

Chitas for Tuesday, Parshas Ki Sisa Yud-Ches 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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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Ki Sisa - Shlishi with Rashi

After Hashem told Moshe that He would send a *malach* with the Yidden instead of Hashem Himself, Moshe said that he doesn't agree! He asked Hashem to please take care of the Yidden Himself.

Hashem said okay, that He would go with the Yidden Himself.

Moshe said, "Yes, that's what we want — without Hashem coming, we don't want to go to Eretz Yisroel at all!"

Moshe also asked for another thing: That the Yidden be different (*Veniflinu*) than any other nations — Hashem should only dwell among the Yidden.

TEHILLIM :: 88 - 89

One of the things it talks about in *Kapitel Pey-Tes* is how Hashem gave the *melucha* (the special job to be the *Yiddishe* kings) to Dovid Hamelech and his children. "**Zaro Le'olam Yihiyeh**" — "his children will be forever."

Now we don't have any *Yiddishe* king, so what happens to Hashem's promise?

Moshiach comes from Dovid Hamelech, so Hashem's promise to Dovid Hamelech really does go forever! We will see that our king *Moshiach* comes from the family of Dovid!

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.

By looking at a person that we think is such a *rasha*, we see how the situation he is in makes the fight with the *Yetzer Hara* very very hard! It's a real *nisayon*!

Now we need to ask ourselves: Am I winning over MY *nisyonos* when they are as hard as his?

For example, it is a big *nisayon* to wake up every morning and prepare for *davening* and *daven* properly. We have a lot of excuses! I woke up late, there was no more cereal, my friends aren't *davening* with *kavana*, there were too many exciting things happening in *shul*, I wasn't in the mood...

But guess what? He has those excuses too!

He was tired, his friends do those *aveiros* too, there are all these exciting things happening and it's hard to miss out, he's not in the mood to do *mitzvos*...

If we compare our *nisyonos* to those of a big *rasha*, we see that we don't have anything to be proud of. We should be very humble!

This feeling humble will take away the Yetzer Hara's block on our heart, and will allow us to have zerizus in our Avodas Hashem and have koach to overcome the Yetzer Hara and do what we need to do.

HAYOM YOM :: Yud-Ches Adar Alef

After you eat a cookie, you know that you make a special *Bracha Acharona*, *Al Hamichya*.

But did you know that after you have a cup of grape juice, or after you eat a pile of dates, you also need to make a special *Bracha Acharona*? *Borei Nefashos* is good for MOST drinks and MOST fruits, but the special foods of the *Shivas Haminim* get a special *Bracha Acharona*!

What *bracha* is that?

It's actually the same as *Al Hamichya*, also called the *bracha Me'ein Shalosh*! Depending on which of the special foods we ate, we start and finish with different words. For example, for *Mezonos* we start with "*Al Hamichya*," for *Hagafen* we start with "*Al Hagefen*," and for the fruits of Eretz Yisrael we start with "*Al Ha'eitz*."

So what if we eat *Mezonos* AND drink a cup of grape juice? Do we say this *Bracha Acharona* twice, just with those different words?

No! We put the words of both kinds together, saying "*Al Hamichya Ve'al Hagefen*."

In today's *Hayom Yom*, the Rebbe tells us something to do in our *nusach* so we should this *bracha* the right way!

If we drink wine AND eat fruit that are from the *Shiva Minim*, we end off the *bracha* a little differently: We say "*Baruch Ata Hashem, Al Ha'aretz Ve'al Pri Hagafen VE'hapeiros*" instead of "*Ve'al Hapeiros*."

SEFER HAMITZVOS :: Shiur #311 - Mitzvas Asei #248

Today, we learn the same *mitzvah* again (*Mitzvas Asei #248*) — that we need to give the *yerusha* (inheritance) to the right people as it says in the Torah. This includes that the *bechor* gets a double portion.

We learn this *mitzvah* from *Parshas Pinchas*: אִישׁ בְּיָמֹת וְבָן אֵין לוֹ

The *halachos* are explained in *Mesechta Bava Basra perakim Ches* and *Tes*.

RAMBAM :: Hilchos Nachalos

Perek Vov: In this *perek*, we learn that we are not allowed to change who is supposed to get the *yerusha*! A person can give away his property as a present, to keep his son from getting it, but he can't say that his son doesn't get part of the *yerusha*, because that is given by the Torah.

But the *Chachomim* teach us that it is NOT a good thing for a person to give away all of a his property to keep the children from getting a part of the *yerusha*.

Perek Zayin teaches us that the *Beis Din* doesn't let someone have their part of the *yerusha* until they are sure that the person really passed away. So if the father disappeared when he was on a long trip, the sons don't get the *yerusha* even if they think that their father must have passed away.

Perek Ches is a very short *perek*! The Rambam teaches us that we don't let a different relative take care of a field for a child under *Bar Mitzvah* who got it as a *yerusha*. That's because that relative might then say that it was HIS field that he got as a *yerusha*, and people could believe him, since after all, he is a relative.

