

# Chitas for Wednesday, Parshas Ki Sisa Yud-Tes 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

## **CHUMASH :: Parshas Ki Sisa - Revi'i with Rashi**

In yesterday's *Chumash*, Moshe Rabbeinu asked that Hashem should only dwell between the Yidden. Hashem told Moshe He would do that.

Now Moshe saw that it was an *Eis Ratzon*, a special time when Hashem is accepting his *tefillos*! So he asked Hashem for one more thing: He asked if he could see the *kavod* of Hashem.

Hashem accepted this request too! Hashem told Moshe that He would show him a special secret, the *Yud-Gimmel Midos HoRachamim*, so Moshe would know how to *daven* using them. Moshe will then be able to teach them to the Yidden. When the Yidden will *daven* and say the *Yud-Gimmel Midos*, Hashem will give them what they need even if they don't completely deserve it!

Hashem told Moshe to stand near a certain rock on the mountain, and Hashem would pass in front of him and teach him how to say the *Yud-Gimmel Midos*. But Moshe will only be able to see the knot of Hashem's *Tefillin Shel Rosh*, from the "back." Moshe will not be able to look directly at the "face" of Hashem.

## **TEHILLIM :: 90 - 96**

In today's *Tehillim*, we have the *kapitel* that the *Leviim* would sing in the *Beis Hamikdash* on Shabbos — the *Shir Shel Yom* for Shabbos.

One of the *pesukim* in this *kapitel* speaks about how everybody thanks Hashem on Shabbos. *Chassidus* explains on the words "**Tov Lehodos LaHashem**" (it is good to praise Hashem) that it's the goodness of Hashem that makes people praise him. Of course Hashem is always good, but on Shabbos we can FEEL it, so that's why especially on Shabbos His goodness makes us want to thank and praise Hashem!

The *Chachomim* say that on the first day of Creation, Hashem was alone in the world. Even today, on the first day of every week, it is clearer to feel that there is nothing besides for Hashem. The *kedusha* of Shabbos, the closest day, helps us to feel this too.

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

*Because every Yid is not only made up of a neshama, but also a Guf and a Yetzer Hara, we need to regularly inspire ourselves to do what we are supposed to. One way we can do this (as we learned earlier in Tanya) is by thinking about the fact that deep down in our neshama, every Yid WANTS to do the Ratzon of Hashem. Every Yid would even be ready to have Mesiras Nefesh to be a Yid!*

*But if the heart is stuffed up, it may not be interested in thinking about this. We can open the heart back up by thinking thoughts of teshuvah that make us feel humble.*

We might be very satisfied with our behavior, which makes us feel like we don't need to fight so hard with our *Yetzer Hara* to do better. But think about a person who we are SURE is not behaving properly, and think about how hard he would have to fight with his *Yetzer Hara* to change the way he is acting. Are WE fighting as hard with OUR *Yetzer Hara*?

Even though HE needs to fight with his *Yetzer Hara* not to do an *aveira*, and we might need to fight with our *Yetzer Hara* to do *mitzvos* better, that's not an excuse! They are BOTH *mitzvos* of Hashem, the way Hashem wants us to act. There's no difference if it's stopping ourselves from an *aveira*, or trying to do *mitzvos* properly! We expect this person to work so hard on doing what Hashem wants — are WE working that hard on OUR *Avodas Hashem*?

*If a person has timtum, and is too comfortable with his Avodas Hashem, it is a good time to fulfill what the Chachomim teach us, to be humble from another person! This will stop the Yetzer Hara from clogging up his heart. Now he'll realize that he needs to do more, and he'll be ready to have zerizus and effort in his shlichus!*

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

*In today's Hayom Yom, the Frierdiker Rebbe is writing a letter to the hanhala of the Yeshiva Tomchei Tmimim, that he is upset that he sees that the bochurim don't know Nach (among other things they need to know, like Lashon Kodesh, Kriyah with Trop, Divrei Yemei Yisroel, and proper writing skills). The Frierdiker Rebbe asks the Yeshiva to make a plan in their next meeting for how they can correct the problem.*

*The Frierdiker Rebbe describes how even the average Chassidim were boki in Nach:*

All of the *Chassidim* used to know *Tanach* very well!

