

Chitas for Friday, Parshas Vaeira Erev Shabbos Kodesh Yom Hahilulah Chof-Daled 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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והקיצו וירגנו שוכני עפר ודיא בתוכם!*

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 Paraoh that if he didn't listen to Hashem, he would get another *makah*, but again Paraoh 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 Paraoh 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! Paraoh's magicians had to admit that it was only Hashem who could do it.

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

7: Makas Barad (hail)

Moshe and Aharon didn't WARN Paraoh this time, they just TOLD him that the next *makah* was coming. They told Paraoh 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 :: 113 - 118

Today's *Shiur Tehillim* is *kapitelach Kuf-Yud-Gimmel through Kuf-Yud-Ches*.

Today's *Tehillim* is all parts of *Hallel*! *Hallel* is the special *tefillah* we say to Hashem to thank Him for all of His *nissim*. We say *Hallel* on *Yom Tov*, and on *Rosh Chodesh*.

One of the *pesukim* in today's *Tehillim* is "**Zeh Hashaar LaHashem, Tzadikim Yavo'u Vo.**" "This is the gate to Hashem, *Tzadikim* go in this way."

Chassidus teaches that the gate we are talking about is *Yiras Shomayim* — being afraid to *Chas Veshalom* do something that is not the way Hashem wants things to be. We make sure to act the way Hashem tells us in His Torah, and especially in the *Shulchan Aruch*!

We learn about *Yiras Shomayim* in one of the 12 *Pesukim*. Do you know which one?

You guessed it! *Vehinei Hashem Nitzav Alav* (which is from *Tanya*!). It means that a Yid should think how

Hashem is watching over him. Even though Hashem is everywhere, he should think about how Hashem is looking at HIM personally, and making sure he is serving Hashem properly the way he should, and as good as he can!

TANYA :: Likutei Amarim Perek Tes-Vov

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

The Alter Rebbe explains that the difference is that an "Avado" does more than he is used to! 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*.

A *beinoni* should try to be someone who SERVES Hashem (*Avado*), working hard to win over his *Yetzer Hara*!

HAYOM YOM :: Chof-Daled Teves

Today is the *Yartzeit* of the Alter Rebbe. The Alter Rebbe passed away *Motzei Shabbos Parshas Shemos*, in a little village called Pyena. The Alter Rebbe's *ohel* is in Haditch.

The Rebbe Maharash once asked the Tzemach Tzedek, "When the Alter Rebbe wanted *Chassidim* to follow the *minhagim* of *Chassidus* (*Darkei HaChassidus*), what did he expect to happen? And what did he want to happen from the *Chassidus* that he taught?"

The Tzemach Tzedek answered:

Living the way of *Chassidus* means that all *Chassidim* should be like one family! The Alter Rebbe wanted to see that all *Chassidim* love each other, the way the Torah teaches. We should have a set of *hanhagos* that will keep us together. (For example, that all *chassidim* learn the same *shiurim* of *Chitas* and Rambam, we *farbreng* together, and do *mitzvoyim*.)

And *Chassidus* is *chayus*! It brings light and *chayus* into everything, making everything clear so we can see what it really is and know what to do with it. We can even understand what our *Yetzer Hara* is, and the not-good *midos* that we have in ourselves, so we know how to fix them! The Alter Rebbe wanted the *Chassidus* to bring *chayus* and light into every part of a *Chossid's* life.

SEFER HAMITZVOS :: Shiur #304 - Mitzvas Asei #246

Since we're starting a new set of *halachos* in Rambam, *halachos* about cases in *Beis Din*, we have a new *mitzvah* today — we'll be learning it for the next few days! The *mitzvah* (*Mitzvas Asei #246*) is that whenever two people disagree about money in *Beis Din*, we need to follow the *halachos* about what to do.

RAMBAM :: Hilchos To'ein Venit'an

In today's Rambam, we learn some of the details of the *halachos* the Torah tells us to do if two people come to *Beis Din* with an argument over money or property. Very often one of them needs to make a *shevuah*, a special kind of promise, that they don't owe anything.

Perek Alef: If two people come to *Beis Din* and agree about part of the money — like if Reuven says "you owe

me \$100!” and Shimon says, “I owe you money, but only \$50” — then Shimon needs to make a *shevuah* that he only owes \$50 and pay the money right away.

In **Perek Beis** we learn about when the *Beis Din* doesn’t let someone make a *shevuah* — if they are a person that we think might make a false *shevuah*. For example, the *Beis Din* won’t let a gambler make a *shevuah*.

Perek Gimmel: If a person only agrees about a very little part of the money, less than a *perutah*, he doesn’t make a *shevuah*. He also doesn’t make a *shevuah* if the amount they are arguing over is worth less than two *me’in*. So if the two people are arguing over dates, and one person says “You owe me 100 dates!” but the other person says, “I only owe you 90,” they are only arguing about 10 of the dates. If 10 dates isn’t worth at least 2 *me’in*, the person doesn’t make a *shevuah*. And if someone says “You owe me \$100!” but the other person says that he only owes him less than a *perutah*, then he doesn’t make a *shevuah*.

RAMBAM– PEREK ECHAD :: Hilchos Metamei Mishkav U'Moshav - Perek Zayin

In today’s Rambam, we learn more about the kinds of *Tumah* where a PERSON makes other things *Tomei*!

This *perek* teaches us about “*Midras*” — that anywhere where someone with one of the kinds of “body” *Tumah* leans, sits, or rides, becomes an “*Av Hatumah*” (“very” *tomei*, so it can make many other things *Tomei* as well).

INYANA D'YOMA :: Chassidishe Yom Tov

Today is *Chof-Daled Teves*, the *Yartzeit* of the Alter Rebbe.

