

Chitas for Sunday, Parshas Shemos Tes-Vov Teves, 5782

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

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Yosef Yitzchok ben Sima Chasya
~ for a Refuah Sheleimah Ukrovah! ~

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~ 8th birthday Tes-Vov Teves ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Levi Scheiman** (Des Plaines, IL)
~ birthday Ches Teves ~
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Mazel Tov **Rivka Scheiman** (Des Plaines, IL)
~ birthday Yud-Daled 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 passed away last). 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 Bilaam'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 Pison 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 :: 77 - 78

Today's *shiur Tehillim* is *kapitelach Ayin-Zayin* and *Ayin-Ches*.

In *Kapitel Ayin-Ches*, which is in today's *Tehillim*, there is a *posuk* that says "**Vayakem Eidus BeYaakov, VeSora Sam BeYisroel**" — "Hashem set up the Torah and *mitzvos* for Yaakov and Yisroel." The *kapitel* continues that this was in order to pass it on to the next generations.

Chassidus teaches that each one of the *Avos* has something different and special about them, which they passed on to every single Yid. (For example, Avraham *Avinu* passed on his *koach* of *chesed* and *Hachnosas Orchim*, being kind to others and teaching them about Hashem.) In this *posuk*, which speaks about Torah, we mention the name of Yaakov and Yisroel, the third of the *Avos*.

Yaakov *Avinu's* special *koach* was in learning Torah day and night. Yaakov is called a "*Yoshev Ohalim*," someone who sits in the tent of Torah! The Torah tells us how Yaakov *Avinu* spent many years working very hard for his *parnasa* and to raise a family. Still, he made sure to use his time whenever he could to say *Shir Hamaalos* and to learn Torah! When things were easier too, like his last seventeen years in Mitzrayim, Yaakov *Avinu* also used that time in the best way, learning Torah with his children and grandchildren. He passed on this *koach* of being dedicated to learning Torah to each and every one of us.

TANYA :: Likutei Amarim Perek Yud

In the first twelve Perakim of Tanya, the Alter Rebbe will explain what a beinoni is, so we'll understand how a beinoni needs to act! First we need to understand what is a tzaddik and a rasha, and then we'll understand what is a beinoni.

In this perek we are going to learn about a tzadik.

A *tzadik* is someone who is born with two *nefashos*, like everyone, but Hashem gives him a special *koach* to work very hard making his *Nefesh Elohis* strong. It becomes SO strong that the *Nefesh Habehamis* has no *koach* to be active in the *guf*!

Because he loves Hashem so much, the *tzadik* is only interested in things that help with Hashem's *shlichus*. Just enjoying *gashmius* with no purpose makes him disgusted.

Because the *tzadik* loves Hashem so much, he hates anything that goes against what Hashem wants, like the *Yetzer Hara*! The more he loves Hashem, the more he hates the *Yetzer Hara*.

HAYOM YOM :: Tes-Vov Teves

The Rebbe points out a correction in a maamar from Torah Ohr for Parshas Vayechi.

The Friediker Rebbe said: "Yidden, listen carefully! Now is the time for *Moshiach* to come! All of the sad things happening in the world are because *Moshiach* is so close. Remember that only Hashem will save us — and it is only because we will do *teshuva*! Let us do *teshuva* and prepare ourselves and our families to be *Mekabel Pnei Moshiach Tzidkeinu*, who will come *bekarov mamosh!*"

SEFER HAMITZVOS :: Shiur #189 - Mitzvas Asei #71

Today's *mitzvah* (*Mitzvas Asei #71*) is that a person who does certain *aveiros* needs to bring a ram as a *Korban Asham*, called an *Asham Vadai*. It is brought for four kinds of *aveiros*:

- Someone who does *Me'ilah* (using something that is holy and belongs to the *Mizbeiach* or to the *Beis Hamikdash*)
- Someone who gets married to a *Shifcha Charufa* (a slave girl that is engaged to someone else, and was set free by one of her owners)
- Someone who steals money (*Gezeilah*) and then lies in *Beis Din* that he did not steal, and even makes a *shevuah*
- Someone who has something that belongs to someone else that he needs to give back, and lies in *Beis Din* when he makes a *shevuah*, saying that he doesn't have it (*Shevuas Hapikadon*)

The *dinim* of these *mitzvos* are explained in *Mesechta Krisus*.

RAMBAM :: Hilchos Shegagos

In today's Rambam, we learn about more korbanos a person brings if they do an Aveira.

Perek Tes: We learn the *halachos* of the *Asham Vadai* brought for an *aveira* a person knows that he did (the details of today's *mitzvah*).

