

# Chitas for Sunday, Parshas Vaeira

## Yud-Tes 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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לזכות חר' מושקא בת חנה  
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*Bizchus Refuah Shleima Bikarov for*  
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*This week is dedicated*  
*L'ilui Nishmas*  
**Simah Rivkah bas Nesanel Halevi**  
והקיצו וירגנו שוכני עפר והיא בתוכם!

Mazel Tov **Levi Yitzchok Abelev** (Shliach in Tempe, Arizona)  
~ in honor of his upshernish ~  
Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

Mazel Tov **Mendel Haller** (Brooklyn, NY)  
~ birthday Tes-Vov Teves ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Captain Chaya Mushka Liberow** (Shlucha in Porto Alegre)  
~ 10th birthday Yud-Tes Teves ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Captain Brana Shaina Neubauer** (Brooklyn, NY)  
~ 9th birthday Yud-Tes Teves ~  
Shnas Bracha Vehatzlacha!  
She is named after her Bubby Brana Shaina Deitsch A"H whose birthday is the day before, ט"ח טבת!

### **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 :: 90 - 96**

Today’s *shiur Tehillim* is *kapitelach Tzadik* through *Tzadik-Vov*.

The first *kapitel* in today’s *Tehillim* was written by Moshe Rabbeinu. Dovid Hamelech later put it in *Tehillim*. It starts with the words “**Tefillah LeMoshe, Ish HaElokim**” — “This is a *Tefillah* by Moshe Rabbeinu, a person of Hashem.”

Why is Moshe Rabbeinu called a “person of Hashem”?

Hashem is everything and everything is Hashem — but we can’t see Him! Hashem made the world because He wanted Yidden to act in a certain way that will make Hashem happy here.

But if we can’t see Hashem, how do we know how to act? That’s why Hashem gave Yidden a Moshe Rabbeinu, who is “a person of Hashem.” A Moshe Rabbeinu has two parts — one part of him that is “of Hashem” — very close to Hashem so he knows what Hashem wants, but he is also “a person” — so he can teach us what we need to do!

There is ALWAYS a *Nasi*, like Moshe Rabbeinu, who helps the Yidden do what Hashem wants at that time. Now, of course, the Rebbe is our Moshe Rabbeinu!

The Rebbe told us that we are about to see the *Geulah*, and we need to learn and teach about it! We need to spread *Yiddishkeit* and *Chassidus* everywhere, and ask Hashem for *Moshiach* NOW!

## **TANYA :: Likutei Amarim Perek Yud-Gimmel**

In today’s *Tanya*, we learn about a kind of *beinoni* who is busy with holy things all day. Even he needs to stay on guard and remember that he still has a *Yetzer Hara*!

We learned that a *beinoni* needs to always be on guard to make sure that his *Yetzer Hara* doesn’t take control.

But what about a *beinoni* whose *Yetzer Hara* never says anything? For example, there could be someone who learns in *Yeshivah* and spends all day learning Torah and *davening*, who might not feel a *taavah* to do any *aveiros*.

The Alter Rebbe explains that this kind of *beinoni* is called a “*Beinoni Hamispalel Kol Hayom*,” a *beinoni* that is *davening* all day. He might not be actually *davening* all day, but all day long he is busy with holy things in a way that puts his *Nefesh Habehamis* to sleep!

This kind of *beinoni* needs to stay on guard too! He shouldn’t think that he is a *tzadik*, and doesn’t have to

worry about his *Yetzer Hara* anymore. Just like a sleeping lion can get up any second, the *Nefesh Habehamis* can wake up anytime and start to bother him.

*Even when we are feeling very Ruchnius'dik, we need to watch out for our Yetzer Hara, because it can wake up any second and give us foolish ideas!*

## **HAYOM YOM :: Yud-Tes Teves**

In today's *Hayom Yom*, we learn about the *Chumash* part of *Chitas* and where it comes from!

*Chassidim* have a *minhag* that started from the Alter Rebbe, that every day we learn part of *Chumash* with Rashi. The *Rebbeim* also kept this *minhag*!

## **SEFER HAMITZVOS :: Shiur #299 - Mitzvas Lo Saasei #241, #242**

Today we learn two more *mitzvos* about a *mashkon*.

*When a person borrows money, how will the person who lent him money make sure he gets paid back? One of the ways is to have a mashkon, something that belongs to the person who borrowed the money, that he keeps with him until the loan is paid back.*

1) (*Mitzvas Lo Saasei* #241) You can't take a *mashkon* from an *almanah* (a widow), even if she is rich.

2) (*Mitzvas Lo Saasei* #242) You can't take kitchen things as a *mashkon*, or anything used to make food, like for example a knife or a mixing bowl.

## **RAMBAM :: Hilchos Malveh VeLoveh**

In today's *Rambam*, we are learning *halachos* about what a *Beis Din* should do when someone comes with a disagreement about a loan.

