

# Chitas for Shabbos Kodesh, Parshas Shemos Shabbos Mevorchim Shevat Chof-Hey 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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לזכות שיינדל מלכה בת היצל, אסתר בת שיינדל מלכה, אהבה בת אסתר, אלול בת אסתר  
And the safe return of all our soldiers and hostages!

## **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, Paroah himself would send them out to their *Geulah!*

## **TEHILLIM :: 119 (first half)**

Today we say the first half of the LONGEST *kapitel* of *Tehillim*, *kapitel Kuf-Yud-Tes!* It has 176 *pesukim*, 8 *pesukim* for every letter in the *Alef-Beis!*

Most of the *pesukim* in this *kapitel* talk about how special Torah is and how much we love it!

Here is one of these *pesukim*: “**Az Lo Eivosh, Behabiti El Kol Mitzvosecha.**” It means, “I will not be embarrassed because I think about all of your *mitzvos*.”

The Rambam uses this *posuk* at the beginning of his *sefer Yad Hachazakah* (the *Mishnah Torah*), where he explains all of the *halachos* of the *mitzvos* of the Torah.

Why does the Rambam choose this *posuk*?

All of the *mitzvos* are in the Torah. We can find them by learning the *pesukim!*

For example, the *mitzvah* of *Tefillin* comes from the *posuk* which we say in *Shema* — “*Ukshartam Le’os Al Yadecha, Vehayu Letofafos Bein Einecha.*” “You should tie these words as a sign on your hand, and they should be a sign between your eyes.”

But if we try to keep the *mitzvah* of *Tefillin* just by learning the worlds of the *Chumash*, we will not end up with kosher *Tefillin!* Someone who tried that would be very embarrassed.

That's why the Rambam uses this *posuk* at the beginning of his *sefer*: Because by learning the *halachos* in the *Mishnah Torah*, we won't need to be embarrassed — we will know how to keep every *mitzvah* of the Torah properly!

See *Yein Malchus* (new edition) *siman Beis*

## **TANYA :: Likutei Amarim Perek Yud-Gimmel**

*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.

So a person needs to be careful not to make a mistake and think he's a *tzadik* if he's really a *beinoni* — because then he could think he doesn't need to fight his *Yetzer Hara!*

Even if he's doing his *shlichus* ALL day, it doesn't mean the *Nefesh Habehamis* went away. He's just not listening

to it at all.

Even during *davening*, when the *Nefesh Habehamis* has no say at all (like a *tzadik*) — it's really just sleeping. Just like a person who sleeps can wake up, the sleeping *Yetzer Hara* can also wake up and go back to trying to make the *beinoni* get involved in the *Yetzer Hara's* ideas.

There can even be a *beinoni* that can feel like the *Yetzer Hara* is not there ALL DAY, because he is learning Torah *Lishma*. But in truth, his *Nefesh Habehamis* is still there, just that it sleeps all day. He's not a *tzadik* as long as the *Nefesh Habehamis* is still inside.

That's why the *Gemara* says that Raba considered himself a *beinoni*. Raba learned Torah all day, and he couldn't feel his *Yetzer Hara*. But he thought that it could have been that the *Yetzer Hara* was just sleeping, and wasn't really gone the way it is by a *tzadik*.

So we learned that the *beinoni* feels a very strong connection to Hashem during *davening*. But after *davening*, he doesn't feel that strong love anymore! Compared to the level of a real *tzadik*, this *avodah* is not called *Emes*, true, because it isn't the same all the time.

Still, the Alter Rebbe says that this *avodah* IS *Emes* for the *beinoni*, since a *beinoni* is always able to reconnect to Hashem by *davening* properly. So for a *beinoni*, this is called *Emes*.

## **HAYOM YOM :: Chof-Hey Teves**

We are learning now in *Chumash* about *Yetziyas Mitzrayim*. In today's *Hayom Yom* we see how *Chassidus* is like *Yetziyas Mitzrayim*, and one of the main differences!

