

Chitas for Shabbos Kodesh, Parshas Vaeira Gimmel 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 - Shvi'i with Rashi

Hashem sends hail to destroy almost everything outside. Paraoh says the Yidden can go — but changes his mind when the hail stops.

Makas Barad (hail) continued

Moshe told Paraoh: “At this time tomorrow, Hashem will make it hail VERY HARD — not like anything you’ve ever seen before. Bring everything you own inside, because whatever is outside will be destroyed!”

Some Mitzriyim brought their things inside, but not everyone.

Moshe picked up his stick and Hashem made it thunder and start to hail — big balls of ice, and fire too! Hashem made a *neis* that even though the fire was inside of the balls of ice, the fire didn’t go out and it didn’t melt the ice. The hail broke everything outside — most of the plants, all of the trees, and every animal or person outside. But the hail didn’t fall in Goshen, where the Yidden lived.

Paraoh called Moshe and Aharon and this time admitted that he was doing the wrong thing — “Hashem is the *Tzadik*, and I am the *Rasha*!” He asked them to *daven* that the hail should go away, and said that he will let the Yidden go!

Moshe went out of the city (which was full of *Avodah Zarah*) and *davened* that the hail should stop, even though he knew that Paraoh still wasn’t really afraid of Hashem.

Hashem stopped the hail from falling, even if it was still in the air! But as soon as Paraoh saw that the rain and the hail and the thunder stopped, he got stubborn again and didn’t let the Yidden go.

TEHILLIM :: 18 - 22

For today’s *Shiur Tehillim*, we say *kapitelach Yud-Ches* through *Chof-Beis*.

In *Kapitel Yud-Tes*, there is a *posuk* that talks about Torah: “**Toras Hashem Temimah, Meshivas Nafesh.**” “The Torah of Hashem is complete, it makes the *neschama* feel good.”

The Alter Rebbe uses this *posuk* to show why he was so happy to hear that the *Chassidim* learned the whole

Shas (*Mishnayos* and *Gemara*) in many places during the year. When the Torah is *temimah*, complete (when the whole Torah is completely learned) it makes the *neschama* happy!

TANYA :: Likutei Amarim Perek Tes-Zayin

After we learned about a *tzadik* and a *rasha*, the Alter Rebbe teaches us what a *beinoni* is! In the last perek we learned that a *beinoni* should also be an *OVED*, who does more than what he is used to!

In this *perek*, the Alter Rebbe tells us important rules (*Klal Gadol*) that the *beinoni* should know:

1) A *beinoni* needs to set things up so that the Yetzer Hara can't start a fight with him all the time.

The *Yetzer Hara* inside of us is always coming up with ideas. It can make us want things that aren't good for the *neschama*, can get angry, can feel lazy and just want to go to sleep, can get us to feel sad for no reason, makes us want to show off to others, and so on.

But a *beinoni* can stop the ideas from coming, or at least he can stop himself from following them!

By working hard on *davening* while thinking about his connection to Hashem (*hisbonenus*), he will bring out feelings of *Yirah* and *Ahava*. These feelings make him want to be connected to Hashem through Torah and *mitzvos*. That will keep the *Yetzer Hara* from even being able to tell him about these ideas! And even when the *Yetzer Hara* DOES give him ideas to do the wrong thing, the *beinoni* will be able to be in control of the feelings from the *Yetzer Hara* and only do what Hashem wants.

2) Being inspired to do *mitzvos* with a *chayus* is enough.

In the first rule we saw that we need to feel an *Ahava*, a love for Hashem.

We know what it feels like to really love someone, like the way we love our parents or baby. We love them so much that we want to do nice things for them, to hug them and kiss them and give them presents.

But what if we don't feel our love for Hashem that much?

The Alter Rebbe tells us that it's not possible for everyone to FEEL their love for Hashem that much, but everyone can THINK about it! Many *neschamos* aren't able to really love Hashem that strongly. But everyone can think about how Hashem is the true existence of everything, and that Hashem created us to keep Torah and *mitzvos*. Then we will know that this is what we should be busy with, and will be happy to do our *shlichus* in the world!