In **Perek Yud-Gimmel**, we learn about paying back a loan. If the person who borrowed money didn't pay it back on time, he may be allowed to sell the *mashkon*.

**Perek Yud-Daled** teaches us what happens if someone says "I already paid it back!" and the other person says he didn't. Sometimes the borrower can make a *shevuah* (a promise on something holy) in front of a *Beis Din* to prove he paid it back.

**Perek Tes-Vov** has *halachos* about when someone borrowed money with a condition — like saying "you have to pay me back in front of witnesses."

The *Rambam* writes that there was a *halacha* that was not clear in the *Gemara*, but he found an old *Gemara*, written on parchment, that was a little bit different. Based on what it said there, everything is clear!

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

Now we explain the *halachos* about things that come from a person with these kinds of *Tumah* — like their blood or the spit in their mouth. This can be also counted as an *Av HaTumah*.

## **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 :: Ketores**

Since *davening* today is instead of the *Avodah* of the *Beis Hamikdash*, we say the words from Torah that speak about the *Avodah* every day in *davening*.

In the *Beis Hamikdash*, after bringing the *Korban Tomid*, they would bring the *Ketores*. So after reading the part of Torah speaking about the *Korban Tomid*, we read about the *Ketores*.

We say a short paragraph as an introduction, and then read the *parsha* of *Ketores* from the *Chumash*. Afterwards we say the words of the *Mishna* that explain the details of the mixture of spices.

The Arizal writes that speaking about the details of the *Ketores* is very special. It is connected with *birurim*, taking sparks of *kedusha* that are stuck in *kelipah* and elevating them again.

The Zohar in *Parshas Vayakhel* speaks at length about the special rewards we get for saying the *Ketores* every day, especially when we say it with *kavana*!

## **HALACHOS HATZRICHS :: Negel Vasser**

*One of the reasons we wash Negel Vasser in the morning is because of the Ruach Hatumah which comes into us when we are sleeping at night, and stays on our hands when we wake up in the morning.*

*That's why when we wash Negel Vasser, we are careful to wash the entire hand until the wrist. We do this since the Ruach Hatumah spreads until the wrist.*

Someone once asked the Rebbe, if this is the reason, how come on *Tisha B'Av* and *Yom Kippur* we only wash our fingers and not our whole hand?

Really, we aren't allowed to wash our hands at all on these days. The only reason we do is because of the *halacha* that we need to wash off this *Ruach Hatumah*. But if the *tumah* goes until the wrist, by washing just our fingers we didn't take off the *Ruach Hatumah* anyway, and we may as well not wash at all!

The Rebbe explained that this is because of the way the *Ruach Hatumah* works. It wants to go to places that are holy, to get *chayus* from *kedusha*. That's why it comes into the *guf kadosh*, the holy body of a Yid. But on *Tisha B'Av*, the *kedusha* is on a lower level because we are sad. The *Ruach Hatumah* doesn't have as much of a *taava* for that *kedusha*, so it only spreads until the fingers.

On *Yom Kippur*, it is just the opposite! We are like *malochim* on *Yom Kippur*, on a much higher level of *kedusha*. Even if the *Ruach Hatumah* WANTS to spread past the fingers, it can't! That's why we only need to wash until our fingers.

Once the regular level of *kedusha* comes back, after *Tisha B'Av* and *Yom Kippur*, we need to wash our hands completely right away.

## **GEULAH U'MOSHIACH :: Chumash With Rashi**

We learned in today's *Hayom Yom* that the Alter Rebbe asked us to learn *Chumash* with Rashi every day.

But why just Rashi? There are so many important explanations on the *Chumash*! There is *Ibn Ezra*, *Ramban*, *Kli Yakar*, *Or Hachayim*, and many more!

The Rebbe gives us three reasons:

- 1) **It's in *Shulchan Aruch*!** In *Shulchan Aruch*, it says that when we are *Maavir Sedra* before Shabbos, the best way to review the *parsha* is with Rashi. (If we already learned *Chitas*, we don't have to do it with Rashi again!)
- 2) **It has secrets of Torah!** We learned in another *Hayom Yom* that Rashi is "*Yeina Shel Torah*" — the wine (hidden secrets) of Torah.
- 3) **It gets us ready for the *Geulah*!** Rashi explains *peshat*, the basic meaning of the Torah. Rashi wants us understand the *Peshuto Shel Mikra*, the *peshat* of every word of Torah.

And what about the hidden secrets? They're all hidden inside the *peshat*! In many *sichos*, the Rebbe showed us how to find some of the secrets inside of Rashi.

When *Moshiach* comes, the hidden secrets of the Torah won't be hidden anymore — we'll be able to see them in the "basic" parts of life, the regular things we do! So learning Rashi and the Torah secrets inside helps us get ready for *Moshiach*, when we will be able to see the secrets of Torah in everything!

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