The Rebbe Rashab said in a *sicha* that *Chassidus* makes a kind of *Yetziyas Mitzrayim*!

Being in *Mitzrayim* meant being stuck in a place that didn't let the Yidden be the way they should. *Yetziyas Mitzrayim* is when they left that place and were able to serve Hashem fully!

*Chassidus* also does that! There are things in the world that distract us from living the way we should. Learning *Chassidus* and living the way it teaches us helps us come out of that "Mitzrayim" and serve Hashem fully!

But there is one main difference:

When the Yidden came out of *Mitzrayim*, they were never supposed to go back there! They were FINISHED with it!

But that's not how we should act with the "Mitzrayim" of the world that tries to distract us. *Chassidus* teaches that we shouldn't push it away and try to run away from it. We remind ourselves that Hashem made it and it is good, and figure out how to use it for *kedusha*!

## **SEFER HAMITZVOS :: Shiur #259 - Mitzvas Asei #225, Lo Saasei #295, #292**

Today we learn three *mitzvos* about a *Rotzeiach*, someone who kills another person:

1) (*Mitzvas Asei* #225) The first *mitzvah* is that if someone kills another person by mistake, the *Beis Din* needs to send him to the *Ir Miklat*, and he has to stay there until the *Kohen Gadol* passes away.

This *mitzvah*, along with the rest of today's *mitzvos*, are from *Parshas Masei*: וַיֵּשֶׁב בָּהּ עַד מוֹת הַכֹּהֵן הַגָּדוֹל  
The *dinim* of this *mitzvah* are explained in *Mesechta Makos*.

2) (*Mitzvas Lo Saasei #295*) As we learned, if someone killed another person by mistake, he needs to run to an *Ir Miklat*. This *mitzvah* is that the *Beis Din* is not allowed to take money from him instead of making him go to an *Ir Miklat*.

We learn this from the *posuk*: וְלֹא תִקְחוּ כֶּסֶף לְנוֹס אֶל עִיר מִקְלָטוֹ  
The details of this *mitzvah* are also explained in *Mesechta Makos*.

3) (*Mitzvas Lo Saasei #292*) The *Beis Din* cannot punish a *Rotzeiach* unless they follow all of the rules of having a trial with witnesses like we learn in Torah.

The *posuk* where we learn this *mitzvah* from is: וְלֹא יָמוּת הָרֹצֵחַ עַד עֵמֶדוֹ לְפָנֵי הָעֵדָה לְמִשְׁפָּט

## **RAMBAM :: Hilchos Rotzeiach U'Shmiras HaNefesh**

In today's Rambam, we learn when the *Beis Din* punishes a *Rotzeiach*.

**Perek Beis** teaches us the difference if the *Rotzeiach* did it himself or got someone else to do it. Of course, even if the *Beis Din* is not able to punish someone, Hashem will punish him if he deserves it!

**Perek Gimmel** explains how we make sure that the person really was trying to kill. The *Beis Din* figures out if the kind of thing they did, or what they used, is usually enough to kill a person.

**Perek Daled:** There are some times where if the *Beis Din* knows that the person meant to kill, even if they don't have the right kinds of proofs, they can punish the person in another way to keep these things from happening.

## **RAMBAM- PEREK ECHAD :: Hilchos Sotah - Perek Daled**

We learn what happens if the *sotah* changes her mind and doesn't want to drink the water. (If Hashem's name was already dissolved in the water, *Beis Din* could force her to drink it).

The Rambam finishes off this set of *halachos* with a lesson for a father: A father needs to feel the responsibility to make sure that his wife and children are doing what they are supposed to and following the way of Torah.

*Mazel Tov! Now we finished this set of halachos and the entire Sefer Nashim!*

## **INYANA D'YOMA :: Story the Rebbe Told Us**

One night, when the Rebbe was in Vienna, he went into a *shul* to *daven*. While he was there, he put some money into a *tzedakah pushka*.

