

Chitas for Sunday, Parshas Shemos Yud-Beis 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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Mazel Tov **Sergeant Benny Sosover** (Shliach in Overland Park, KS)
~ 7th birthday Yud-Alef Teves ~
Shnas Bracha Vehatzlacha!

Mazel Tov **First Lieutenant Mendel Rosenfeld** (Shliach in Vancouver, Canada)
~ 9th birthday Yud-Beis Teves ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Major Dovid Kosofsky** (Shliach to Longmeadow, MA)
~ 9th birthday Yud-Beis Teves ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Shmulik Korik** (proud soldier in Tzivos Hashem)
~ 6th birthday Yud-Beis Teves ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Shemos - Rishon with Rashi

We are now starting a new Chumash, Chumash Shemos!

In the last Chumash, Chumash Bereishis, we learned about the creation of the world. We learned about the Avos, Avraham, Yitzchak and Yaakov, and his children the Shevatim. We learned the things that happened to them and what they did.

All of this is a preparation for what we will learn in this next Chumash: We will learn how Hashem takes us out of Mitzrayim and gives us the Torah so we become a nation! But first we learn about the Golus Mitzrayim that the Yidden had to go through for that to happen.

In today's *Chumash*, we learn how the *Golus* starts. The Yidden grow and become a big nation, and Paraoh makes decrees to try to stop them from growing.

First the Torah reviews that when the Yidden came down to Mitzrayim, there were only 70 people. But they had a *bracha* to have many children, and many times the mothers would have six babies at a time! Soon Mitzrayim was full of Yidden.

Yaakov's sons were getting older now, and they all passed away (Levi was the last to pass away). Unfortunately, as time went on, many of the Yidden stopped keeping all of the *mitzvos* — except for the families in *Shevet Levi*.

Now a new Paraoh, who didn't know Yosef, became king. He said he was afraid that the Yidden would fight against the Mitzriyim, since there were so many Yidden. He wanted to do something to stop them!

Paraoh asked his advisors what to do. Bilam, who was one of his advisors, gave Paraoh a sneaky idea that would stop the Yidden from having a lot of babies, and would get them to start to act like the Mitzriyim. (Yisro, another advisor, told Paraoh not to do it, but Paraoh didn't listen to him. Because Paraoh was upset at him, Yisro had to run away to Midyan.)

Paraoh decided to do Bilam's idea: He called all of the Yidden to come, and when everyone was there, he started making bricks. Everyone of course started to help — everyone except for *Shevet Levi*, who stayed home to learn Torah. At the end of the day, the Mitzriyim told the Yidden to count how many bricks they made. "You will have to make this many bricks EVERY day!" they told the Yidden. That's how they tricked them into becoming slaves.

The Mitzriyim made the Yidden work very hard to build the cities of Pisom and Ramses. But Bilam's plan wasn't working. Even though the Yidden were working so hard, they still kept on having lots of children!

The Mitzriyim were very frustrated! They thought of another idea: Now the Yidden would have to work even HARDER, and do work they weren't used to doing. This way the parents would be too tired to have more children. But the Jewish women knew that having children is the most important thing!

Paraoh saw that the Yidden were STILL having children! He realized that his plan wasn't working. Then his advisors told him that the person who would take the Yidden out of Mitzrayim would be born soon!

So he came up with a new plan, to stop the Yidden from growing and to make sure that nobody would take the Yidden out of Mitzrayim. He would kill all of the baby boys, and take the girls away so they wouldn't know they were Yidden. Paraoh called the *Yiddishe* midwives (women who help Mommies have babies), Shifra (Yocheved, Amram's wife) and Puah (Miriam, their daughter).

Paraoh told Shifra and Puah to kill all of the *Yiddishe* baby boys, and only to let the baby girls live. Of course Shifra and Puah didn't listen! They helped the baby boys to stay healthy instead.

TEHILLIM :: 66 - 68

Today's *shiur Tehillim* is *kapitelach Samach-Vov, Samach-Zayin, and Samach-Ches*.