Perek Yud: The Rambam teaches us about the *Korban Oleh V'yored* that depends if a person is rich or poor.

Perek Yud-Alef: The *aveira* of coming into the *Beis Hamikdash* or eating *korbanos* when a person is *Tamei* has different *halachos* than other *aveiros* that a person brings a *Korban Oleh V'yored* for.

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

Me'ilah is using something that was set aside for Hashem, which is *asur*. One of the things we learn about is using the wool of an animal that is *hekdesh*, and when this is considered *Me'ilah*.

INYANA D'YOMA :: Hachana L'Yud Shevat

After a week of celebration following *Hey Teves* in 5747, the Rebbe told us that we need to start getting ready for *Yud Shevat*, with the help of a *mashpia* — *Asei Lecha Rav!* But what's a *mashpia*?

A *mashpia* is someone who has more *Yiras Shomayim* and more experience in life than we do. We can report to our *mashpia* how we are doing in *Avodas Hashem* so that we will know that someone knows what we are doing, which will help us feel a push to do more.

A *mashpia* can also help us if we're not sure about something. Should I take on a *hachlata* to learn extra *Tanya*, or to give extra *tzedakah*? Is it okay to read a book about non-kosher animals? Should I be *Maavir Sedra* after I clean my room, or offer to help my mother set the table?

The Rebbe said that children should also have a *mashpia* — *mashpios* for girls, and *mashpiim* for boys.

See *Likutei Sichos* vol. 29 p. 247

TEFILLAH :: Modeh Ani

We just finished going through the explanation of the short davening for small children. The next thing we are going to learn is *Birchos Hashachar*. Even though we already learned about *Modeh Ani*, we will learn a little more about *Modeh Ani* before going on to the rest of the *Birchos Hashachar*.

The Rebbe Rashab's older brother, the Raza, was very careful with *dikduk*, especially in *davening*. He was careful to pronounce the *nekudos* perfectly, and to say each *posuk* properly.

Once, when the Rebbe Rashab was about 9 years old, the Raza was teasing him by asking *dikduk* questions about *davening*. He asked him, "Why is there a dot after the word '*bechemlah*' in *Modeh Ani*?"

The Rashab answered, "That's the whole reason for *davening*! When we *daven*, we take that dot, that *nekudah* that is inside of us, and spread it."

The Raza asked next, "Why do we *daven* every day?"

The Rashab answered, "Because we want the *nekudah* to be spread out inside of us every single day."

Then he added that the word "*bechemlah*" is in two places in *davening*, in *Modeh Ani* and in *Ahavas Olam* (before *Shema*). There is no *nekudah* after the "*bechemlah*" in *Ahavas Olam*, because the *davening* spread it out already!

Years later, the Rebbe Rashab explained that the *nekudah* is the "*Nekudas Halev*," the *Pintele Yid*. When we *daven*, this little spark of the *neschama* spreads out into our whole body.

See *Sicha Yud Shevat* 5723

HALACHOS HATZRICHOS :: Netilas Yodayim

We are learning some of the halachos of washing our hands for bread. Today we will learn about shifshuf.

After carefully washing our hands with plenty of water, making sure it reached every part of our hands, we hold a little bit of water in the palm of the hand we just washed (our left hand) and go on to the next part of *Netilas Yodayim*. We hold our hands up to our heart, and make the *bracha*. Then we rub our hands together with the little bit of water that is left. This is called “*shifshuf*.”

Shifshuf is part of the *mitzvah* of *Netilas Yodayim*, to make our hands extra *tahor*.

Usually, we say a *bracha* BEFORE doing a *mitzvah*, but the *Chachomim* didn't want us to make a *bracha* right before our hands are *tahor*. Instead, we say the *bracha* afterwards. But the best way to say the *bracha* is before doing *shifshuf*, so that the *bracha* is still at least before doing PART of the *mitzvah*. (If we forget, we can say the *bracha* even after drying our hands.)

Seder Netilas Yodayim L'seudah, se'if daled

GEULAH U'MOSHIACH :: Learning About the Geulah

The Baal Shem Tov says, “***Bemakom Shemachshavto Shel Adam, Sham Hu Nimtza.***” “Where a person's thoughts are, that's where he is.

This helps us understand why it's so important to learn about the *Geulah*! When we are thinking about the *Geulah*, then in a certain way, we are already there!

By having our thoughts and our *Ratzon* in the time of the *Geulah*, we will also be excited to do whatever we can to make it happen sooner! So learning about the *Geulah* also gives us the *koach* to speed up bringing the *Geulah* for all the Yidden.

See Parshas Balak 5743

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