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COMBINING TORAH STUDY WITH CHESED

Chai Lifeline

SHEMOS
KIDS4CHAI gives kids across the country the chance to combine Torah study with the performance of chesed. BE PART of a nationwide project that has helped thousands of seriously ill Jewish children and their families!
LOVE FOR FELLOW JEWS

While the young vru was growing up in the palace of vrupr, ktrah hbc were suffering. Forced to toil as slaves, they were treated badly and punished frequently. The vru tells us, “vru grew up and went out to his brothers.” He “saw how his brothers were suffering,” and how cruelly they were being treated.

According to vru, the passage “vru saw how his brothers were suffering” can be explained as, “He put himself out with his eyes and heart and was concerned about them.” Thus, caring is an essential quality of a true leader and a character trait that we can emulate. vru lived in a palace! He could have concerned himself solely with the latest toys and games and the riches that every prince had. Instead, he went out to his brothers. He saw their suffering and cared about them, displaying the highest level of אדביה.

How can you really reach a high level of אדביה – caring about others? Put yourself in their place and try, to the best of your ability, to imagine how they feel.

1. When we see someone in school that is being made fun of, we should try to imagine ourselves in his or her situation. Surely then we will understand a little bit more of how they are feeling. You can then reach out as a friend and show true אדביה.

2. When we see classmates choosing teams and you know whom they will leave for the last, stop and think about how your classmate feels. Select him/her for your team: Give them a boost of אדביה and you might be in for a surprise!

3. Maybe there is a classmate that rarely gets invited for Shabbos. Give it a try! Invite him or her over; everyone needs to feel אדביה.

Now you are already so much more sensitive because you are working on imagining how others feel!

The Rosh Yeshiva knocked on a rich man’s door. It was bitterly cold outside and the rich man hurried to open the door and welcome the Rebbe inside.

“No, thank you,” said the Rosh Yeshiva. “Let me quickly tell you why I am here without taking too much of your time.”

The rich man was not dressed for the cold weather outside, but he did not want to be rude to the Rosh Yeshiva. He stood in the doorway of his home, listening.

The Rosh Yeshiva began by telling the rich man about the students in the yeshiva. He described the high level of learning, the diligence in learning, and the high level of learning. He went on to talk about how difficult it had become for the boys because the yeshiva lacked the funds to provide heat for the building.

By this point the rich man, who thought the discussion was going to take only a minute, was shivering and practically jumping up and down to keep warm! “Please Rebbe,” he begged, “Let us continue our talk inside, where it is warm. I am freezing and can hardly think in this cold. I’ll give you the whole amount if you will please just come inside.”

The Rosh Yeshiva finally agreed. Sitting by the fireplace in the majestic living room with its thick carpeting and plush furniture all around him, the Rebbe turned to the rich man.

“I wanted to talk to you in the cold so you could feel the pain of my students. Only then would you give from your heart. Sitting here in this warm, cozy living room, you could not have felt their cold. You might not have been so generous.”

The Rosh Yeshiva understood that the best way to have true אדביה and feel for others is to try and put oneself in another’s place. As we see in this varp, when we can feel the plight of others, we respond with true אדביה.
The Egyptians treated the Jewish people badly. They wanted them to remain as slaves and would not let them leave. רָוֵי decided to punish the Egyptians by sending ten plagues. The first would turn the Nile River into blood. The second would cause frogs to come out of the Nile River and completely cover the land. רָוֵי was chosen as the leader who would advise his brother to change his mind. רָוֵי did not command him to place his staff over the Nile River and thus bring the plagues down on the Egyptians. That job was left to his brother. רָוֵי explains that the Nile River saved רָוֵי when he was a little baby. יִרְאוּ אֶת הַרְּאָבָא יֵכְרָא (וַיְזָרַע רֹאֶה) if he caused damage to the river that saved him. Why didn't רָוֵי have perform this task? רָוֵי explains that the Nile River saved רָוֵי when he was a little baby. (וַיְזָרַע רֹאֶה) It would show a lack of appreciation and gratitude (כָּיַּע וְרַּעַב) if he caused damage to the river that saved him.

You might argue that the Nile is not a person. It doesn't have feelings and therefore can't feel a lack of gratitude. Why was concerned with the river? Why couldn't he initiate the plagues? 

