

# Chitas for Monday, Parshas Shemos Yud-Gimmel 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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**Harav Sholom Dovber ben Chava Hecht**

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

Mazel Tov **Leah Shusterman** (Shluchah to Mt Olive, NJ)  
~ 5th birthday Yud-Gimmel Teves ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Shemos - Sheini with Rashi**

Paraoh made a decree that baby boys should be thrown into the Nilus. Miriam convinced her parents, Amram and Yocheved, to have another baby. They had a baby boy, and realized he was very special! Yocheved hid baby Moshe in a basket in the Nilus, and Paraoh's daughter Basya found him and took him to the palace.

Paraoh saw that Shifra and Puah weren't killing the baby boys, and he asked them why they weren't listening! Shifra and Puah explained that really the *Yiddishe* women didn't need midwives, they had the babies by themselves.

Because of their *Mesiras Nefesh*, Hashem gave them a big reward — Dovid Hamelech came from Miriam's family, and Yocheved's children became *Kohanim* and *Leviim* (through Moshe and Aharon).

Since they weren't doing what he wanted, Paraoh had to think of a new plan. He decided to build houses for Mitzriyim in Goshen, where the Yidden lived. These Mitzriyim would be spies and find out who had a baby boy, so they could throw them in the Nilus.

Amram, who was the leader of the Yidden at that time, thought that maybe they shouldn't have children anymore, since Paraoth was going to kill the babies anyway. He even got divorced from Yocheved, and the rest of the Yidden copied him. But Miriam told her father that our job is to have children — what happens afterwards is Hashem's decision. Also, Paraoth was only killing baby boys, but by not having any children, there would be no baby girls either! Miriam said a *nevuah*, that her parents would have a baby who would take the Yidden out of Mitzrayim!

Amram realized that Miriam was right, and he got married to Yocheved again. The other Yidden got married again also. On *Zayin Adar*, Amram and Yocheved had a baby boy! He was born early, so the Mitzriyim didn't think to check right away to see if he was born.

When Moshe was born, the house became full of light! Yocheved and Amram realized that this could be the baby who would later take the Yidden out of Mitzrayim! They were able to hide him for three months, until the Mitzri spies would come and check if a baby boy was born.

Paraoth's magicians told him that the baby who would take the Yidden out of Mitzrayim was born! They weren't sure if the baby was a Yid or a Mitzri, but they saw in the stars that he would die because of water. So Paraoth made a new decree that ALL baby boys would have to be thrown into the Nilus, but all girls should grow up like Mitzri girls.

Yocheved took a basket and made it waterproof (smelly pitch outside, but clay inside, so Moshe wouldn't need to smell the pitch). She put the baby in the basket, and hid it in the reeds by the side of the Nilus. (She didn't put the basket in the water, because the water was the *Avodah Zarah* of the Mitzriyim.) Miriam hid nearby to see what would happen.

(After Paraoth's magicians told Paraoth that the baby was in the water, Paraoth canceled the decree.)

Paraoth's daughter, Basya, didn't want to worship *Avodah Zarah* anymore, so she decided to use the Nilus as a *mikvah* to become *tahor* and *daven* only to Hashem. Then Moshe's basket floated into the water.

Basya saw the basket and wanted to see what was inside. Her helpers told her it was probably a Jewish baby, so she shouldn't look. Basya tried to grab the basket anyway, and Hashem made her arm long enough to reach the baby!

Basya saw right away that this was a special baby. He was crying, and Basya felt bad. She saw that he had a *bris* and was a Jewish baby, but wanted to take care of him anyway.

Basya tried to get the Mitzri women to nurse the baby, but he wouldn't eat from a person who wasn't Jewish. So Miriam, who was still watching, asked if she should go get a Jewish woman to feed the baby. Basya agreed, and Miriam ran home very quickly to get her mother!

Basya asked Yocheved if she could pay her to nurse the baby. Of course Yocheved agreed! Yocheved gave lots of excuses why the baby needed to stay with her, and kept him home until he was about 12, teaching him about being a good Yid. Then she had to bring him to Basya, who treated him like a son. Basya called him Moshe, which means "taking out," because she took him out of the water — *Ki Min Hamayim Meshisihu*.

## **TEHILLIM :: 69 - 71**

Today's *kapitelach* are *Samach-Tes*, *Ayin*, and *Ayin-Alef*.

One of the *pesukim* in *Kapitel Samech-Tes* is "**Va'ani Seflosi Lecha Hashem Eis Ratzon.**" We say this *posuk* every day in (can you guess?) *Mah Tov*.

