

Chitas for Friday, Parshas Shemos Erev Shabbos Kodesh Yom Hahilulah Chof-Daled 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!

Lizchus

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~ for a Refuah Sheleimah Ukrovah! ~

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Shnas Bracha Vehatzlacha!*

CHUMASH :: Parshas Shemos - Shishi with Rashi

Hashem decided that it was time for the suffering of the Yidden to end! He chose Moshe Rabbeinu to do the important *shlichus* of taking the Yidden out of Mitzrayim. Hashem spoke to Moshe from a burning bush, convincing him to take on this *achrayus*.

Moshe finally accepted Hashem's *shlichus*!

Moshe had promised Yisro not to leave without permission, so before he went to Mitzrayim, he asked Yisro's permission to go to Mitzrayim. Yisro agreed.

Moshe was afraid that Dasan and Aviram (who had told on him to Paraoth, making him run away to Midyan) might try to get him killed, but Hashem told him that they were now poor and they wouldn't be dangerous to him.

Moshe put his family onto a special donkey. This donkey was used by Avraham to go to the *Akeida*. This same donkey will be used again when *Moshiach* will be revealed!

Hashem told Moshe that he will have special signs to use in front of Paraoth, but he should know that Paraoth won't listen. Moshe should tell Paraoth that he needs to listen or else he will be punished!

Moshe and Tziporah had a baby boy, Eliezer, right before going. Moshe knew that he couldn't give him a *bris* right away, because it's not safe to go on a big trip right after a *bris*. But when they were close to Mitzrayim, instead of giving a *bris* right away, Moshe first set up a place to sleep. Hashem was not happy! He sent a *malach* that looked like a snake to swallow up Moshe! Tziporah understood that this was because of the *bris*, and so she took a sharp stone and made a *bris* on Eliezer right away, and Hashem sent the *malach* away.

Hashem told Aharon to go meet Moshe in the desert, and he met him at *Har Sinai*. Moshe told Aharon why he was coming to Mitzrayim, and they went together. Aharon didn't think Tziporah and the children should come to Mitzrayim, so Moshe sent them back to Midyan.

Moshe and Aharon gathered the leaders of the Yidden. Aharon told over what Moshe said, and they did the special signs before the Yidden. Even though the *Golus* was so hard, the Yidden believed right away that Hashem was going to take them out of *Golus*, and they bowed down to thank Hashem!

TEHILLIM :: 113 - 118

Today's *Shiur Tehillim* is *kapitelach Kuf-Yud-Gimmel* through *Kuf-Yud-Ches*.

Today's *Tehillim* is all parts of *Hallel!* *Hallel* is the special *tefillah* we say to Hashem to thank Him for all of His *nissim*. We say *Hallel* on *Yom Tov*, and on *Rosh Chodesh*.

One of the *pesukim* in *Hallel* is "**Zeh Hashaar LaHashem, Tzadikim Yavo'u Vo.**" "This is the gate to Hashem, *Tzadikim* go in this way."

Chassidus teaches that the gate we are talking about is *Yiras Shomayim* — being afraid to *Chas Veshalom* do something that won't make Hashem happy. We make sure to act the way Hashem expects us to!

We learn about *Yiras Shomayim* in one of the 12 *Pesukim*. Do you know which one?

You guessed it! *Vehinei Hashem Nitzav Alav* (which is from *Tanya!*). It means that a *Yid* should think how Hashem is watching over him. Even though Hashem is everywhere, he should think about how Hashem is looking at HIM, and making sure he is serving Hashem properly the way he should, and as good as he can!

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!

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!

HAYOM YOM :: Chof-Daled Teves

Today is the *Yartzeit* of the Alter Rebbe. The Alter Rebbe passed away *Motzei Shabbos Parshas Shemos*, in a little village called Pyena. The Alter Rebbe’s *ohel* is in Haditch.

The Rebbe Maharash once asked the Tzemach Tzedek, “When the Alter Rebbe wanted *Chassidim* to follow the *minhagim* of *Chassidus (Darkei HaChassidus)*, what did he expect to happen? And what did he want to happen from the *Chassidus* that he taught?”

The Tzemach Tzedek answered:

Living the way of *Chassidus* means that all *Chassidim* should be like one family! The Alter Rebbe wanted to see that all *Chassidim* love each other, the way the Torah teaches. We should have a set of *hanhagos* that will keep us together. (For example, that all *chassidim* learn the same *shiurim* of *Chitas* and Rambam, we *farbreng* together, and do *mitzvoyim*.)

