

Chitas for Friday, Parshas Shemos Erev Shabbos Kodesh Chof Teves, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
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*In honor of Anonymous
with brachos for Besuros Tovos!*

Mazel Tov **Moshe Lifshitz** (Boise, Idaho)
~ Bar Mitzvah Chof Teves ~

May he grow as a Chossid, Yerei Shomayim, and Lamdan and bring much nachas to the Rebbe and to his family!

Mazel Tov **Chaya Mushka Hecht** (shlucha in Kelowna, British Columbia)
~ 11th birthday Yud-Zayin Teves ~
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 :: 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 Elokis* 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 Elokis* (or *Yetzer Tovs*) working to overcome their *Nefesh Hativis* (or *Yetzer Hara*)!

We are learning in Tanya about ways to help our Nefesh Elokis 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 Tovs 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 #194 - Mitzvas Lo Saasei #107, Asei #107

1) (*Mitzvas Lo Saasei #107*) If we decided that a certain animal will be for a *Korban Asham*, we can't change it afterwards and bring it as a *Korban Chatas*! It has to be the SAME animal for the SAME *Korban*.

We learn this *mitzvah* from a *posuk* in *Parshas Bechukosai*: לא יקדיש איש אתו
The details of this *mitzvah* are explained in *Perek Hey* of *Mesechta Temurah*.

Now we start a new Sefer of Rambam, and a new set of halachos, about Tumah and Tahara!

2) (*Mitzvas Asei #107*) The first *mitzvah* of this *Sefer* is that if someone gets *Tomei* with *Tumas Meis* (the *tumah* from a body after the *neshama* leaves it), he needs to follow the *halachos* about how he becomes *tomei* and how the *tumah* gets passed on.

This *mitzvah* includes all of the *halachos* of *Tumas Meis* which are written in *Parshas Chukas*.

RAMBAM :: Hilchos Temurah - Hilchos Tumas Meis

In today's Rambam, we finish learning the halachos of Temurah.

Perek Daled: In this *perek*, the Rambam teaches us what happens if an animal that is supposed to be a *Korban* or a *Temurah* has a baby! The Rambam finishes this *sefer* with a lesson from the *halachos* of *Temurah* that will help us in our *Avodas Hashem*!

Now we have finished *Sefer Korbanos*! Then we start learning a NEW *sefer* of Rambam, the 10th *sefer*, *Sefer Tahara*! The first set of *halachos* is *Hilchos Tumas Meis*, about the kind of *tumah* that comes from the body of a person who passed away.

Perek Alef: The Rambam explains how a person can get *Tumah*.

Perek Beis: This *perek* teaches us what can give *Tumas Meis*.

RAMBAM– PEREK ECHAD :: Hilchos Me'ilah - Perek Vov

This *perek* teaches what the person needs to be doing with it for it to be counted as the *aveira* of *me'ilah*. If it is something that becomes worth less when it is used, if it becomes worth at least a *perutah* less, it is called *me'ilah*.

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!

TEFILLAH :: Modeh Ani

When we wake up, before we wash *Negel Vasser*, we say *Modeh Ani*.

How soon do we have to say *Modeh Ani* after we wake up?

In *Shulchan Aruch*, the Alter Rebbe tells us that we need to say *Modeh Ani* “*miyad*,” right away! We shouldn't wait at all. Right away when we wake up, we say *Modeh Ani*.

In other places in *halacha*, we use a different word, “*teikef*.” If we do something “*teikef*,” we can't wait very long either! But “*teikef*” is still an amount of time, even though it is a short amount of time. “*Miyad*” means right away, without waiting at all!

See *Shulchan Menachem* vol. 1, p. 2

HALACHOS HATZRICHOS :: Nittel Nacht

Tonight, Friday night, is *Nittel Nacht*. (In *Hayom Yom*, we learned about what this means.)

On *Nittel Nacht*, we don't learn Torah. But it's going to be Shabbos! What should we do?

Of course, we *daven Kabolas Shabbos* and *Maariv* just like usual. We make *Kiddush* like we do every week, and have a beautiful Shabbos *seudah*.

But usually at a Shabbos meal, we talk about Torah things! We tell over a *Dvar Torah* or something we learned in school. We ask *Parsha* questions and talk about what we learn from the *Parsha*.

Since it is *Nittel Nacht*, we are not allowed to do those things.

So what CAN we do?

We are allowed to tell and hear stories about *Tzadikim* on *Nittel Nacht*.

We are allowed to look at pictures of the Rebbe.

Many people have the *minhag* to play chess on *Nittel Nacht*. (If we do play chess or any other game on Shabbos, we need to be careful not to sort out the pieces after the game to put them away, because that would be *Borer*. We can only set up the game right before we use it.)

For more halachos about *Nittel Nacht*, many different reasons for it and stories about it, see the *Halacha Guide* by the *Badatz of Crown Heights*, and the *Halacha Newsletter* from *Rabbi Lesches in Melbourne*.

GEULAH U'MOSHIACH :: Rambam

The Rebbe's *takana* of learning Rambam and *Sefer Hamitzvos* is a very special way to get ready for *Moshiach*!

Why?

When we have a birthday party coming up, we make sure to prepare the things that will happen at the party! We figure out the rules for the games we will play, which *hachlata* we make, and decide how we will set the table and when we'll say the *pesukim*.

The Rambam says in the *halachos* about *Moshiach* that in the times of *Moshiach*, we are going to be able to do ALL of the *mitzvos* just like we used to when the *Beis Hamikdash* was standing, exactly the way Hashem wants!

What is the best way to get ready for that? We can learn and know about all of the *mitzvos* and *halachos* so we'll know what Hashem wants. There is only one *sefer* that teaches us EVERYTHING we need to know (including the *halachos* about the *Beis Hamikdash* and bringing *korbanos*): The Rambam!

So what's a better way to get ready for *Moshiach*? Let's make sure to learn Rambam every day!

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