

Chitas for Monday, Parshas Shemos

Chof Teves, 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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And the safe return of all our soldiers and hostages!

CHUMASH :: Parshas Shemos - Sheini with Rashi

Paraoh made a decree that baby boys should be thrown into the Nilus. Miriam convinced her parents, Amram and Yocheved, to have another baby. They had a baby boy, and realized he was very special! Yocheved hid baby Moshe in a basket in the Nilus, and Paraoh's daughter Basya found him and took him to the palace.

Paraoh saw that Shifra and Puah weren't killing the baby boys, and he asked them why they weren't listening! Shifra and Puah explained that really the *Yiddishe* women didn't need midwives, they had the babies by themselves.

Because of their *Mesiras Nefesh*, Hashem gave them a big reward — Dovid Hamelech came from Miriam's family, and Yocheved's children became *Kohanim* and *Leviim* (through Moshe and Aharon).

Since they weren't doing what he wanted, Paraoh had to think of a new plan. He decided to build houses for Mitzriyim in Goshen, where the Yidden lived. These Mitzriyim would be spies and find out who had a baby boy, so they could throw them in the Nilus.

Amram, who was the leader of the Yidden at that time, thought that maybe they shouldn't have children anymore, since Paraoh was going to kill the babies anyway. He even got divorced from Yocheved, and the rest of the Yidden copied him. But Miriam told her father that our job is to have children — what happens afterwards is Hashem's decision. Also, Paraoh was only killing baby boys, but by not having any children, there would be no baby girls either! Miriam said a *nevuah*, that her parents would have a baby who would take the Yidden out of Mitzrayim!

Amram realized that Miriam was right, and he got married to Yocheved again. The other Yidden got married again also. On *Zayin Adar*, Amram and Yocheved had a baby boy! He was born early, so the Mitzriyim didn't think to check right away to see if he was born.

When Moshe was born, the house became full of light! Yocheved and Amram realized that this could be the baby who would later take the Yidden out of Mitzrayim! They were able to hide him for three months, until

the Mitzri spies would come and check if a baby boy was born.

Paraoh's magicians told him that the baby who would take the Yidden out of Mitzrayim was born! They weren't sure if the baby was a Yid or a Mitzri, but they saw in the stars that he would die because of water. So Paraoh made a new decree that ALL baby boys would have to be thrown into the Nilus, but all girls should grow up like Mitzri girls.

Yocheved took a basket and made it waterproof (smelly pitch outside, but clay inside, so Moshe wouldn't need to smell the pitch). She put the baby in the basket, and hid it in the reeds by the side of the Nilus. (She didn't put the basket in the water, because the water was the *Avodah Zarah* of the Mitzriyim.) Miriam hid nearby to see what would happen.

(After Paraoh's magicians told Paraoh that the baby was in the water, Paraoh canceled the decree.)

Paraoh's daughter, Basya, didn't want to worship *Avodah Zarah* anymore, so she decided to use the Nilus as a *mikvah* to become *tahor* and *daven* only to Hashem. Then Moshe's basket floated into the water.

Basya saw the basket and wanted to see what was inside. Her helpers told her it was probably a Jewish baby, so she shouldn't look. Basya tried to grab the basket anyway, and Hashem made her arm long enough to reach the baby!

Basya saw right away that this was a special baby. He was crying, and Basya felt bad. She saw that he had a *bris* and was a Jewish baby, but wanted to take care of him anyway.

Basya tried to get the Mitzri women to nurse the baby, but he wouldn't eat from a person who wasn't Jewish. So Miriam, who was still watching, asked if she should go get a Jewish woman to feed the baby. Basya agreed, and Miriam ran home very quickly to get her mother!

Basya asked Yocheved if she could pay her to nurse the baby. Of course Yocheved agreed! Yocheved gave lots of excuses why the baby needed to stay with her, and kept him home until he was about 12, teaching him about being a good Yid. Then she had to bring him to Basya, who treated him like a son. Basya called him Moshe, which means "taking out," because she took him out of the water — *Ki Min Hamayim Meshisihu*.

TEHILLIM :: 97 - 103

Today's *Tehillim* is *kapitelach Tzadik-Zayin* through *Kuf-Gimmel*.

In one of today's *kapitelach*, we have a *posuk* that says "**Horiu LaHashem Kol Ha'aretz**" — "the whole world should sing to Hashem!"

It is brought in *Chassidus* that the words "*Horiu LaHashem Kol Ha'aretz*" are the *Roshei Teivos* of (the first letters spell the word) *Halacha*!

When we follow *Halacha*, the way the *Aibershter* wants things to be, that's like the world is singing to Hashem!

TANYA :: Likutei Amarim Perek Yud-Beis

In today's *Tanya*, we continue to learn about the *Beinoni*.

What is a *beinoni*?

The word *beinoni* means "in the middle," because the *beinoni* is right between a *tzadik* and a *rasha*. In a way the *beinoni* is just like a *tzadik*, because he makes sure that only the *Nefesh Elohis* is allowed to control what the

body does! But the way the person really feels inside isn't like a *tzadik* at all. In fact, a *beinoni* feels inside like a *rasha*! The *Nefesh Habehamis* has a lot to say! It constantly makes the *beinoni* feel that it wants or needs things (*taavos*), and makes him aware of feelings that can lead him to think, speak, or do something against what Hashem wants, not according to the Torah.