And *Chassidus* is *chayus*! It brings light and *chayus* into everything, making everything clear so we can see what it really is and know what to do with it. We can even understand what our *Yetzer Hara* is, and the not-good *midos* that we have in ourselves, so we know how to fix them! The Alter Rebbe wanted the *Chassidus* to bring *chayus* and light into every part of a *Chossid’s* life.

SEFER HAMITZVOS :: Shiur #258 - Mitzvas Asei #236, Lo Saasei #289, #296

Today we learn yesterday’s *mitzvah* again — *Mitzvas Asei #236*. This *mitzvah* is that if a person makes someone else get hurt, he needs to pay him to make up for what he did.

We learn this from a *posuk* in *Parshas Mishpatim*: וְכִי יִרְיֹבֶן אֲנָשִׁים וְהָכָה אִישׁ אֶת רֵעֵהוּ
The details of this *mitzvah* are explained in *Perek Ches* of *Mesechta Bava Kama*.

We also learn two more *mitzvot*, from the next set of *halachos*:

1) (*Mitzvas Lo Saasei #289*) A Yid is not allowed to kill another person.

This *mitzvah* is one of the *Aseres Hadibros*, which are in *Parshas Yisro*: לֹא תִרְצַח
The *halachos* are explained in *Perek Tes* of *Mesechta Sanhedrin*, and *Perek Beis* of *Mesechta Makos*.

2) (*Mitzvas Lo Saasei #296*) The *Beis Din* is not allowed to take money from someone who killed on purpose, in order not to punish him the way the Torah tells us to.

We learn this *mitzvah* from a *posuk* in *Parshas Masei*: וְלֹא תִקְחוּ כֶּפֶר לְנַפְשׁ רֵצַח אֲשֶׁר הוּא רָשָׁע לְמוֹת
The *dinim* of this *mitzvah* are explained in *Mesechta Makos*.

RAMBAM :: Hilchos Chovel U'Mazik - Rotzeiach U'Shmiras HaNefesh

In today's Rambam, we learn the last two *perakim* about someone that damages another person's things. We also learn the first *perek* of *Rotzeiach*, about someone who *Chas Veshalom* killed someone else.

In **Perek Zayin**, we learn about kinds of damage that you can't see — like making something *tomei*, where it doesn't look different. We also learn about doing something that makes something get damaged, like moving a pillow away when a glass is falling, and when someone isn't sure how much damage he did.

In **Perek Ches** we learn the *din* of a *moser* — someone who tells on a Yid to the government so they will take him or his money. It is a VERY BIG *aveira*.

In the first *Perek* of **Hilchos Rotzeiach** we learn the two *mitzvos* in today's *Sefer Hamitzvos* and the BIGGEST *MITZVAH* a person can do — to save the life of another Yid. The Rambam tells us that if a person saves another Yid it is like he saved the WHOLE world!

The Rebbe tells us that the same is true of helping a Yid to do a mitzvah and giving every child a good chinuch. It is also like saving their life, which the Rambam says is like saving the WHOLE world!

RAMBAM- PEREK ECHAD :: Hilchos Sotah - Perek Gimmel

The Rambam teaches us exactly how the *sotah* is tested to find out if she did an *aveira* or not. She is brought into the *Beis Hamikdash* and her clothes are ripped so she won't look beautiful. Dust and bitter wood are put into a bowl of water, and a paper that has certain words (including Hashem's name) written on it is dipped into the water and the letters are rubbed off into the water.

The woman has to drink this bitter water, and if she did the *aveira*, she will die. If she didn't do the *aveira*, Hashem rewards her for how embarrassing the *mitzvah* of *sotah* is, and she gets *brachos* for health and children.

INYANA D'YOMA :: Chassidishe Yom Tov

Today is *Chof-Daled Teves*, the *Yartzeit* of the Alter Rebbe.

A *yartzeit* isn't just a day to remember someone who passed away, it is a very special day in *Ruchnius*! When a person is in the world, he does a lot of *mitzvos* and makes a difference to other people. On the *yartzeit*, all of these special things get an extra *koach* from Hashem, and bring the person's *neshama* and all of his *mitzvos* up to a higher level in *Gan Eden*! Since this world matches what happens in *ruchnius*, all of the things they did also get an extra *koach* right here in this *Gashmius* world!

Since the accomplishments of a *tzadik* make a difference to everyone in the world, we ALL get extra *koachos* from the things he worked on, on the day of his *yartzeit*.

What is the most important thing that the Alter Rebbe did in the world? The Alter Rebbe was a special *neshama*, and gave us *Chassidus Chabad*, to prepare the world for *Moshiach*!

