

# Chitas for Thursday, Parshas Vaeira

## Rosh Chodesh Shevat

### Alef 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

*Chitas for the month of Shevat is made possible in part*

לעילוי נשמת הרה"ח הרה"ת הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק וליכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

*In honor of the upshernish of  
**Aharon Mendel haKohen Cohen** (junior shliach in Huntsville, Alabama)  
~ Rosh Chodesh Shevat ~*

*May he grow to be a Chaya"l, a Chossid, Yerei Shomayim, and Lamdan!*

Mazel Tov **Reuven Gavriel haKohen Yarmush** (shliach of the Rebbe in Bellingham, Washington)  
~ birthday Alef Shevat ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Vaeira - Chamishi with Rashi**

Hashem chose Moshe and Aharon to speak to Paraoh so he will let the Yidden out of Mitzrayim. But first, there are going to be *Makos*. The first *makah* came and went, and Paraoh refused to let the Yidden go. Today we learn what happened after the second *makah* finished.

In yesterday's *Chumash*, we learned how Paraoh asked Moshe to take away the frogs. Moshe agreed to *daven* to Hashem that the frogs would go away from everyone's houses, and only the frogs that are still in the Nilus would remain alive.

Moshe *davened* that the frogs should go away and all of the frogs died. The Mitzriyim made big piles of dead frogs all over and they smelled very bad!

But Paraoh decided not to listen to Hashem this time either!

So Hashem told Moshe to warn Paraoh about the third *makah* — lice.

**Makas Kinim:** Moshe and Aharon warned Paraoh that the *makah* would start if he didn't do *teshuvah*. He didn't listen, so Hashem had Aharon hit the dust of Mitzrayim. (Moshe couldn't hit it, because the dirt helped bury the Mitzri he killed, and that wouldn't be *Hakoros Hatov*.)

When Aharon hit the dust, it turned into lice all over Mitzrayim! Lice is a little bug that is very itchy, and this *makah* bothered all of the people and animals in Mitzrayim.

Paraoh's magicians tried to make lice too, but they couldn't — because *tumah* magic doesn't work with anything smaller than a grain of barley. They had to admit that Hashem made this *makah*! Still, Paraoh wanted

to think that Moshe and Aharon were just better magicians, so he ignored what Moshe and Aharon said and didn't let the Yidden go.

**Makas Arov:** Hashem told Moshe to warn Paroah about the next *makah* — wild animals. He should tell Paroah that if he doesn't let the Yidden go out of Mitzrayim, Hashem will send very mean wild animals to hurt people and ruin things!

All of the other *makos* were also in Goshen, where the Yidden lived (even though they weren't bothered by them), but the wild animals won't go into Goshen at all!

Paroah will have to realize that Hashem is in charge of the whole world!

## **TEHILLIM :: 1 - 9**

Today, we are starting *Sefer Tehillim* again from the very beginning! We say *kapitelach Alef* through *Tes. IY"H* we will finish the whole thing before *Rosh Chodesh Adar*!

The first *kapitel* of *Tehillim* is a very special *kapitel*. In it, Dovid Hamelech inspires Yidden to learn Torah and stay away from *aveiros*. He tells us that someone who follows this path will have *hatzlacha* in all he does, but people who do the opposite will have the opposite of *hatzlacha*, *chas veshalom*.

In the first *posuk*, Dovid Hamelech tells us how fortunate a person is if he doesn't spend time with *resha'im*! Instead, he does what it says in *posuk beis*: “**Ki Im BeSorash Hashem Cheftzo, UveSoraso Yehege Yomam VaLayla.**” “Hashem's Torah is all he wants, and he is busy with his Torah all day and night.”

*Chassidus* explains why the first part of the *posuk* says *HASHEM'S* Torah, and the second part says *HIS* Torah (that it belongs to the person learning it):

The reason for this is that when a person first starts learning Torah, he knows that he is coming to learn the Torah of Hashem, but what he learns might feel strange to his way of thinking. But after he learns Torah and understands it well, he and the Torah become one! The Torah he learned becomes his way of thinking, his own path in life.