We learn here that involves two people, the giver and the recipient. In this case, the Nile River is the recipient. Since it is not a person, it does not need to receive רָוֵי’s gratitude, but Рָוֵי is still obligated to show his appreciation. Showing appreciation is so important that it must be done even when there is no one to receive the gratitude.

We learn from רָוֵי, “Don't throw stones in a pit (well) that provides water to drink.” Our Sages wanted us to appreciate everything that provides a benefit, even if it is not a person. Our parents brought us into this world and take care of us. Our teachers teach us the things we need to know. Our grandparents give us their time and wisdom. These people care for us and teach us knowledge and. They receive from our growth.

We need to be careful to always show gratitude and thanks. Sometimes it is the people who love us the most and with whom we spend the most time that we forget to thank.

Rav Chaim Shmuelevitz, the Rosh Yeshiva of Mirrer Yeshiva from 1902-1978, was famous for the of always showing רָוֵי. Rav Chaim would always try to attend the שְׁמַעְזֵה of his students, whether it was a bris, bar mitzvah or wedding. He even went to the שְׁמַעְזֵה of people who only attended his weekly shiur. Whenever he was asked why he felt obligated to attend (and he would usually be among the first guests to arrive), he would answer, “I owe it to them. I have such רָוֵי דְּנֵנֵי.”

We can understand a student who feels such gratitude towards his Rebbe or teacher. Here the Rebbe appreciated every student, even those he saw only once a week.

This is a good example of the essence of רָוֵי דְּנֵנֵי. Both parties, the person who gives and the person who receives, feel and show gratitude towards one another.
APPRECIATING THE LITTLE THINGS

When בֵּן יִשְׂרָאֵל בegan, that this would be set as a special time and remembered forever. He said (נֶאֱפָר 13:2), “Remember this day as the time that you left מִצְרָיִם, the place of slavery, when וְזֶה brought you out of here with a strong hand. Do not eat אֵין. You left this day, in the springtime.”

We can understand why נִמְשָׁה told us that we should remember the day. We can also understand why we cannot eat אֵין. (We don’t eat אֵין (bread and flour products) as a remembrance that we left מִצְרָיִם in such a hurry that our bread did not have a chance to rise.)

Why does וְזֶה say, “You left this day, in the springtime.” Everyone knew that it was spring. Why does וְזֶה mention the season?

וְזֶה explains that בֵּן יִשְׂרָאֵל taught us an important lesson. By emphasizing the season, he was really saying, “Look at how lucky you are! Not only did וְזֶה take you out of מִצְרָיִם, but He took you out at the best possible time. We didn’t leave in the summer, when it would have been too hot, or in the winter, when it would have been too cold, or in the rainy season, when everyone would have been wet. וְזֶה took us out of מִצְרָיִם at the best possible time to make a long journey, and we need to recognize and appreciate this part of וְזֶה’s plan.

POINTS2PONDER

Some people are blessed with intelligence, some with beauty, some with money, and others, בֵּן יִשְׂרָאֵל, with everything. Regardless of all the gifts and talent that וְזֶה has given us, sometimes it is the little things that have the most meaning. The following story illustrates this point.

Shlomo and Dovid were both bright eighth graders. Both wanted to attend a prestigious yeshiva known for its high standards and selectivity in accepting new students. Both boys were extremely bright and motivated and both were sure all would go as planned. In truth, both boys met all the criteria for admission, but since space was limited, the Rosh Yeshiva could only accept one. The two boys went for a test, an oral examination given by the Rosh Yeshiva. Both did extremely well.

Sometime later, when the principal of the elementary school received the acceptance letter for Shlomo, he called the Rosh Yeshiva. He was curious as to how the Rosh Yeshiva made his decision. The Rosh Yeshiva answered that both boys were very bright and had performed extremely well, but that Shlomo stopped to kiss the מְזוּזָה upon entering the room. The Rosh Yeshiva was impressed with the boy’s sensitivity to this מְזוּזָה, the reminder of וְזֶה’s presence. It was not the big test that won him a place in the Yeshiva, but the less noticeable deed that set him apart from his friend.

A STORY

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**ACTING DECISIVELY**

When the קדש אָרוֹן פִּלְשִׁים left the מְדִינָת בֵּית יִשְׂרָאֵל, they did not use the road called מְדִינָת בֵּית יִשְׂרָאֵל (the Philistine Highway), even though this convenient coastline route was the path most people took. Instead, דוד led them on a longer, much more difficult route.

