

# Chitas for Shabbos Kodesh, Parshas Vaeira Shabbos Mevorchim Shevat Chof-Hey 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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## **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 :: 119 (first half)**

Today we say the first half of the LONGEST *kapitel* of *Tehillim*, *kapitel Kuf-Yud-Tes*! It has 176 *pesukim*, 8 *pesukim* for every letter in the *Alef-Beis*!

Most of the *pesukim* in this *kapitel* talk about how special Torah and *mitzvos* are and how much we love them!

Here is one of these *pesukim*: “**Az Lo Eivosh, Behabiti El Kol Mitzvosecha.**” It means, “I will not be embarrassed because I think about all of your *mitzvos*.”

The Rambam uses this *posuk* at the beginning of his *sefer Yad Hachazakah* (the *Mishnah Torah*), where he explains all of the *halachos* of the *mitzvos* of the Torah.

Why does the Rambam choose this *posuk*?

All of the *mitzvos* are in the Torah. We can find them by learning the *pesukim*!

For example, the *mitzvah* of *Tefillin* comes from the *posuk* which we say in *Shema* — “*Ukshartam Le’os Al Yadecha, Vehayu Letotafos Bein Einecha.*” “You should tie these words as a sign on your hand, and they should be a sign between your eyes.”

But if we try to keep the *mitzvah* of *Tefillin* just by learning the words of the *Chumash*, we will not end up with kosher *Tefillin*! Someone who tried that would be very embarrassed.

That’s why the Rambam uses this *posuk* at the beginning of his *sefer*: Because by learning the *halachos* in the *Mishnah Torah*, we won’t need to be embarrassed — we will know how to keep every *mitzvah* of the Torah properly!

See *Yein Malchus* (new edition) *siman Beis*

## **TANYA :: Likutei Amarim Perek Tes-Zayin**

After introducing us to 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*, to do more than what we are used to!

In this *perek*, the Alter Rebbe tells us important rules the *beinoni* should know, called a *Klal Gadol*:

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

The *Yetzer Hara* always has its own ideas of what to do. It can want things that aren’t good for us, 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.

When a *beinoni* works hard on *davening* with *hisbonenus*, and to feel *Yirah* and *Ahava* to Hashem, he will be in control of his feelings (*teva*). That will keep the *Yetzer Hara* from even being able to TRY to convince him to

listen to most of its ideas! Then, even when the *Yetzer Hara* DOES manage to try to get him 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.

Now that we know the first rule, to have *hisbonenus* to feel a *Yirah* and *Ahava* to Hashem, we might think that it needs to be the kind of *Ahava* that we REALLY feel!

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 every single person to FEEL how much they love Hashem. Many *neshamos* 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 and excited to do our *shlichus* in the world! We will love being a Yid!

We might still not feel a love for Hashem like we do for a person, but it's a kind of *Ahavas Hashem* too! It makes us want to do His *mitzvos*! This kind of love is called "*tevunah*" — 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 glowing feeling of love for Hashem and the *mitzvos*. All that we need is to be inspired enough by thinking about Hashem and his Torah and *mitzvos*, so we will want to do what Hashem wants from us.

## **HAYOM YOM :: Chof-Hey Teves**

We are learning now in *Chumash* about *Yetziyas Mitzrayim*. In today's *Hayom Yom* we see how *Chassidus* is like *Yetziyas Mitzrayim*, and one of the main differences!

The Rebbe Rashab said in a *sicha* that *Chassidus* makes a kind of *Yetziyas Mitzrayim*!

Being in *Mitzrayim* meant being stuck in a place that didn't let the Yidden be the way they should. *Yetziyas Mitzrayim* is when they left that place and were able to serve Hashem fully!

*Chassidus* also does that! There are things in the world that distract us from living the way we should. Learning *Chassidus* and living the way it teaches us helps us come out of that "Mitzrayim" and serve Hashem fully!

But there is one main difference:

When the Yidden came out of *Mitzrayim*, they were never supposed to go back there! They were FINISHED with it!

But that's not how we should act with the "Mitzrayim" of the world that tries to distract us. *Chassidus* teaches that we shouldn't push it away and try to run away from it. We remind ourselves that Hashem made it and it is good, and figure out how to use it for *kedusha*!

## **SEFER HAMITZVOS :: Shiur #305 - Mitzvas Asei #246**

In today's *Sefer Hamitzvos*, we learn the same *mitzvah* again (*Mitzvas Asei #246*) — a *Beis Din* needs to judge cases with arguments between people about money according to the *halachos* the Torah teaches.

### **RAMBAM :: Hilchos To'ein Venit'an**

In today's *Rambam*, we learn more *halachos* about today's *mitzvah*.

In **Perek Daled**, we learn that the *Beis Din* can only force the person to make a *shevuah* if they know exactly how much they disagree about. So if one person says, "You borrowed a wallet full of coins," and the other person says, "you only gave me 10 coins," then he doesn't have to make a *shevuah*, since we don't know how many coins were in the wallet. But if one person says, "You borrowed this bag of grain filled to the top," and the other person says, "it was only filled to this line when you gave it to me," then he DOES have to make a *shevuah*, since that is like a measurement.

