

# Chitas for Thursday, Parshas Shemos Yud-Tes Teves, 5782

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

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה  
~ by the Duchman Family ~

מוקדש לחיזוק ההתקשרות לכ"ק נשיא דורנו  
ע"י ולזכות הרה"ת ר' לייביש משה וזוגתו מרת רינה ילדיהם קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא שיחיו גולדהירש

*Chitas for the month of Teves is made possible in part*

לע"נ הרה"ח הרה"ת הר' משה פינחס בן הר' אברהם מרדכי הכהן כ"ץ • לע"נ הרה"ח הרה"ת הר' מרדכי בן הר' פינחס מענטליק • לזכות הרה"ח זאב יחזקאל הכהן בן מינדל שי' לבריאות הנכונה

לעילוי נשמת  
יעקב ברוך בן שניאור זלמן ע"ה גאנזבורג  
ליום היארצייט שלו

Mazel Tov **Chaya Shur** (proud General in Tzivos Hashem)  
~ 10th birthday Yud-Tes Teves ~  
Shnas Bracha Vehatzlacha!

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

Hashem chose Moshe Rabbeinu to be the one to take the Yidden out of Mitzrayim. Hashem appeared to Moshe through a burning bush, and is giving him the details of his *shlichus*.

In today's *Chumash*, we learn how Hashem tells Moshe to go say to the leaders of the Yidden that Hashem will take them out, and then to go speak to Paraoh. Moshe says that the Yidden won't believe him, so Hashem gives him signs. Still, Hashem has to convince Moshe to go.

Hashem tells Moshe to gather the 70 *Zekeinim* (elders) of the Yidden, and tell them that Hashem says, "I didn't forget about My promise! I will take the Yidden out of Mitzrayim, and bring them to Eretz Yisroel."

You do not need to be worried, Hashem tells Moshe. "The *Zekeinim* will listen to you, because the Yidden know that they will hear about the *Geulah* with the words 'Pakod Pokadeti' — "I remembered you!"

Hashem continues to tell Moshe, "Then, go with them to Paraoh and tell him to let the Yidden go to the desert for three days to bring *korbanos*."

But, Hashem says, Paraoh won't listen to you until I use My "strong arm" to punish them and show them my *nisim*. When he does let you go in the end, you will take gold and silver, and clothes for the way, to fulfill My promise to Avraham that the Yidden will be very rich when they leave *Golus*!

Moshe was afraid that the Yidden wouldn't believe that Hashem really talked to him! So Hashem gave Moshe a sign to show the Yidden: Moshe should throw his sapphire stick on the ground, and it will turn into a snake. When he picks it up, it will turn back into a stick.

Hashem also gave him another sign: He should put his hand into his shirt, and when it comes out, it will be covered with *Tzoraas*. When he puts it back into his shirt, the *Tzoraas* will go away.

Hashem gave Moshe specifically these two signs to tell him that he shouldn't speak Lashon Hara about the Yidden and say they won't believe him! Lashon Hara is like a snake, and Tzoraas is the punishment for Lashon Hara.

Hashem also gave Moshe a THIRD sign if they still didn't believe him: Take some water from the Nilus and pour it on the ground, and there it will turn into blood.

Still, Moshe didn't want to go. He didn't want to take such an important job, since his brother Aharon was older than him, and a *Navi* too! He thought that Aharon should get the job. Also, he wasn't able to speak well, and all of the things Hashem was telling him to do were speaking.

Hashem answered him, "Who gave you the ability to speak when you were in front of Paraoth and had to run away? It was I, Hashem! Now also, I will be with you and show you what to say."

Moshe continued to tell Hashem that he shouldn't take the job. He knew with *Ruach Hakodesh* that he wouldn't bring the Yidden into Eretz Yisroel in the end anyhow. He told Hashem, "*Shelach Na Beyad Tishlach!*" Send the person who You will send in the end! "Either send Yehoshua who will bring them into Eretz Yisroel, or send *Moshiach* who will take them out of the final *Golus!*"

Hashem wasn't so happy with Moshe, and told him that because he wasn't listening right away, Aharon would become a *Kohen*, and Moshe would become only a *Levi*.

Hashem also told Moshe not to worry about having a more important job than Aharon — Aharon would come meet him when he went to Mitzrayim, and he would be very happy for Moshe. (Rashi says that because of Aharon's good feeling in his heart for his younger brother, he was *zoche* to wear the *Choshen* on his heart as the *Kohen Gadol!*)

Moshe could tell Aharon what to say, and Aharon would speak clearly so everyone will understand.

"Now," said Hashem, "Take your stick so you can do the *nisim*."