A *yartzeit* isn’t just a day to remember someone who passed away, it is a very special day in *Ruchnius*! When a person is in the world, he does a lot of *mitzvos* and makes a difference to other people. On the *yartzeit*, all of these special things get an extra *koach* from Hashem, and bring the person’s *neshama* and all of his *mitzvos* up to a higher level in *Gan Eden*! Since this world matches what happens in *ruchnius*, all of the things they did also get an extra *koach* right here in this *Gashmius* world!

Since the accomplishments of a *tzadik* make a difference to everyone in the world, we ALL get extra *kochos* from the things he worked on, on the day of his *yartzeit*.

What is the most important thing that the Alter Rebbe did in the world? The Alter Rebbe was a special *neshama*, and gave us *Chassidus Chabad*, to prepare the world for *Moshiach*!

In today’s *Hayom Yom*, we learned what the Alter Rebbe wanted us to DO with *Chassidus*: To fix up all of our not good *midos* so we will always act the way Hashem wants us to! The Alter Rebbe also gave us *Darkei Hachassidus*, so that we will live together like one *Torah’dike* family.

The Rebbe explains in a *sicha* that we need *Darkei Hachassidus* to be able to use *Chassidus* properly! Like we saw in *Tanya*, sometimes a person’s *Yetzer Hara* can become so strong in a certain *aveira* that we don’t have the *koach* to fight it anymore by ourselves.

So when that happens, we need *Darkei Hachassidus* — we need our friends to help us fight our *Yetzer Hara*. With our *achdus*, we can help each other, so we will all be acting the way Hashem wants!

Today, on *Chof-Daled Teves*, we have an extra *koach* for this! We should use this special day to *farbreng* with our friends, to help each other fix up our *midos* and make sure our behavior is the way the Rebbe and *Toras Hachassidus* expects from us. Then we will be a *keili* for Hashem’s *brachos*, and bring the *Geulah* for all of the *Yidden*!

TEFILLAH :: Tachanun on the Yartzeit of a Tzadik

There are some groups of *Chassidim* who have a *minhag* not to say *Tachanun* on the *yartzeit* of a *tzadik*. But the Chabad *minhag* is that we DO say *Tachanun* on the days of the *yartzeit* of the *Rebbeim*.

The Frierdiker Rebbe once told over something the Tzemach Tzedek said about this, that helps us to understand why!

The Tzemach Tzedek said that we ask Hashem for things when it's an *Eis Ratzon*, a time when Hashem is especially likely to give us what we are asking for. In *Tachanun*, we ask Hashem to forgive our *aveiros* and take away any not good things that might come because of them. What better day could there be to ask for these things, than the *yartzeit* of a *Tzadik*?

See *farbrengen* of Vayechi 5730

HALACHOS HATZRICHS :: Chof-Daled Teves

The Rebbe tells us four ways we should celebrate *Chof-Daled Teves*:

1) **Limud HaTorah:**

- Learn extra *Niglah* and *Chassidus*.
- Learn at least one *perek* of *Mishnayos* that starts with a letter in the Alter Rebbe's name.
- Learn a *se'if* of the Alter Rebbe's *Shulchan Aruch*.
- Learn a *perek* of the Alter Rebbe's *sefer* of *Tanya*.
- Learn something from the Alter Rebbe's *maamarim*, especially from the *Torah Ohr* of this week.

2) **Tefillah:**

- *Daven* with more *avodah* from our *siddur*, which is the Alter Rebbe's *nusach*.
- Use the *maamarim* of *Tefillah* from the Alter Rebbe's *siddur*, starting with the *maamar* in the introduction, "*Hakol Kol Yaakov*."

3) **Gemilus Chassadim:**

- Give extra *tzedakah*.
- We should especially try to give to one of the Alter Rebbe's *mosdos*, or a *mosad* that continues the Alter Rebbe's work.

4) **Farbrengen:**

- Make a *freiliche Chassidishe farbrengen* for *Chof-Daled Teves*!
- Those who are at the *farbrengen* should make good *hachlatos* in Torah and *mitzvos*.

If you can't do these things today, try to make up for them in the following days.

From *Halachos Uminhagei Chabad*, *Likutei Sichos* vol. 21 p. 296

GEULAH U'MOSHIACH :: Tzedakah

The *Chachomim* tell us, "*Gedolah Tzedakah Shemekareves Es HaGeulah*." "Great is *tzedakah*, which brings the *Geulah* closer."

Why do the *Chachomim* say this only about the *mitzvah* of *tzedakah*, and not about other *mitzvos*? Don't ALL

mitzvos bring *Moshiach*?

The way to bring the *Geulah* is to take all of the pieces of *kedusha* that are hiding in *Gashmius'dike* things, and bring them to Hashem. We do this by using all of the *Gashmius'dike* things the way Hashem wants us to use them! When all of the Yidden take their part of *Gashmius* and use it for *kedusha*, that brings the *Geulah*!

Tzedakah does this better than any other *mitzvah*! With all other *mitzvos*, we only bring up the *kedusha* hiding in that specific body part, or that specific *Gashmius* thing we used for the *mitzvah*. For example, we use our hand to shake the *lulav* and *esrog*, or our nose to smell *besamim* on *Motzei Shabbos*.

But in order to earn the money to give *tzedakah*, we need to use SO many *kochos*, and SO many *Gashmius'dike* things — and ALL of them become elevated to *kedusha* when we take from our hard-earned money and give it to *tzedakah*! That's why especially the *mitzvah* of *tzedakah* brings the *Geulah* faster, because it elevates more *Gashmius* to *kedusha* than any other *mitzvah* can!

See *Tanya Perek Lamed-Zayin*

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