

Chitas for Sunday, Parshas Vaeira

Chof-Vov 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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לזכות שיינדל מלכה בת היצל, אסתר בת שיינדל מלכה, אהבה בת אסתר, אלול בת אסתר
And the safe return of all our soldiers and hostages!

Lizchus

Aharon ben Keshet Etonah

~ for a Refuah Sheleimah Ukrovah! ~

Mazel Tov **Levi Galperin** (Shliach in Solon, Ohio)

~ 7th birthday Chof-Vov Teves ~

Shnas Bracha Vehatzlacha

Mazel Tov **Second Lieutenant Risya Kesselman** (Greenville, SC)

~ 7th birthday Chof-Vov Teves ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Bryna Raizel Rice** (Shlucha in Palm Beach, FL)

~ 5th birthday Chof-Vov Teves ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vaeira - Rishon with Rashi

In last week's parsha, Moshe complained to Hashem that things were now WORSE for the Yidden!

Hashem told Moshe that he shouldn't complain, Hashem will keep His promises! Sometimes it doesn't look better right away, but Hashem will always do what He says.

"Now tell the Yidden that I am about to keep the promise I made to the Avos, that I will give their children the land of Eretz Yisroel! I will take them out of Mitzrayim, and bring them to Eretz Yisroel!"

Moshe told the Yidden what Hashem had said, but things were so hard in Mitzrayim, that the Yidden didn't feel better by hearing this.

Then Hashem told Moshe to tell Paraoh to let the Yidden go. Moshe said, "But even the Yidden didn't listen to me — how will Paraoh listen?"

Hashem gave Moshe and Aharon instructions: He told them to be patient with the Yidden, and speak to Paraoh with *kavod*.

We will IY"H see the continuation of their shlichus in the Chumash for Yom Shlishi.

TEHILLIM :: 119 (second half)

Today's *Tehillim* is very special! We are finishing the LONGEST *kapitel* in the whole *Tehillim*, *kapitel Kuf-Yud-Tes*! This *kapitel* is so long that we don't even say the whole thing in one day — it is split up between *Yom Chof-Hey* and *Yom Chof-Vov*!

One of the *pesukim* in today's half is, "***Sas Anochi Al Imrosecha Kemetzei Shalal Rav***" — "I am so happy with Your words (the Torah), like someone who finds a huge treasure!"

The Rebbe's father, R' Levi Yitzchak, explains this *posuk*: He shows us that the first letters of the words "*Kemetzei Shalal Rav*" (like finding a big treasure) are "Kosher!"

How is "kosher" a big treasure?

The Rebbe explained during a rally for children what it means that kosher is a big treasure. This is something very important for us to know when we're fighting with our *Yetzer Hara*: A person might think that it shouldn't matter if a teeny little candy isn't kosher. But the truth is, if we don't listen to our *Yetzer Hara*, and only eat kosher candies, it's like a HUGE treasure for Hashem! Even just a "small" thing that we win over the *Yetzer Hara* is a VERY big deal!

TANYA :: Likutei Amarim Perek Yud-Daled

In today's *Tanya* we learn how EVERY Yid should try to become a *beinoni*!

Every person can behave like a *beinoni* at any time. Because, what is a *beinoni*? Not someone who doesn't have a *Yetzer Hara*. A *beinoni* is someone who DOES have a *Yetzer Hara* and not good desires, but will not let the *Yetzer Hara* be in charge of the body and do the not-good things it wants to do!

Even when the *Yetzer Hara* comes up with foolish ideas of things it wants to think about or do, we can stop ourselves and think about something else!

How do we stop ourselves?

The Alter Rebbe gives us something we can think about and tell ourselves, which will stop us from doing an *aveira*. This way we will be able to act like a *beinoni* at any time!

We should think about how we are ready to even have *Mesiras Nefesh* to stay connected to Hashem!

This is what we can say in our mind:

"I don't want to be separated from Hashem for even one second! I want to serve Hashem and be connected to Hashem always.

"Any *aveira*, no matter how small, separates my *neshama* from Hashem.

"I know that really everyone would be ready to even have *MESIRAS NEFESH* not to separate from Hashem! Even a person who usually lets the *Yetzer Hara* be in charge would also have *Mesiras Nefesh* not to do something that he KNOWS will separate him from Hashem. The only reason why he usually lets his *Yetzer Hara* be in charge is because of a *Ruach Shtus*, a foolish thought that says that only big *aveiros* separate a Yid from Hashem, and that his connection to Hashem doesn't change by doing a little *aveira*.

"But I know the truth! I know that EVERY *aveira* separates a Yid from Hashem! I don't want to be a fool like him, and *chas veshalom* lose my connection to Hashem for a time by doing this *aveira*. It's not worth it!"

By remembering the *koach* of *Mesiras Nefesh* which every Yid has, it gives us the power to act like a *beinoni* at any time!

