

Chitas for Sunday, Parshas Ki Sisa Tes 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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This week is dedicated Lizchus

Daniel ben Chasha

~ for a Refuah Sheleimah Ukrovah! ~

Mazel Tov **Private Mottel Chein** (Shliach in Panama)

~ Upshernish Ches Adar ~

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

CHUMASH :: Parshas Ki Sisa - Rishon with Rashi

Today's Chumash is extra-long! We will see IY"H in tomorrow's Chumash why.

In today's *Chumash* we finish learning Hashem's instructions of how to build the *Mishkan*. We learn about the *Machatzis Hashekel*, the *Kiyor*, the *Shemen Hamishcha* and *Ketores*, and who should build the *Mishkan*. Even after learning all about the *Mishkan*, we learn that the Yidden need to rest on Shabbos and not build it then.

First, we learn about the *Machatzis Hashekel*.

The order of the way things are written in the Torah are not always the order they actually happened in. Later in this week's *parsha*, we will learn about how after *Matan Torah*, the Yidden did the *Cheit Ha'eigel* and how Hashem forgave them. But really, what we will learn now about the *Machatzis Hashekel* happened AFTER the *Cheit Ha'eigel*!

Hashem forgave the Yidden on *Yom Kippur*, and gave Moshe Rabbeinu the second set of *luchos*. Then Hashem was ready to show His love to the Yidden again! Hashem asked Moshe to count the Yidden who didn't die from the plague that happened after the *Cheit Ha'eigel* (which we will learn about later), and asked that the Yidden should build a *Mishkan* where Hashem can rest among them.

The way the Yidden should be counted then is by every Yid giving a half-*shekel* coin, a *Machatzis Hashekel*, which will be counted to see how many Yidden there are. The coins will be used for the *Mishkan*. Counting this

way will also keep the Yidden from getting an *Ayin Hara*, which can come from counting people directly.

The Yidden actually were told to give a terumah (donation) THREE times for the Mishkan! First was the terumah we learned about in Parshas Terumah, where the Yidden were told to give the materials, like gold, silver and copper, to build the Mishkan with. Then there is this terumah, the Machatzis Hashekel, which will be used to make the silver Adanim (sockets) on the bottom of the Mishkan's walls. The third terumah is when the Yidden will be counted again using a Machatzis Hashekel, on Rosh Chodesh Iyar, a month after the Mishkan is put up. Those coins will be used to pay for the korbanos brought for all of the Yidden, the Korbanos Tzibur. (We'll learn about this at the beginning of Chumash Bamidbar!) These three terumos are hinted to in this week's parsha, and in Parshas Terumah, where the word terumah is used in both places three times!

Hashem showed Moshe Rabbeinu a half-shekel made of fire. This helped Moshe understand that when the Yidden do this *mitzvah*, they are doing it “with fire,” with their whole heart! This will help them be forgiven for the *Cheit Ha'eigel*.

~

Now we learn about the Kiyor:

Before the *kohanim* start working in the *Mishkan*, they need to wash their hands AND their feet. To do this, there is a special container of water called the **Kiyor**. It has two places for water to come out — one for the *kohen* to wash his right hand and foot, and the other for the *kohen* to wash his left hand and foot. A *kohen* is not allowed to go into the *Mishkan* or do *Avodah* on the *Mizbeiach* outside of the *Mishkan* before he washes his hands and feet from the *Kiyor*.

Next we learn about the Shemen Hamish'cha:

Hashem tells Moshe how to make the **Shemen Hamish'cha** (anointing oil), the special oil that is used to get something ready for a holy job. It is olive oil mixed with certain spices (some of the same ones that are used in the *Ketores*). Moshe will smear some of the *Shemen Hamish'cha* on the *Mishkan* and its tools and furniture, and on the *Kohanim*. When they are smeared with the *Shemen Hamish'cha*, they become holy and can do their special job for Hashem. It is *asur* to use the *Shemen Hamish'cha* for any other reason.