**Perek Hey** tells us when we don't need to make a *shevuah* according to Torah, but the *Chachomim* tell us that we should make another kind of *shevuah*, called a "*Shevuas Heses*." One example for this is an argument about a field. So if one person says, "you sold me two fields!" and the other person says, "I only sold you one," he needs to make a *Shevuas Heses*. Also, for servants, "IOU notes," or *hekdesch*, there is no *shevuah* from the Torah — only a *Shevuas Heses*.

**Perek Vov:** In this *perek*, the *Rambam* talks about how the *Beis Din* makes sure that people are telling the truth in *Beis Din*.

Some of the *halachos* talk about what happens if it seems like the person is a liar. If a person is a liar in *Beis Din*, he can't make a *shevuah* (a very strong promise) which would make him *potur* from paying. Instead, he just has to pay. But a person is only considered a liar by the *Beis Din* if he says something in front of them, and then someone else brings two witnesses who say that they saw the opposite.

### **RAMBAM- PEREK ECHAD :: Hilchos Metamei Mishkav U'Moshav - Perek Ches**

The *Rambam* explains what happens if one of these people move something, in lots of different ways. For example, do the things become *Tomei* if he moved it with a stick he is holding under his chin?

### **INYANA D'YOMA :: Chassidishe Parsha**

In this week's *parsha*, Hashem sent Moshe and Aharon to Paraoh to do a special job: To tell Paraoh to let the Yidden go! To prove to him that Hashem sent them, they had a sign to show him! Moshe would take his stick and throw it on the floor, and it would turn into a snake! Then when he picked it up, it would turn back into a stick!

Why did they do this sign and not a different one? The Alter Rebbe, in *Torah Ohr*, tells us what message Hashem was giving to Paraoh:

Paraoh and the Mitzriyim thought they could do whatever they want. They didn't believe in Hashem, and thought they could be mean to the Yidden and didn't need to listen to Moshe and Aharon.

Moshe showed Paraoh that the *chayus* of Hashem is like a stick — a long, straight line. It comes into this world and hides even in the form of a snake! It goes into sneaky mean people and gives THEM *chayus* too.

Now it's time for the *kelipah* in the world to realize where it gets *chayus* from to stay alive. Moshe showed them how the stick became a snake. And then afterwards, he showed them how the snake became a stick again, showing how the *chayus* of Hashem that was hiding inside of Mitzrayim can come out of the *kelipah* and go back to Hashem.

That's what happened when the Yidden came out of Mitzrayim — they brought all of the *kedusha* of Mitzrayim out with them, and none of the *kelipah* remained!

*See Torah Ohr, Dibur Hamas'chil Vayomer Hashem El Moshe*

## **TEFILLAH :: Ana B'koach**

Another reason why we say *Ana B'koach* is to hint to another part of the *Avodah* in the *Beis Hamikdash* that we didn't say yet!

We said parts of the Torah about the *Terumas Hadeshen*, the *Korban Tomid*, and the *Ketores*. We mentioned most of the rest of the steps of the *Avodah* in the paragraph of *Abaye*.

But there was something else that was done in the *Beis Hamikdash* every day that we didn't say anything about here! In the *Beis Hamikdash*, they said *Birchas Kohanim* every day. (We did say the words of *Birchas Kohanim* in *brachos*, we didn't say that it is part of the *Avodah* in the *Beis Hamikdash*.)

When we say *Ana B'koach*, we are hinting to *Birchas Kohanim*!

*Ana B'Koach* has hinted inside of it Hashem's holy name. In the *Beis Hamikdash*, when they said *Birchas Kohanim*, they said the name of Hashem, the holy *Sheim Hameforash*! *Ana B'Koach* hints to that.

## **HALACHOS HATZRICHS :: 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 *Chassidishe Yom Tov* of *Yud Shevat*. It is the *yartzeit* of the Frierdiker Rebbe, and the beginning of the time that our Rebbe became Rebbe.

*See Farbrengen of Parshas Shemos, Tof-Shin-Mem-Vov*

## **GEULAH U'MOSHIACH :: Believing and Hoping For Moshiach**

A Yid has a *chiyuv* to believe in *Moshiach* and hope that he will come.

How do we fulfill this *chiyuv*? What do we need to know or think to be counted as believing and hoping in *Moshiach*?

The Torah tells us about many special things that will happen when *Moshiach* comes, and about the rewards Yidden will get for the *mitzvos* they did in the times of *Golus*. But the Rambam tells us that main accomplishment of the coming of *Moshiach* is that we will be able to keep all of the *mitzvos* of the Torah in the best way.

This is also what our *emunah* needs to be: That we know that we will be able to keep all of the *mitzvos* again, and we hope that it will be very soon!

*See Likutei Sichos Chelek Yud-Ches, p.280*

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