

Chitas for Monday, Parshas Shemos Tes-Zayin 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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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 Paraoh 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, Paraoh 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.

Paraoh'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 Paraoh 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 Paraoh's magicians told Paraoh that the baby was in the water, Paraoh canceled the decree.)

Paraoh'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 :: 79 - 82

Today's *Tehillim* is *kapitelach Ayin-Tes to Pey-Beis*.

In *Kapitel Pey* (80) Dovid Hamelech says, "***Gefen Mimitzrayim Tasia, Tegaresh Goyim Vati'ta'eha***" — "You took a vine out of Mitzrayim, You pushed out the *goyim* and planted it." This is talking about the Yidden, who are compared to a vine. Hashem took us out of Mitzrayim and "planted" us in Eretz Yisroel.

The Friediker Rebbe said a *maamar* on this *posuk*, which the Rebbe later explained (<http://chabad.org/1878854>). The *Chachomim* say that we only dig up a vine to plant it somewhere where it will grow even better! Similarly, Hashem only puts a Yid in a new place because there he can have even more *hatzlacha*.

That's how it was when Hashem took the Yidden out of Mitzrayim and brought them to Eretz Yisroel, and that's also how it is whenever Hashem puts us with *Hashgacha Protis* in a new place! It is so we will have

hatzlacha in bringing *Yiddishkeit* to our new place, like a vine that makes wine that brings happiness to everyone around!

TANYA :: Likutei Amarim Perek Yud

After we learned about the two nefashos, the Yetzer Tov and Yetzer Hara, the Alter Rebbe is explaining to us how the Tzadik, Beinoni, and Rasha use these two nefashos.

In this perek, we are learning about the two different levels of tzadik: a Tzadik She'aino Gamur (not complete tzadik), and a Tzadik Gamur (complete tzadik).

In today's *Tanya*, the Alter Rebbe tells us about a *Tzadik She'aino Gamur* — someone who works hard to make his *Nefesh Elohis* so strong that the *Yetzer Hara* stops bothering him!

A *Tzadik Gamur* is able to completely change the *Yetzer Hara* to become *kedusha*, because of his strong love for Hashem.

A *Tzadik She'aino Gamur* is a *tzadik* who has a very strong love for Hashem, but it is not strong enough to completely change his *Yetzer Hara* to *kedusha*. It is enough to keep the *Yetzer Hara* from having a say, but deep down it is still there.

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 *ben 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*!

In the introduction to the *Zohar*, there is a story of how R' Chiya wanted to come into the chamber of Rabbi Shimon *ben Yochai* in *Gan Eden*. A *Bas Kol* said that only someone who transformed darkness into light (who changed even their *Yetzer Hara* into good — a *Tzadik Gamur*) can come into this chamber.

We see from this story that the Bnei Aliyah, a Tzadik Gamur, is something unusual, even among tzadikim.

HAYOM YOM :: Tes-Zayin Teves

It can be hard for a *neshama* to feel *ruchnius*. The world is full of so much *kelipah* and *narishkeit*!

In a *Yechidus*, the Tzemach Tzedek told a *chossid* named Reb Hendel about 3 different parts of Torah that can help his *neshama*:

- 1) When the *neshama* wants to feel more connected to Hashem, **learn Zohar**, because *Zohar* makes the *neshama* feel elevated!
- 2) When the *neshama* wants to get excited about Hashem and His *mitzvos*, **learn Midrash**, because it wakes up the heart!
- 3) When the *neshama* feels like it got "dirty" from the *kelipah* in the world, **say Tehillim** with tears, and that will wash and clean the *grobkeit* of the *guf*.

SEFER HAMITZVOS :: Shiur #190 - Mitzvas Asei #72

Today's *mitzvah* (*Mitzvas Asei #72*) is that a person who does certain *aveiros* needs to bring a *Korban Oleh V'Yored* — a kind of *Korban* that could either be worth MORE (*Oleh*) like an animal, or worth LESS (*Yored*) like a *korban* of a bird or flour — depending on how rich the person is.

These are the *aveiros* that a person needs to bring a *Korban Oleh V'Yored* for:

- Someone who was *Tomei* and came into the *Beis Hamikdash* by mistake
- Someone who was *Tomei* and by mistake ate meat from a *Korban*
- Someone who made a *Shevuah* not to do something and by mistake did it
- Someone who was supposed to be a witness in *Beis Din* and lied that he didn't have anything to say, whether it was by mistake or on purpose.

This *mitzvah* is explained in *Mesechta Krisus* and *Mesechta Shevuos*.

RAMBAM :: Hilchos Shegagos

In today's *Rambam*, we learn about when a *Sanhedrin* makes a mistake in their *psak* and *Yidden* do an *aveira* because of what they said. Sometimes, the *SANHEDRIN* need to bring a *Korban*, and sometimes *EACH YID* who did the *aveira* needs to.

Perek Yud-Beis: Depending on what kind of *aveira* the *Sanhedrin* made people do, they need to bring a different kind of *korban*. If it was an *aveira* of *Avodah Zara*, they bring a *korban* called *Se'irei Avodah Zarah*. For other *aveiros*, they bring a *korban* called *Par Helem Davar Shel Tzibur*.

