

# Chitas for Tuesday, Parshas Vaeira

## Chof-Ches 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

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

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

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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!

Mazel Tov **Hinda Yaros** (shlucha in Coral Springs, FL)  
~ 4th birthday Chof-Zayin Teves ~  
Shnas Bracha Vehatzlacha!  
From Bubbie and Zaidy Friedman

Mazel Tov **Major Chana Antopolsky** (Atlanta, Georgia)  
~ 10th birthday Chof-Ches Teves ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Zalman Kavka** (Shliach of the Rebbe to Rockville, MD)  
~ birthday Chof-Ches 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 Paraoh agrees right away to set the Yidden free, he will change his mind quickly. Hashem will harden Paraoh'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 :: 135 - 139**

Today's *Shiur Tehillim* is *kapitelach Kuf-Lamed-Hey to Kuf-Lamed-Tes*.

In *Kapitel Kuf-Lamed-Ches*, Dovid Hamelech praises Hashem for His kindness!

Hashem promised Dovid that he would become King of the Yidden. Hashem's promise came true, and Dovid became Dovid Hamelech. In this *kapitel* Dovid Hamelech shows his *Hakoras Hatov* and thanks to Hashem for this *chesed* that Hashem gave to him!

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

In today's *Tanya*, we learn that a Yid needs to try to be like a *tzadik*, and how to do it.

*We learned before that every Yid has the ability to act like a beinoni at any time! But in the promise that the neshama makes before it is born, the neshama promises that it will be a tzadik, and not be a rasha. By always acting like a beinoni, that is keeping the part of the promise not to be a rasha. But how can it keep a promise to be a tzadik, since that is a high level that not everyone can reach?*

*Even though not everyone can REALLY be a tzadik, there are some things we can do to act a little bit like a tzadik!*

One idea that the Alter Rebbe gives, based on the *Gemara*, is to look at some kind of food that doesn't help us serve Hashem better and think about what happens to it if you leave it for a while — it becomes rotten and smelly!

That's acting a little bit like a *tzadik*, who is *Mo'es BeRa*, who looks at *Gashmius* pleasure that doesn't help in serving Hashem as disgusting.

If a *beinoni* does this, he might start getting used to being *Mo'es BeRa*. It will be easy for him to do this all the time, like a *tzadik*!

Also we can try to practice loving Hashem more like a *tzadik* by thinking about how great and special Hashem is and imagining the way a *tzadik* loves Hashem.

Then, Hashem might even connect a *tzadik's neshama* to his *neshama*! That way, just like a *tzadik*, he will REALLY be able to have that strong kind of love for Hashem!

Doing these things is keeping the promise our *neshama* makes before it is born, to be a *tzadik*!

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

The Tzemach Tzedek was called by the government to Petersburg (the capital of Russia) for a *kinus of Rabbonim*, to try to get them to make changes in *Yiddishkeit chas veshalom*.

The people in the government obviously didn't believe in Hashem, so the Tzemach Tzedek had to explain things to them in a way that makes sense even without having *emunah*. The Tzemach Tzedek showed them, using proofs that even they could understand, that Hashem and the Torah are true.

The Tzemach Tzedek wrote a *sefer* explaining all of these things, called *Sefer Hachakirah*. In today's *Hayom Yom*, the Rebbe tells us that the *sefer* is not complete — there are some notes missing.

Of course, Yidden believe in Hashem even without all of these explanations! Emunah is built into every Yid.

Here is a story from the Rebbe about this: Once a group of professors came to speak to the Rebbe. Each of them had a turn to ask different questions. Each of the professors came out amazed that the Rebbe understood everything so well! But one professor had questions about emunah, and the nissim we learn about in the Torah. When he came out, he said that the Rebbe was talking about emunah with the simplicity of a child!

That's how a Yid is supposed to have emunah — like a child, who doesn't need complicated reasons why to believe in Hashem. We learn about the Achdus of Hashem in Chassidus so that our emunah will also be part of the way we think.

~

We see an obvious connection between today's Hayom Yom and the Chumash we are learning now!

In Chumash, we are learning about how Moshe Rabbeinu — the first Rebbe of the Yidden — was given kochos from Hashem to go speak before the goyishe ruler of his time. He would show Paraoh that Hashem exists, and that Paraoh needs to do what Hashem wants, which would get the world ready for the Geulah from Mitzrayim.

In this Hayom Yom, we see that the Tzemach Tzedek, the Rebbe of his time, also went with special kochos before the goyishe rulers to show them that Hashem exists and influence them to do what Hashem wants.

In our time, the Rebbe gave all of us special kochos to go to our goyishe neighbors and people we do business with, and talk to them about Hashem and about the Sheva Mitzvos Bnei Noach. It is part of our shlichus to tell them and teach them about the mitzvos they are supposed to keep, which will make the entire world ready for the final and complete Geulah!

## **SEFER HAMITZVOS :: Shiur #262 - Mitzvas Lo Saasei #299, Asei #202, #203, Lo Saasei #270**

In Sefer Hamitzvos, we learn four mitzvos:

1) (Mitzvas Lo Saasei #299) **Lifnei Iver** — we are careful not to make someone else do the wrong thing, by giving them bad advice, or helping them to do an *aveira*.

We learn this from a *posuk* in Parshas Kedoshim: וְלִפְנֵי עֵוֶר לֹא תִתֵּן מַכְשָׁל

2) (Mitzvas Asei #202) If we see an animal that fell down because of the load it was carrying, we need to **help unload** the bags from the animal, and not leave the animal stuck under its load!

We learn this from a *posuk* in Parshas Mishpatim: כִּי תִרְאֶה חֲמוֹר שֶׁנָּפַךְ רֶבֶץ תַּחַת מְשָׁאוֹ ... עֹבֵר תַּעֲזֹב עִמּוֹ  
The details of this *mitzvah* are explained in the second *perek* of *Mesechta Bava Metziah*.