## **TEHILLIM :: 90 - 96**

Today's *shiur Tehillim* is *kapitelach Tzadik* through *Tzadik-Vov*.

The first *kapitel* in today's *Tehillim* was written by Moshe Rabbeinu. Dovid Hamelech later put it in *Tehillim*. It starts with the words "***Tefillah LeMoshe, Ish HaElokim***" — "This is a *Tefillah* by Moshe Rabbeinu, a person of Hashem."

Why is Moshe Rabbeinu called a "person of Hashem"?

Hashem is everything and everything is Hashem — but we can't see Him! Hashem made the world because He wanted Yidden to act in a certain way that will make Hashem happy here.

But if we can't see Hashem, how do we know how to act? That's why Hashem gave Yidden a Moshe Rabbeinu, who is "a person of Hashem." A Moshe Rabbeinu has two parts — one part of him that is "of Hashem" — very close to Hashem so he knows what Hashem wants, but he is also "a person" — so he can teach us what we need to do!

There is ALWAYS a *Nasi*, like Moshe Rabbeinu, who helps the Yidden do what Hashem wants at that time. Now, of course, the Rebbe is our Moshe Rabbeinu!

The Rebbe told us that we are about to see the *Geulah*, and we need to learn and teach about it! We need to spread *Yiddishkeit* and *Chassidus* everywhere, and ask Hashem for *Moshiach* NOW!

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

Today's *shiur* in *Tanya* is a very exciting section! It is the beginning of *Perek Yud-Beis*, where we start to learn about the *Beinoni*. After all of the introductions of the past *Perakim* — about the *Yetzer Tov*, the *Yetzer Hara*, a *Tzadik* and a *Rasha* — we are finally ready to learn about the *Beinoni*, which is the whole point of the *Sefer HaTanya*, *Sefer Shel Beinonim*!

In today's *Tanya*, the Alter Rebbe starts to teach us about the *beinoni*:

A *beinoni* is when someone only lets the *Yetzer Tov* (*Nefesh Elohis*) use the body. The *Yetzer Tov* is the only one who decides what the person should do — to learn Torah, to do *mitzvos*, and do everything else with the *Gashmius'dike* things to serve Hashem — *L'sheim Shomayim*!

A *beinoni* doesn't let their *Yetzer Hara* (*Nefesh Habehamis*) have even one chance to use the body to think or say or do any *aveiros* or to be involved in anything that is not for the purpose of serving Hashem. That's why it says about a *beinoni* that he never did any *aveiros* — because he never let his *Yetzer Hara* have even once chance!

*The Rebbe explains that it doesn't mean that if we did an aveira we can never be a beinoni. It means that the way we are now, it's impossible for us to do an aveira! We want to do what Hashem wants so much, that it feels now like we could never do an aveira.*

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

In today's *Hayom Yom*, we learn about the *Chumash* part of *Chitas* and where it comes from!

*Chassidim* have a *minhag* that started from the Alter Rebbe, that every day we learn part of *Chumash* with Rashi. The *Rebbeim* also kept this *minhag*!

## **SEFER HAMITZVOS :: Shiur #193 - Mitzvas Lo Saasei #106, Asei #87**

Today we start a new set of *halachos* in Rambam, called *Hilchos Temurah*. Today we learn two *mitzvos* about *Temurah*, which means “switching.”

1) (*Mitzvas Lo Saasei #106*) Let's say that a person chose one of his sheep to be a *korban*. Then he changes his mind — he wants to keep that sheep at home, and bring a DIFFERENT one for a *korban*. This *mitzvah* tells us NO! We can't do that. Once you decide that an animal will be a *korban*, it becomes holy, and you are not allowed to switch it for a different one!

We learn this *mitzvah* from a *posuk* in *Parshas Bechukosai*: לֹא יִחַלְפְּנוּ וְלֹא יִמִּיר אֹתוֹ

The details of this *mitzvah* are explained in *Mesechta Temurah*.

2) (*Mitzvas Asei #87*) If someone DOES try to change which animal he is bringing for a *korban*, BOTH of them become holy and BOTH of them need to be brought as *korbanos*!

We learn this *mitzvah* from another part of the same *posuk*: וְהָיָה הוּא וְתַמּוּרָתוֹ יְהִיָּה קָדֶשׁ

## **RAMBAM :: Hilchos Temurah**

In today's Rambam, we learn about *Temurah*, switching.

**Perek Alef:** The Rambam tells us that we are not allowed to switch one animal for another once it was already set aside as a *korban*. If somebody does this, he gets punished with *malkos*. Still the animal he switched it for

becomes holy (so now he has TWO holy animals!). The Rambam tells us what kind of people this applies to, and for which *korbanos*.

