

# Chitas for Friday, Parshas Ki Sisa Erev Shabbos Kodesh Chof-Alef 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

*Chitas for the month of Adar Alef is made possible in part*

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**L'ilui Nishmas Chana Tzivia bas R' Yosef Yitzchok A"H**  
~ for her yahrtzeit ~ Yud-Daled Adar ~

*This week is dedicated*

לעילוי נשמת

הרה"ח הרב גוטמאן בן בנימין באראס

~

ולזכות הבחור התמים משה בן שרה רייזל שי' לזיווג הגון

Mazel Tov **Captain Yehuda Tzvi Phillips** (East Flatbush)  
~ 10th birthday Chof-Alef Adar Alef ~  
Shnas Bracha Vehatzlacha!

Lekavod **Chaya Mushka Herzfeld**

on the occasion of her 5th birthday Chof-Alef Adar Alef!

May she have a Shnas Bracha Ve'hatzlacha in every way!

May we see immense Yiddishe ve'Chassidishe nachas from her and may we all bring Moshiach NOW!

## **CHUMASH :: Parshas Ki Sisa - Shishi with Rashi**

Hashem agreed to make the Yidden special, and to only make the *Shechinah* rest with the Yidden.

Hashem was very happy that Moshe had asked the Yidden to be forgiven with the *Yud-Gimmel Midos HoRachamim*. Even though before Hashem said that the *Yud-Gimmel Midos* will only help IF Hashem gives permission, now Hashem said that Moshe has permission to use them ALL the time!

Hashem said that He would give Moshe new *luchos*, but He is also making the Yidden promise again to keep the following *mitzvos* and only serve Hashem, like they promised before *Cheit HaEigel*:

- Don't leave *Avodah Zarah* in Eretz Yisroel, from the nations who live there now!
- Keep the *Yom Tov* of *Pesach*!
- Give Hashem every firstborn boy (*Pidyon Haben*), firstborn kosher animals, and firstborn donkeys. (We give them to Hashem by giving them to the *Kohanim*.)
- Bring a *korban* when you come to the *Beis Hamikdash* for *Yom Tov*!

- Rest in the *Shemita* year!
- Keep the “*Shalosh Regalim*” — the three *Yomim Tovim* where Yidden need to go to the *Beis Hamikdash* — *Pesach*, *Shavuos*, and *Sukkos*!
- Bring the *Korban Pesach* only after you get rid of all your *chometz*!
- Bring *bikurim* to Hashem!
- Don't use meat and milk cooked together, even if you're not eating it!

## **TEHILLIM :: 104 - 105**

In today's first *Kapitel*, Dovid Hamelech tells us about how amazing the world is, and how Hashem made everything just perfect!

The second *posuk* says, “**Oteh Or KaSalma**” — “Hashem puts on light, like clothes.”

When someone is wearing clothes, we can only see the clothes, but we know who is wearing them!

And when we see light, like the sun, we can remember that it's like Hashem's clothes! Even though we can't see Hashem, Hashem is there! That will help us have *Yiras Shomayim*.

There is also a *Ruchnius* kind of light: When we learn Torah, it gives light to our *neshama*! And this light is ALSO Hashem's “clothes” — and it also needs to remind us that Hashem is “wearing” it, and then we'll learn Torah with *Yiras Shomayim*.

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

*Sometimes a person might be all clogged up in his heart, because his Yetzer Hara is feeling all proud and chutzpadik. One way to make his Yetzer Hara stop being so proud is to think about how he is no better than the biggest rasha he can think of, since he isn't fighting as hard with HIS Yetzer Hara as he expects the rasha to fight with his.*

In fact, not only is he not better than the *Kal Shebekalim*, he should feel really humble, because he is WORSE!

The *Chachomim* say that when an *Am Ha'aretz* (someone who doesn't know very much Torah) does an *aveira*, even on purpose, it's counted like he made a mistake, because he didn't understand what an *aveira* really means.

The *Kal Shebekalim* doesn't know as much Torah as this person does. The *Kal Shebekalim* doesn't know as many *halachos* as this person does. He doesn't really understand *Avodas Hashem* at all!

But we ARE supposed to be working on our *Avodas Hashem*, and we aren't working as hard as we think he is supposed to be working. So we have no reason to feel proud!

The *Gemara* says a story about Elisha *ben Avuya* (Acher), who was the teacher of R' Meir. Something happened that made him go off the *derech* of Torah and *mitzvos*. Because of this, a *Bas Kol* came from *Shomayim* and said that it would be much harder for him to do *teshuvah*, because he KNEW the greatness of Hashem, and still chose to drop the path of Torah and *mitzvos*.

This shows us that Hashem expects much more from someone who knows about Torah and Hashem!