In *Kapitel Samach-Ches*, Dovid Hamelech speaks about an amazing *neis* that would happen in the future.

Just two days ago, we had the fast of Asara B'Teves, remembering how Nevuchadnetzar and his army closed off Yerushalayim. But that wasn't the only time Yerushalayim was closed off! The first time, Hashem made tremendous nisim! This shows us that if we are zoche, the siege of Yerushalayim, which we fasted for, does not have to be a sad

thing — through our Teshuvah it can become a great Yom Tov.

Here's what happened:

King Chizkiyahu was the 12th king from *Malchei Yehudah*. He was the son of the wicked King Achaz, but he didn't copy his father at all! He had real *Yiras Shomayim*, and tried to make the Yidden into a holy nation again. He broke all of the *Avodah Zara*, fixed up the *Beis Hamikdash*, and asked all of the Yidden to come and celebrate there on the *Yomim Tovim*.

Once he took care of the *Ruchnius* of the Yidden, King Chizkiyahu also tried to take care of the *Gashmius* of the Yidden. He made the *Yiddishe* army strong, and they captured back many cities that had been taken away from Eretz Yisroel. They also scared the smaller nations that kept trying to bother the Yidden. But they still had to pay money to Ashur, the strongest country at that time, so that Ashur would leave the Yidden alone.

While the Yidden in *Malchei Yehudah* were doing much better now, the Yidden from *Malchei Yisrael* were taken away into *Golus*. The Yidden who lived under the *Malchei Yehudah* tried even harder to serve Hashem properly, realizing that this was the only thing that could keep them safe.

The *Navi* Yeshayahu told King Chizkiyahu that as long as the Yidden continued serving Hashem, nobody would be able to hurt them! He even told King Chizkiyahu that soon they would even be able to stop paying taxes to Ashur!

Even though that sounded impossible, King Chizkiyahu trusted in Hashem and got ready to fight with Ashur.

Sancheriv, the king of Ashur, was very strong. He captured many many countries, and mixed up all the people so it would be harder for them to join together and fight. Finally, he brought his army, with three generals, to fight against Yerushalayim. They surrounded Yerushalayim and closed it off, so that nobody could go out or come in.

One of the generals, Ravshakeh (who was a Yid that went away from *Yiddishkeit*) first yelled at the Yidden in *Lashon Kodesh*, trying to scare them so that they wouldn't fight. He said that it didn't make sense to trust in Hashem, because Sancheriv's army was so strong and had captured all the other nations! He also did the opposite of blessing Hashem.

When King Chizkiyahu heard this, he tore his clothes to hear someone speaking so terribly about Hashem! He went to *daven* to Hashem in the *Beis Hamikdash*, asking Hashem to show Sancheriv that Hashem controls the world!

The *Navi* Yeshayahu told King Chizkiyahu not to worry. He wouldn't even need to shoot one arrow at Sancheriv's army! Hashem had given him a beautiful *nevuah* about winning over Ashur, and about the times of *Moshiach*!

Sure enough, that night a *malach* came and killed every single soldier in Sancheriv's army.

When Sancheriv woke up in the morning and saw that he had no soldiers left, he turned around and went back to Ashur, leaving the Yidden alone.

TANYA :: Likutei Amarim Perek Yud

Today's *Tanya* teaches us that there are many levels of a *Tzadik She'aino Gamur*, and we learn about the *avodah* of a *Tzadik Gamur*!

A *Tzadik She'aino Gamur* is a *tzadik* who doesn't love Hashem completely, so he still has some *Yetzer Hara* left,

even though it doesn't really have a say.

There are many levels for this kind of *tzadik*. The *Gemara* says that 18,000 *tzadikim* come before Hashem every day!

But the *Gemara* tells us that Rabbi Shimon *bar Yochai* said, "I saw the *Bnei Aliyah*, and they are very few." The *Bnei Aliyah* are those who are a *Tzadik Gamur*, which is something very rare!

A *Tzadik Gamur* has the strongest love for Hashem possible, and not only does his *Yetzer Hara* not have a say, his *Yetzer Hara* is changed into *kedushah*!