דוד understood that this generation of קדש אָרוֹן פִּלְשִׁים had been slaves their entire lives. He also knew that fear can make people change their decisions. Had קדש אָרוֹן פִּלְשִׁים traveled the easier road, they might have changed their minds about leaving מְדִינָת בֵּית יִשְׂרָאֵל at the first signs of fear. By sending them on the longer road, he assured that no one would think about turning back.

דוד had performed a great מצוות when they prayed to דוד to take them out of מְדִינָת בֵּית יִשְׂרָאֵל. By selecting the longer route, דוד was able to make sure they stayed on the path of מצוות by making it impossible for them to change their minds and return to מְדִינָת בֵּית יִשְׂרָאֵל.

In this פּוּט, דוד is teaching us to act decisively whenever we do מצוות so that we do not change our minds.

**POINTS TO PONDER**

Sometimes even when we act decisively, we must take steps to ensure that that we don’t turn back to our bad actions or decisions. For example, if someone is trying to eat only healthy foods, he can remove all the candy from his house. He will not be tempted to nibble on the unhealthy food, because he knows there is none to be found in his home. His decisiveness has helped him stick to the right decision.

The פּוּט teaches us that true שמחה comes only when we settle our doubts, when we make a decision and resolve to stick with it.

**A STORY**

A man who was previously convicted of a minor crime once came to a Rav for help with making a decision. The man’s wife had previously come to see the Rav to seek his advice concerning personal matters. The Rav called to his ידוע and asked him to send the man away.

The ידוע was quite surprised by this request and asked why the man had to be removed from the room. The Rav answered, “As a Rav, I must decide halachic matters and cannot be swayed by what was said in confidence about him by another individual. I can no longer decide with total אמון. Perhaps he should visit another Rav.”

As hard as it was to turn away someone in need, the Rav understood that when one must make a decision, it is important to act resolutely in order to fulfill דוד’s commandments.
PEACE OF MIND

When קובר אט ים השבת לְכָּרָה, they are told, "וכָּר אֵל וּמַנְגָּמִית, והָיוֹרֵדוּ דָּבָרָה בֵּנִי יְשֵׁרַאֵל" (שמות 20:8). The then continues, “six days you shall work and you shall do all your labor. The seventh day shall be a day of rest.”

We know that there is hardly ever a time when all of our work is finished. If we are a farmer, there is work that must be done. There are weeds to pull, land to plow, products to harvest (pick) and then sell. If we are in school, we know there is always גמרות ו đòמִש עַד לָשׁוֹן ודוֹמֶשׁ to review and many more subjects and upcoming tests. How then can לְכָּר tell us that in six days we should do all our work without the word “all” being used in the דבָּר (commandment)?

The תֵּקָה, the oldest מָרְאָה (commentary) on מָרְאָה, מָרְאָה gives us an interesting answer. It tells us that in order to completely appreciate שבת, we have to feel as if absolutely all our work is done.

When all work is totally finished, we can have true peace of mind (שבת). We can then put aside all thoughts of work, jobs, financial concerns, errands and the other distractions of the world.

Peace of mind is an important tool for getting along in life. We can never enjoy or appreciate what we have if we are always worried about something.

The קável gave us the gift of שבת, but only those who have peace of mind can enjoy it. Our worries and concerns will not go away, but the "off time" during שבת may put us in a better frame of mind to deal with them.

A man and his wife were preparing for their daughter’s wedding when they learned of the sudden illness of a close relative. The wife was so distressed about the uncertainty of the condition that she could not completely enjoy the wedding. Throughout the יום, she looked upset and even spoke in an unfriendly manner to several people.

Her son-in-law’s parents thought that the woman was angry with them. They began to feel that perhaps the girl’s mother thought her daughter was too good for their son. They left the wedding angry and didn’t talk to the ולוֹוָוָו’s parents for several years.