Now we learn about the Ketores:

Hashem gives Moshe the recipe for making the **Ketores** which should be burned on the *Mizbeiach Hazahav* (golden *Mizbeiach*) in the *Mishkan*. There are 11 spices (not all of them are written in the Torah). We count them every day in *Korbanos* in the beginning of *davening*! One of the spices (the *Chelbenah*) does not smell good, to remind us that even a *Yid* who acts in not such a nice way (*chas veshalom*) is allowed to *daven* with us!

Now Hashem tells Moshe who gets the job of building the *Mishkan*: Hashem says that He will fill up **Betzalel** with the spirit of Hashem and with wisdom to know how to build and carve and weave all sorts of things needed for the building of the *Mishkan*! (Betzalel was from *Shevet Yehudah*, the grandson of Chur, who was killed during the *Cheit Ha'eigel*.) Together with Betzalel will be **Oholiav** (from *Shevet Dan*), and Hashem will also give wisdom to many others who will help build the *Mishkan*.

Finally, Hashem tells Moshe Rabbeinu to tell the Yidden that even though the Yidden are very excited to build the *Mishkan*, they still need to rest on **Shabbos**.

Because the Torah connects these two things, working on the Mishkan and resting on Shabbos, we also learn that any kind of work done to build the Mishkan is asur on Shabbos. The Chachomim teach us that there are 39 kinds of work to build the Mishkan, and that's why there are 39 melachos that are asur on Shabbos! Do you know some of them?

The last few *pesukim* of today's *Chumash*, that teach us about resting on Shabbos, are part of *Shmoneh Esrei* on Shabbos and are in *Kiddush* for Shabbos day!

TEHILLIM :: 49 - 54

In the last *posuk* of *Kapitel Nun*, Dovid Hamelech says: “**Zoveiach Todah Yechabdaneni**” — “a person who brings a *Korban* is bringing *Kavod* to Hashem.”

Just like when we bring a *korban* to *shecht* it brings *kavod* for Hashem, *shechting* the *Yetzer Hara* also brings *kavod* for Hashem.

How do we bring our *Yetzer Hara* to be *shechted* as a *korban*?

Just like when we *shecht* an animal, the animal loses its *chayus*, when we *shecht* our *Yetzer Hara*, the *Yetzer Hara* loses its *chayus* too. Instead of getting excited about *Gashmiyus* things that we like or want (like computer games or nosh), we get excited about *Kedusha* things — like *davening* or doing *mitzvos*!

By getting excited about things for *Avodas Hashem*, and less excited about things for the *Yetzer Hara*, we are also bringing *kavod* to Hashem!

See Tehillas Menachem kapitel Nun

TANYA :: Likutei Amarim Perek Lamed-Beis

When the Alter Rebbe first wrote the Tanya (Mahadura Kama), it was different than the Tanya we have today! One very big difference is that this whole perek wasn't there at all! The Alter Rebbe added it to the final version, and chose to put it right here, so it would be the 32nd perek. “Lamed-Beis” (32) is the Gematria of “Lev,” “heart.” Just like the heart sends the blood with chayus to all the parts of the body, this perek gives chayus to everything we learn in Tanya!

There are three kinds of love: Ahavas Hashem (love for Hashem), Ahavas HaTorah (love for Torah), and Ahavas Yisroel (love for another Yid). In the Yud Shevat farbrengen of Kabolos Hanesius, when the Rebbe officially accepted to be Rebbe, the Rebbe said that we need to make sure that our love for Hashem and the Torah BRINGS us to Ahavas Yisroel! In this perek, the Alter Rebbe shows us how to do that.

In the last three *perakim*, we have been learning about a *hisbonenus* with many parts. First we think thoughts that make us feel humble. Then we realize that even though as a person we may not have what to be so proud of, we have a *neshama* like every Yid has, and the *neshama* can come out of the *Golus* of the *guf* through Torah and *mitzvos*! Through learning Torah and doing *mitzvos*, we can even make the *guf* and *Gashmius* things we use more *aidel*, which is why Hashem put the *neshama* in the *guf* in the first place! That will bring us to decide to make it our life's mission to connect our *neshama* with Hashem and elevate our *guf* and the *Gashmius* to *kedusha* through Torah and *mitzvos*!