*Tanach* are all of the *seforim* of the *Torah*, *Neviim*, and *Kesuvim*. *Neviim* includes all of the stories of what happened with the *Yidden* starting from the time of *Yehoshua*, when the *Yidden* went into *Eretz Yisroel*, until the beginning of the second *Beis Hamikdash*. *Kesuvim* are *seforim* written by the leaders of the *Yidden* of those times, like *Tehillim* which was written by *Dovid Hamelech* and *Mishlei* which was written by *Shlomo Hamelech*. There are 24 *seforim* in *Tanach*. How many of their names do you know?

Here's the *seder* they used to have in reviewing *Nach*: After *davening Shacharis*, they would learn some *Mishnayos*, and then when they put away their *Tallis* and *Tefillin*, they would say parts of *Tanach*, so that they finished the whole *Tanach* every three months! (That means they finished a whole *sefer* about every 3 or 4 days!)

Even if you can't learn as much Tanach as the Chassidim used to, can YOU start learning stories from Navi? There are lots of books to make it easier for you! (Here are some ideas: *The Family Midrash Says - Navi, Know Navi*)

## **SEFER HAMITZVOS :: Shiur #312 - Mitzvas Asei #248**

Today we learn the same *mitzvah* (*Mitzvas Asei #248*) one last time for this year — to follow the *halachos* in Torah about a *yerusha*, an inheritance. Part of this *mitzvah* is that the *bechor* gets a double portion.

*In the Rambam's order of the mitzvos, this is the last mitzvah of the Mitzvas Asei! After this mitzvah, the Rambam adds some general points which are important for all of the mitzvos. The Rambam also says that there are 60 mitzvos for a man and 47 mitzvos for a woman which regular people keep even when there is no Beis Hamikdash. The Rambam finishes off with a tefillah asking Hashem to help us keep the mitzvos!*

## **RAMBAM :: Hilchos Nachalos**

**Perek Tes:** One *halacha* is that if the oldest brother buys fancy clothes, and now everyone is nicer to their family, it doesn't come out of his money, because it helps all of them.

In **Perek Yud**, we learn that if we originally divided up the *yerusha* wrong, we need to divide it again! For example, if the person who passed away said to give a certain tree as a present to his friend, and they forgot when they split up the *yerusha*, they need to give the person the tree and then divide the *yerusha* again.

In **Perek Yud-Alef**, we learn that if someone passes away R"L when his children are too young to get a *yerusha*, the *Beis Din* needs to put someone in charge of watching over his things until the children are older.

Even though the person in charge doesn't need to write down everything he does, he should be very careful, because Hashem Himself is the Tatty or Mommy of these children, like the *posuk* says, "Avi Yesomim Vedayan Almanos, Elokim B'Meon Kadsho."

*Mazel Tov! Now we've finished learning the 13th book of the Rambam, Sefer Mishpatim! Tomorrow we will IY"H start the last sefer of Rambam, Sefer Shoftim!*

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

We learn the *halachos* of "Kisui HaDam," covering the blood of an animal after we *shecht* it.

The Rambam finishes the *halachos* of *Shechitah*, and the end of the whole *Sefer Kedusha*, by teaching us a lesson: We should cover the blood with dirt using our HANDS, not our feet, to show that Hashem's *mitzvah* is special to us! By treating the *mitzvos* with respect, we are giving respect to the One Who commanded the *mitzvos* — to Hashem!

*Mazel Tov! We have now finished Sefer Kedusha!*

## **INYANA D'YOMA :: Knowing Nach**

We learned in *Hayom Yom* about the importance of learning *Nach*.

The Frierdiker Rebbe learned *Nach* by heart when he was a child. In fact, the Rebbe Rashab got him a special tutor to learn *Nach* with him!

Here is one story in *Nach*, from *Sefer Melachim Alef* (it is the *haftora* for this week, *Parshas Ki Sisa*):

At the times of King Achav and his wicked non-Jewish wife Izevel, many of the Yidden worshiped an Avodah Zarah called Bal. Eliyahu Hanavi warned the king that if he didn't stop encouraging them to worship Avodah Zarah, then rain won't fall and there will be a hunger. Achav was chutzpa'dik, and said that Moshe Rabbeinu already said that but there was no hunger! Eliyahu Hanavi was very upset, and from that day on, no rain fell.