We might still not feel a love for Hashem like we do for a person, but it's a kind of *Ahavas Hashem* too! This kind of love is called "*tevnah*" — a kind of love that we have in our mind, even though we don't have it in our heart.

This is the second "*Klal Gadol*," important rule, that a *beinoni* needs to remember. What's most important is not to have a strong feeling of love for Hashem and the *mitzvos*. All that we need is to be inspired enough by what we are thinking to want to do what Hashem wants from us.

But is this really enough?

The Alter Rebbe will explain later 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 *neschama* will be able to enjoy later in *Gan Eden*.

We might worry that if we only have the *tevunah* kind of love, the kind that makes us WANT to do the right thing, but that we don't really feel in our heart, then our *mitzvos* won't have the right *Ruchnius chayus*!

The Alter Rebbe tells us that the *Tevunah* kind of love IS enough for this too!

The *Chachomim* teach us: "*Machshava Tova, Hakadosh Baruch Hu Metzartfeh Lemaaseh.*" The simple meaning is, "when we plan to do a good thing, Hashem considers it as if we did (even if weren't actually able to 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, which is usually needed for the *mitzvos* to go up this high, Hashem makes it like it really is!

We see from here how important it is for a beinoni to create this Tevunah kind of love.

There are many ways we can do this today! 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 :: Gimmel Shevat

In today's *Hayom Yom*, we learn about how the *Torah Ohr* and *Likutei Torah* were printed.

Nine years after the *Histalkus* of the Mittlerer Rebbe, the Tzemach Tzedek printed the *maamorim* of the Alter Rebbe for the first time.

In a letter written by the Tzemach Tzedek on *Gimmel Shevat* (5597), the Tzemach Tzedek writes about this *Sefer*, called *Torah Ohr*. The *Sefer* has the Alter Rebbe's *maamorim* on *Chumash Bereishis* and *Shemos* (and a few *Yomim Tovim*). In the letter, the Tzemach Tzedek also writes about the second *chelek* of the *Sefer*, which *IY"H* will be printed later, with *maamorim* on the other *Chumashim*, *Shir Hashirim*, and the other *Yomim Tovim*.

Unfortunately, it took 11 years (!) until the second *chelek* was printed! Why did it take so long?!

The Russian government was very mean to Yidden, and there were many big *Resha'im* who didn't want Yidden to be learning Torah. One of the things they did was to close down many Jewish printhouses, including the one in Kopust, where the *sefer Torah Ohr* was printed, so they couldn't make any new books of Torah.

The second *chelek* was finally printed in 5608, in a different city — Zhitomir. Instead of calling it "*Torah Ohr Chelek Beis*" it got its own name, *Likutei Torah*.

In the Tzemach Tzedek's letter, he also connects the name of the Alter Rebbe to the *Chassidus* he teaches: The Alter Rebbe's name is Shneur, which is the words "*Shnei Ohr*," two times light. The *Gematria* of the word "*ohr*" (light) two times, is 414, which is also the *Gematria* of the word *Ve'ahavta*. In the Alter Rebbe's *Chassidus*, he teaches us how to love Hashem, "*Ve'ahavta!*"

SEFER HAMITZVOS :: Shiur #266 - Mitzvas Lo Saasei #250

Today's *mitzvah* (*Mitzvas Lo Saasei* #250) is the same as yesterday's, that we aren't allowed to cheat people

when we sell them things or buy things. For example, we are not allowed to sell something for much more money than it's really worth, or pay too little money for something worth much more.

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

RAMBAM :: Hilchos Mechirah

In today's Rambam, we continue to learn the *halachos* of buying and selling.

In **Perek Yud**, we learn what happens if a person is FORCED to sell something. Whether it's because someone yelled at him, or because someone told him he would steal it otherwise, in many cases it would not be considered selling according to the Torah!