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

*The Alter Rebbe brings a posuk that speaks about three kinds of Yidden: An Eved Hashem (a tzadik, who already finished his work with the Yetzer Hara), an Oved Hashem (someone who is in the middle of fighting with his Yetzer Hara — a beinoni), and a “Lo Avado” — someone who doesn't serve Hashem.*

“Someone who doesn't serve Hashem” can also be a kind of *beinoni*, just that he's not WORKING on serving Hashem!

That's because as long as someone isn't doing any *aveiros*, he can be a *beinoni*. But for some people, that's easy! They don't LIKE non-kosher food! They don't LIKE saying mean things to other people! They don't get excited when they see a computer game and waste a few hours instead of learning Torah! They LOVE learning Torah!

As long as a person isn't fighting his *Yetzer Hara*, he's called someone who “doesn't serve Hashem.” Every Yid loves Hashem a little bit, just because he's a Yid. Since he loves Hashem at least a little, he doesn't need to try very hard. So he's not trying to love Hashem more, or have more *Yiras Shomayim*.

He will only be called an “*Oved Hashem*,” someone who is serving Hashem, if he wants to do MORE than what he usually does. He needs to put in special effort to make that happen.

## **HAYOM YOM :: Alef Shevat**

The year that the Frierdiker Rebbe was put in jail for spreading Yiddishkeit (in Tof-Reish-Pey-Zayin — 5687), he asked that every Yid should say Tehillim after davening. This is the daily shiur of Tehillim that's set up so we say the whole sefer every month, which is the Tehillim part of Chitas! Since now we are starting again the Tehillim on Rosh Chodesh, the Rebbe is telling us something very special about this takana:

The Frierdiker Rebbe said that this Tehillim helps ALL the Yidden, and gives them many brachos! So for Ahavas Yisroel, we should try to make sure that everyone does it. In every Shul, they should say the Tehillim after davening — even shuls that are not Chabad.

We can understand from this that the Rebbe's takanos also help EVERY Yid, whether or not they are Chassidim! For Ahavas Yisroel, we should make sure that every Yid is able to keep the Rebbe's takanos. Can you inspire someone to learn Chitas and Rambam? There are many resources that can help, like [Chabad.org/dailystudy](http://Chabad.org/dailystudy), Dvar Malchus, Chayenu, and Chitas for Kids!

## **SEFER HAMITZVOS :: Shiur #264 - Mitzvas Asei #245**

Today's mitzvah (Mitzvas Asei #245) is the same as yesterday: it is about buying and selling the Torah way! Something isn't counted as finished being sold until the person was "koneh" it, showing that it's theirs. One way we can be koneh is to pick something up, or to use it. Our mitzvah is to follow all of these halachos!

We learn this mitzvah from a posuk in Parshas Behar: וְכִי תִמְכְּרוּ מִמְכָּר לְעַמִּיתְךָ

The details of this mitzvah are explained in many places in Gemara — Perek Alef of Kiddushin, Perakim Daled and Ches in Bava Metziah, and perakim Gimmel through Zayin of Bava Basra.

## **RAMBAM :: Hilchos Mechirah**

In today's Rambam, we learn more halachos of how to acquire something in the Torah way.

In **Perek Daled**, we learn that if something is put into your containers, it's like being put on your land, and can become yours. We also learn more about other ways for something to belong to you, like shlepping it or picking it up.

In **Perek Hey** we learn about buying things by trading one thing for another, like buying a cow by giving the other person a donkey. A person can even give something small, like a handkerchief, to show that it belongs to the other person. This has a bunch of halachos about how it works!

In **Perek Vov** the Rambam teaches us how to be koneh things that you usually use to buy other things, like money and documents.

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

This perek teaches us more halachos about Taharas Hamishpacha.