The friction between the families was a direct result of the ולוֹוָו’s mother’s frame of mind during the wedding. Had she been able to be honest about her worries and to try and put her feelings aside for the evening, she would have been able to truly enjoy the wedding. Not only did she miss a very special occasion, her worries about a situation that was out of her control for the evening caused a needless falling-out with the ולוֹוָו’s family.
סמכת פרשת פסח

The Parasha teaches us the many laws (רימים) of how people should treat one another. These laws of ערובין, בין אדם לבן אדם, discuss the laws of honesty and tell us how one is judged and punished for different crimes. The Parasha teaches us laws regarding other people's property or money, the laws regarding missing objects, the laws of being a witness, and the laws pertaining to borrowing money. We learn about the פרשא, בית המקדש, in this Parasha as well. We also learn the laws about coming to the בית המקדש three times each year - סוכות, שבתות, פסח. At the end of the Parasha, when we accept the התורה ב olig תורדה with a resounding ','פישארה goes up into the clouds to receive the תורה He is there for 40 days and nights.

PARSHA FACTS:
This Parasha discusses many מצות and laws. Some are listed here:
1. Laws regarding a אחרים.
2. Laws regarding lending money to people in need.
3. Laws about helping unload another's animal.
4. Laws about מעונייה.
5. Laws about caring for one's workers.
7. Laws for בית דין and punishments they must carry out.
8. Laws about courts.
10. Laws about observance of the סוכות, שבתות, פסח (shall סלע ליגלום).
11. Laws about bringing the בית המקדש to the ביכורים.
12. Laws forbidding the making of treaties with the 7 הולמים.

Our Parasha is made up of two types of מצות, those that are בין אדם לולמים - between man and God and those that are בین אדם לולמים - between man and man.

A STORY

יוסף once bought a donkey from an Arab. A short time later, one of his שלום, found a small package in a pocket of the donkey's saddle. When he unwrapped it, he was surprised to find a beautiful diamond. The שלום was so excited. The stone looked like it could be worth a lot of money. If his Rebbe sold it, he would never want for anything. And just imagine how many_rects he could perform with this fortune!

His Rebbe's reaction to the news was not at all what the שלום expected. His Rebbe shook his head, saying that honesty was more important than any מתן he could perform with the money. He went off to find the Arab to return the stone to him. The Arab was astounded that anyone would be so honest. A true זה הקיים was created. It is possible the Arab would never have missed the diamond or known where it was, but knew that he had not earned it. His רˡ רדע שה and desire to follow 'ד laws overrode any personal desire he may have had.
commanded to build a special place to house his holy presence. As he traveled through the desert they would have a temporary place to daven and feel his presence. Though he is everywhere, human beings feel more comfortable when they can daven in a special place or building (like a shul).

was chosen to build the actual . All helped him by supplying gifts like metals, fabrics, wool, oil, spices and precious stones.

Within the , there is a description of all the different rooms and furnishings of the . We learn about the (courtyard), the and the (altar). We learn that there was a on the inside of the as well as one on the outside, and the and are described in detail.

The was the special room that housed the and could be only entered by the , only on . In this were the two that had brought down from . The instructions to construct all the utensils and the measurements used to build the are discussed in full detail in this.

PARSHA FACTS:
The contained – .
The contained – .
The contained – (which held the )

were asked to make two separate contributions towards the building of the .

The amount of the first contribution was the same for everyone, rich or poor. The amount of the second contribution was left to the individual; each person gave what he could afford. This was meant to teach a lesson for the future. By donating a set amount, a person acknowledges that everything he has is from , and though he may be poor, there are others who are more needy. The second donation teaches us that though everyone must give, the wealthy are expected to give more to help the poor. By doing so, they show for their blessings and riches.

The not only teaches us to give, it teaches us how to give. Did you know that the best way to give is to...

1. Give a poor person a job so he can support himself and not need to ask for help. If you do this, the person is more likely to give to others in the future.
2. Give in such a way that the giver doesn’t know who received it and the recipient doesn’t know who it came from. This makes it less embarrassing.
3. Give before the needy person has to ask for help.
4. Give with a friendly smile and a pleasant attitude. The lowest level of giving is to give it grudgingly.

Rav Landau, the Rav of Prague, was once approached by two important men who were collecting money to free Jewish people from jail. Knowing that the of redeeming captives is an important one, Rabbi Landau asked how much money was needed. The reply was 300 gold coins. Rabbi Landau immediately went to his office and, to the surprise of the men, returned with 290 coins. He explained that teach us not only to give, but to share the opportunity with others. “I have given you almost the entire amount,” said Rabbi Landau. “Let us collect the last ten coins from other Jews so they too can be part of this incredible .”
This parsha tells us how and his sons - were chosen to be atoned for both in the cheesecloth and about the important jobs they would have. Anointed, his brother, with oil. The responsibilities of the were many, among them the bringing of each day. The most special, brought both in the morning and afternoon of each day, was the clothing. The was not brought as , for like other , but purely to bring joy and happiness.

