

Chitas for Monday, Parshas Vaeira Chof-Zayin Teves, 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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And the safe return of all our soldiers and hostages!

Mazel Tov **Batsheva Hellinger** (Miami, FL)

~ 5th birthday Chof-Zayin Teves ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vaeira - Sheini with Rashi

In *Parshas Vaeira*, we are starting to learn about the story of *Yetziyas Mitzrayim*! But first we will learn about the people who Hashem chose to be the ones to take the Yidden out of Mitzrayim: Moshe and Aharon.

The Torah tells us about Moshe and Aharon's family. They were from *Shevet Levi*, an important *shevet*. They were also from Amram's family, the leader of the Yidden at that time. This made the Yidden able to respect them. Moshe and Aharon grew up in a house of Torah, a house of *Yiras Shomayim*, and a family that had *Mesiras Nefesh* to help other Yidden.

Now that the Torah tells us that both Moshe and Aharon were the right people to have this special *shlichus* from Hashem, we are ready to learn what happened next.

TEHILLIM :: 120 - 134

Today's *Tehillim* is *kapitelach Kuf-Chof* to *Kuf-Lamed-Daled*, the 15 *Shir Hamaalos*!

In the *Tehillim Ohel Yosef Yitzchok*, before each *kapitel* there is a short paragraph telling us the message of that *kapitel*.

In the paragraph before *Kapitel Kuf-Chof*, the first *kapitel* of *Tehillim* for today, it says that in this *kapitel*, Dovid Hamelech tells people who speak *Lashon Hara* how terrible this *aveira* is, that it is even more dangerous than weapons.

In *Parshas Shemos*, we learned that Moshe Rabbeinu was also very upset about *Lashon Hara*. When he heard that Yidden were speaking *Lashon Hara*, he was afraid that it could *Chas Veshalom* keep them from getting the *Geulah*!

Why was Moshe so scared about *Lashon Hara*? The Yidden might have been doing much bigger *aveiros* than that!

The Rebbe explains that the *Geulah* from Mitzrayim was meant to bring the Yidden together to become one nation — Hashem's nation. Instead of being just a big group of separate people, now they would become *Am Yisroel*!

But *Lashon Hara*, saying not-nice things about others, makes people feel unhappy with each other. They don't want to be together anymore. Instead of being together as one, they feel like separate people who aren't connected to each other.

That's why Moshe was so worried about the Yidden speaking *Lashon Hara* — how could they have the *Geulah* and become one nation if they didn't want to be together?

In this *kapitel* also, Dovid Hamelech warns people who speak *Lashon Hara* how dangerous it is. We can learn from this *kapitel* to be careful to only say nice things about each other!

See *Likutei Sichos chelek Lamed-Alef* p. 8

TANYA :: Likutei Amarim Perek Yud-Daled

The Alter Rebbe teaches that every Yid should try to be a *Beinoni*. But why only a *beinoni*? Shouldn't we try to be a *tzadik*? Wouldn't that be even better?

Every Yid has the *koach* to choose how to behave, like a *Beinoni*, but the *koach* to be a *tzadik* is NOT something that Hashem gave to every Yid.

Every one of us is able to be in control of how we act, and we can even decide how we want to think. We can stop ourselves from doing things we shouldn't do, from saying things we shouldn't say, and even from thinking about things that aren't good for us! We can *daven* properly and learn *Chassidus* so we will have *Ahavas Hashem* and *Yiras Hashem* to help us do what we should.

But the strong *Ahavas Hashem* that a *tzadik* has isn't something that we can make ourselves feel. It is a present from Hashem that He gives to *tzadikim*, called "*Ahava BeTaanugim*."

That's why the *Gemara* says that Hashem makes certain people who are BORN able to become *tzadikim*, but EVERY one of us can become a *beinoni*!

Still, in tomorrow's Tanya we will learn that in a certain way, we should try to have something from a tzadik's Avodah!

HAYOM YOM :: Chof-Zayin Teves

In today's Hayom Yom we learn a vort from the Alter Rebbe:

Hashem has an ongoing deal with Yidden: We need our *gashmius'dike* things that only Hashem can give us (like health, money, and *nachas*). Hashem needs us to bring *Yiddishkeit*, Torah and *mitzvos*, into the world — *ruchnius*!

The problem is that we can't do our *ruchnius* unless Hashem gives us the *gashmius*.

So this is the deal: Hashem gives us the *gashmius*, and then, we use it to do the things Hashem wants, and the *gashmius* becomes *ruchnius*. Then a Yid's *Gashmius* IS *Ruchnius*!

