

Chitas for Shabbos Kodesh, Parshas Shemos Yud-Ches Teves, 5785

**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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CHUMASH :: Parshas Shemos - Shvi'i with Rashi

The suffering of the Yidden in Mitzrayim becomes very intense. Hashem chooses Moshe Rabbeinu as the one who will take the Yidden out of *Golus*.

In today's *Chumash* we will learn how Moshe begins his *shlichus*. Moshe and Aharon go to Paraoh, but like Hashem said, he doesn't listen. Instead, he calls the Yidden lazy and makes them work much harder! Moshe complains to Hashem, and Hashem tells Moshe he won't get to go into Eretz Yisroel.

Now it was time to go to Paraoh and tell him to let the Yidden go. Even though the leaders of the Yidden were supposed to come too, they were scared and so in the end, only Moshe and Aharon went.

They told Paraoh to let the Yidden go and serve Hashem in the desert for a few days.

Paraoh said, "Who is Hashem? I don't know Him, so I don't have to listen."

Moshe and Aharon told Paraoh that if he doesn't let the Yidden go, he will get punished!

Paraoh said, "You're just trying to make the Yidden stop working! You must be lazy, and they must be lazy. Go back to whatever you usually do." Then Paraoh decided to make it hard for the lazy Jews! He said that they now need to get their OWN straw to make bricks! Then they will stop being lazy.

Now the work was MUCH harder for the Yidden! They had to get their own straw, and still make enough bricks! All of the Yidden were punished by the Mitzriyim because it was too hard!

Dasan and Aviram saw Moshe and Aharon by the palace and were very angry at them for making things so hard.

Moshe asked Hashem, “Why are You making it so hard for the Yidden? I went to Paraoh, and now instead of making things better, things are worse for the Yidden!”

Hashem wasn’t happy that Moshe was asking questions like that, and He told Moshe that he wouldn’t get to go into Eretz Yisroel. Still he would see how with a mighty hand, Hashem would take the Yidden out of Mitzrayim. Even if the Yidden would not want to leave, Paraoh himself would send them out to their *Geulah*!

TEHILLIM :: 88 - 89

Today’s *kapitelach* are *Pey-Ches* and *Pey-Tes*.

One of the things it talks about in *Kapitel Pey-Tes* (89) is how Hashem gave the *melucha* (being kings) to Dovid Hamelech and his children. “**Zaro Leolam Yihiyeh, Vechiso Kashemesh Negdi**” — “His children will be forever, and his throne like the sun before me.”

Moshiach (*Melech Hamoshiach*) comes from Dovid Hamelech, so Hashem’s promise to Dovid Hamelech really does go forever! *Melech HaMoshiach* comes from the family of Dovid!

TANYA :: Likutei Amarim Perek Yud-Gimmel

In today’s *Tanya*, we learn that Hashem gives a special *koach* to the *Yetzer Tov* to win, even when the *Yetzer Hara* seems very strong! We also learn that it’s important to remember that we have a *Yetzer Hara* inside, and not to let our guard down.

In *Perek Alef* of *Tanya*, we say that for the *Beinoni*, “*Zeh VeZeh Shoftan*” — “this one and this one judge him.” What does that mean?

The Alter Rebbe explains that inside of us, we have a kind of court! In court, there are two judges, who are supposed to decide the way things should be. Each judge is allowed to say what they think, but they can’t decide on their own.

What if the two judges DON’T agree? They need a third party, who will decide which judge is right.

That’s what goes on inside of us! The *Yetzer Hara* says “I think I want to say something not nice to someone!” The *Yetzer Tov* says, “I don’t agree.” So who will decide?

There is a *posuk* in *Tehillim* that tells us who decides — “*Ki Yaamod Limin Evyon, Lehoshia Mishoftei Nafshoi*” — “Hashem stands at the right side (the *Nefesh Elokis* side!) of the poor man, to save him from those that judge his *neshama*.”

