

Chitas for Friday, Parshas Vaeira

Erev Shabbos Kodesh

Beis Shevat, 5784

**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 Vaeira - Shishi with Rashi

Paraoh ignored the warning, and Hashem made the *makah* of Arov. Paraoh still didn't let the Yidden go, and Hashem had to send two more *makos* — *Dever* and *Shechin*. Paraoh's magicians realized it was a *neis* from Hashem, but Paraoh was still stubborn.

Makas Arov (wild animals) continued:

We started to learn yesterday about the fourth *makah*, *Makas Arov*.

Paraoh didn't listen to Moshe's warning, so Hashem had to send the wild animals, the *makah* of Arov. They went all over Mitzrayim and hurt people and broke things — but they didn't go into Goshen, where the Yidden lived.

Paraoh was very scared and he was almost ready to let the Yidden go bring *korbanos* to Hashem in the *Midbar* like Moshe and Aharon told him to. But once Moshe *davened* for the wild animals to disappear, he changed his mind again and wouldn't let the Yidden go.

5: Makas Dever (animal epidemic)

Hashem told Moshe to warn Paraoh that if he doesn't free the Yidden, there would be another *makah* — that all the animals outside would get sick and die.

Paraoh ignored the warning, but some Mitzriyim knew by now that they should listen! So they brought their animals inside, so they would be safe from this *makah*. All of the other animals died — except any animals belonging to Yidden.

Paraoh asked if any of the Yidden's animals died, and his servants told him that they didn't. Paraoh STILL decided not to listen to Hashem and let the Yidden go!

6: *Makas Shechin* (boils)

Moshe and Aharon warned Paraoth that if he didn't listen to Hashem, he would get another *makah*, but again Paraoth didn't want to hear. So Hashem told Moshe and Aharon to each take two handfuls of ashes from an oven, and then have MOSHE hold all of the ashes in one fist. It was a *neis* that Moshe was able to hold four handfuls in just one fist!

Moshe threw it up to the sky while Paraoth was watching, and it was enough to turn into dust that would spread over the whole Mitzrayim. As it landed on whoever was outside (people or animals), it made a rash that hurt them a lot.

Even though it looked like it might be a magic trick to throw up ashes, what happened now was too big of a *neis* for it to be magic! Paraoth's magicians had to admit that it was only Hashem who could do it.

But since Paraoth was still not letting the Yidden go, Hashem hardened Paraoth's heart.

7: *Makas Barad* (hail)

Moshe and Aharon didn't WARN Paraoth this time, they just TOLD him that the next *makah* was coming. They told Paraoth that Hashem could have killed him in one of the other *makos*, but he is staying alive so he will have to admit in the end that Hashem is in charge.

TEHILLIM :: 10 - 17

Today's *kapitelach* of *Tehillim* are *Yud* through *Yud-Zayin*.

In one of the *pesukim* in today's *Tehillim*, Dovid Hamelech says, "***Shivisi Hashem Lenegdi Somid***" — "I always place Hashem before me."

In the first *se'if* of *Shulchan Aruch*, the Ramo brings this *posuk*. He explains that this is a "*Klal Gadol BaTorah*," a basic *inyan* in Torah. A Yid should always remember that Hashem is in front of him, which will help him have *Yiras Shomayim* and act the way Hashem wants him to!

The *Shulchan Aruch* is a *sefer* that was written to make it clear for a Yid to know the *halachos* of how to live. That's why it is called "*Shulchan Aruch*," meaning a set table. When the table is already set, you just need to come and sit down, because everything is ready! In the *Shulchan Aruch*, R' Yosef Caro, also known as the Mechaber because he put this *sefer* together, set out all of the *halachos* in a clear way, so that Yidden would not be confused what they should do.

But the Mechaber was a Sefardi, and there are some differences in *halacha* for Ashkenazim. There are also many *minhagim* kept by Ashkenazi Yidden, and some of them became *halacha*.

R' Moshe Isserlis, known as the Ramo, lived in Krakow, Poland. He saw that the *Shulchan Aruch* was not enough on its own for Ashkenazi Yidden. He wrote a *pirush* on the *Shulchan Aruch*, which was called "*Mapas Hashulchan*," "the tablecloth." This *pirush* showed Yidden what to do whenever there was a difference in *halacha* between Ashkenazim and Sefardim. It made it possible for every Yid to follow the *Shulchan Aruch*, together with their *minhagim*! It brought tremendous *achdus* among Yidden.

