

# Chitas for Tuesday, Parshas Vaeira

## Chof-Alef 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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**Simah Rivkah bas Nesanel Halevi**  
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Mazel Tov **Faiga Tenenbaum** (Brooklyn, NY)  
~ 5th birthday Chof-Alef Teves ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Captain Ella Shpigelman** (Brooklyn, NY)  
~ 9th birthday Chof-Alef Teves ~  
Shnas Bracha Vehatzlacha!

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

In today's *Chumash* we learn how Hashem tells Moshe and Aharon how they should talk to Paraoh, and that Paraoh won't listen and will get the *Makos* because of this. Then the Mitzriyim will come to recognize Hashem.

Moshe was afraid that Paraoh wouldn't listen to him — after all, the Yidden didn't listen!

Hashem gave Moshe instructions of what to do. He should tell Paraoh what Hashem said, in a strong way. He should make sure to say it in *Lashon Kodesh* too, even though Paraoh doesn't understand that language. This will help him have strength over Paraoh! Then Aharon will translate and explain what Moshe says so that Paraoh will understand it well. In the end, Paraoh will send the Yidden out of his land.

Still, at first Paraoh won't listen.

If Paraoth agrees right away to set the Yidden free, he will change his mind quickly. So Hashem will harden Paraoth's heart, so that he will see all of the *Makos* and the *nisim* of Hashem. Then, he will really let the Yidden go.

These *nisim* will also bring the Yidden to have more *Yiras Shomayim*.

Moshe and Aharon did exactly what Hashem told them to, like we'll see tomorrow!

At this time, Moshe was 80 and Aharon was 83.

## **TEHILLIM :: 104 - 105**

Today's *kapitelach* are *Kuf-Daled* and *Kuf-Hey*.

In today's *Tehillim* we have a very interesting *posuk*: "**Al Tig'u Bimesichoi**" — "Do not touch My anointed ones."

The *Chachomim* tell us that one of the things "*Meshichoi*" (My anointed ones) means is *Yiddishe* children.

The Rebbe tells us that especially children who are educated by *Chassidus* in our time are called *Meshichoi* — when you look at them, the first thing you are reminded of is *Moshiach*!

In the *farbrengen* of *Simchas Torah*, *Tof-Shin-Nun-Beis*, the Rebbe *farbrenge*d very strongly about how children are called *Meshichoi*, and the pure and strong *Emunah* they have in the *Geulah*.

## **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 the *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-Alef Teves**

*This story happened when the Rebbe and the Friediker Rebbe were walking together. It was Erev Shavuos, and the family was in the city of Landerov for the chasunah of Rebbetzin Shaina on Yud Sivan.*

The Friediker Rebbe met a water carrier with full buckets of water. He said, "When a person meets up with water, they should say: 'The Baal Shem Tov says that water is a *siman bracha*.'"

*In a sicha, the Rebbe explains why it's not enough to just say "Water is a *siman bracha*," but we have to say that the Baal Shem Tov says so:*

*A bracha can be in many different kinds of ways. It can be a bracha in Ruchnius, or in Gashmius, or in Gashmius in a way that we can see the bracha, or many other ways. The Baal Shem Tov was known for brachos from a very high level in Ruchnius, that were able to be seen clearly in Gashmius.*

*That's why we say that the Baal Shem Tov said that water is a *siman bracha* — it is a *siman bracha* the way the Baal Shem Tov gave brachos, that the bracha will be the highest bracha in a way that's clear to see!*

## **SEFER HAMITZVOS :: Shiur #301 - Mitzvas Lo Saasei #236**

In today's *Sefer Hamitzvos*, we learn that not only is it not allowed for someone to lend with *Ribbis* (interest), it's not even allowed for someone to BORROW from a Yid with *Ribbis*! So even if the person we're borrowing from doesn't know about the *mitzvah*, we're still not allowed to borrow from him and pay interest.

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

**Perek Yud-Tes:** One of the things we learn in today's Rambam is that when the *Beis Din* needs to take away someone's field to pay back a loan, they shouldn't take the best field, and they shouldn't take the worst field — they should take the middle kind, the "*beinonis*." (Really, the Rambam says that from the strict Torah rule, the nicest way to do it is to take the worst field away from the person, the "*ziburis*." But the *Chachomim* were afraid that nobody would want to make any more loans if they did that, if people would know that all they would get back from a loan that was not paid was a bad field. That's why they made the *halacha* that we should take from the *beinonis*, the middle kind of field.)

In **Perek Chof**, we learn about what the *Beis Din* should do if someone doesn't have a lot of money or property, and TWO people come to the *Beis Din* because their loans weren't paid back. Who gets paid back first? The *halacha* is that whoever's loan was made first gets paid back first. If both loans were made at the

same time, whoever went to the *Beis Din* first gets paid back first!