A *Tzadik Gamur* also doesn't learn Torah or do a *mitzvah* only because he wants to be connected to Hashem. He learns Torah and does *mitzvos* for Hashem's sake, because this will make a *Dira Betachtonim*, it will make Hashem comfortable!

Even though this is something which is the level of a Tzadik Gamur, every Yid has a koach hidden in his neshama to serve Hashem in this way, at least a little bit. We should also try to do our mitzvos for Hashem's sake! The Rebbe teaches us to do mitzvos with the kavana to bring Moshiach now — not just for the Ruchnius or Gashmius rewards we will get. We should do the mitzvos to bring Moshiach, to make Hashem a Dira Betachtonim!

HAYOM YOM :: Yud-Beis Teves

One year, the Rebbe Rashab was elected as gabbai of the Chevra Kadisha. There was a minhag in Lubavitch that the Simchas Torah after a gabbai was elected, they would make a parade and bring the new gabbai to shul under a chuppah. Here's what happened that Simchas Torah:

The Rebbe Rashab said a *maamar* that starts with the words "Ein Hakadosh Baruch Hu Ba Betrunya."

At the end of the *Maamar*, the Rebbe Rashab said: Even someone who is a big thinker and likes everything to make sense needs to do *mitzvos* not because it makes sense, but because Hashem says so. That's because some parts of Torah might not make sense to him, and then he might end up just following whatever everyone else is doing.

In the time right before *Moshiach* comes, we need to do Torah and *mitzvos* because Hashem wants us to, and not only do things that make sense in our mind. Instead, we should do *mitzvos* with *temimus* and *Emunah Peshutah*!

Did you notice that the Hayom Yom of Hey Teves and Yud-Beis Teves — the first and last day of Didan Notzach (see Inyana D'Yoma of today) — both talk about doing mitzvos with temimus?

SEFER HAMITZVOS :: Shiur #292 - Mitzvas Lo Saasei #219, Asei #245

Today we learn the last *perek* about workers, and we'll start a new set of *halachos* — the *halachos* of borrowing.

We have two *mitzvos* today in *Sefer Hamitzvos*:

1) (*Mitzvas Lo Saasei* #219) You can't stop an animal from eating while it's working.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לא תקם שור בדישו

Even though the *posuk* only talks about a cow which is plowing a field, the *mitzvah* is for any animal and for any kind of work.

The *dinim* of this *mitzvah* are explained in *Perek Zayin* of *Mesechta Bava Metziah*.

2) (*Mitzvas Asei* #245) If someone borrows something, he needs to follow the *halachos* of a borrower, a *shoel*.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְכִי יִשְׁאַל אִישׁ מֵעַם רֵעֵהוּ

The *halachos* are explained in *Perek Ches* of *Mesechta Bava Metziah*, and *Perek Ches* of *Mesechta Shevuos*.

RAMBAM :: Hilchos Sechirus - She'eilah Upikadon

In **Perek Yud-Gimmel**, we learn more about today's *mitzvos*: When an animal is working, we need to let it eat whatever it's working on. We can't cover its mouth, or scare it so it won't eat. But if it's working on something that will make the animal sick, we can cover the animal's mouth — because this *mitzvah* is there to make the animal feel good. Eating something that will make it sick WON'T make the animal feel good, so we are allowed to stop it from eating!

We also start learning *halachos* about borrowing, *Hilchos She'eilah Upikadon*:

Perek Alef talks about your responsibilities if you borrow something. One *halacha* is that if you ask your friend, "Can I borrow your pencil to do my homework?" — then you can't use the pencil for anything else.

If the pencil breaks while you're doing your homework, you don't need to get him a new pencil, but if it breaks while you are carrying it home, you DO need to get him a new pencil.

In **Perek Beis** we learn that when the owner is working together with the person who borrowed something from him, it's not counted as borrowing according to *halacha*. So if you are working on a poster with your friend, and you borrow your friend's markers since you forgot to bring yours, you don't have to pay him back even if you stepped on one of the markers and broke it.

