

Chitas for Thursday, Parshas Vaeira

Chof-Vov Teves, 5783

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

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CHUMASH :: Parshas Vaeira - Chamishi with Rashi

Hashem chose Moshe and Aharon to speak to Paraoh so he will let the Yidden out of Mitzrayim. But first, there are going to be *Makos*. The first *makah* came and went, and Paraoh refused to let the Yidden go. Today we learn what happened after the second *makah* finished.

In yesterday's *Chumash*, we learned how Paraoh asked Moshe to take away the frogs. Moshe agreed to *daven* to Hashem that the frogs would go away from everyone's houses, and only the frogs that are still in the Nilus would remain alive.

Moshe *davened* that the frogs should go away and all of the frogs died. The Mitzriyim made big piles of dead frogs all over and they smelled very bad!

But Paraoh decided not to listen to Hashem this time either!

So Hashem told Moshe to warn Paraoh about the third *makah* — lice.

Makas Kinim: Moshe and Aharon warned Paraoh that the *makah* would start if he didn't do *teshuvah*. He didn't listen, so Hashem had Aharon hit the dust of Mitzrayim. (Moshe couldn't hit it, because the dirt helped bury the Mitzri he killed, and that wouldn't be *Hakoros Hatov*.)

When Aharon hit the dust, it turned into lice all over Mitzrayim! Lice is a little bug that is very itchy, and this *makah* bothered all of the people and animals in Mitzrayim.

Paraoh's magicians tried to make lice too, but they couldn't — because *tumah* magic doesn't work with anything smaller than a grain of barley. They had to admit that Hashem made this *makah*! Still, Paraoh wanted to think that Moshe and Aharon were just better magicians, so he ignored what Moshe and Aharon said and didn't let the Yidden go.

Makas Arov: Hashem told Moshe to warn Paraoth about the next *makah* — wild animals. He should tell Paraoth that if he doesn't let the Yidden go out of Mitzrayim, Hashem will send very mean wild animals to hurt people and ruin things!

All of the other *makos* were also in Goshen, where the Yidden lived (even though they weren't bothered by them), but the wild animals won't go into Goshen at all!

Paraoth will have to realize that Hashem is in charge of the whole world!

TEHILLIM :: 119 (second half)

Today's *Tehillim* is very special! We are finishing the LONGEST *kapitel* in the whole *Tehillim*, *kapitel Kuf-Yud-Tes*! This *kapitel* is so long that we don't even say the whole thing in one day — it is split up between *Yom Chof-Hey* and *Yom Chof-Vov*!

One of the *pesukim* in today's half is, "**Sas Anochi Al Imrosecha Kemetzei Shalal Rav**" — "I am so happy with Your words (the Torah), like someone who finds a huge treasure!"

The Rebbe's father, R' Levi Yitzchak, explains this *posuk*: He shows us that the first letters of the words "*Kemetzei Shalal Rav*" (like finding a big treasure) are "Kosher!"

How is "kosher" a big treasure?

The Rebbe explained during a rally for children what it means that kosher is a big treasure. This is something very important for us to know when we're fighting with our *Yetzer Hara*: A person might think that it shouldn't matter if a teeny little candy isn't kosher. But the truth is, if we don't listen to our *Yetzer Hara*, and only eat kosher candies, it's like a HUGE treasure for Hashem! Even just a "small" thing that we win over the *Yetzer Hara* is a VERY big deal!

TANYA :: Likutei Amarim Perek Tes-Zayin

We learned in yesterday's *Tanya* that a "*Klal Gadol*" for the *beinoni* is to be in control of his behavior and the feelings that make him do things. This is done by having a "*tevunah*" love in his mind that makes him want to connect to Hashem through Torah and *mitzvos*.

The Alter Rebbe tells us that for a *mitzvah* to fly up to Hashem, it needs to have "wings" — *Yiras Shomayim* (being afraid to do something that Hashem doesn't want from us) and *Ahavas Hashem* (loving Hashem). These "wings" are the FEELINGS we have when we do the *mitzvah*, and they make our *mitzvos* full of *Ruchnius chayus* and bring them up to a more *Ruchnius* world, which the *neshama* is able to feel in *Gan Eden*.