HASHEM decides who is right! And who do you think Hashem says we should listen to? The *Yetzer Tov*, of course!

We need Hashem’s help every time, because the *Nefesh Habehamis* can be very strong — and it gets stronger just by using it for the *Gashmius’dike* things we do on a regular basis! But Hashem can help us win over the *Nefesh Habehamis* in our “court” every time!

The Tanya begins with the words a neshama is told before it comes into a body, that it should be a tzadik and not a rasha. And even if the whole world tells you that you are a tzadik, you should see yourself as a rasha. One of the questions we asked is, if we see ourselves as a rasha, won't that make us sad and keep us from serving Hashem joyfully?

Now that we know what a beinoni is, the Alter Rebbe gives us the answer to the question!

It doesn't say that a Yid should think that he IS a *rasha*, it says that a Yid should think he's "**KeRasha**" — **like** a *rasha*! A *beinoni* isn't like a *tzadik* who doesn't have a *Yetzer Hara*, a *beinoni* HAS a *Yetzer Hara* just like a *rasha* does — it's just that he doesn't listen to it.

That's why part of the *neshama*'s promise before coming into the world is, that even if the whole world tells you that you are *tzaddik*, because you are doing so many good things, you still need to look at yourself like you are a *Rasha*. Remember that you have a *Yetzer Hara* inside just like a *Rasha* does, and only by working to fight with it all the time, you will be able to continue acting like a *tzaddik*.

HAYOM YOM :: Yud-Ches Teves

In today's Hayom Yom, we learn how to be full of life, even in Golus!

In the year the Hayom Yom was written, today was Shabbos Parshas Vayechi.

First we learn a *minhag* about *Kriyas HaTorah*: The person who gets the last *Aliyah* of the *Chumash* says *Chazak Chazak Venis'chazek* together with the rest of the *minyan*.

We also learn a *minhag* about Shabbos davening: In *Maariv* of *Motzei Shabbos* after *Shemoneh Esrei*, we say the *posuk* "*Orech Yomim*" two times — but not when we say this same *posuk* in *Shacharis* on Shabbos in the beginning of *Pesukei Dezimra*.

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When the Tzemach Tzedek was a little boy, his teacher taught him, according to the *pirush* of the *Baal Haturim*, that Yaakov lived the best years of his life when he was in Mitzrayim. The Tzemach Tzedek couldn't understand how living in a *kelipah*-filled place like Mitzrayim could be the best part of his life, and he asked his *zeideh*, the Alter Rebbe, this question.

The Alter Rebbe answered him that Yaakov was able to live his best years in Mitzrayim because he first sent Yehudah to set up a *yeshiva* there. The words of the *posuk* that teach us this (*Lehoros Lefanav Goshna*) can also be explained that "when we learn Torah (*lehoros*) we come close (*goshna*) to Hashem!"

Yaakov had the Torah, which is called a Torah of life, in Mitzrayim. Learning Torah brings a Yid closer to Hashem than anything else! Because he had Torah in Mitzrayim, he was able to have *Vayechi* — a life, and the best part of his life — even in Mitzrayim.

That's also how we are able to be full of life, even in Golus: With the koach of Torah which connects us to Hashem!

SEFER HAMITZVOS :: Shiur #298 - Mitzvas Asei #199, Lo Saasei #240

In today's Sefer Hamitzvos, we have two more mitzvos about a mashkon, something that you use to show you will pay back a loan — one is a Mitzvas Asei (a mitzvah we do) and the other one is a Mitzvas Lo Saasei (a mitzvah of something we don't do).

1) (*Mitzvas Asei #199*) We have to let the person use the *mashkon* at the time that he needs it. If the *mashkon* is something he uses at night, like a pillow, we need to give it back to him at night. If it's something he works with during the day, we need to give it back to him during the day.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: הָשִׁיב תְּשִׁיב לוֹ אֶת הַעֲבוֹט כְּבוֹא הַשֶּׁמֶשׁ
The details are explained in *Perek Tes of Mesechta Bava Metziah*.