After three years of the hunger, Hashem told Eliyahu to go back to Achav and tell him that now is the time to show the Yidden who is the true Aibershter. All of the Yidden, together with 850 fake "Neviim" of the Avodah Zarah all gathered at Har HaCarmel.

Eliyahu Hanavi spoke to the Yidden. He asked, "How long are you going to keep changing your minds? You worship Avodah Zarah, but you cry to Hashem when you need help. If you know that Hashem is in charge, why don't you listen to Hashem's mitzvos? And if you believe in Bal, let the Bal help you!"

Eliyahu Hanavi did something to show the Yidden the truth once and for all. Eliyahu Hanavi and the false Neviim of Bal each took an animal that was exactly the same to bring as a korban.

First the "Neviim" of Bal tried to bring their korban. They tried all day to do their Avodah Zarah, but no fire came down to burn up their korban!

At Mincha time, Eliyahu Hanavi built his Mizbeiach. He poured water all over his korban, and davened to Hashem to show everyone that there is only one true Aibershter. Right away, a flame of fire came down from Shomayim and burned up the korban, the Mizbeiach, and even the water! All of the Yidden called out together, "Hashem Hu Ha'Elokim! Hashem Hu Ha'Elokim! Hashem is the Aibershter!" They chased the false Neviim of Bal and killed them.

After this, Eliyahu Hanavi davened for rain, and the hunger finally ended.

In a *sicha*, the Rebbe explains why Eliyahu Hanavi's main complaint to the Yidden was that they kept changing their minds — *Ad Mosai Atem Poschim Al Shtei Hase'ifim?* The Rebbe explains why it's such a problem, and that's it's still a problem today! We need to be careful to be Yidden ALL the time, and not change our minds sometimes and do things against the Torah just to get more money or *kavod*. We need to know that *Hashem Hu Ha'Elokim*, that *Gashmius* is also from Hashem, and that we need to be connected to Torah and *mitzvos* ALL the time!

See *Likutei Sichos chelek Alef, Parshas Ki Sisa*

## **TEFILLAH :: Az Yashir (2)**

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 :: Teaching Nach to Children**

In the first *perek* of *Hilchos Talmud Torah*, the Alter Rebbe describes the *chiyuv* a father has in teaching Torah to his son. Even though the *mitzvah* of *Chinuch* for *mitzvos* is *Miderabanan*, teaching Torah is *Mide'oraisa*.

The beginning of *Chinuch* starts with teaching a child *pesukim*, even before he is able to read. (We do this by teaching children the *Yud-Beis pesukim* as soon as they are able to talk!) Then, as soon as a child is able to, we make sure he learns the letters and the *nekudos*, and practices reading the words of Torah inside.

Then, when a child is old enough, usually at about 6 or 7, if the father can't learn with his son himself, he needs to hire a *melamed* that will learn with him the entire *Tanach* and review it with him many times.

This is the beginning of the *chiyuv* of a father to teach Torah to his son.

See *Hilchos Talmud Torah* from the Alter Rebbe, with explanations from Horav Ashkenazi A"H

## **GEULAH U'MOSHIACH :: Moshiach in Nach**

When the Rambam is teaching us about *Moshiach*, he brings *pesukim* from the *Chumash* to prove that *Moshiach* has to come. But the Rambam doesn't bring any proofs from *Nach*! Why? Because "*Kol Hasefarim Melei'im Bedavar Zeh!*" The *seforim* are all FULL of talking about *Moshiach*!

For example, the *Navi Ovadiah* (one of the *Trei Asar*), who said *nevuah* about the end of *Golus* Edom, finishes off his *nevuah* with the *posuk* we say every day in *davening*: "*Ve'alu Moshiim Behar Tzion Lishpot Es Har Eisav, Vehaysa LaHashem Hamelucha!*" *Moshiach* and many other *tzadikim*, the ones who save the Yidden, will go up onto the mountain of *Eisav* to judge them for everything that they did to the Yidden. At that time, all of the nations will accept the leadership of *Moshiach*, and Hashem will be recognized as the King of the world!

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