A knowledgeable young man came over to him, and said, "How can you do such a thing? It says in *Kisvei HoArizal* not to give *tzedakah* at night!"

Later the Rebbe told the Frierdiker Rebbe what had happened. The Frierdiker Rebbe said, "That person probably doesn't give *tzedakah* during the day either..."

*The lesson the Rebbe learns from this is that sometimes when we want to do something good, people can say that we shouldn't do it since we're not doing it 100% right. But probably that's because they aren't doing enough themselves, not because of the excuses they are giving! So we should never let that stop us, and keep doing more good things, even if people tell us it's not perfect!*

## **TEFILLAH :: Terumas Hadeshen**

When we say the *pesukim* describing *korbanos* in the *Beis Hamikdash* during *davening*, Hashem counts it as if we are actually bringing these *korbanos*!

The first part of the *korbanos* that we say in *davening* is the paragraph talking about the *Terumas Hadeshen*. This is when the *kohanim* would clean off the ashes on the *Mizbeiach* from the *korbanos* of the day before so it would be ready for the new day.

*Terumas Hadeshen* was the first *avodah* in the *Beis Hamikdash* every day, and so it's also the first part of *korbanos* in our *davening*.

*Chassidus* explains a *Ruchnius'dike* reason why we say the *Terumas Hadeshen* first. A person might think he is very special, since he learns Torah and does *mitzvos*. He thinks he doesn't have anything he needs to do better. But when he comes to *daven*, he is reminded that he first needs to clean off his "ashes," the parts of his behavior that are not appropriate. Coming close to Hashem in *davening* helps him realize that he needs to fix things up, and he will work on himself to become better!

See *Sefer Hamaamarim Tof-Shin-Zayin* p. 203, *Ohr Hatefillah*, vol. 2, p. 232

## **HALACHOS HATZRICHS :: Borer**

We learned that picking something out close to when the meal starts is called "*Miyad*," right away, one of the conditions that shows that what we are doing is not the *melacha* of *borer*, because that's the normal way of eating.

The Alter Rebbe says that "close to when the meal starts" means when people start leaving *shul* to walk home. Having the meal ready for that time is still called *Miyad*, right away.

Now, what if we have a big bag of different types of *challah* in the freezer, and want to pick out some to use at the *seudah*? We can't pick them out right before the meal starts, because then they won't have enough time to defrost!

And what if we're having a lot of guests, and need to make much more food than usual? We need to pick out the vegetables that aren't rotten so we can cut them up, and it will take a long time to make such a big salad!

If it will take a long time to prepare it, like if we need time to defrost food or prepare a big *seudah*, we are allowed to start as early as we need to be finished on time.

But we would NOT be allowed to pick out vegetables for the Shabbos day *seudah* on Friday night, because that would not be *Miyad*.

By only choosing things *Miyad*, not long before we use them, we are showing that we are not doing *borer* in a way of *melacha*.

See Alter Rebbe's *Shulchan Aruch siman Shin-Yud-Tes*, *se'if alef to gimme*; *Shabbos Kehalacha perek Yud-Beis*; *Hilchos Shabbos by Pansa'im*

## **GEULAH U'MOSHIACH :: Believing and Hoping For Moshiach**

A Yid has a *chiyuv* to believe in *Moshiach* and hope that he will come.

How do we fulfill this *chiyuv*? What do we need to know or think to be counted as believing and hoping in *Moshiach*?

The Torah tells us about many special things that will happen when *Moshiach* comes, and about the rewards Yidden will get for the *mitzvos* they did in the times of *Golus*. But the Rambam tells us that main accomplishment of the coming of *Moshiach* is that we will be able to keep all of the *mitzvos* of the Torah in the best way.

This is also what our *emunah* needs to be: That we know that we will be able to keep all of the *mitzvos* again, and we hope that it will be very soon!

See *Likutei Sichos Chelek Yud-Ches*, p. 280

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