2) (*Mitzvas Lo Saasei #240*) This is the matching *Mitzvas Lo Saasei*: We can't keep the *mashkon* at the time when the person needs it.

This *mitzvah* is also learned from a *posuk* in *Parshas Ki Seitzei*: לֹא תִשָּׁבֵב בְּעֲבוּטוֹ
And the details are also explained in *Perek Tes of Mesechta Bava Metziah*.

RAMBAM :: Hilchos Malveh VeLoveh

In today's Rambam, we learn more about loans.

Perek Yud teaches us the *halachos* of borrowing food. We have to be careful when borrowing food, because it might be worth more when it is paid back, which would be like taking interest.

Perek Yud-Alef teaches us the difference between a loan made without a *shtar* (contract), and a loan made with a *shtar*.

We also start to learn about how orphans pay back a loan that their parents took.

In **Perek Yud-Beis**, we learn more about how a loan is paid back with money inherited by orphans.

RAMBAM- PEREK ECHAD :: Hilchos Metamei Mishkav U'Moshav - Perek Alef

In today's Rambam, we start learning a new set of *halachos* — about people who can make something *tomei* in a different way than the kinds of *tumah* we learned before, like *Tumas Meis* or *Tumas Tzoraas*. These people have a certain kind of *tumah* that comes from their body.

The Rambam teaches us what can make a person *tomei* enough to make other things *Tomei* by sitting down or lying down on them. (Those things will become an *Av HaTumah* — that's is the strongest kind of *tumah*, which can make other things *Tomei* more easily.)

INYANA D'YOMA :: 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 :: Veshachat Oso

After the section of the *Korban Tomid*, we say a *posuk* that starts with the words “*Veshachat Oso*,” saying that a *Korban Olah* (like the *Korban Tomid*) is *shechted* on the north side of the *Mizbeiach*.

The *Medrash* tells us that this *posuk* also hints to the *Akeidah*, reminding Hashem to have *rachmonus* on us in the *zechus* of the *Avos*.

In fact, the whole *mitzvah* of bringing the *Korban Tomid* is connected to the *Akeidah*: The *Medrash* teaches that at the time of the *Akeidah*, Hashem decided that the Yidden should bring a *Korban Tomid* every day.

HALACHOS HATZRICHS :: Negel Vasser After Naps

When we wake up in the morning, before we do anything (or even touch anything), we wash our hands *Negel Vasser*. Washing three times on each hand, in the pattern of *Negel Vasser*, makes us *tahor* from the *Ruach Hatumah* that came into our hands during the night.

In *halacha*, there are two opinions about this *Ruach Hatumah*.

Some *Chachomim* say that this is a nighttime *tumah*, and it comes every night, even if we didn't sleep. According to this opinion, we should wash *Negel Vasser* right away in the morning even if we stayed up all night.

Other *Chachomim* say that this *Ruach Hatumah* comes from sleep, whether it is during the night or during the day. According to this opinion, we should wash *Negel Vasser* every time we sleep during the day.

The Alter Rebbe says that the *Ruach Hatumah* comes especially from sleeping at night. When a person sleeps at night, he has to be sure to wash *Negel Vasser* right away when he wakes up.

If a person sleeps during the day, there is a doubt (*sofek*) if the *Ruach Hatumah* comes into a person. Because of this, the *halacha* is not as strict about needing to wash RIGHT AWAY and before touching anything. So we do wash *Negel Vasser* three times on each hand if we took a nap during the day, but we don't need to wash by our bed like we do after sleeping at night.

See the Alter Rebbe's Shulchan Aruch, siman Daled, se'if Tes-Vov; according to the shiurim of Rabbi Yekusiel Farkash

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 kill *Yiddishe* children. 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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