

# Chitas for Wednesday, Parshas Shemos Tes-Vov 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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## **CHUMASH :: Parshas Shemos - Revi'i with Rashi**

In today's *Chumash*, Hashem chooses Moshe to take the Yidden out of Mitzrayim. Hashem appears to Moshe in a burning bush and tells him to go to Paraoh.

*We learned that Moshe had to run away from Paraoh, and he went to Midyan. There, he married Tziporah, the daughter of Yisro, and became a shepherd of Yisro's sheep.*

*Hashem wanted to make Moshe the one to take the Yidden out of Mitzrayim, but first tested him while he was a shepherd.*

*The way someone treats animals, who can't take care of themselves, shows how they will treat people they lead, who also need help and can't do certain things themselves. Hashem saw that Moshe was very careful with every sheep, and knew he would be a good choice to lead the Yidden.*

*Today's Chumash begins with one of the times that Moshe was taking care of the sheep:*

Moshe would take Yisro's sheep deep into the wilderness so they wouldn't eat from other people's fields.

One day he came to a mountain called *Har Chorev* (this would later become *Har Sinai*, the mountain from which Hashem would give the Yidden the Torah).

On the mountain, Moshe saw a thorn bush that was on fire. A *malach* of Hashem appeared to him through the fire. Moshe saw that even though the bush was on fire, the fire wasn't burning up the bush!

Moshe realized that he needed to stop what he was doing and pay attention to this *Ruchnius* sight: Why wasn't the bush being burned up?

*Moshe understood that Hashem was appearing through a malach in a prickly bush to show that He is with the Yidden in the painful Golus. But Moshe couldn't understand — if Hashem is with the Yidden, how can there even be a Golus? If Hashem, like a flame of fire, is in the painful Golus, how come the Golus is not getting burned up? How can the Golus exist at all?*

When Hashem saw that Moshe was trying to understand, Hashem called out to him from the bush. He called in a loving way, "Moshe, Moshe!" Moshe answered with humility, "Here I am. I am ready to hear what Hashem has to say."

Hashem told Moshe not to come too close. He should take off his shoes, because this is a holy place! Then Hashem said to Moshe, "I am Hashem, the *Aibershter* of the *Avos*, Avraham, Yitzchak, and Yaakov." Moshe hid his face because he was afraid to look at Hashem!

Hashem told Moshe that He always saw how the Yidden were suffering in Mitzrayim, and will never close His ears to their cries. But now has come the time to do something about the *Golus*! Hashem now wants to take the Yidden out of Mitzrayim, and bring them to Eretz Yisroel. Hashem told Moshe that he should go to Paroah and tell him to let the Yidden go.

Moshe asked Hashem, "First of all, am I able to go speak to Paroah without getting hurt? Second of all, do the Yidden deserve that a miracle should happen for them to go out of Mitzrayim?"

Hashem answered, "About the first question you asked, don't worry, I will go with you. The burning bush that you see, where the bush isn't getting burned by the fire, is a sign for you that you won't get hurt. And for your second question, the Yidden deserve to come out of Mitzrayim because they are coming out to serve Hashem, to get the Torah on this very mountain where you are standing now."

Then Moshe asked Hashem, "When I come to the Yidden, they are going to ask me how Hashem could let such terrible things happen. What should I tell them?"

Hashem answered, "Say to them that even though they can't always tell, I am always with them in *Golus*."

## **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-Beis**

In today's *Tanya*, we learn the secret power that the *beinoni* has which gives him the *koach* to ALWAYS win in the war against the *Yetzer Hara!*

*A beinoni is someone who is like a rasha in the way he feels, but like a tzadik in the way he acts. Only during special times, like davening, he is able to feel like a tzadik! Through proper davening, his neshama becomes stronger and puts the Nefesh Habehamis to sleep, so it can't bother him with rasha-like feelings. After davening, though, the Nefesh Habehamis wakes up again and makes the beinoni have feelings like a rasha again.*

In the *beinoni*, both *nefashos* are equally as strong, and they are both fighting all the time. So how does the *beinoni* ALWAYS make the *Nefesh Elokis* win?

The answer is that Hashem made people with a special *koach* built in. The *Zohar* calls this *koach* “*Moach Shalit Al Halev*,” that Hashem gives the *koach* for the mind to be in control. Even when a person has a *taava*, he is able to choose not to think about it. The mind is stronger, so the person can decide to do something else and not pay attention to the *taava*. (If a person gets too used to doing the *taava*, they can lose this *koach* until they do a proper *teshuvah*, like we'll learn later.)

This *koach* works even if the reason a person decides not to listen to a *taava* is because it isn't healthy or good for him.

The *koach* of *Moach Shalit Al Halev* is even stronger if a person chooses not to listen to a *taava* because they don't want to do an *aveira*. Why is it stronger if a person chooses to be in control for *kedusha* reasons, because he wants his *neshama* to be in charge?

We can understand this from what Shlomo Hamelech says in *Koheles*, “*Vera'isi Sheyesh Yisron Lachochmah Min Hasichlus, Keyisron Ha'or Min Hachoshech*.” “I've seen that *chochmah* (the *Nefesh Elokis*, which is called a *chochom*) has a *maalah* over foolishness (the *Nefesh Habehamis*, which is called a foolish king), like the *maalah* that light has over darkness.”

What is the *maalah* of light over darkness? It is so much stronger that it doesn't even need to fight! You only need a little bit of light to push away A LOT of darkness, and it happens automatically! If you put even a tiny candle in a big dark room, the whole room isn't dark anymore!