There is another place we say this *posuk* as well — before we take the Torah out on Shabbos at *Mincha* time. The *posuk* means that when we *daven* it's a very special time. The reason why we say it by *Mincha* on Shabbos is because that's ALSO a very special time, the most special time of the whole Shabbos!

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

In today's *Tanya*, the entire *Perek Yud-Alef*, we learn about a *Rasha*.

Yesterday we learned that a *Tzadik* takes control of himself and the *Yetzer Hara* has no say.

Today we learn that the opposite can happen *Chas Veshalom* if a person lets his *Yetzer Hara* behave however it wants: It can end up controlling the person, and the *Yetzer Tov* won't be able to say anything. This is what the Alter Rebbe calls a *Rasha*.

By some people the *Yetzer Hara* can take control only once in a while, or only with a certain *aveira*. For other people, the *Yetzer Hara* can be in control more often, and with more *aveiros*.

We said that with a *Tzadik She'aino Gamur*, even though the *Yetzer Tov* is in charge there could still be some *Yetzer Hara* left inside. Even though it is there, it does not have a say. That's also called a *Tzadik Vera Lo*, which means that he is a *tzadik*, but there is still something bad inside.

With a *Rasha* the opposite is possible. Even though the *Yetzer Hara* is in charge, the *Yetzer Tov* is still inside. It can make the person think and feel good things, even if it's not strong enough to make the person do *teshuvah* and keep them from doing the wrong thing again. This is a *Rasha VeTov Lo*.

That's why a person feels bad after he does an *aveira*. The good that's inside of him is making him feel like he acted in the wrong way.

A *Rasha VeRa Lo* is someone who got so used to doing the wrong thing that the *Yetzer Hara* pushed the *Yetzer Tov* out. He can't feel the good inside of him anymore, and won't even feel bad for doing the *aveira*.

That's the opposite of the *Tzadik VeTov Lo*, where the *Yetzer Tov* pushed the *Yetzer Hara* out completely, so he won't feel anything bad inside.

But there is one very important difference between a *Tzadik VeTov Lo* and a *Rasha VeRa Lo*: The *tzadik* pushed the *Yetzer Hara* out completely, but the *rasha* can never lose his *neschama* and the *chayus* of Hashem that is there! It is just that he can't feel it, and so it stays in a way called *makif* until he does *teshuvah*.

That's why the *Chachomim* say that when ten Yidden come together, the *Shechinah* is there. This is true even if they are *resha'im*, because of the *makif chayus* that is always there in EVERY Yid.

*So what does a person do if his Yetzer Tov isn't strong enough? What if he's so used to doing something he shouldn't be doing, that he can't control himself? One thing he can do is to get help from someone else to help his Yetzer Tov become stronger, so he will be able to choose to do the right thing again! (We learn in Hayom Yom that when two people talk together to become stronger in their Avodas Hashem, there are two Yetzer Tovs fighting against one Yetzer Hara.)*

## **HAYOM YOM :: Yud-Gimmel Teves**

When we act the way *Chassidus* teaches, sometimes we don't even need to work very hard to bring Yidden closer to *Yiddishkeit*!

If you put a lantern outside in the dark, people will gather around, because they like to be around light. If you are a “lantern” shining with Torah and *Chassidus*, people will want to come closer to you too! They will want to become closer to *Yiddishkeit* when they see how you act.

## **SEFER HAMITZVOS :: Shiur #293 - Mitzvas Asei #244**

Today’s *mitzvah* in *Sefer Hamitzvos* (*Mitzvas Asei #244*) is the same as yesterday — that someone who borrows something needs to follow the *halachos* about borrowing.

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 She'eilah Upikadon**

In today’s Rambam, we learn more *halachos* about borrowing (“*shoel*”), and we also learn about a person who watches something without being paid for watching it (“*shomer chinam*”).

**Perek Gimmel** teaches us what happens if an animal we borrowed dies. If the animal died during the time it was borrowed, the person has to pay! The Rambam teaches exactly when the borrowing is considered to have started.

**Perek Daled** is about a *Shomer Chinam*, who watches something for another person without getting paid for his work.

If you watch something for someone else, you need to be very careful with it — even more careful than if it was yours! The *halacha* is that if you put something that belongs to someone else in a not safe place, and it got lost or stolen — even if it wasn’t your fault! — you need to pay for it.

So for example if someone asked you to watch their pencil for a few minutes, and you just left it outside in the playground, it is your fault if it gets lost or stolen.