*IY”H soon we will finish learning about how we can use all of these thoughts, not just to take away false pride, but to bring simcha into our Avodas Hashem!*

## **HAYOM YOM :: Chof-Alef Adar Alef**

In the *Mishnah* and in the *Gemara*, we see the title “*chossid*” used a lot. For example, it is used about Adam *Harishon*, who is called a *chossid* because he recognized what happened as a result of the *Cheit Eitz Hadaas*, and fasted and did *teshuvah* for 130 years.

When the *Chachomim* talk about a *chossid*, they are talking about someone who is very wise, has very good *midos*, or both.

But when we use the name “*Chossid*” in *Chassidus*, we mean something else. We mean someone who:

- 1) Someone who knows who he is (*Makir Mehuso*)! (In *Tanya* we learn about who we are as individuals, that we have a constant battle with our *Yetzer Hara*, and the *kochos Hashem* gives us to win over it.)
- 2) He knows which parts of Torah he knows already.
- 3) He knows how he is using his time and *kochos* in learning Torah now.
- 4) He knows how he is doing in keeping the *mitzvos* and following *Shulchan Aruch*.
- 5) He is doing his best to fix up things he knows he is missing, and where he could be doing better.
- 6) He has a lot of *Kabolas Ol* to do what he knows he has to do!

## **SEFER HAMITZVOS :: Shiur #314 - Mitzvas Lo Saasei #282, #283, Asei #229, #228**

Today we learn 4 mitzvos in Sefer Hamitzvos:

1) (*Mitzvas Lo Saasei #282*) Usually we listen to whatever MOST of the judges say, but for a *Beis Din* to punish a person who might be *chayav misa*, there is a special *mitzvah*: The number of judges who say that the person is *chayav misa* have to be at least two more than the amount of judges who say that he isn't. Unless there are two judges more who say that this person is *chayav misa*, it is an *aveira* to punish the person in this way.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: לא תהיה אחר רבים לרעה  
The details are explained in *Perek Daled* of *Mesechta Sanhedrin*.

2) (*Mitzvas Lo Saasei #283*) This *mitzvah* is in a case where the *Beis Din* is deciding if someone is *chayav misa* or not (*Dinei Nefashos*): Every judge has to *pasken* the way he understands things himself, not just agree with other judges. He can't rely on what another judge says, even if he respects his opinion, or if most of the other judges are saying the same thing. He needs to *pasken* based on his own understanding.

We learn this from the same *posuk* in *Parshas Mishpatim*: וְלֹא תַעֲנֶה עַל רֵב לְנִטָּח

The Rambam also tells us other things that the *Chachomim* learn from this *posuk*:

- 1) A judge who *paskened* that the person was innocent can't change his mind and say that he is guilty.
- 2) The first judge to say his opinion should be a judge who thinks that the person is not *chayav misa*.
- 3) The *Beis Din* can't go back and change the *psak* if they *paskened* that the person was not guilty.
- 4) The first judge to share his opinion should not be the greatest judge.

The details of this *mitzvah* are also explained in *Perek Daled* of *Mesechta Sanhedrin*.

3) (*Mitzvas Asei #229*) *Beis Din* needs to keep the *halachos* of *Sekilah* (one of the ways a *Beis Din* punishes). The Rambam tells us in the specific *aveiros* when they are punished with *Sekilah*.

We learn this from another *posuk* in *Parshas Mishpatim*: וְסִקְלֹתָם אֹתָם בְּאֲבָנִים וְגַמְתּוּ  
The details are explained in *Perek Vov* of *Mesechta Sanhedrin*.

4) (*Mitzvas Asei #228*) *Beis Din* needs to keep the *halachos* of *Sereifah* (another one of the ways a *Beis Din* punishes). The Rambam tells us in the specific *aveiros* when they are punished with *Sereifah*.

We learn this from a *posuk* in *Parshas Kedoshim*: בְּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאֶתֶּהוּ  
The details are explained in *Perek Zayin* of *Mesechta Sanhedrin*.

## **RAMBAM :: Hilchos Sanhedrin**

In today's Rambam, we learn more about how the *Sanhedrin* works.

In **Perek Daled**, we learn about a special kind of *Semicha*. This *Semicha* is the way to pass down a special *koach* of Hashem to judge as part of the *Sanhedrin*. This *koach* was passed down from one judge to another, and goes all the way back to Moshe Rabbeinu!

Unfortunately, for certain reasons we don't have this kind of *Semicha* nowadays — it was not passed down all the way to our times.