Not everyone can love Hashem strongly enough to become a *tzadik*, that is a special gift from Hashem... but every one of us can decide to act like a *beinoni* at any time!

By telling ourselves that we don't want to and cannot be separated from Hashem, it will help us do the right thing all the time!

HAYOM YOM :: Chof-Vov Teves

In today's *Hayom Yom*, we learn the reason for a *minhag* in *Tefillah*.

We learned in *Tanya* that there are two kinds of *kelipah* — one kind that is called “*Shalosh Kelipos Hatmeios*” (the three *kelipos* that are all *tomei* and can't become *kedusha*), and “*Kelipas Noga*” (the kind of *kelipa* that we can change to *kedusha* if we use it right).

In today's *Hayom Yom*, the Rebbe tells us how to say a certain *bracha* in *Shmoneh Esrei* which hints to these two kinds of *Kelipah*. In the *bracha* “*Velamalshinim*”, there are four words in a row: “*se'aker, u'se'shaber, use'mager, ve'sachnia*” (“pull out, break, crush, and push down”). We are asking Hashem to destroy these *kelipos*.

When we say these words, we stop for a second between saying the word “*use'mager*” and “*ve'sachnia*” because of the *Ruchnius'dike* meaning of these words of *davening*. The first three words (*se'aker u'seshaber usemager*) are talking about the *Shalosh Kelipos Hatemeios*, the *kelipos* which need to be completely destroyed.

The fourth word, “*vesachnia*” is talking about *Kelipas Noga*. *Kelipas Noga* is something we need to be “*machnia*” — to push it down, but we don't have to completely break it, because it can be used for *kedusha*.

That's why we make a separation, because we are asking Hashem to help us deal with the last kind of *kelipah*, *Kelipas Noga*, in a very different way. We ask Hashem that the not-good parts should be pushed away, and that we should be able to use what is good inside of it for *kedusha*!

SEFER HAMITZVOS :: Shiur #260 - Mitzvas Asei #247, Lo Saasei #292, #297, Asei #182

Today in *Sefer Hamitzvos*, we learn four more *mitzvos* about a person who kills someone else:

1) (*Mitzvas Asei #247*) If someone is chasing after another person to kill him (*Rodef*), **we need to do whatever we can to stop him!** If we can do it by hurting the *Rodef*, we should, but if not, we need to kill him instead of letting him kill the other person.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְקִצְתָּהּ אֶת כַּפֵּה לֹא תַחֹס עֵינֶיךָ
The details of this *mitzvah* are explained in *Perek Ches* of *Mesechta Sanhedrin*.

2) (*Mitzvas Lo Saasei #293*) We are **not allowed to feel bad** for the *Rodef* — we need to kill him to stop him from doing what he wants to do. (If he already did the *aveira*, we can't kill him — the *Beis Din* needs to take care of it.)

We learn this from the same *posuk* as the *mitzvah* before, and the *dinim* are also explained in *Perek Ches* of *Mesechta Sanhedrin*.

3) (*Mitzvas Lo Saasei #297*) “**Lo Saamod Al Dam Reiacha!**” We are **not allowed to ignore** when someone is

in danger or his things are going to be ruined. We need to try to help!

For example, if someone is drowning, if we know how to swim, we have to jump in and save him! And if a person is being taken to court, if we know the truth, we need to go be a witness to save his money.

We learn this from a *posuk* in *Parshas Kedoshim*: לא תעמד על דם רעך

4) (*Mitzvas Asei #182*) We need to **set up *Arei Miklat*** in Eretz Yisroel, and make roads leading to them. These cities are a “safe place” for someone who killed by mistake.

The Torah tells us this *mitzvah* in *Parshas Shoftim*: תכין לך הדרך ושלשת את גבול ארצך
The details are explained in *Mesechta Sanhedrin*, *Makos*, *Shekalim*, and *Sotah*.

RAMBAM :: Hilchos Rotzeiach U'Shmiras HaNefesh

In today's Rambam, we learn about a person who kills by mistake.

Perek Hey has the *halachos* about when a person would need to go to an *Ir Miklat*. For a *kohen*, the top of the *Mizbeiach* is also a safe place, just like an *Ir Miklat*!

Perek Vov teaches us about three kinds of “accidental killing:”

1. Someone who didn't know that what he was doing would kill someone — a real mistake. He needs to stay in the *Ir Miklat*.
2. When it was a kind of thing that doesn't usually happen — like throwing something heavy into a place where people don't usually go. That person doesn't need to stay in an *Ir Miklat*, and the *Goel Hadam* is not allowed to kill him.
3. Where the person was being careless, we don't consider that an accident. It won't help for him to be in an *Ir Miklat*, and he won't be safe there.