**Perek Hey** teaches us what happens if something gets robbed from us while we are watching it for another person.

## **RAMBAM– PEREK ECHAD :: Hilchos Tumas Tzoraas - Perek Yud-Beis**

This *perek* teaches us the *halachos* of *Tzoraas* on clothes. We learn what it looks like, and how big the spot needs to be to be counted as *Tzoraas*.

## **INYANA D'YOMA :: Chinuch**

We learned in last week’s *parsha*, *Parshas Vayechi*, that the best years of Yaakov’s life were in Mitzrayim. How could Mitzrayim be better than in Eretz Yisroel? The Rebbe explains that this was because Yehuda set up a *yeshiva* there to learn Torah! That way, even in Mitzrayim, even in *Golus*, his life was able to be very good.

We see from here that only through always learning Torah can we be living in *Golus* properly!

We will learn a letter from the Rebbe about how important it is to always be connected to Torah:

The *Yetzer Hara* came up with a plan called “vacation.” Unfortunately, even very *frum* Yidden accept it.

They think that whatever is true during the rest of the year is different during “vacation.”

This is the opposite of what the Torah tells us!

The *posuk* says that the Torah is our life and the length of our days. We can't take a break from living! The *Chachomim* compare a Yid to a fish. Just like fish can't leave the water, a Yid can't survive without Torah and *mitzvos*.

*Chas veshalom* to think that during "vacation" or "break time" we don't need to learn any more, or we need to learn less!

A Yid always needs to be connected to his source of life — the Torah.

See *Shulchan Menachem* vol. 5 p. 59, *Igros Kodesh* vol. 13 p. 302

## **TEFILLAH :: Le'olam Yehei Adam**

We learned that the section "Le'olam Yehei Adam" and the first *Shema* were made a part of *davening* close to the end of the time of the *Amora'im*. At that time, there was a *gezeira* from the king that the Yidden could not say *Shema*. Since it was dangerous to say *Shema* together in *shul*, the *Chachomim* told the Yidden to say *Shema* secretly in their homes before coming to *daven*.

But even though it only became part of *davening* then, the words of *Le'olam Yehei Adam* were written over 100 years earlier.

Where did they come from?

Eliyahu *Hanavi* used to come often to learn with a certain *Amora*, called R' Anan.

R' Anan wrote down the things he learned from Eliyahu *Hanavi*. This later became a *sefer*, which we still have today, called *Tana Devei Eliyahu* ("We learned from Eliyahu").

One of the things R' Anan wrote down was how Eliyahu *Hanavi* explained a certain *nevuah* from the *Navi Amos*. The *Navi* says that there will come a time when Yidden will be hungry — but not for food or water, they will be hungry for words of Torah!

Eliyahu *Hanavi* said that this *nevuah* was also speaking about a time of *Shmad*, when *goyim* will try to keep Yidden from doing *mitzvos*. This will make the Yidden feel hungry for Torah and *mitzvos*, because they won't be able to keep them in public!

R' Anan wrote down what Eliyahu *Hanavi* said about this, beginning with the words "Le'olam Yehei Adam," and ending, "Amar Hashem." This whole section of *davening* is the words of *Tana Devei Eliyahu*.

See *Beis Yosef siman Mem-Vov se'if Ches*, *Tana Devei Eliyahu perek Chof-Alef*

## **HALACHOS HATZRICHS :: Netilas Yodayim**

When we wash our hands before eating bread, it is very important to make sure that our entire hand is covered with water.

So besides for using a lot of water, we hold our hands pointing upwards a little bit. This helps make sure that the water can reach our fingertips, and between all of our fingers.

*Seder Netilas Yodayim of the Alter Rebbe, se'if alef*

## **GEULAH U'MOSHIACH :: Moshiach Ambulances**

In *Parshas Pekudei Tof-Shin-Daled-Mem*, the Rebbe spoke about the *Melaveh Malka* that Hatzolah of Crown Heights was making to raise money. The Rebbe said that the Hatzolah cars are also coming to Yerushalayim when *Moshiach* comes!

When *Moshiach* comes, we will take all of the *shuls* with us to Eretz Yisroel. Why? Not because we need them, but because we used the *shuls* to *daven* and do so many *mitzvos*! We won't want to leave them in *Golus*, we will take them with us to Eretz Yisroel.

The same is with a Hatzolah car! Because it is used to save a Yid's life, it will also come to Eretz Yisroel with *Moshiach*! Even though we won't need it then, we will bring it along!

*Whenever we use things to do a mitzvah, we are making them also things that will be with us when Moshiach comes!*

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