**Perek Chof-Alef:** This *perek* has *halachos* about taking a field that used to belong to the person who borrowed the money, but was now sold to someone else. Let's say that Reuven borrowed money from Shimon, but never paid it back. In the meantime, Reuven sold his field to Levi! Levi worked very hard on the field, and fixed it up so it is now worth more money. Now Shimon wants to take the field instead of his loan. We learn about if he can take the fixed-up part of the field to pay back the loan, since it is now worth more.

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

In today's Rambam, we learn more about *Tumah* coming from a person with certain kinds of "body" *Tumah*:

Sometimes a woman ISN'T counted as *tomei* for a day before she finds out she was *tomei* — we learn about when. If she is *tomei*, her clothes can become *tomei* too! We learn how to make them *tahor* again.

## **INYANA D'YOMA :: Sleeping Lekavod Shabbos**

Today is the birthday of Rebbetzin Chaya Mushka's youngest sister, Rebbetzin Shaina. She married a *chossid* named R' Mendel Horenstein. They were killed by the Nazis *yemach shemam*, *Hashem Yinkom Damam*. Rebbetzin Shaina's *yartzeit* was set for the second day of *Rosh Hashana*.

The Rebbe told a certain story about her a number of times, including on her birthday and *yartzeit*:

When Rebbetzin Shaina was little and still lived in Lubavitch, she was nicknamed Shaindel. When she was little, her family would like to tease her, because she always had cute things to say.

One time while she was very young, her Zaidy the Rebbe Rashab told her to make sure that everything she does on Shabbos should be *Lekavod Shabbos*, including when she's eating or taking a walk. She said that she's ready to do everything *Lekavod Shabbos*, except for one thing — sleeping. Because when you're sleeping, you're asleep, so how can it be *Lekavod Shabbos*?

The Frierdiker Rebbe told this story to the Rebbe. The Rebbe explained what we can learn from this story, in honor of a group of *Baalei Teshuvah* who came for a *Pegisha* to 770:

*Chassidus* teaches us that if you put effort into *davening* and learning during the day, you can dream about it at night too! The same is true with thinking about Shabbos. By thinking about Shabbos during everything you do, even your sleep will be *Lekavod Shabbos*! This is especially true if it will bother you not to have it that way — then Hashem will help us make sure that it will be that way!

*See Parshas Shemos 5725*

## **TEFILLAH :: Ve'arva**

In *Korbanos* in the morning, we say the *pesukim* that talk about the *Korban Tomid* and the *Ketores*, and the *halachos* about how the *Ketores* is made. When we do this, Hashem counts it as if we are actually bringing the *Korban Tomid* and the *Ketores*!

After finishing (and saying the *pesukim* that *Kabbalah* teaches we should say after the *Ketores*), we say a *posuk* from Malachi: "*Ve'arva LaHashem Minchas Yehuda Viyerushalayim, Kimei Olam Ucheshanim Kadmoniyos.*" "The *korbanos* of the Yidden should be sweet to Hashem, like days of old and previous times."

This *posuk* is part of a *Nevuah* about the *Geulah*! The *Navi* says that Hashem will give us the *Beis Hamikdash* and accept our *korbanos* with all of the *nisim* we had during the first *Beis Hamikdash*.

We are asking Hashem that not only should it be counted as we are bringing the *Tomid* and the *Ketores*, but that we should actually be able to bring them for Hashem in the *Beis Hamikdash Hashlishi*!

## **HALACHOS HATZRICHS :: Derech Malbush**

Wearing something outside as clothing is usually not called carrying. This is called “*Derech Malbush*.”

Still, the *Chachomim* want to make sure that it is something that we will not take off and carry around! Two of these *halachos* are just about kids:

For example, if a kid goes outside in Tatty or Mommy’s shoes, the shoes will probably fall off. Then he will end up carrying them. So going outside in Tatty or Mommy’s shoes on Shabbos is not allowed because of *hotza’ah*!

But a shirt that is too big won’t usually fall off by itself. So even if it looks silly, a kid IS allowed to go out on Shabbos with a shirt that is too big, and it’s not a problem of carrying. We are not worried that it will bring him to carrying outside.

*See the Alter Rebbe’s Shulchan Aruch, 301:3*

## **GEULAH U'MOSHIACH :: Dedication to Chinuch Will Bring the Geulah**

The *Gemara* in *Sotah* says that it was in the *zechus* of the righteous women that we left *Mitzrayim*! “*Bizchus Noshim Tzidkonios Shehayu Be’oso Hador, Nigalu Avoseinu MiMitzrayim*.” What did they do that was so special?

Even though *Paraoh* made a wicked *gezeira* that their children would be thrown into the water, the women just ignored it! They continued having children anyway, not thinking about what would be.

We can learn from them how to bring the *Geulah* nowadays!

The world says that we need to worry about what will happen with our children when they get older, if we don’t teach them secular subjects so they can make a good *parnasa*. We should ignore them! We should educate our children to have a *chayus* in Torah and *mitzvos*, and Hashem will take care of the children (and parents too!) with whatever they need at the right time.

This will both save our own children and bring the *Geulah* for all of the *Yidden*!

*See Likutei Sichos chelek Alef p. 113*

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