In **Perek Yud-Alef**, we learn the *halachos* about selling things with conditions. For example, if someone said he will sell his house to his neighbor if he finds a new house in Yerushalayim before the summer. If the person finds a beautiful house in Yerushalayim, does his old house belong to his neighbor? The Rambam tells us that it only does if the neighbor FIRST made a *kinyan* on the old house, to show that they both really meant the deal! (If he makes the *kinyan* afterwards, it doesn't count.)

And in **Perek Yud-Beis**, we start to learn the *halachos* of today's *mitzvah* — not to cheat each other in business. It is counted as cheating if the price is 1/6th higher or lower than what it should be. (If it's less than that, it isn't cheating, because that doesn't bother most people.) But if you sell your bike for \$100 when it's really only worth \$60, that's called cheating according to the Torah, and the person who bought it can ask for his money back!

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

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

INYANA D'YOMA :: Learning and Teaching Chassidus

On this day, in the year 5752 (1992), the last year we heard *sichos* from the Rebbe, the Rebbe said something which was very surprising to *Chassidim*:

The Rebbe said, "How can we understand the ways of Hashem, that the Friediker Rebbe, whose whole life was to teach and spread *Chassidus*, was given an illness that made it hard for him to speak?"

The *sicha* explains that even though it's not something we can understand, one thing we need to learn from that is that just like Moshe Rabbeinu had Aharon speak for him since he couldn't, the *Chassidim* need to be the "Aharon" for the Rebbe, the Rebbe's "mouth", learning and teaching the words of *Chassidus* to other people.

Nowadays, too, our Shlichus is to be like Aharon, to teach Chassidus to the whole world until Moshiach comes and the Rebbe teaches us the Torah Chadasha of Moshiach!

See Sefer Hasichos Tof-Shin-Nun-Beis, p. 293

TEFILLAH :: Abayei

The paragraph of Abayei comes from the *Gemara*, *Mesechta Yoma*. It speaks about how the *Amora*, Abayei, would review the steps of the entire daily *Avodah* in the *Beis Hamikdash* in order, based on the teachings of

Abba Shaul.

Even though the *halacha* (the way it will be done in the *Beis Hamikdash Hashlishi*) is different, we still say it the way Abba Shaul taught it.

Meforshim explain why we still choose to say it in this way, and in a *sicha* the Rebbe explains why it is done this way according to *Chassidus* — because the order of the *Avodah* in this paragraph fits more according to the *avodah* of Yidden in the time of *Golus*.

See *Sefer Hasichos 5752*, p. 419 and footnotes there

HALACHOS HATZRICHOS :: 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*.

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

The *halacha* is that if the things that are mixed together are the same, just different SIZES, then it is not the *isur* of *borer*.

So if there is a bag filled with chocolate chip cookies, it is not an *isur* to separate the big ones from the small ones on Shabbos.

Even if some of them are broken and other ones are whole, they are still considered the same kind. So we can separate all of the broken ones from the whole ones and it is not the *isur* of *borer*.

Even if we care which ones are broken or whole (like with *matzos* on *Pesach*) it is still not *borer* to separate the whole ones and put them in a different place.

See *Shabbos Kehalacha perek Yud-Beis*

GEULAH U'MOSHIACH :: The Whole Torah

The Rambam brings proofs from the Torah about *Moshiach*, but not from *Navi*.

The Rambam explains that we don't need to bring proofs from the *Neviim*, because the whole *Navi* is FULL of *pesukim* about *Moshiach*.

But there are also a lot of parts of *Navi* that talk about other things, and even talk about *Golus*! How can the Rambam say that the *Navi* is full of *pesukim* about the *Geulah*?

The Rebbe explains that if we think about what the *Geulah* really is, and we think deeper into the meaning of the stories in *Nach*, we will see that EVERYTHING in the *Neviim* really is about the *Geulah*!

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