When we think about OURSELVES this way, that the *neshama* is the main thing, we will look at another Yid the same way too! This is how we will be able to have true *Ahavas Yisroel* for EVERY SINGLE YID, no matter who!

How does seeing the *neshama* as the main thing bring us to love every Jew?

First, let's think about why it's hard to have *Ahavas Yisroel*: People look, sound, and act differently. Some people are tall and some are short, some are loud and some are quiet, some are smart and some are talented. Some people are mean, and some people are nice. There are people who like to play, others like to read. Some like to give presents, and some like to get presents! Different people like different kinds of things and we all have different personalities. That makes it very hard to love everyone the same!

But all these differences are only because of our *guf*. Our *neshamos*, though, are all the same — they are all a part of Hashem!

So if we are able to look at ourselves and see that the main thing is the *neshama* (through the *hisbonenus* we just learned), we will be able to look at every other Yid also in the same way! We will see that for them too, the main thing is the *neshama*! Then, there are no differences, and we can have *Ve'ahavta Lere'acha Kamocha* to every Yid equally, no matter how big or small they are!

In fact, this won't only help us do ONE *mitzvah* (the *mitzvah* of *Ahavas Yisroel*) — if we can truly feel this way, that is the main point of the whole Torah and ALL of the *mitzvos*!

We see this in a story from the Gemara, about Hillel Hazakein:

Once a goy came to Hillel and asked to become a Yid — but he said that he is only willing to learn about *Yiddishkeit* while standing on one foot. So Hillel told him, “Things you don't like other people to do to you, you shouldn't do to other people. That's the whole Torah. Everything else just explains it. Now go learn the rest.”

Hillel was saying that the *mitzvah* of *Ahavas Yisroel* is the whole Torah!

Why?

The whole point of the Torah is to make our *neshama* stronger than our *Guf*, and to connect it to Hashem!

When we do *Ahavas Yisroel* after going through this whole *hisbonenus*, which brings us to feel that a person's *neshama* is really the main thing, we are doing the whole point of Torah!

When Yidden have *achdus* with each other, then Hashem also wants to have *achdus* with us! This way, Hashem's *Shechinah* can be felt among the Yidden.

And this is also the point of the whole Torah!

HAYOM YOM :: Tes Adar

The Hayom Yom was first written for a Shana Me'uberes, a year with TWO Adars. This year is a Shana Peshuta, with only ONE Adar. We don't want to miss any Hayom Yoms, so we learn TWO Hayom Yoms every day of Adar!

Tes Adar Alef

The Frierdiker Rebbe came to America on Tes Adar Beis 5700. This Hayom Yom talks about a mitvza that the Frierdiker Rebbe started when he came to America, to make the air pure with words of Torah — Taharas Ho'Avir.

What do you think about when you are walking outside?

We shouldn't go out in the street without a plan of what we're going to think about, and just think about whatever comes into our mind. When we walk in the street we should be thinking TORAH, like *Tanya* or *Mishnayos*!

If we are sitting around somewhere where we can use a *sefer*, we should also have a plan — to say words of Torah, like *Chumash* or *Tehillim* (which are usually said from inside a *sefer*).

Especially nowadays, when there isn't as much Torah in the streets as there used to be, it is even more special when we think or say words of Torah there!

Tes Adar Sheini

Nusach Chabad: When we say Borei Nefashos, we should be careful to say “KOIL Mah Shebarasa” (with a cholam), and not “KOL Mah Shebarasa” (with a komatz).

A chossid wants to be mekushar to the Rebbe.

How can he do it?

*It's not enough to just to see the Rebbe's face (or to see videos or pictures). To have proper *hiskashrus*, we need to learn and understand the Rebbe's *Chassidus*!*

On Tes Adar, the Frierdiker Rebbe arrived in America. You can imagine how excited the Chassidim were to see the Frierdiker Rebbe, many of them for the first time ever!