In today's *Hayom Yom*, we learned what the Alter Rebbe wanted us to DO with *Chassidus*: To fix up all of our not good *midos* so we will always act the way Hashem wants us to! The Alter Rebbe also gave us *Darkei Hachassidus*, so that we will live together like one *Torah'dike* family.

The Rebbe explains in a *sicha* that we need *Darkei Hachassidus* to be able to use *Chassidus* properly! Like we

saw in *Tanya*, sometimes a person's *Yetzer Hara* can become so strong in a certain *aveira* that we don't have the *koach* to fight it anymore by ourselves.

So when that happens, we need *Darkei Hachassidus* — we need our friends to help us fight our *Yetzer Hara*. With our *achdus*, we can help each other, so we will all be acting the way Hashem wants!

Today, on *Chof-Daled Teves*, we have an extra *koach* for this! We should make sure to get together with our friends and neighbors and *farbreng*, to help each other fix up the *midos* that aren't the way they should be. This way we will prepare ourselves and our friends for the *Geulah*, which is coming very soon!

See sicha Parshas Shemos Tof-Shin-Chof

TEFILLAH :: Korbanos

The *Navi* Yechezkel was a *Navi* after the *Churban* of the first *Beis Hamikdash*. In his *nevuos*, he spoke about the way the third *Beis Hamikdash* should look! Hashem told Yechezkel that he should tell the *Yidden* to learn the measurements of the *Beis Hamikdash*, and then Hashem will consider it like they were actually building it! This way, even though they were in *Golus*, they could still have the *mitzvah* of building Hashem's house.

The *Medrash* says that the same thing is true with the *korbanos*. When we say the words of the *korbanos* the way we are taught to bring them in Torah, and the *halachos* about them, it is like we are actually bringing those *korbanos*!

Since *davening* is in place of the *korbanos*, we first do our best to have a part of bringing the *korbanos*. At the beginning of *davening*, we say many paragraphs describing the *korbanos* and the daily *Avodah* in the *Beis Hamikdash*. This way, Hashem will count our *tefillos* as if we were actually bringing these *korbanos* at the proper time.

HALACHOS HATZRICHS :: Chof-Daled Teves

The Rebbe tells us four ways we should celebrate *Chof-Daled Teves*:

1) **Limud HaTorah:**

- Learn extra *Niglah* and *Chassidus*.
- Learn at least one *perek* of *Mishnayos* that starts with a letter in the Alter Rebbe's name.
- Learn a *se'if* of the Alter Rebbe's *Shulchan Aruch*.
- Learn a *perek* of the Alter Rebbe's *sefer* of *Tanya*.
- Learn something from the Alter Rebbe's *maamarim*, especially from the *Torah Ohr* of this week.

2) **Tefillah:**

- *Daven* with more *avodah* from the Alter Rebbe's *siddur*.
- Use the *maamarim* of *Tefillah* from the Alter Rebbe's *siddur*, starting with the *maamar* in the introduction, "*Hakol Kol Yaakov*."

3) **Gemilus Chassadim:**

- Give extra *tzedakah*.
- We should especially try to give to one of the Alter Rebbe's *mosdos*, or a *mosad* that continues the Alter Rebbe's work.

4) **Farbrengen:**

- Make a *freiliche Chassidische farbrengen* for *Chof-Daled Teves*!

- Those who are at the *farbrengen* should make good *hachlatos* in Torah and *mitzvos*.

If you can't do these things today, try to make up for them in the following days.

From Halachos Uminhagei Chabad, Likutei Sichos vol. 21 p. 296

GEULAH U'MOSHIACH :: Higiya Zman Geulaschem

When Hashem told Moshe Rabbeinu to tell the Yidden that it was time for their *Geulah*, Moshe said he didn't think the Yidden would believe him. Even though they knew about Hashem's promise, they were in *Golus* already for so many years! Moshe Rabbeinu thought that by now, they wouldn't be so ready to believe that the *Golus* was actually ending.

But Hashem told Moshe Rabbeinu that he shouldn't worry. Every morning, a Yid's *neshama* comes back to him, refreshed and new. So for the *neshama*, they weren't in *Golus* for so many years — they only went into *Golus* that day! Of course they would be ready to believe that the time of the *Geulah* was here.

The same is true with us today! Our bodies might have been in *Golus* for many years, but for our *neshama*, it's still a new thing, and we are VERY ready to hear that the time of our *Geulah* is here!

See Sefer Hasichos 5751, Parshas Shemos

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