

# Chitas for Wednesday, Parshas Shemos Yud-Ches 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 ~

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Lizchus

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

Mazel Tov **Yossi Greenberg** (shliach of the Rebbe in Oceanside/Vista, California)  
~ Bar Mitzvah Yud-Ches Teves ~

*May he grow as a Chossid, Yerei Shomayim and Lamdan, and bring much nachas to the Rebbe and to his family!*

## **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 Paraoth.

*We learned that Moshe had to run away from Paraoth, 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 Paraoth and tell him to let the Yidden go.

Moshe asked Hashem, “First of all, am I able to go speak to Paraoth 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 :: 88 - 89**

Today's *kapitelach* are *Pey-Ches* and *Pey-Tes*.

One of the things it talks about in *Kapitel Pey-Tes* (89) is how Hashem gave the *melucha* (being kings) to Dovid Hamelech and his children. “**Zaro Leolam Yihiyeh, Vechiso Kashemesh Negdi**” — “His children will be forever, and his throne like the sun before me.”

*Moshiach* (*Melech Hamoshiach*) comes from Dovid Hamelech, so Hashem's promise to Dovid Hamelech really does go forever! *Melech HaMoshiach* comes from the family of Dovid!

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

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

We learned in the last *perek* that a *tzadik* is someone whose *Yetzer Tov* becomes so strong, that the *Yetzer Hara* becomes very weak and has no say to stop him from doing the Will of Hashem!

Today we learn that the OPPOSITE can happen *Chas Veshalom* if a person lets their *Yetzer Hara* make them behave however it wants: It can get so strong that it will always be in charge of what the person does, and the *Yetzer Tov* won't be able to say anything to stop it. This is what the Alter Rebbe calls a *Rasha*.

By some people the *Yetzer Hara* can be in charge only once in a while, and only with a small *aveira*. For other people, the *Yetzer Hara* can be in charge more often, and with bigger, more serious *aveiros*.

We said that with a *tzadik*, even though the *Yetzer Tov* is in charge there could still be some *Yetzer Hara* left inside. That's called a *Tzadik Vera Lo*. That means that he is a *tzadik*, but there is still some of the *Yetzer Hara* left hidden inside.

With a *Rasha* the opposite is true. Even though the *Yetzer Hara* is in charge, the *Yetzer Tov* is still inside. It can make the person think and feel thoughts of *Teshuvah*, even if it's not strong enough to keep the person from doing the wrong thing. This is a *Rasha VeTov Lo*.

That's why a person feels bad after doing an *aveira* ("*Reshaim Melei'im Charatos*"). The good that's inside of him is making him feel like he acted in the wrong way.

But really there are different levels in *Rasha VeTov Lo*. By one person, the *Yetzer Tov* that is inside may be strong enough to give the person enough *koach* to do a proper *teshuvah*, and not do it again. By another person, he may just feel bad, but not be strong enough to do *teshuvah* properly and stop acting in his not-good ways.

Then there is a *Rasha VeRa Lo*. This 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*.

Still, the *Yetzer Tov* doesn't ever COMPLETELY leave a Yid. Even in the *Rasha VeRa Lo*, it is still there, connected to him, even though he can't feel it. That's why he is still counted as a part of a *minyan* and can bring the *Shechina* down when there are ten Yidden together.

*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! (As we learn in Hayom Yom, when two people talk together to become stronger in their Avodas Hashem, there are two Yetzer Tavs fighting against one Yetzer Hara. So together with another Yid's help, everyone is able to make the Yetzer Tov win!)*

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

In today's *Hayom Yom*, we learn how to be full of life, even in *Golus*!

*In the year the Hayom Yom was written, today was Shabbos Parshas Vayechi.*

First we learn a *minhag* about *Kriyas HaTorah*: The person who gets the last *Aliyah* of the *Chumash* says *Chazak Chazak Venis'chazek* together with the rest of the *minyan*.

We also learn a *minhag* about *Shabbos davening*: In *Maariv* of *Motzei Shabbos* after *Shemoneh Esrei*, we say the *posuk* "*Orech Yomim*" two times — but not when we say this same *posuk* in *Shacharis* on *Shabbos* in the beginning of *Pesukei Dezimra*.

~

When the *Tzemach Tzedek* was a little boy, his teacher taught him, according to the *pirush* of the *Baal Haturim*, that *Yaakov* lived the best years of his life when he was in *Mitzrayim*. The *Tzemach Tzedek* couldn't understand how living in a *kelipah*-filled place like *Mitzrayim* could be the best part of his life, and he asked his *zeideh*, the *Alter Rebbe*, this question.

The Alter Rebbe answered him that Yaakov was able to live his best years in Mitzrayim because he first sent Yehudah to set up a *yeshiva* there. The words of the *posuk* that teach us this (*Lehoros Lefanav Goshna*) can also be explained that “when we learn Torah (*lehoros*) we come close (*goshna*) to Hashem!”

Yaakov had the Torah, which is called a Torah of life, in Mitzrayim. Learning Torah brings a Yid closer to Hashem than anything else! Because he had Torah in Mitzrayim, he was able to have *Vayechi* — a life, and the best part of his life — even in Mitzrayim.

*That’s also how we are able to be full of life, even in Golus: With the koach of Torah which connects us to Hashem!*

## **SEFER HAMITZVOS :: Shiur #192 - Mitzvas Asei #74, #77**

We learn two *mitzvos* today, about *korbanos* that need to be brought for someone to finish becoming *Tahor*:

1) (*Mitzvas Asei #74*) To become *tahor* enough to eat *korbanos*, a *Zav* (a man who has a certain kind of *tumah* from his body) needs to bring a *korban* of two birds.