## **INYANA D'YOMA :: Chodesh Shevat**

Today is Rosh Chodesh Shevat! The Rebbe teaches us something very beautiful about this month:

The twelve months of the year are connected with the 12 Shevatim. Shevat is connected to Yosef Hatzadik.

When Yosef was born, his mother asked for Hashem to give her another child — “*Yosef Hashem Li Ben Acher.*” So that’s what Yosef means: To add — to add another Yid.

On *Yud Shevat* is the *Yom Hahilula* of the Frierdiker Rebbe, whose name was Yosef. That’s what the Frierdiker Rebbe’s life is all about — bringing more Yidden into this world! Making more Yidden doesn’t just mean having more babies, it also means making sure that the Yidden in this world ACT like Yidden. When we help Yidden to do *mitzvos*, we are doing this too!

That’s the lesson from *Shevat*: We have a special job to make sure that there are more Yidden in the world who are acting the way Yidden should.

*The Rebbe once said to someone in Yechidus in the early years of the Nesius that Shevat is Roshei Teivos “Shenishma Besuros Tovos,” that we should hear good news.*

*May Hashem help that through doing our shlichus of bringing Yidden closer to Yiddishkeit, and spreading the teachings of Chassidus everywhere, this month should be a month we should hear Besuros Tovos, especially the best news we are all waiting to hear — the Geulah Ho’amitis Vehashleimah!*

## **TEFILLAH :: Pesukim After Ketores**

After the parts of *davening* that speak about how the *ketores* is made, we say three *pesukim* which Dovid Hamelech put into *Tehillim*:

The *posuk* “**Hashem Tzeva’os Imanu**” was said by Avraham Avinu. It means that Hashem is always with us and gives us *koach*.

The *posuk* “**Hashem Tzeva’os Ashrei Adam**” was said by Yitzchak Avinu. It says that a person who trusts in Hashem is very fortunate!

The *posuk* “**Hashem Hoshia**” was said by Yaakov Avinu. In this *posuk*, we ask Hashem to save us!

According to *Kabbalah*, saying these *pesukim* three times after saying the *ketores* has a very strong *koach*!

## **HALACHOS HATZRICHOS :: Borer**

Before we start learning examples of how to pick out what we need on Shabbos in a way that is not a *melacha*, we need to first make sure we understand a few more rules of when something is considered a mixture that could be the *isur* of *borer*.

For something to be considered *borer*, it needs to have two things:

- 1) It needs to be mixed together
- 2) It needs to be more than one kind.

If there is only one kind, it isn’t considered a mixture at all.

And even if there is more than one kind, they need to be mixed together, not in separate places.

If not, then there is definitely no *isur* of *borer* on Shabbos.

*IY”H* we’ll learn more rules about what it means that things are different kinds, and how to know if something is mixed together or not.

See *Shabbos Kehalacha perek Yud-Beis; Hilchos Shabbos by Pansa'im*

## **GEULAH U'MOSHIACH :: Hints to Moshiach**

When Moshe Rabbeinu warns Paraoth about the *Arov*, in today's *Chumash*, the *posuk* says, "*Hineni Mashliach Becha*," "I will get them to attack you."

One of the *Baalei Hatosfos* (the authors of the *Tosfos*), the *Rabbeinu Efrayim*, tells us an important reason why the Torah uses this word:

Hashem promises the *Navi* that when *Moshiach* comes, we will have *nisim* like we did at the time of *Yetziyas Mitzrayim* — "*Kimei Tzeischa Me'erezt Mitzrayim Avenu Niflaos*."

So in the words of the Torah about the *nisim* of *Yetziyas Mitzrayim*, Hashem puts a hint about *Moshiach*!

The word "*Mashliach*" has the same letters as the word "*L'Moshiach*" — to *Moshiach*!

Here, in the *nisim* of *Yetziyas Mitzrayim*, Hashem is reminding us about the *nisim* of the final *Geulah*!

See *Yalkut Moshiach U'Geulah Al HaTorah*

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