**Perek Beis:** The Rambam explains what kind of words a person might use to make a *Temurah*, and when it is counted that the *aveira* was done.

**Perek Gimmel:** Once someone made a *Temurah*, what is done with this animal? In this *perek*, the Rambam teaches what to do with this animal depending on what it was switched for.

## **RAMBAM– PEREK ECHAD :: Hilchos Me'ilah - Perek Hey**

In this *perek* we finish learning about which kinds of things are counted as *me'ilah*, specifically things that were given as a donation to the *Beis Hamikdash*. One of the *halachos* in this *perek* is if it is called *me'ilah* when a person uses a *korban* brought by a *goy*. (Of course we can NEVER take something that doesn't belong to us! But here we are talking about a separate *aveira* that needs an extra special kind of *teshuva*, for taking something from the *Beis Hamikdash*.)

## **INYANA D'YOMA :: Proud Soldiers in Tzivos Hashem**

One time, there was a little girl who went with her father to 770. He had just bought her a little present, a *Tzivos Hashem* pin! He wanted her to put it on when they went to 770. The little girl was embarrassed to wear it, and refused to put it on! Finally, after lots of begging, she agreed to put on the pin... but only on her skirt, not on her shirt.

Soon, the Rebbe came into 770! He saw the little girl, and smiled. He made a sign with his hand to show her that she shouldn't be embarrassed to wear a *Tzivos Hashem* pin!

As soon as the Rebbe walked past, lots of *Chassidim* rushed over to make sure that the little girl's Tatty would move the pin onto the top of her shirt.

Now, that little girl is a VERY proud *shlucha*, helping Yidden do more and more *mitzvos* and bring *Moshiach* closer!

*Are YOU proud to be a soldier in Tzivos Hashem?*

## **TEFILLAH :: Modeh Ani**

When children are very young, we start teaching them to say *Modeh Ani* as soon as they wake up. And even for children that are too young to talk, it is a *minhag* that mothers say *Modeh Ani* FOR them!

*See sicha of Parshas Vayeishev, 5749*

## **HALACHOS HATZRICHS :: Nittel Nacht**

The year the *Hayom Yom* was written, *Nittel Nacht* was the night of *Yud-Zayin Teves*.

But *Nittel Nacht* is on a different day every year, because it goes according to the *goyishe* calendar. It is also different in other countries, because it goes according to when it is celebrated where you live.

In America, this year *Nittel Nacht* will be on Friday night.

There is a *minhag* not to learn Torah on *Nittel Nacht*, because there is a lot of *kelipah* in the world and we don't want to give it any *chayus*. So tomorrow (Friday), starting from *Shkiyah*, we don't learn any Torah (including *Chitas*), until *Chatzos*. Make sure to finish your *shiurim* before *Shkiyah*!

Some *bochurim* loved to learn Torah so much that they couldn't manage to stop during *Nittel Nacht*. The Rebbe Rashab said that he was not happy with these *bochurim*.

But there are plenty of good things that need to be taken care of that AREN'T learning Torah, and we shouldn't waste the time!

See *Sefer Hasichos 5750*, p. 192

## **GEULAH U'MOSHIACH :: Chumash With Rashi**

We learned in today's *Hayom Yom* that the Alter Rebbe asked us to learn *Chumash* with Rashi every day.

But why just Rashi? There are so many important explanations on the *Chumash*! There is *Ibn Ezra*, *Ramban*, *Kli Yakar*, *Or Hachayim*, and many more!

The Rebbe gives us three reasons:

- 1) **It's in *Shulchan Aruch*!** In *Shulchan Aruch*, it says that when we are *Maavir Sedra* before Shabbos, the best way to review the *parsha* is with Rashi. (If we already learned *Chitas*, we don't have to do it with Rashi again!)
- 2) **It has secrets of Torah!** We learned in another *Hayom Yom* that Rashi is "*Yeina Shel Torah*" — the wine (hidden secrets) of Torah.
- 3) **It gets us ready for the *Geulah*!** Rashi explains *peshat*, the basic meaning of the Torah. Rashi wants us understand the *Peshuto Shel Mikra*, the *peshat* of every word of Torah.

And what about the hidden secrets? They're all hidden inside the *peshat*! In many *sichos*, the Rebbe showed us how to find some of the secrets inside of Rashi.

When *Moshiach* comes, the hidden secrets of the Torah won't be hidden anymore — we'll be able to see them in the "basic" parts of life, the regular things we do! So learning Rashi and the Torah secrets inside helps us get ready for *Moshiach*, when we will be able to see the secrets of Torah in everything!

- Credits, sponsorships, and contact info at [KidsChitas.org](http://KidsChitas.org) -