In the first *se'if* of *Shulchan Aruch*, we learn that "*Shivisi Hashem Lenegdi Somid*," from today's *Tehillim*, is a *Klal Gadol BaTorah*, an important basic *inyan* in Torah.

TANYA :: Likutei Amarim Perek Tes-Vov

In today's *Tanya*, we learn more about someone who serves Hashem (*avado*) and someone who “doesn't serve Hashem” (*lo avado*).

The *Gemara* explains that the difference is that an “*avado*” does at least one tiny bit more than he is used to — he is working! So in the times of the *Gemara*, where everybody reviewed what they learned 100 times, an *avado*, someone who works to serve Hashem, would learn it 101 times! It's only one extra time, but since he's not used to it, he has to work hard to do it! He really needs to fight his *Yetzer Hara*.

The *Gemara* gives an example for someone who is an *Oved Hashem*, from a donkey rental. At a donkey rental in those days, people needed to pay the driver based on how far the donkey would need to go. A normal trip was 10 *parsa* long, and that cost one *zuz*. But to rent a donkey for a trip that was 11 *parsa* long cost double as much, TWO *zuz*! Since the trip was longer than usual, that one extra *parsa* was as hard as the whole first ten.

That's what an *Oved Hashem* is — someone who does something more than what he is used to. Just like in the donkey rental, that extra little bit is worth just as much as the whole *avodah* that he was used to doing. To do more, you really have to want to do something for Hashem!

A *beinoni* should try to be someone who SERVES Hashem (*Avado*) — working hard to wake up his love for Hashem to do more than what he is used to!

HAYOM YOM :: Beis Shevat

In today's *Hayom Yom*, we learn about the *maamar* “*Der Frumer Va'eira*.”

The Alter Rebbe used to say a certain *maamar* every three years, on *Parshas Va'eira*. Each time, it was said almost exactly the same. The *Chassidim* would call it “*Der Frumer Va'eira*” — because it made them want to do *teshuvah* and become more *frum*.

The Tzemach Tzedek (who heard these *maamarim* from the Alter Rebbe) said that every time it was something new!

The Rebbe Maharash explained that even though the words were the same, since the Alter Rebbe was teaching it, every time he said the *maamar* it was something new.

SEFER HAMITZVOS :: Shiur #265 - Mitzvas Lo Saasei #250

Today's *mitzvah* (*Mitzvas Lo Saasei #250*) is that we aren't allowed to cheat people when we sell them things. For example, we are not allowed to sell something for much more money than it's really worth!

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: וְכִי תִמְכְּרוּ מִמְכָּר לְעַמִּיתְךָ אוֹ קָנָה מִיַּד עַמִּיתְךָ אֶל תּוֹנוּ אִישׁ אֶת אָחִיו
The details are explained in *Perek Daled* of *Mesechta Bava Metziah*.

RAMBAM :: Hilchos Mechirah

In today's *Rambam*, we learn more about buying according to Torah and especially what happens if a person changes his mind in the middle.

In **Perek Zayin** we learn that if a person pays for something but didn't finish buying it with the details that the Torah says, he doesn't need to take it in the end, but it's not a *Yiddishe* way of acting. *Beis Din* says about him that Hashem who punished *goyim* that acted not nice should also punish him for acting like a *goy*. (This is

called getting a “*Mi Shepara.*”)

In **Perek Ches** we learn a lot of *halachos* of when a person can or can't change his mind after buying something.

And in **Perek Tes**, the Rambam teaches us that the *halacha* is different if something was bought for the *Beis Hamikdash* or to take care of *yesomim* (orphans).

RAMBAM– PEREK ECHAD :: Hilchos Isurei Biah - Perek Hey

This *perek* teaches us more *halachos* about *Taharas Hamishpacha*.

INYANA D'YOMA :: Being Busy With Our Shlichus

In today's *Hayom Yom*, we learned about the *maamar* of the Alter Rebbe called the “*Frumer Va'eira.*”

The Rebbe spoke about the *Frumer Va'eira* in a *sicha* of *Parshas Va'eira Tof-Shin-Yud-Beis*. The Rebbe said that since the *maamar* was only printed once, and it had some mistakes, he would *chazer* it for the *chassidim*. The Rebbe said the *maamar*, and cried a lot while saying it.