We might worry that if we only have the *tevunah* kind of love, the kind we think about that makes us WANT to do the right thing, but that we don't really feel it in our heart, then our *mitzvos* won't be able to fly up!

The *Chachomim* teach us: "*Machshava Tova, Hakadosh Baruch Hu Metzartfeh Lemaaseh.*" The simple meaning is, "when we want to do a good thing, Hashem considers it like we did it (even if we can't actually do it)."

The Alter Rebbe says that this also hints to us that Hashem takes our good thought — our *tevunah*, that we want to do what Hashem wants — and connects it (*metzartfeh*) to the *mitzvah* we did, so it can have this *Ruchnius chayus* in it and go all the way up to the *Ruchnius* world of *Beriyah*. So even though the *tevunah* is not a feeling in our heart, Hashem makes it like it really is, so our *mitzvos* can still go up to a very high level!

We see from here how important it is for a *beinoni* to create this *Tevunah* kind of love, by thinking about how precious

Torah and mitzvos are, and how they connect us to Hashem. This should make us decide to actually do those mitzvos, because we understand what they do!

There are many things we can do to help bring out the Tevunah love, and make good hachlatos to do the right thing:

For example, we can watch a video of the Rebbe at a farbrengen, and be inspired by the Rebbe's words to make a good hachlata. We can learn a sicha or a maamar that is meaningful, and look for what it will teach us in our Avodas Hashem. We can go to a farbrengen where an inyan is discussed, and make hachlatos of how we are going to change how we act. We can learn a perek of Tanya and find a lesson in it, and daven with kavana!

In the second half of Likutei Amarim, and throughout Toras HaChassidus, we learn many different things we can think about to make us inspired to do the Ratzon of Hashem.

HAYOM YOM :: Chof-Vov Teves

In today's *Hayom Yom*, we learn the reason for a *minhag* in *Tefillah*.

We learned in *Tanya* that there are two kinds of *kelipah* — one kind that is called “*Shalosh Kelipos Hatmeios*” (the three *kelipos* that are all *tomei* and can't become *kedusha*), and “*Kelipas Noga*” (the kind of *kelipa* that we can change to *kedusha* if we use it right).

In today's *Hayom Yom*, the Rebbe tells us how to say a certain *bracha* in *Shmoneh Esrei* which hints to these two kinds of *Kelipah*. In the *bracha* “*Velamalshinim*”, there are four words in a row: “*se'aker, u'se'shaber, use'mager, ve'sachnia*” (“pull out, break, crush, and push down”). We are asking Hashem to destroy these *kelipos*.

When we say these words, we stop for a second between saying the word “*use'mager*” and “*ve'sachnia*” because of the *Ruchnius'dike* meaning of these words of *davening*. The first three words (*se'aker u'seshaber usemager*) are talking about the *Shalosh Kelipos Hatemeios*, the *kelipos* which need to be completely destroyed.

The fourth word, “*vesachnia*” is talking about *Kelipas Noga*. *Kelipas Noga* is something we need to be “*machnia*” — to push it down, but we don't have to completely break it, because it can be used for *kedusha*.

That's why we make a separation, because we are asking Hashem to help us deal with the last kind of *kelipah*, *Kelipas Noga*, in a very different way. We ask Hashem that the not-good parts should be pushed away, and that we should be able to use what is good inside of it for *kedusha*!

SEFER HAMITZVOS :: Shiur #246 - Mitzvas Asei #241

Today we learn the same *mitzvah* as yesterday (*Mitzvas Asei #241*): If someone sets a fire, they are responsible for paying for what the fire burns. If it burns part of his neighbor's field, he may have to pay back the neighbor.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: כִּי תִצָּא אֵשׁ וּמְצָאָהּ קִצְיִם: This *mitzvah* is explained in *Mesechta Bava Kama*, *perek Beis* and *Vov*.