Perek Zayin teaches us about the *Ir Miklat*. The *Ir Miklat* is a city where a person will be safe from the *Goel Hadam*. Two *Talmidei Chachomim* come run with the person to the *Ir Miklat* where he will be safe. The *Talmidei Chachomim* are there to try to convince the *Goel Hadam* not to kill him.

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

We start learning a new set of *halachos*, about who we are allowed to marry.

The Rambam starts by giving us general rules about this, for example that we don't need to prove that people are relatives.

INYANA D'YOMA :: Using Emunah in Golus

At the beginning of this week's *parsha*, Hashem tells Moshe Rabbeinu something about the *Avos*. Even though many hard things happened to the *Avos*, they never asked Hashem why. They always trusted with *Emunah*!

But Moshe Rabbeinu DID ask Hashem why, when he saw how hard the *Golus* was for the Yidden.

The Rebbe explains that Moshe Rabbeinu was the one who would teach the Torah to the Yidden. His main *Avodah* was with *Chochmah*, understanding things. So when he saw that the *Golus* was so painful for the Yidden, he couldn't keep on doing his *shlichus*, because he didn't understand why Hashem made it so hard for

them. He was stuck!

Hashem was telling Moshe that even though his main *Avodah* was to understand things and teach Torah, that is not enough. There are times when we need to use *Emunah*, like the *Avos*, like when something is too hard to understand.

This wasn't just a lesson for Moshe Rabbeinu, it is a lesson for all of us!

Since we know so much Torah nowadays, we all have the *Avodah* of *Chochmah*, understanding things. But sometimes this *Golus* is SO hard and SO terrible that we just can't understand!

But we shouldn't get stuck and stop doing our *shlichus*. At times when things make no sense, we need to use the *koach* of *Emunah* from the *Avos*. We need to trust in Hashem and keep working on bringing the *Geulah*!

See Likutei Sichos chelek Gimmel, Parshas Vaeira

TEFILLAH :: Korban Tomid

The second paragraph that starts "*Vayedaber*" is about the *Korban Tomid*.

After cleaning off the ashes from the *Mizbeiach* in the morning, the *kohanim* were ready to bring the first *korban* of the day, the *Korban Tomid*. This *korban* was a sheep that was brought as an *Olah*, meaning that the entire animal was burned on the *Mizbeiach*, and no meat was left for the *kohanim* to eat. The *Korban Tomid* ("*tomid*" means "always") was brought twice every day, once in the morning and once in the afternoon. The *Korban Tomid* was a *kapara* for certain *aveiros* that the Yidden did, and helped Hashem forgive them.

Our *davening Shacharis* and *Mincha* is instead of bringing the *Korban Tomid* in the morning and afternoon. We can't bring the actual *korban*, but we bring ourselves close to Hashem by connecting to Him in *tefillah*. By saying the words of the Torah describing the *Korban Tomid*, Hashem will also count it as if we are bringing this important *korban*!

On a day that we say *Tachanun*, we also say a short *tefillah* before, asking Hashem that our *davening* should be *mechaper* our *aveiros* just as the *Korban Tomid* was *mechaper* on the *aveiros* of the Yidden.

HALACHOS HATZRICHOS :: Borer

If there are things that are mixed together, taking just one of them might be the *melacha* of *Borer*, choosing or separating things.

The *Chachomim* explain that *borer* is only *asur* if we're separating in a way of a *melacha*, but it's not a problem to separate things as part of eating. There are three conditions to know if we are doing something in a way of eating. Today we will learn more about the second one.

Part of the normal way of eating is to take something with your hand or with a regular *keili* like a spoon or fork. That is called "***Beyad***," separating with your hand.

There are some tools that are used especially for separating things, like a strainer or a spoon with holes. Using those kinds of tools on Shabbos would be a problem of *borer*.

(It is only counted as *Beyad* if we use these tools in the regular way. If we use a spoon to strain out the broth from the soup, or use a fork to drain out the dressing from a salad, that is *Borer* not in the regular way of eating.)

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 :: Sheyiboneh

We say every day in *davening*, “**Sheyiboneh Beis Hamikdash Bimheira Veyameinu, Vesein Chelkeinu Besorasecha!**” The *Beis Hamikdash* should be built very soon, and Hashem should give us a *chelek* in His Torah!

What do those two things have to do with each other? Why don't we say, “The *Beis Hamikdash* should be built, and we should bring *korbanos*?” Why do we say that after the *Beis Hamikdash* will be built, we will have a *chelek* in Torah?

When *Moshiach* comes, and the *Beis Hamikdash* will be rebuilt, we also have another promise from the *Navi*: That we will have helpers to take care of all of the *Gashmius* things for us. This way, we will be able to spend all of our time — learning Torah!

That's why only when we have the *Beis Hamikdash* will we be able to have our proper *chelek* in Torah.

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