3) (Mitzvas Asei #203) We need to **help reload** the bags back onto an animal that fell down because of what it was carrying. This *mitzvah* is also to help if a person is having a hard time carrying his things.

We learn this *mitzvah* from a *posuk* in Parshas Ki Seitzei: הָקֵם תְּקִים עִמּוֹ  
The details of this *mitzvah* are also explained in the second *perek* of *Mesechta Bava Metziah*.

4) (Mitzvas Lo Saasei #270) We are not allowed to **ignore** a person or an animal that need help because of what they are carrying, even if we don't like the person.

This *mitzvah* comes from a *posuk* in Parshas Mishpatim: וְהִדַּלְתָּ מֵעֹבֵר לוֹ  
The details of this *mitzvah* are also explained in the second *perek* of *Mesechta Bava Metziah*.

## **RAMBAM :: Hilchos Rotzeiach U'Shmiras HaNefesh**

In today's Rambam, we finish this set of *halachos*, AND the whole *Sefer Nezikin*!

**Perek Yud-Alef** teaches us *halachos* about being careful of dangerous things. For example, we need to have a fence around the roof, to keep people from falling.

**Perek Yud-Beis** explains more about how to stay safe. We make sure food is safe before we eat it. We don't go into a house that might fall down. We are also careful about not selling something to a person who might use it to hurt Yidden. In fact, we should ALWAYS be careful not to make another person do something wrong (today's first *mitzvah*)!

**Perek Yud-Gimmel** teaches us about the *mitzvah* of "Azov Taazov" — helping another person if the bags on his donkey fell down. (These are the details about today's last three *mitzvos*.)

*Mazel Tov! Now we finished the eleventh sefer of the Rambam!*

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

Today we learn *halachos* about the punishments for marrying someone that they are not allowed to.

## **INYANA D'YOMA :: Chof-Ches Teves**

Today, in the year *Tof-Reish-Mem*, Rebbetzin Chana, the Rebbe's mother, was born.

In the Rebbetzin's diary, she tells stories about the times when R' Levi Yitzchak, the Rebbe's father, was arrested and sent to jail, stories about the Rebbe when he was young, and even some things that happened when she already lived in Crown Heights!

Many times in the diary, Rebbetzin Chana says how much she appreciates the visits of her son, the Rebbe, and how much *nachas* and *chayus* it gives her to see everything that he is accomplishing as Rebbe. (That is a beautiful example of *Kibud Av Va'eim*!)

*Here's one story (that maybe you heard before!) but the way the Rebbe's mother tells it:*

In *Tof-Reish-Samach-Hey* (5665), there were *goyim* in Russia that were running around trying to hurt Yidden. Me and my children hid with other mothers and children in a pharmacy that belonged to a very nice *goy*. The babies and little children were very afraid and didn't stop crying. The pharmacist was afraid that the mean *goyim* would hear, and he would be hurt also for trying to help the Yidden!

My 3-year-old son (the Rebbe) would walk around the room and quiet all of the children. This was really amazing to see! We couldn't talk because people outside would be able to hear, so he showed them with his hands not to be afraid, and calmed each child down in a different way.

The pharmacist kept coming back in to see — he was so impressed with how my son took care of the children!

## **TEFILLAH :: Veshachat Oso**

After the section of the *Korban Tomid*, we say a *posuk* that starts with the words "Veshachat Oso," saying that a *Korban Olah* (like the *Korban Tomid*) is *shechted* on the north side of the *Mizbeiach*.

The *Medrash* tells us that this *posuk* also hints to the *Akeidah*, reminding Hashem to have *rachmonus* on us in

the *zechus* of the *Avos*.

In fact, the whole *mitzvah* of bringing the *Korban Tomid* is connected to the *Akeidah*: The *Medrash* teaches that at the time of the *Akeidah*, Hashem decided that the *Yidden* should bring a *Korban Tomid* every day.

## **HALACHOS HATZRICHOS :: Borer**

The meaning of *borer* is separating not-good food (“*Pesoles*”) from good food (“*Ochel*”), or good food from not-good food.

Usually when we think of “good” and “not-good” food we think of things like good juicy grapes and rotten squashed grapes. Separating the good ones from the not-good ones would be an example of *borer*.

But what if both kinds of food are good, and we just want to eat one of them? Is it still a question of *borer*?

The *halacha* is that the “*Ochel*,” means whatever part of the food we DO want. And the “*Pesoles*” means whatever food we DON’T want. So if we like blueberries the best, the cherries are the “*Pesoles*.” If we only like cherries, the blueberries are “*Pesoles*” for us.

Even if we like both of them the same, only the one we want to eat right now is called the “*Ochel*.”

So if we have a bowl of blueberries and cherries, and we want to eat the cherries first, how do we do it? We learned the three conditions to choose things in a way of eating, *Derech Achilah*: We can take the cherries (*Ochel Mitoch Pesoles*), with our hand or a spoon (*Beyad*), to eat right away (*Miyad*). This way we show that we are choosing what we want in a way of eating, not as a *melacha*.

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

## **GEULAH U'MOSHIACH :: Does Eliyahu Hanavi Have to Come First?**

Usually we say that before *Moshiach* comes, *Eliyahu Hanavi* first comes to tell us.

But the *Acharonim* say that this is only when *Moshiach* comes at the right time, “*Be'ita*.”

If *Moshiach* comes earlier, “*Achishena*,” then *Eliyahu Hanavi* doesn’t need to come first — *Moshiach* can come right away!

*See Sefer Hasichos 5748, vol. 2, p. 611*

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