The *beinoni* will never LISTEN to what the *Nefesh Habehamis* is saying if it is against the Torah. He will never do — or even think — anything that would let the *Nefesh Habehamis* have control of his body. He can't ever do an *aveira*!

There is even a way for the *beinoni* to make his love for Hashem much stronger, almost like a *tzadik*! It can become so strong that the *Nefesh Habehamis* will become overwhelmed and fall "asleep," and it won't even be able to come up with any of these feelings! This can only happen during special times, like the time of *davening*, when a powerful *koach* called *Mochin Degadlus* shines in *Shomayim*. The *beinoni* is able to use *Shema* (with the *brachos* before, which are a preparation for it) to make his love for Hashem strong enough to put the *Nefesh Habehamis* to sleep.

When the special *koach* of *davening* goes away, though, then the *Nefesh Habehamis* wakes up again, and again he can feel inside like a *rasha*.

So the *beinoni* is in the middle. He feels like a *rasha*, but acts like a *tzadik*. He is always fighting with the feelings of his *Yetzer Hara* inside, to keep his *Nefesh Elohis* in control of his body. In his behavior, he always wins and acts like a *tzadik*.

In the next few perakim, the Alter Rebbe will tell us that this level of Beinoni is not only for special people — it is a level that every man and woman should try to become.

HAYOM YOM :: Chof Teves

In today's *Hayom Yom* we learn how important it is to have a good friend to discuss how to be a better Yid!

When the Mittler Rebbe was 16, the Alter Rebbe put him in charge of guiding the younger Chassidim. One of the things that the Mittler Rebbe started was the inyan of having a good chaver (friend). A good friend also helps a person find what kinds of things they should be asking their mashpia, and helps him follow what the mashpia says. Here the Mittler Rebbe explains to someone in Yechidus why a good chaver is so helpful in serving Hashem!

The Mittler Rebbe said to someone in *Yechidus*:

When two Yidden talk about *Avodas Hashem* together, their *neshamos* help each other! So inside each of them, it's like there are TWO *Nefesh Elohis* (or *Yetzer Tavs*) working to overcome their *Nefesh Hativis* (or *Yetzer Hara*)!

We are learning in Tanya about ways to help our Nefesh Elohis outsmart the Nefesh Habehamis. Here in Hayom Yom, we learn another way to do it — to join with another Yid!

When we say "Two Yetzer Tavs against one Yetzer Hara," we are talking about the way it is for EACH of the Yidden talking together. Another person's Yetzer Tov will be happy to help his friend, and will join with the friend's Yetzer Tov. But a Yetzer Hara is selfish — it won't try to help the other person! So each person only has their own Yetzer Hara. When there's two against one, there is a much bigger chance to be successful!

SEFER HAMITZVOS :: Shiur #254 - Mitzvas Asei #194

Today's *mitzvah* (*Mitzvas Asei #194*) is that a thief needs to give back whatever he stole. If he denied that he

stole it in *Beis Din* and made a *shevuah*, he needs to pay it back together with an extra *chomeish* (fifth) !

If the thing he stole changed, he needs to pay what it was worth to the person he stole it from.

We learn this *mitzvah* from a *posuk* in *Parshas Vayikra*: וְהָשִׁיב אֶת הַגְּזֻלָּה אֲשֶׁר גָּזַל

Because of this *mitzvah*, the *aveira* of stealing is called a “**Lav Shenitak L’Asei**”, meaning that the *Mitzvas Lo Saasei* can be “fixed up” by doing a *Mitzvas Asei* — in this case, the *Lo Saasei* of stealing can be fixed up by giving back what was stolen plus an extra fifth.

The details of this *mitzvah* are explained in the last *perakim* of *Mesechta Bava Kama*.

RAMBAM :: Hilchos Gezeilah VaAveidah

In today’s Rambam, we learn about *Hashovas Aveida*.

Perek Yud-Gimmel teaches us about how we find the owner of something we found. Outside of Yerushalayim there used to be a big rock that people would stand on and announce what they found!

There’s a halacha that in a certain case, if we find something and can’t find out who it belongs to, we should watch it until Eliyahu Hanavi comes with Moshiach, and he will tell us what to do with it!

Perek Yud-Daled tells us that while we’re waiting to give something back, we need to take care of it so it doesn’t get ruined. For example, if we find something made of wood, we should make sure to use it so it doesn’t get rotten.

Perek Tes-Vov teaches us about when we DON’T need to give something back — if the owner gave hope that he will ever find it again (*yiush*). For example, if someone loses something in the sea, or in the sand on the beach, they don’t really expect to ever find it again.

RAMBAM– PEREK ECHAD :: Hilchos Naarah Besulah - Perek Beis

Today we learn the *halachos* about the amount a man needs to pay if he forces a girl to act like she was married to him.

INYANA D'YOMA :: Chof Teves

Today is the *yartzeit* of the Rambam.