Perek Yud-Gimmel and **Yud-Daled:** The *Rambam* teaches us the conditions that need to be there for the *Sanhedrin* to need to bring this *korban*. If those conditions are not there, then every single *Yid* who did the *aveira* needs to bring a *korban*.

RAMBAM- PEREK ECHAD :: Hilchos Me'ilah - Perek Beis

In today's *Rambam*, we are learning more about the *halachos* of *me'ilah*. *Me'ilah* means enjoying for ourselves something that belongs to *Hashem*. If a person does *me'ilah*, he needs to pay the worth of what he benefited from plus an extra fifth, and bring a *korban*.

In this *perek* we learn at what point the *isur* of *me'ilah* starts for different kinds of *korbanos*.

INYANA D'YOMA :: Raising Kids to Torah

The *Rebbe* tells us about the plan of the modern-day *Paraoh*.

In *Parshas Shemos*, we learn how *Paraoh* made a terrible *gezeira* against the *Yidden*. He wanted to throw all the baby boys into the *Nilus*.

Nowadays, we also have a *rasha*, our *Yetzer Hara*, who wants us to throw our children into the *Nilus*!

What does that mean?

Being very busy with *parnasa* is like drowning in water. Our *Yetzer Hara* wants us to throw our babies into looking for *parnasa*, even when they are little kids! It wants us to raise our kids to have a good job, instead of raising them to *Torah*.

Really, it is HASHEM Who gives *parnasa*. If we do what Hashem asks us to do, then Hashem will also listen to what we are asking for, and will give us and our children *parnasa* and all of the things we want and need.

See *Likutei Sichos chelek Alef p. 111*

TEFILLAH :: Modeh Ani

The Frierdiker Rebbe once told this story at a *farbrengen*:

“When I was a very young child, right when I started to speak, my father (the Rebbe Rashab) told me, ‘If there’s anything you want to ask, you should ask me.’ Even though I had someone else taking care of me, my father said that I should ask any questions to him.

“When I was taught how to say *Modeh Ani*, I was told to put one hand next to the other and bow my head. This is the way I should say *Modeh Ani*.

“When I got a little older, but while I was still a child, I asked my father why we needed to say *Modeh Ani* like this. Why do we need to put one hand next to the other and bow the head?

“He answered me, ‘Really we should do this without asking why. But I did tell you that you should ask me if you have any questions.’

“He called in R’ Yosef Mordechai the *meshores* (assistant), an 80-year old man. He asked him, ‘How do you say *Modeh Ani* in the morning?’

“R’ Yosef Mordechai answered, ‘I put my hands next to each other and bow my head.’ “My father continued, ‘Why do you do it this way?’

“R’ Yosef Mordechai answered, ‘I don’t know. When I was a young child, this is what I was taught.’

“‘You see?’ my father told me. ‘He does it because this is what his father taught him, and so it goes back all the way until Moshe Rabbeinu and Avraham *Avinu*, who was the first Yid. We need to do what we are told without asking why.’

“I answered, ‘But I am still small!’

“My father told me, ‘All Yidden are really small. When we get older, we start to realize that we are really small.’”

~

The way we say *Modeh Ani* is by putting our hands together and bowing our head.

Story from *Sefer Hasichos 5710*

HALACHOS HATZRICHS :: Checking Pockets

The *melacha* of *Hotza’ah* (carrying) has many details! One of the very practical things about this *melacha* is what the *Gemara* says in *Mesechta Shabbos*, and is also brought in *halacha*:

In a *beraisa*, R’ Chananya says that a person needs to check the pockets of his clothes before Shabbos, to make sure that nothing is inside. This way he won’t accidentally walk outside with things in his pockets, which is the *melacha* of *hotza’ah*. R’ Yosef says about this, “*Hilchesa Rabsa LeShabbata*,” how great is this *halacha*, which keeps a person from doing an *aveira* on Shabbos!

See Shabbos 12a and the Alter Rebbe's Shulchan Aruch, Hilchos Shabbos 252:20

GEULAH U'MOSHIACH :: Dedication to Chinuch Will Bring the Geulah

The Gemara in Sotah says that it was in the *zechus* of the righteous women that we left Mitzrayim! **“Bizchus Noshim Tzidkonios Shehayu Be’oso Hador, Nigalu Avoseinu MiMitzrayim.”**

What did they do that was so special?

Even though Paraoth made a wicked *gezeira* that their children would be thrown into the water, the women just ignored it! They continued having children anyway, not thinking about what would be.

We can learn from them how to bring the *Geulah* nowadays!

The world says that we need to worry about what will happen with our children when they get older, if we don't teach them secular subjects so they can make a good *parnasa*. We should ignore them! We should educate our children to have a *chayus* in Torah and *mitzvos*, and Hashem will take care of the children (and parents too!) with whatever they need at the right time.

This will both save our own children and bring the *Geulah* for all of the Yidden!

See *Likutei Sichos chelek Alef p. 113*

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