oz p. 492; *Otzar Pisgomei Chabad* vol. 2, p. 422

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