**Perek Hey:** In this *perek* we learn what each type of *Beis Din* is able to *pasken* on. For example, setting up a king can only be done by a big *Sanhedrin* of 71 judges, and a case where someone might be *chayav misa* can only be done by a *Beis Din* of at least 23 — a small *Beis Din* of 3 is not allowed to *pasken* in such a case.

In **Perek Vov**, we learn what happens if the *Beis Din* made a mistake. We also learn that if someone is afraid a *Beis Din* might make a mistake, he can sometimes choose to go to a bigger one.

## **RAMBAM- PEREK ECHAD :: Hilchos Shevuos - Perek Beis**

Today we learn more about what counts as a promise. One *halacha* is that if a person makes a mistake and says a promise, they are allowed to change their mind if they do it right away.

## **INYANA D'YOMA :: Avodah**

In this week's parsha, we learn about the *Machatzis Hashekel*. In many *sichos*, the Rebbe explains why Hashem only asked for a half, a *Machatzis*. One reason is that it shows that the *Aibershter* and the *Yidden* are one — the *Aibershter* does half, and a *Yid* does the other half. Together, we are partners in making a *Dira Betachtonim*!

In a *farbrengen*, the Rebbe explained that this partnership helps us understand why our *shlichus* in the world needs to come through *Avodah* — tremendous effort:

We know what our job in the world is — to learn Torah and do *mitzvos* and bring *Moshiach* closer!

But then why did Hashem make it so hard? Why are there always so many things that get in the way of us doing the right thing?

It can't be because of *Golus*, or because of our *aveiros* — because Hashem wanted Adam *Harishon* to work hard too, even before he did any *aveiros*! The *posuk* says that Adam *Harishon* was put into *Gan Eden* "**Le'avda Uleshamra**" — to WORK and guard it!

Rashi also tells us that Hashem took the *Yidden* out of *Mitzrayim* for a reason: "**Ta'avdun** Es Ha'Elokim Al HaHar Haze" — to WORK in their serving Hashem!

And in *Iyov*, it says that “Adam **La’amal Yulad**” — every person was created to do hard work!

It’s true that we feel better about getting things we deserve, and then we wouldn’t appreciate our lives as Yidden if it was too easy, with no challenges. But that’s because Hashem made us that way! He could have made us in a way that we WOULD feel good even to get *Yiddishkeit* for free.

The Rebbe explains to us that Hashem wants to give the BEST to a Yid. And the very best thing is to be able to be a partner to Hashem in the world! That way we have the special *zechus* to be working TOGETHER with Hashem, the Creator of the whole world!

To be a partner, you need to do your part. That’s why we need to have *avodah*, to work. That’s OUR part in using our Torah and *mitzvos* to make the world comfortable for Hashem. Sometimes it can be hard for us, but only by using all of our *kochos* can we be a true partner with Hashem!

*See Yud-Alef Nisan 5732, the Rebbe’s 70th birthday*

## **TEFILLAH :: Yishtabach**

At the beginning of *Pesukei Dezimra*, we said the *bracha* of *Boruch She’amar*. Then we say the *kapitelach* of *Tehillim* and *pesukim* of *Pesukei Dezimra*. We end off with the *bracha* of *Yishtabach*, which praises Hashem using many different expressions.

In some *seforim*, it says that the first part of *Yishtabach* was written by Shlomo Hamelech. This is hinted to in the worlds “*Shimcha La’ad Malkeinu HoKeil*,” which has the *Roshei Teivos* of Shlomo!

Some *seforim* also bring that the end of *Yishtabach* was written by Avraham Avinu. We can see this hinted in the *Roshei Teivos* of the last phrases of *Yishtabach*. Starting with the words “*Keil Ha’hodaos*,” the phrases spell out the name of Avraham Avinu! (Can you find it?)

## **HALACHOS HATZRICHS :: Shabbos Baths**

After we take a Shabbos bath or shower or goo to the *mikvah*, we should put on our Shabbos clothes right away. It’s good to take our bath or shower closer to Shabbos, so that it’s easy to see why we’re wearing these clean, fancy clothes: *Lekavod Shabbos Kodesh!*

*See the Alter Rebbe’s Shulchan Aruch, Siman Reish-Samach-Beis, se’if hey*

## **GEULAH U'MOSHIACH :: Feeling the Emes**

The *Medrash Tehillim* says that when *Moshiach* comes, if a person will try to pull off a fig from a tree on Shabbos (which is one of the *Lamed-Tes Melachos*), the tree will cry out, “It’s Shabbos today! You can’t do it!”

Then, the world won’t feel separate from Hashem. The *Emes*, that it was created to fulfill the *Ratzon* of Hashem, will be so obvious that the world won’t let anything be done against Hashem’s *Ratzon*!

*See Sefer Hasichos 5752, p. 31, ha’ara 42*

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