RAMBAM :: Hilchos Nizkei Mamon

Before, we learned about damage that comes from an animal eating from someone else's field, and the kind of damage from an animal hurting people or animals or breaking things. In today's Rambam, we learn about damage that comes from somebody's hole in the ground, or a fire they started.

Perek Yud-Beis teaches us that if someone dug a hole, and an animal fell in, they need to pay back the animal's owner.

Perek Yud-Gimmel explains the *halachos* if a THING fell into the hole and broke, like furniture or dishes.

Perek Yud-Daled teaches us about if someone starts a fire and it burns someone else's field. If he started it in the other person's field, or if he wasn't careful when he started a fire in his own field, he needs to pay. If he was careful, and the fire spread anyway, he doesn't need to pay — we say that it came from Hashem.

Now we are finished the halachos about damages! Tomorrow we will IY"H start a new set of halachos, about stealing.

RAMBAM– PEREK ECHAD :: Hilchos To'ein Venit'an - Perek Tes-Vov

Perek Tes-Vov teaches us what to do when witnesses come to *Beis Din* to say that the person has a *chazaka* on the property, but they don't say exactly the same thing. If one person says he grew wheat for three years and the other witness says he grew barley, we accept the witnesses, because that is a small detail. But if one witness says he worked there during the odd years, and the other witness says he worked there during the even years, then we don't have any witness to say he has a *chazaka*, and he has to give the property back!

INYANA D'YOMA :: Using Emunah in Golus

At the beginning of this week's *parsha*, Hashem tells Moshe Rabbeinu something about the *Avos*. Even though many hard things happened to the *Avos*, they never asked Hashem why. They always trusted with *Emunah*!

But Moshe Rabbeinu DID ask Hashem why, when he saw how hard the *Golus* was for the Yidden.

The Rebbe explains that Moshe Rabbeinu was the one who would teach the Torah to the Yidden. His main *Avodah* was with *Chochmah*, understanding things. So when he saw that the *Golus* was so painful for the Yidden, he couldn't keep on doing his *shlichus*, because he didn't understand why Hashem made it so hard for them. He was stuck!

Hashem was telling Moshe that even though his main *Avodah* was to understand things and teach Torah, that is not enough. There are times when we need to use *Emunah*, like the *Avos*, like when something is too hard to understand.

This wasn't just a lesson for Moshe Rabbeinu, it is a lesson for all of us!

Since we know so much Torah nowadays, we all have the *Avodah* of *Chochmah*, understanding things. But sometimes this *Golus* is SO hard and SO terrible that we just can't understand!

But we shouldn't get stuck and stop doing our *shlichus*. At times when things make no sense, we need to use the *koach* of *Emunah* from the *Avos*. We need to trust in Hashem and keep working on bringing the *Geulah*!

See Likutei Sichos chelek Gimmel, Parshas Vaeira

TEFILLAH :: First Three Brachos of Shemoneh Esrei

In *Shemoneh Esrei*, we ask Hashem for the things that we need.

We ask other people for things all the time. We might ask someone to pass us the juice, ask someone for advice, or ask someone if we can borrow a toy. But asking other people for things is not the same as the way we ask Hashem!

The Rashba writes that there are three main differences between the way we ask Hashem and the way we ask people:

- 1) When we ask a person for something, we ask because we feel they should help us. We feel that we deserve their help, and they should really do what we ask. But when we ask from Hashem, we know that Hashem doesn't owe us anything! We ask Him to help us out of His kindness.
- 2) When we ask a person for help, we are hoping he can help us. We aren't sure that he will really be able to, that he will have the money, the *kochos*, or the ideas. But we know that Hashem can do ANYTHING! When we ask from Hashem, we know that He definitely CAN give us what we are asking for.
- 3) When we go to a person to ask for something, we know he might say no. If he does, we will need to ask someone else instead. But when we are asking Hashem, we know that there is nobody else to ask! We need Hashem to answer us.