We all know that the Rambam wrote the *Sefer Hamitzvos* and the *Seforim* that we call “*Rambam*” — the *Yad Hachazakah*. The Rambam also wrote another very famous *sefer*, called *Moreh Nevuchim* (Guide to the Perplexed). In the time of the Rambam, many people had questions about *Yiddishkeit*, and the *sefer Moreh Nevuchim* helped them understand how to serve Hashem.

The Rebbe teaches us that there must be a connection between the Rambam and the Alter Rebbe, since their *Yartzeits* are just a few days apart.

One connection is very easy to see:

The Rambam wrote the *Yad Hachazakah* which teaches us the *halachos* of Torah, and the *Moreh Nevuchim* which teaches how to serve Hashem.

The Alter Rebbe wrote the *Shulchan Aruch* which teaches us the *halachos* of Torah, and the *Tanya* to teach us

how to serve Hashem!

The Rebbe tells us that today is a good day to make a *farbrengen* and to strengthen the learning of *Sefer Hamitzvos* and Rambam, for ourselves and for others!

LEARNING FROM THE REBBE :: Raising Kids to Torah

The Rebbe tells us about the plan of the modern-day Paraoh.

In *Parshas Shemos*, we learn how Paraoh made a terrible *gezeira* against the Yidden. He wanted to throw all the baby boys into the Nilus.

Nowadays, we also have a *rasha*, our *Yetzer Hara*, who wants us to throw our children into the Nilus!

What does that mean?

Being very busy with *parnasa* is like drowning in water. Our *Yetzer Hara* wants us to throw our babies into looking for *parnasa*, even when they are little kids! It wants us to raise our kids to have a good job, instead of raising them to Torah.

Really, it is HASHEM Who gives *parnasa*. If we do what Hashem asks us to do, then Hashem will also listen to what we are asking for, and will give us and our children *parnasa* and all of the things we want and need.

See Likutei Sichos chelek Alef p. 111

TEFILLAH :: Le'olam Yehei Adam

Before we start *davening*, we get ready in many ways. We learn *Tanya*, give *tzedakah*, make sure our body and clothing are clean. We also say certain *tefillos* which help us get into the right mood for *davening*, like *Hareini*, *Mah Tov*, and *Adon Olam*. These help us to have *bittul* and *emunah* in Hashem!

Then, we say the paragraph of *Le'olam Yehei Adam*. This is one long introduction to *davening*, which lasts until the beginning of *Korbanos*.

First, we say *Le'olam Yehei Adam* — that we should realize how small we are.

“*Aval Anachnu*”, we may be small, but we are Yidden, we have a *neshama*! Hashem chose US to be His special nation!

“*Lefichach*” — because of this, we have the *zechus* and the responsibility to speak of Hashem’s Oneness every day, as we say the holy words twice every day:

“*Shema Yisroel, Hashem Elokeinu Hashem Echad!*”

After *Shema*, we say “*Ata Hu*,” asking Hashem to make His name holy through us, and to bring the *Geulah*!

HALACHOS HATZRICHS :: Netilas Yodayim

After washing our hands for the second time in the morning, we say the *bracha* of *Al Netilas Yodayim*. In this *bracha*, we *bentch* Hashem for making us holy with the *mitzvah* the *Chachomim* gave us, of washing our hands.

The *bracha* finishes with the words “*Al Netilas Yodayim*,” “about the washing of the hands.”

Actually, there is a better word for “washing” in *Lashon Kodesh*, “*Rechitzah*.” One of the reasons why the word

“*Netilah*” was chosen is because in Aramaic, it also means “to elevate (in *kedusha*).” This washing of the hands is like the *kohen* who washes his hands to make himself holy to serve in the *Beis Hamikdash*! We too wash our hands to make ourselves holy to serve Hashem throughout the day.

GEULAH U'MOSHIACH :: Hashem's Promise

In *Chumash* we are learning about the *Golus* of Mitzrayim. This was a very hard *Golus*! There were especially terrible *gezeiros* against *Yiddishe* children, and many of them were even R”L killed.

But still, the Yidden were not afraid! The parents were not afraid, and the children were not afraid. They all went to learn Torah with *Shevet Levi*, who were the teachers of that generation.

They also never forgot the promise of “*Pakod Pokadeti*,” that Hashem promised to remember the Yidden and take them out of *Golus* very soon! They knew that they needed to get ready by learning Hashem’s Torah and keeping the *mitzvos* they had.

We need to learn from them!

Now we are also in *Golus*. With Hashem’s kindness, it is a much easier *Golus* than it was in Mitzrayim. There are no *gezeiros* trying to throw *Yiddishe* children into the Nilus. But it is still a *Golus*, and it can be hard to act the way we should.

So just like then, we need to remember that Hashem promises to take us out of *Golus*! And just like then, we need to get ready for the *Geulah* by learning Hashem’s Torah and keeping the *mitzvos*. And very soon we will see Hashem’s promise come true, and have such a great *Geulah* that we will never have *Golus* again!

See *Der Rebbe Rebt Tzu Kinder*, vol. 4 p. 71

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