*In today's Hayom Yom, we see that this excitement is not enough to be *hiskashrus* by itself. Chassidim also need to study and understand the Rebbe's *Chassidus* in order to be mekushar.*

SEFER HAMITZVOS :: Shiur #9 - Mitzvas Asei #207, Lo Saasei #302, Asei #205, Lo Saasei #303

In today's Sefer Hamitzvos, we learn 4 mitzvos about Ahavas Yisroel:

1) (Mitzvas Asei #207) We have an extra *mitzvah* to love a *Ger Tzedek*, someone who became a *Yid*.

We learn this *mitzvah* from a *posuk* in *Parshas Eikev*: וְאַהֲבַתֶּם אֶת הַגֵּר

These next three mitzvos all come from the same posuk — that we shouldn't hate someone, instead we should tell them that they did something wrong, but we can't embarrass them when we do it!

2) (Mitzvas Lo Saasei #302) We are not allowed to hate someone. If someone did something that makes us upset, we can't be angry at them inside, instead we need to talk to them about it so we can become friends again.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לֹא תִשָּׂא אֶת אָחִיךָ בְּלִבְבְּךָ

3) (Mitzvas Asei #205) We need to say something if we see that someone did or wants to do an *aveira*.

We shouldn't say, "I will mind my own business. I'm not doing an *aveira*; if he is doing an *aveira* it is between him and Hashem!" This is against the Torah.

We need to make sure we don't do *aveiros* ourselves, and we are ALSO responsible to help make sure others don't do *aveiros* either, as much as possible.

Included in this *mitzvah* is also if someone did something to hurt us, we shouldn't just be angry inside, we should let them know that we were hurt.

There are many details and conditions of how to do this *mitzvah*; like to make sure that we do it in a way that doesn't embarrass the other person.

We learn this *mitzvah* from the same *posuk* in *Parshas Kedoshim*: הוֹכֵחַ תּוֹכִיחַ אֶת עַמִּיתְךָ

4) (Mitzvas Lo Saasei #303) It is an *aveira* to embarrass another *Yid*.

We learn this *mitzvah* from the same *posuk* in *Parshas Kedoshim*: וְלֹא תִשָּׂא עָלָיו חָטָא

RAMBAM :: Hilchos Deios

Perek Gimmel: In this *perek*, we learn that a person should make sure that the things they do are so they can do what Hashem wants. Instead of playing outside just because it's fun, or eating healthy food because we don't like going to the doctor, or sleeping because we like to — we should do these things because when we take care of ourselves, our *nesham*a has a strong body to use to do lots of *mitzvos*!

In **Perek Daled**, the Rambam teaches which foods to eat to stay healthy. The Rambam also says that it is very important to exercise to be healthy. So go run around outside!

In **Perek Hey**, we learn how a *Talmud Chochom* should act, in a *mentchlich*, *tznius'dike* way, different from most of the world. For example, he should always have clean clothes, and not scream when he's talking!

RAMBAM– PEREK ECHAD :: Hilchos Keilim - Perek Beis

In tis *perek* we learn the *dinim* of a *Klei Kibul*.

INYANA D'YOMA :: Tes Adar

“*America Iz Nisht Andersh!*” Today is the day that the Frierdiker Rebbe arrived in America, to live there. (The Frierdiker Rebbe came for a visit before.)

At that time, the Yidden in America had a very hard time being *frum*.

The first thing the Frierdiker Rebbe said was, “*America Iz Nisht Andersh!*” We shouldn't think that America is different, that Torah is *Chas Veshalom* not the same here. The Torah and the *mitzvos* are the same for every time and for every place!

The Frierdiker Rebbe asked Rabbi Hodakov to come with him on the boat from Poland to America. On the boat, the Frierdiker Rebbe told Rabbi Hodakov that he should write up a plan what they would do to build Yiddishkeit in America, before they even get there.

Rabbi Hodakov wrote up a plan, and based on that plan, Merkos L'inyonei Chinuch, Machneh Yisroel, and Kehos were founded. The Frierdiker Rebbe gave these mosdos over to the Rebbe, and the Rebbe used these mosdos to spread Yiddishkeit all over the world!