We hint to these three conditions in the first three *brachos* of *Shemoneh Esrei*. This way, before we ask Hashem for what we need, we are praising Hashem in these things, that make asking Hashem for our needs different than asking any person!

- 1) **Avos** — The first *bracha* in *Shemoneh Esrei* asks Hashem to remember the *zechus* of the *Avos*, Avraham, Yitzchak, and Yaakov. We may not deserve on our own that Hashem help us, but we hope He will help us in the *zechus* of the *Avos*, out of His *chesed*!
- 2) **Gevuros** — The second *bracha* in *Shemoneh Esrei* speaks about how Hashem is in charge of giving a person life. It reminds us that Hashem can do ANYTHING!
- 3) **Kedushas Hashem** — In this *bracha* (*Ata Kadosh*), we say that Hashem is the King over everything. Even the *kochos* of Hashem that make the world work with “nature” praise Hashem! Hashem is in charge of everything in the world, including nature. There is nobody to ask for help, only Hashem Himself.

By reminding ourselves of these three things before asking for our needs, we show that we know that we can rely only on Hashem!

See *Masechta Shel Tefillah* p. 66, from *Rashba on Avodah Zarah 7b*

HALACHOS HATZRICHOS :: Shabbos Mevorchim Shevat

This Shabbos is *Shabbos Mevorchim Shevat*!

The *Zohar* says that every Shabbos gives a *bracha* to the days of the coming week. But *Shabbos Mevorchim*, the Shabbos before *Rosh Chodesh*, is special! It has a *bracha* not just for the whole next WEEK, but for the whole next MONTH!

What do we do because of that?

Besides for adding *Birchas Hachodesh* in *davening* before *Musaf*, while the *Sefer Torah* is out, there are special *takanos* for *Shabbos Mevorchim* from the Frierdiker Rebbe, which the Rebbe encouraged very much in our *dor*.

We say the whole *Tehillim* on Shabbos morning before *davening*.

We make a *farbrengen*, where we speak about the month we are ending, the new month that is coming, and the *parsha* of the week, to give us *chayus* for the coming month!

One of the things that is special about *Chodesh Shevat* is the *Chassidische Yom Tov* of *Yud Shevat*. It is the

yartzeit of the Frierdiker Rebbe, and the beginning of the time that our Rebbe became Rebbe.

Our *Shabbos Mevorchim Farbrengens* this year are extra special, because this year has special *kochos* for any opportunity we have for gathering Yidden together! During a *Hakhel* year, we gather men, women and children (of course separately, according to the *halachos* of *tznius*) to strengthen our *Yiras Shomayim*. Of course, this is true about a *farbrengen* in any year, that its purpose is to strengthen *Yiras Shomayim* and *Ahavas Yisroel*, but this year the Rebbe tells us is *mesugal* — we have extra opportunities to accomplish this — in a year of *Hakhel*!

See *Farbrengen of Parshas Shemos, Tof-Shin-Mem-Vov and Hakhel farbrengens of Tof-Shin-Mem-Alef and Mem-Ches*

GEULAH U'MOSHIACH :: Hints to Moshiach

When Moshe Rabbeinu warns Paraoh about the *Arov*, in today's *Chumash*, the *posuk* says, "*Hineni Mashliach Becha*," "I will get them to attack you."

One of the *Baalei Hatosfos* (the authors of the *Tosfos*), the *Rabbeinu Efrayim*, tells us an important reason why the Torah uses this word:

Hashem promises the *Navi* that when *Moshiach* comes, we will have *nisim* like we did at the time of *Yetzias Mitzrayim* — "*Kimei Tzeischa Me'erez Mitzrayim Avenu Niflaos*."

So in the words of the Torah about the *nisim* of *Yetzias Mitzrayim*, Hashem puts a hint about *Moshiach*!

The word "*Mashliach*" has the same letters as the word "*L'Moshiach*" — to *Moshiach*!

Here, in the *nisim* of *Yetzias Mitzrayim*, Hashem is reminding us about the *nisim* of the final *Geulah*!

See *Yalkut Moshiach U'Geulah Al HaTorah*

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