Sometimes, though, Hashem gives a person only a little bit of *gashmius*. Then, it's HARDER to make *Ruchnius*, and we might not be able to give Hashem as much! Still, if we are able to at least give Hashem something small (like the *Minchas Ani*, the *korban* a poor person would bring to Hashem in the *Beis Hamikdash*), that will make Hashem very happy.

Then Hashem will give us A LOT of *gashmius* and we will be able to make from it A LOT of *ruchnius*.

SEFER HAMITZVOS :: Shiur #261 - Mitzvas Asei #181, Lo Saasei #309, #298, Asei #184

1) (*Mitzvas Asei #181*) Today's first *mitzvah* is called "Eglah Arufah." If someone finds the body of a person who was killed, and nobody knows who did it, the *Beis Din* needs to make an *Eglah Arufah*.

The details of this *mitzvah* are in the last *perek* of *Gemara Sotah*, and the Rambam organizes them in *Perek Tes* and *Yud* of today's Rambam.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: כִּי יִמָּצָא חָלֵל בְּאֶדְמָה

2) (*Mitzvas Lo Saasei #309*) We are not allowed to work in the land around the stream where the *mitzvah* of *Eglah Arufah* was done.

We learn this *mitzvah* from another *posuk* in *Parshas Shoftim*: אֲשֶׁר לֹא יַעֲבֹד בּוֹ וְלֹא יִזְרַע
We also learn the details of this *mitzvah* in the last *perek* of *Mesechta Sotah*.

3) (*Mitzvas Lo Saasei #298*) We are not allowed to leave dangerous things around our city or property.

This *mitzvah* is in the Torah in *Parshas Ki Seitzei*: וְלֹא תִשִּׂים דְּמַיִם בְּבֵיתְךָ

The *halachos* are explained at the beginning of *Mesechta Shekalim*, and in many places in *Seder Nezikin*.

4) (*Mitzvas Asei #184*) We need to take away anything dangerous from our property. For example, we put a rail (*Maakeh*) around our roof if it is flat, so nobody will fall off, and a wall around a pit so nobody will fall in. We fix up anything dangerous so nobody will get hurt!

In the Torah, this *mitzvah* is in *Parshas Ki Seitzei*: וַעֲשִׂיתָ מַעֲקֵה לְגִנְךָ

The details of this *mitzvah* are explained in *Mesechta Bava Kama*.

RAMBAM :: Hilchos Rotzeiach U'Shmiras HaNefesh

In today's Rambam, we learn about the *mitzvah* of setting aside *Arei Miklat*, and the *halachos* of *Eglah Arufah*.

Perek Ches we learn about the cities that need to be set aside. There are six main *Arei Miklat*. When *Moshiach* comes, we will add another three! There are also the 42 cities of the *Leviim* that can be used as an *Ir Miklat*. The cities need to be ready for a person to run there, and the *Beis Din* needs to check the roads every year to make sure that a person will be easily able to get to the *Ir Miklat* quickly!

Perek Tes has the *halachos* of today's *mitzvah*, about the *Eglah Arufah*. If someone finds the body of a person that was killed, and we don't know for sure who did it, *Beis Din* needs to measure to see which city is the closest. The *Beis Din* of the closest city does the *mitzvah* of *Eglah Arufah*, to show Hashem that they were not responsible for the murder.

First they bury the person who was killed. The *Beis Din* uses the city tax money to buy a young calf, and bring it to a strong stream of water. They cut off the head of the calf, and then the *Beis Din* and all of the *Zekeinim* wash their hands in the stream. They announce in *Lashon Hakodesh* that it wasn't their fault that this person

died, and they didn't let him leave their city without food or someone to go with him. The *kohanim* ask that Hashem should forgive the Yidden, and Hashem does.

Perek Yud has more *halachos* about the *Eglah Arufah*. We learn about how the place of the *Eglah Arufah* can't be used later, like for growing things. Also, if *Beis Din* didn't do it for whatever reason, they need to make it up, even if many years already passed!

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

The Torah tells us that we are not allowed to marry many of our close relatives — but it is permitted, and even considered a *mitzvah* for a man to marry his niece!

INYANA D'YOMA :: Bizchus Nashim Tzidkonios

The *Gemara* says that it was in the *zechus* of the women that we left Mitzrayim! “***Bizchus Noshim Tzidkonios Shehayu Be'oso Hador, Nigalu Avoseinu MiMitzrayim.***”

But didn't Hashem PROMISE that the Yidden would come out of Mitzrayim? Why did we need the *zechus* of the women?

The answer is that Hashem did promise to take the Yidden out of Mitzrayim — after 400 years. But because of the *zechus* of the *Noshim Tzidkonios*, the Yidden came out much earlier — after 210 years!

What was this *zechus*?

We know that Paraoth made a terrible *gezeirah* that the baby boys should be thrown into the Nilus. It would have made a lot of sense for the Jewish women to say that they don't want to have any more children, so that these terrible things won't happen to them!