**PARSHA FACTS:**
Every who served in the wore four garments. They were called .

1. - shirt   2. - knickers   3. - belt   4. - hat (turban)

The wore all these garments plus an additional four golden garments.

1. - coat    2. - apron    3. - chest plate    4. - head plate (headband)

Why is it that 's name, which up until this was found in many is not found anywhere in ? The gives us an answer that teaches us an important lesson. When the Jews worshiped the Golden Calf, became angry and wanted to destroy the entire nation. davened to and begged Him to forgive . He said that if was so angry with His favorite nation, did not want his name to be written anywhere in the whole . of course, did forgive , but prayers are special. just as He answered 's prayer to spare , He also answered the other prayer to a small degree. 's name was not omitted from the whole , but it was left out of this one .

A powerful sends our words soaring up to the heavens. Although they seem invisible they are real! Whenever we pray, something very special is happening. Our prayers are heading straight up to the King of Kings! Imagine there was a special time and place one could go to speak to the President of the United States. Wouldn't that be a wonderful thing? With , we are given that chance every day! Unlike kings and presidents, listens closely to each and every one of our requests and He finds a way to answer each and every . Even if we don't see it answered in a way we expect, it is always answered. Let us never forget that watches over us, cares for us, and listens to every single .

Many years ago, there was a terrible drought in . The leaders of that generation came to , a great , and begged him to pray for rain. They took a stick and drew a circle on the ground. He then stood inside the circle and, turning towards , cried out to . “Your children, are suffering from this drought and have turned to me for help. I am like , for I hold your and very dear. I am making a - a promise, in Your great name, that I will not move from this circle until You take pity on Your hungry children.” As soon as he finished his prayer, it began to drizzle, small drops of rain falling from the sky. His friends saw this and said to him, “Rebbe, has given enough to release your from your promise. But this is not enough rain to make our plants grow.” immediately turned to heaven once again saying, “this is not the type of rain I asked for!” Heavy clouds formed in the sky and gushed forth torrents of rain. The crops will be destroyed by such heavy rain. I plead to you to send , rain of blessing. With this the rains stopped and the winds blew away the clouds, letting the sun shine forth. A - decrees and fulfills.
Each male over the age of twenty was asked to give half a shekel. These coins were used to count seventy people. Later this silver was used for the sockets forming the structure. In this way, when they returned from the desert, they numbered seventy people. The second time was when Moses showed them the sight of this terrible event. A Golden Calf was fashioned, and the Jews began to sing, dance and worship as one, 'as one.' 

When the second set of teaching was given, each person brought his own coin specifically to teach us that each person counts. The first time was when the king's family traveled from Egypt to the desert; they numbered seventy people. The second time was when the Jews were asked to give half a shekel to counted the number of people. The third time was when the Jews brought all their gold to make an image as a leader for them. Each person brought his own coin specifically to teach us that each person counts.

Individual lapses are outweighed by the overall intent of the group. When a group of men join to daven, the individual's contribution is joined together and the one result is a stronger and more powerful one. When the two towns under consideration heard of the king's dilemma, they each decided which one to choose. The first town decided that each day a different citizen would be assigned to bring gifts to the king. The second town decided that they would bring gifts to the king for forty days and forty nights. The first town feared that their gifts would be destroyed, but the second town feared that their gifts would be returned. They spread their fear among the people. Out of confusion, they begged the king to decide which one. When the two towns under consideration heard of the king's dilemma, they each decided which one to choose.

When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them. When a person davens separately, they have the power of a group - behind them.

Throughout your school day, you probably help many friends in many ways. Sometimes you do little things like helping someone figure out a hard math problem or helping a friend find a lost possession. When we help one another, we are brought closer together - togetherness and friendship. Each male over the age of twenty was asked to give half a shekel. These coins were used to count seventy people. Later this silver was used for the sockets forming the structure. In this way, when they returned from the desert, they numbered seventy people. The second time was when Moses showed them the sight of this terrible event. A Golden Calf was fashioned, and the Jews began to sing, dance and worship as one, 'as one.' 

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