RAMBAM- PEREK ECHAD :: Hilchos Shechitah - Perek Yud-Gimmel

In this *perek*, we learn the *halachos* about the *mitzvah* of *Shiluach HaKein*, sending away the mother bird before taking her babies or eggs from her nest.

INYANA D'YOMA :: The Yesod of Shulchan Aruch

In today's *Chumash*, we learn that Moshe Rabbeinu wanted the Yidden to be different from all of the other nations.

It isn't always easy to be different.

The *Medrashim* say that starting from the very moment of *Matan Torah*, the *Goyim* were already laughing at the Yidden for keeping all of the *mitzvos*. Nowadays also, people laugh at us or criticize us for following what Hashem asks us to do.

That is why the beginning of the whole *Shulchan Aruch* which teaches us how to behave according to the Torah is what Yehudah *ben* Teima says: "Be bold like a leopard!" That means not to be embarrassed by what other people think. By keeping the *mitzvos*, we WILL look different than others. They might laugh at us, and say that we are doing something wrong. If we let that stop us from doing even just a few *mitzvos*, it will eventually be hard to do ANY *mitzvos*.

At the time of *Matan Torah*, the Yidden were strong in their *Emunah* in Hashem. They realized that since Hashem runs the world, He knows what is best. They understood that we need to behave the way Hashem tells us to!

The same is true today. Even if other people think we are strange for following the *halachos* of Torah, we should be bold like a leopard and not worry about what they think or say.

We know that *Venifinu* — we are different because we have a special *Shlichus* to keep the Torah and *Mitzvos*! We are different because we are Hashem's nation. We are PROUD to be different!

That's why this is the beginning of the *Shulchan Aruch*, because it is the *yesod* that makes keeping the whole

Shulchan Aruch possible.

See *Igros Kodesh* vol. 18, p. 49

TEFILLAH :: Az Yashir

After *Vayevarech Dovid*, we say the praise of Hashem from the Torah. This praise is the *Shirah*, the song that the Yidden sang at *Kriyas Yam Suf*.

We start with the *pesukim* of *Vayosha*, the *pesukim* that come before *Az Yashir* in the Torah. These *pesukim* tell us a little bit about the *nissim* that happened before the Yidden sang to Hashem.

One of the reasons we say *Az Yashir* here is to praise Hashem from all parts of Torah. First we praise Hashem from *Nach* (the parts of *Pesukei Dezimra* that come from *Tehillim*, and *Vayevarech Dovid*, from *Divrei HaYamim* and *Sefer Nechemyah*). Then, we praise Hashem in the words of the Torah itself! Even though *Chumash* should really come before *Nach*, the *Zohar* explains that we say *Az Yashir* later so it is closer to *Shema*, which is a higher level in *davening*.

There are also many other reasons for why we say *Az Yashir* here. One of them is that it has some of the words of praise we will say to Hashem in *Yishtabach*.

See *Mesechta Shel Tefillah*

HALACHOS HATZRICHS :: Bracha Acharona on Grape Juice

The whole world belongs to Hashem. So we really can't eat or drink anything without permission from Hashem! Hashem gives us permission to take it, as long as we say a *bracha*. Otherwise, it's like stealing from Hashem!

Even if we just eat a little bit, we still need to say a *bracha*.

After we eat, we need to thank Hashem that we ate! We only make this *Bracha Acharona* if we ate enough to be counted as eating. How much is that? For food, it's a *kezayis* (about as big as an egg), and for a drink, it has to be at least a *revi'is* (about a half cup).

But we need to be careful with wine or grape juice! There is a *machlokes* about how much a person needs to drink in order to make a *Bracha Acharona*. There is an opinion that even just drinking a little is enough to count as drinking!

So the *halacha* is that *l'chatchila*, we should always try to drink at least a *revi'is* so we can make a *Bracha Acharona* according to all opinions. But *bedieved*, if we didn't drink enough, the *halacha* is like with any other drink, and we don't make a *Bracha Acharona*.

Seder Birchas Hanehenin, Perek Ches, Halacha Alef

GEULAH U'MOSHIACH :: Talking about Moshiach

When Moshe Rabbeinu was born, Yidden were very happy. Among each other, they spoke about the fact that Amram, the Jewish leader of the time, had a baby boy Moshe!

When Moshe was taken to Paraoth's palace, the Yidden were very worried. Their holy leader Amram's son was taken away!

When Moshe ran away from Mitzrayim, Yidden didn't forget about him. They always remembered him and spoke about him, until Hashem had *Rachmonus* and listened to what the Yidden were *davening* for. Then the *Geulah* came through Moshe Rabbeinu.

The same is true with this last *Golus*. We need to constantly talk about and think about *Moshiach*, and he will come!

See *Sefer Hasichos Tof-Reish-Tzadik-Tes* p. 330

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