But the *Noshim Tzidkonios* in Mitzrayim didn't think about what might happen. They knew that Hashem wanted them to have children, and so they relied on Hashem to take care of the children — and that is actually what happened! Hashem made *nissim* and the children were saved, and were even the first to recognize Hashem at *Kriyas Yam Suf*!

Because they brought so many more *Yiddishe neshamos* into the world, the *shlichus* they needed to do in *Golus* was finished so much faster! Instead of it taking 400 years to finish, the Yidden were able to finish their *shlichus* in *Golus* Mitzrayim in just 210 years!

The Rebbe tells us that this teaches us a very important *hora'ah*!

The Arizal says that the Yidden living right before *Moshiach* comes are a *gilgul*, the same *neshamos*, as the Yidden who came out of Mitzrayim. And just like it was the *zechus* of the *Noshim Tzidkonios* in Mitzrayim that brought us out of *Golus* early, it will be in the *zechus* of the *Noshim Tzidkonios* today that *Moshiach* will come so much faster!

Nowadays there are also reasons to be afraid to have children. Women might be afraid that it will be hard, and that babies don't give you a lot of time to sleep! They might be afraid that they might not have enough *parnasa* for so many kids, or that it won't be easy to give them the right *Chinuch*.

But the *Noshim Tzidkonios* shouldn't think about what might happen. They should have more children because that is what Hashem wants, and rely on Hashem to take care of everything! And in this *zechus*, with all of these special *Yiddishe kinderlach*, *Moshiach* will be able to come right away!

See *Farbrengen Parshas Vayechi, Tof-Shin-Mem-Vov*

TEFILLAH :: Korban Tomid

Chassidus shows us how the *Korban Tomid* teaches us what *davening* is all about!

The main part of *davening*, the way the *Anshei Keneses Hagedolah* set it up, is *Shemoneh Esrei*, where we ask Hashem for our needs. Still, the main point of *davening* is much deeper.

The word “*tefillah*” also means “connection,” and by *davening*, we connect ourselves to Hashem. We do ask for our needs in *davening*, but that’s because only by having the things we need can we really be close to Hashem!

We can learn this from the *Korban Tomid*, which was a *Korban Olah*.

When most *korbanos* are brought, part of the animal is burned on the *Mizbeiach*, part of it goes to the *kohanim*, and part of it goes to the person who brought it. But a *Korban Olah* is different. The ENTIRE *korban* is burned on the *Mizbeiach*, and no person gets a piece.

When we *daven*, we are doing it just like a *Korban Olah*! We aren’t expecting to get anything for ourselves, all we want is to come close to Hashem and live the way He wants us to.

HALACHOS HATZRICHOS :: Borer

Many times we have things that are mixed together, like fruits in a bowl or candies in a bag. Choosing just one or some of them can be the *melacha* of *Borer*, which is not allowed on Shabbos.

But the *Chachomim* teach us that *borer* is only *asur* if it is being done in a way of *melacha*. But we ARE allowed to separate things on Shabbos as part of eating.

They give us three conditions that show that we are choosing things in a way of eating, *Derech Achilah*. (We learned the first two of them before.) The conditions are “*Miyad*” (that we are separating it to use right away), “*Beyad*” (that we are using our hand or a normal eating utensil, not a *keili* that is made for separating things), and “*Ochel Mitoch Pesoles*.”

“*Ochel Mitoch Pesoles*” means to pick out the good food from the waste.

That is a normal way of eating, to pick out the good food and eat it.

(There are a few exceptions when we are allowed to take out the *Pesoles* first, like when we are peeling a fruit, because that is also the normal way of eating, as we will learn later *IY”H*.)

In general, if we are choosing the *Ochel* from the *Pesoles*, and we are doing it with our hand, and to eat it right away, it is considered *Derech Achilah* and it is not the *melacha* of *borer*.

See *Alter Rebbe’s Shulchan Aruch siman Shin-Yud-Tes, se’if alef to gimmel; Shabbos Kehalacha perek Yud-Beis; Hilchos Shabbos by Pansa’im*

GEULAH U'MOSHIACH :: Recognizing Hashem

When the Yidden came out of *Mitzrayim*, besides for *Yetzias Mitzrayim*, that the Yidden were able to leave *Golus*, another wonderful thing happened: The *Mitzriyim* also recognized Hashem and realized that only Hashem runs the world!

But in that *Geulah*, it only happened through painful *Makos*.

When *Moshiach* comes, the *Geulah* will be in a complete way! The whole world will recognize Hashem — but this time, without *Makos*, only in a pleasant way!

Likutei Sichos chelek Chof-Hey p. 189

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