The same is true with the *Nefesh Elokis* and the *Nefesh Habehamis*: If a person wants to be in control of the *taava* of the *Nefesh Habehamis* because that's what Hashem wants, then this *koach* of *Moach Shalit Al Halev* has a much stronger impact than it would if he was doing it for other reasons.

So how does the *beinoni* do it? He uses his *Moach Shalit Al Halev* for *kedusha* reasons, and that has such a tremendous *koach*, that his every *Machshava*, *Dibur*, and *Maaseh* are the way Hashem wants!

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

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

The Frierdiker 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 #295 - Mitzvas Asei #197, Lo Saasei #234**

In today’s Rambam, we are starting a new set of *halachos*: The *halachos* about borrowing or lending money. There are many *mitzvos* about this, and today we are learning two of them:

1) (*Mitzvas Asei #197*) To lend money to poor people, to make their life a little bit easier. The Rambam says that this is even more important than *tzedakah*! That’s because people don’t want to become poor and need to ask for money — it will be very embarrassing for them! When we give them a loan, we save them from needing to ask for *tzedakah*!

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: אִם כָּסֶף תִּלְוֶה אֶת עַמִּי אֶת הָעֲנִי עִמָּךְ  
The details are explained in many places in *Mesechta Kesubos* and *Mesechta Bava Basra*.

2) (*Mitzvas Lo Saasei #234*) Not to ask a person to pay back our loan if we know he can’t.

We learn this *mitzvah* from the same *posuk* in *Parshas Mishpatim*: לֹא תִהְיֶה לוֹ כְּנִשָּׂה

## **RAMBAM :: Hilchos Malveh VeLoveh**

In **Perek Alef**, we learn that it’s a special *mitzvah* to give a loan to a poor person, or anyone who needs it. Lending money is a very big *mitzvah*!

But borrowing money is a very serious thing too — if a person borrows money when he does not need to, and then can’t pay back the loan, he is called a *rasha*.

**Perek Beis** teaches us how the *Chachomim* helped make it easier for us to lend money: After the time of the *Gemara*, there were a lot of sneaky people who said they couldn’t pay back their loans — even though they really could. The *Chachomim* decided to force people to make a *shevuah* (a very strong Torah promise in Hashem’s name) in front of the *Beis Din* if they said that they did not have money. That stopped people from lying, and kept everyone from being afraid to lend money!

We also learn the *halacha* that when someone gives a loan, he should have witnesses, a *mashkon*, or a contract, to show that it is a serious thing and make sure all of the details of the loan are clear (like the exact amount he lent).

In **Perek Gimmel** the Rambam teaches us about a *mashkon*: A *mashkon* (a security) is when someone takes an object from someone he lent money to, and gives it back when he is paid back. We learn the details of *mitzvos* we will be learning later, like not taking a *mashkon* from an *almanah* (widow), or not taking a *mashkon* from *keilim* that are used to make food with.

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

The Rambam teaches us about what kinds of houses can get *Tzoraas*, and what it looks like.

## **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 :: Terumas Hadeshen**

When we say the *pesukim* describing *korbanos* in the *Beis Hamikdash* during *davening*, Hashem counts it as if we are actually bringing these *korbanos*!

The first part of the *korbanos* that we say in *davening* is the paragraph talking about the *Terumas Hadeshen*. This is when the *kohanim* would clean off the ashes on the *Mizbeiach* from the *korbanos* of the day before so it would be ready for the new day.

*Terumas Hadeshen* was the first *avodah* in the *Beis Hamikdash* every day, and so it's also the first part of *korbanos* in our *davening*.

*Chassidus* explains a *Ruchnius'dike* reason why we say the *Terumas Hadeshen* first. We might think that the way we are behaving is very good, and there really isn't anything we need to do better. But when we come to *daven*, we are reminded that we first need to clean off our "ashes," the parts of our behavior that are not appropriate. Coming close to Hashem in *davening* helps us realize that we need to fix things up, and we will work on ourselves to become better!

See *Sefer Hamaamarim Tof-Shin-Zayin* p. 203, *Ohr Hatefillah*, vol. 2, p. 232

## **HALACHOS HATZRICHS :: Right Hand First**

When we wash *Netilas Yodayim*, we first pour water over our right hand. To do this, we need to hold the *kvort* with our left hand.

Based on *Kabbalah*, we are ALWAYS careful to start with our right. So even with HOLDING the *kvort*, we first pick it up with our right hand, before passing it to our left.

*That's why we hold the kvort with our right hand when we fill it up with water. We only pass it to our left hand when we are ready to start washing our right hand first!*

See *Seder Netilas Yodayim L'Seudah*, se'if hey

## **GEULAH U'MOSHIACH :: Talking about Moshiach**

When Moshe Rabbeinu was born, Yidden were very happy. Among each other, they spoke about the fact that Amram, the Jewish leader of the time, had a baby boy Moshe!

When Moshe was taken to Paraoth's palace, the Yidden were very worried. Their holy leader Amram's son was taken away!

When Moshe ran away from Mitzrayim, Yidden didn't forget about him. They always remembered him and spoke about him, until Hashem had *Rachmonus* and listened to what the Yidden were *davening* for. Then the *Geulah* came through Moshe Rabbeinu.

The same is true with this last *Golus*. We need to constantly talk about and think about *Moshiach*, and then he will come!

*See Sefer Hasichos Tof-Reish-Tzadik-Tes p. 330*

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