If a husband and wife borrow something from each other, it is ALWAYS counted like they are working together! So if your Mommy borrowed Tatty's hammer and broke it, she doesn't have to buy him a new one.

RAMBAM- PEREK ECHAD :: Hilchos Tumas Tzoraas - Perek Yud-Alef

Now we learn the *halachos* about the first step for a *Metzora* to become *Tahor*. We learn about the water and the plants that are used, and what happens if the bird that was *shechted* is *Treif*, or the blood got spilled by mistake. We also learn about the second step, where he waits seven days and then goes to the *Beis Hamikdash* to get shaved and bring his *korban*.

INYANA D'YOMA :: 5-12 Teves

Tof-Shin-Mem-Zayin (5747) was the year of the *geulah* of *Hey Teves*.

That year *Chassidim* celebrated with the Rebbe for a whole week, until today, *Yud-Beis Teves*.

Then the Rebbe said that the dancing for *Hey Teves* is over, and we need to get ready for *Yud Shevat*!

Every *Chossid* should get a *mashpia*, and for the month until *Yud Shevat*, they should talk to their *mashpia* every ten days to make sure they're preparing properly for *Yud Shevat*.

So today we need to start getting ready for *Yud Shevat*! The best way to start is to make sure we have a *mashpia* to report to about the good things we are adding in our Torah learning and *Ahavas Yisroel* in honor of this special day!

TEFILLAH :: Kriyas Shema Ketana

The *Shema* that we say in the beginning of *davening* is also known as *Kriyas Shema Ketana*, the “little” *Kriyas Shema*.

We say this *Shema* because of a *gezeira* that was once made against the Yidden.

After the second *Beis Hamikdash* was destroyed, the Yidden were sent into *Golus*. For hundreds of years, the Persian kings who ruled Bavel left the Yidden alone. But at the end of the time of the *Amora'im*, the kings started to make cruel decrees against *Yiddishkeit*.

One of these decrees was that the Yidden could not say *Shema* in *shul*, so that they wouldn't strengthen their *emunah* in Hashem.

When this decree was made, the *Chachomim* added *Shema* to *Korbanos*. This way, the Yidden would say *Shema* in the morning before coming to *shul*.

Even though there is *Baruch Hashem* no such decree nowadays, we still say this *Shema*. For many people, especially those who *daven* with a later *minyan* or *daven ba'arichus*, saying this *Shema* in *Korbanos* helps them make sure to say *Kriyas Shema* in its proper time.

In *Yechidus*, the Rebbe told someone that the paragraphs before this *Shema* (*Le'olam Yehei Adam*) and after (*Ata Hu*) are a preparation and a conclusion to this *Shema*, similar to the *brachos* before and after *Shema* which we say later in *davening*.

See *Masechta Shel Tefillah* and *Maftaiach L'Sichos Kodesh*

HALACHOS HATZRICHOS :: Netilas Yodayim

Over the next few days, we will learn some of the *halachos* of how to wash our hands properly before *Hamotzi*:

One *halacha* is that we need to use A LOT of water for *Netilas Yodayim*, to make sure that it reaches every part of our hands. R' Chisda said that he used a lot of water, and because of this he received a lot of *bracha*!

(There are also *halachos* about exactly how to hold our hands, to make sure the water can reach every part of our hands properly.)

GEULAH U'MOSHIACH :: Yes, Moshiach CAN Come!

We shouldn't worry that *Moshiach* can't come since Yidden still have so many *aveiros*.

Hashem loves Yidden the way we are! Hashem will first take us out of *Golus*, and then take away our *aveiros*.

(The *Metzudas Dovid* explains that we see this in the *posuk* “*Vehu Yifdeh Es Yisroel Mikol Avonosav*,” which we say in *Selichos* on a fast day. The *aveiros* will not prevent the *Geulah* — Hashem will also redeem us from our *aveiros*!)

So *Moshiach* can come right now, and Hashem will take us out of *Golus* to the *Geulah* just the way we are!

See Sefer Hasichos 5751, vol. 1, p. 238

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