The Frierdiker Rebbe specifically did not want to wait until they got to America and then figure out what to do. The Frierdiker Rebbe wanted it planned in advance! One lesson we can learn from this is that we shouldn't wait until we get older to decide how we'll live. While we are children, we should get the proper Chinuch and make decisions about how to do things right for the rest of our lives!

(For more details of this story, see *Early Years*, published by JEM, page 264)

TEFILLAH :: Az Yashir

The last part of *Pesukei Dezimra* before *Yishtabach* is *Az Yashir*.

The *Zohar* says many special things about how important it is to say *Az Yashir* in *davening*. One thing it says is that if we say *Az Yashir* during *Golus*, we will be *zoche* to say it when *Moshiach* comes!

The last line of *Az Yashir* is the *posuk* “*Hashem Yimloch Le'olam Va'ed*.”

After saying “*Hashem Yimloch Le’olam Va’ed*” twice, we say it one more time — but this time, we say it in *Targum* (translation), in Aramaic! This is something the Arizal taught us to do.

We also say then the *posuk* “*Ki Va Sus Paraoh*,” which comes right after the *Shirah* in *Parshas Beshalach*. This is also based on the teachings of the Arizal.

The Arizal teaches that this *posuk*, which is also connected to the *Shirah*, should also be said every day in *davening*.

HALACHOS HATZRICHOS :: Machatzis Hashekel

Every year, the Yidden would give a *Machtzis Hashekel* to help pay for things needed for the *Beis Hamikdash*. The *Beis Din* would start collecting it on *Rosh Chodesh Adar*.

Nowadays, even though we don’t have a *Beis Hamikdash* yet, we still give a *Machtzis Hashekel* to remember the one we hope to be giving soon!

We give it on *Taanis Esther*, right before Purim, because the *Machtzis Hashekel* is connected to Purim! The *Medrash* says that the *Machtzis Hashekel* the Yidden would give cancelled out the *shekalim* that Haman gave to Achashveirosh to bribe him to make the *gezeira*.

Since the *Machtzis Hashekel* was given for the *Beis Hamikdash*, it is best that ours should be used for a *Mikdash Me’at*, for a *shul*. Still, it can be given to any *tzedakah*.

The *minhag* is to give three half-coins of the place you live (like a half-dollar or half-euro). Usually they have these coins in *shul*, and people exchange them for their own money.

There is a *minhag* that everyone, not just adults, should give the *Machtzis Hashekel*. The Rebbe says that the best thing to do is for the parents to give money to the children, more than what we need for the *Machtzis Hashekel*. Then the children should give from their own money for the *Machtzis Hashekel*, but they should still have some left — so they will remember that we don’t lose out from doing a *mitzvah*!

If someone couldn’t give the *Machtzis Hashekel* before Purim, he can give it before the *Megillah* reading at night or during the day.

See Piskei Teshuvos and Halachos Uminhagei Chabad - Taanis Esther

GEULAH U'MOSHIACH :: Os BeSefer Torah

Last week we made a *siyum* on *Sefer Hamitzvos* and Rambam! Even though the last *mitzvah* we learned in the order of the *halachos* the Rambam explains was the *mitzvah* of the *Yefas Toar*, the last *mitzvah* in the order of the 613 *mitzvos* the way they are in the Torah is writing a *Sefer Torah*.

As the last *mitzvah*, it is the *siyum* of all 613 *mitzvos*!

Since it is the *siyum* of all of the *mitzvos*, we can understand that doing this *mitzvah* will also help us make another *siyum* — the *siyum* on *Golus*, so we can go to the *Geulah*!

Nowadays, one of the ways we fulfill the *mitzvah* of writing a *Sefer Torah* is by buying a letter in a *Sefer Torah*! By making sure that you, and everyone else you know, has a letter in the *Sefer Torah*, that will bring the *Geulah* much faster!

This is also one of the Rebbe’s *mitzvah* campaigns, to unite all Yidden together through writing a *Sefer Torah*,

which will protect Yidden from harm and speed up the *Geulah*.

Buy a letter for children: KidsTorah.org — or for adults: Chabad.org/409282

Likutei Sichos chelek 24 p. 215, MiGolah LiGeulah p. 163

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