One of the main points of the “*Frumer Va'eira*” is that our *neshama* needs to use EVERY SINGLE opportunity it has to connect to Hashem through Torah and *mitzvos*. When we realize how important this is, it will lead us to dedicate ourselves to every opportunity Hashem gives us. It will also help us do a proper *teshuvah* so that Hashem will “fill in” any chance we may have missed. (This *maamar* is also available online in English.)

A month later the Rebbe spoke more about this *inyan* in a very famous *maamar*, called “*Lo Sihiyeh Meshakeilah.*” In the middle of saying this *maamar*, the Rebbe put his head down on the table and cried for a long time. The Rebbe spoke about how busy we need to be with our *shlichus*, and treasure every moment.

(*Here is a link to the maamar Lo Sihiyeh Meshakeilah online, in Hebrew and English.*)

TEFILLAH :: Ve'arva

In *Korbanos* in the morning, we say the *pesukim* that talk about the *Korban Tomid* and the *Ketores*, and the *halachos* about how the *Ketores* is made. When we do this, Hashem counts it as if we are actually bringing the *Korban Tomid* and the *Ketores*!

After finishing (and saying the *pesukim* that *Kabbalah* teaches we should say after the *Ketores*), we say a *posuk* from *Malachi*: “*Ve'arva LaHashem Minchas Yehuda Viyerushalayim, Kimei Olam Ucheshanim Kadmoniyos.*” “The *korbanos* of the Yidden should be sweet to Hashem, like days of old and previous times.”

This *posuk* is part of a *Nevuah* about the *Geulah*! The *Navi* says that Hashem will give us the *Beis Hamikdash* and accept our *korbanos* with all of the *nisim* we had during the first *Beis Hamikdash*.

We are asking Hashem that not only should it be counted as we are bringing the *Tomid* and the *Ketores*, but that we should actually be able to bring them for Hashem in the *Beis Hamikdash Hashlishi*!

HALACHOS HATZRICHS :: Borer

We are learning the *halachos* of *borer* on Shabbos, separating something from a mixture, which is one of the *Lamed-Tes Melachos*.

For something to be considered *borer*, we need to be choosing from things that are mixed together, AND there

needs to be more than one kind in the mixture.

If it is not considered a mixture, or it is all one kind, then it is not *borer*.

Y"Y" later we will learn what is considered a mixture. Now we will learn how to know that there are different kinds of things.

Here are two of the ways that can show if something is more than one kind:

1) If the things have a different **taste** (like red grapes mixed with green grapes)

Since red grapes don't taste the same as green grapes, if there is a bowl full of red and green grapes mixed together, we need to be careful to follow the rules of how we can choose them on Shabbos.

2) If the things are **used** differently (like whole almonds mixed with ground almonds)

Since ground almonds are used just for baking and cooking, and regular almonds are also used for plain eating, they are counted as different types. If we have a bag filled with ground almonds and whole almonds, we can only separate them if we are careful not to do it in a way of *melacha*.

See Shabbos Kehalacha perek Yud-Beis

GEULAH U'MOSHIACH :: Being Strong in Our Yiddishkeit

The *Navi* Micha says: ***Kimei Tzeischa Me'Eretz Mitzrayim, Avenu Niflaos!*** At the time of the *Geulah*, Hashem promises to show us *nisim* like He did in the times of *Yetziyas Mitzrayim!*

This teaches us that *Yetziyas Mitzrayim* is very connected to the *Geulah* — it is like a *mashal* that helps us understand how the *Geulah* will be!

For example, one of the things the Yidden did that helped them deserve the *Geulah* was the *Korban Pesach*. The Yidden took the *Avodah Zarah* of Mitzrayim, and went to do what Hashem asked them to. They ignored whatever the Mitzriyim said, and did the *mitzvah* proudly.

This is also how we can deserve the *Geulah*: By being strong and proud with our *Yiddishkeit*, not worrying what other people say, Hashem will see that we are ready to do whatever He asks us to! Then we will be ready to have *Moshiach* now!

See Likutei Sichos chelek Alef parshas Bo

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