We learn this from the words of the *pesukim* in *Parshas Metzora*: וְבַיּוֹם הַשְּׁמִינִי יִקַּח לוֹ שְׁתֵּי תְרִימִים וְגו'.

2) (*Mitzvas Asei #77*) After a *Metzora* gets better from *Tzoraas*, he needs to bring three animals for *korbanos* — an *Olah*, a *Chatas*, and an *Asham* — and oil. (A poor person brings one animal and two birds.) Until he does this, he isn't *tahor* enough to eat meat from *korbanos*.

We learn this *mitzvah* from another *posuk* in *Parshas Metzora*: וְבַיּוֹם הַשְּׁמִינִי יִקַּח שְׁנַיִם כִּבְשִׁים תְּמִימִם וְכִבְשָׁה אַחַת בֵּת שְׁנֵתָהּ תְּמִימָה.

## **RAMBAM :: Hilchos Mechusrei Kaparah**

*In today’s Rambam, we learn more about the Mechusrei Kaparah, people who are Tahor, but still need to bring korbanos to become completely tahor.*

**Perek Gimmel:** In this *perek*, we learn about when a *Zav* can become *tahor* — he needs to wait a week after the *tumah* stops coming from his body.

**Perek Daled:** The Rambam teaches us about the *Metzora*, and how he brings these *korbanos* to become completely *tahor*.

**Perek Hey:** Now we learn what happens if something isn't done right with the *korbanos* of the *Metzora*.

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

This *perek* talks about *me'ilah* from money that was set aside or something that was promised to be used for a *korban*.

## **INYANA D'YOMA :: Hashem's Special Treasure**

In today’s *Chumash*, we learned that Hashem promised Moshe, “***Behotziacha Es Ha’am Mimitzrayim, Taavdun Es HaElokim Al Hahar HazeH.***” When you take the Yidden out of Mitzrayim, they will serve Hashem on this mountain. “This mountain” means *Har Sinai*, the place where Hashem was speaking to Moshe, and that is where they will receive the Torah later. Hashem tells Moshe that this is the reason why they are coming out of Mitzrayim, to serve Hashem with the Torah and *mitzvos*!

Moshe Rabbeinu later told this to the Yidden, and they were very excited to have Hashem's precious treasure! From when they left Mitzrayim, they counted the days until they would receive the Torah.

Hashem didn't only give the Torah to the Yidden of then, Hashem gives the Torah to each and every one of us!

We should also be excited about having Hashem's special treasure, and should want to have the whole thing! So when we have free time, we should use it to learn parts of Torah we never learned before, and in a way that helps us follow the lessons of the Torah in everything we do.

*See Der Rebbe Rebt Tzu Kinder, vol. 4 p. 72*

## **TEFILLAH :: Modeh Ani**

A person should get used to saying *Modeh Ani* right away when he wakes up. After he finishes saying *Modeh Ani*, he should get up *b'zerizus*, quickly, to go serve Hashem!

Even though we really need to start our day with *zerizus*, we shouldn't jump right out of bed. It isn't healthy to go from lying down to standing up too suddenly. We take a few seconds first to say *Modeh Ani* while sitting or lying down, and only then do we quickly get up to do our *Avodas Hashem*.

*See the Alter Rebbe's Shulchan Aruch, siman alef, se'if vov*

## **HALACHOS HATZRICHOS :: Derech Malbush**

Wearing something outside as clothing is not called carrying. This is called "*Derech Malbush*."

Still, the *Chachomim* want to make sure that it is something that we will not take off and carry around! Two of these *halachos* are just about kids:

For example, if a kid goes outside in Tatty or Mommy's shoes, the shoes will probably fall off. Then he will end up carrying them. So going outside in Tatty or Mommy's shoes on Shabbos is not allowed because of *hotza'ah*!

But a shirt that is too big won't usually fall off by itself. So even if it looks silly, a kid IS allowed to go out on Shabbos with a shirt that is too big, and it's not a problem of carrying. We are not worried that it will bring him to carrying outside.

*See the Alter Rebbe's Shulchan Aruch, 301:3*

## **GEULAH U'MOSHIACH :: Hashem's Promise**

In *Chumash* we are learning about the *Golus* of Mitzrayim. This was a very hard *Golus*! There were especially terrible *gezeiros* against *Yiddishe* children, and many of them were even R"L killed.

But still, the Yidden were not afraid! The parents were not afraid, and the children were not afraid. They all went to learn Torah with *Shevet Levi*, who were the teachers of that generation.

They also never forgot the promise of "*Pakod Pokadeti*," that Hashem promised to remember the Yidden and take them out of *Golus* very soon! They knew that they needed to get ready by learning Hashem's Torah and keeping the *mitzvos* they had.

We need to learn from them!

Now we are also in *Golus*. With Hashem's kindness, it is a much easier *Golus* than it was in Mitzrayim. There

are no *gezeiros* trying to kill *Yiddishe* children. But it is still a *Golus*, and it can be hard to act the way we should.

So just like then, we need to remember that Hashem promises to take us out of *Golus*! And just like then, we need to get ready for the *Geulah* by learning Hashem's Torah and keeping the *mitzvos*. And very soon we will see Hashem's promise come true, and have such a great *Geulah* that we will never have *Golus* again!

*See Der Rebbe Rebt Tzu Kinder, vol. 4 p. 71*

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