

Chitas for Wednesday, Parshas Vaeira

Chof-Tes 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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And the safe return of all our soldiers and hostages!

CHUMASH :: Parshas Vaeira - Revi'i with Rashi

Moshe and Aharon begin their *shlichus* to take the Yidden out of Mitzrayim. They make a sign in front of Paraoh and bring the first two *makos*.

Hashem told Moshe and Aharon one last thing before they went to Paraoh: How to show Paraoh that Hashem is really sending them. Moshe should have Aharon throw his stick on the floor, and it will become a snake.

Moshe and Aharon went to Paraoh, ready to do exactly what Hashem told them to.

When Paraoh asked them to make a sign to show that they are coming from Hashem, Aharon threw the stick on the floor and it turned into a snake. Once the miracle was over, it turned back into a stick.

Paraoh's magicians were able to do the same thing with their *tumah* magic! They all threw down their sticks, and they turned to snakes.

But now, Aharon's stick ate up all of their sticks, and didn't even get bigger! This was a *neis* that they COULDN'T do, and it showed that Hashem is in charge.

But Paraoh was stubborn and didn't listen to Moshe and Aharon anyway.

Now Hashem would have to send the *Makos* to punish Paraoh for not listening, and get him to change his mind...

Makas Dam:

Before the first *makah*, Hashem told Moshe and Aharon to meet Paraoh at the Nilus in the morning in order to warn him. (Paraoh would secretly go to the bathroom there, so he could tell people he is like Hashem and doesn't do things that regular people do!) They should warn Paraoh that if he doesn't listen, Hashem will show him who is in charge! Hashem will make the Nilus turn into blood. (Since the Mitzriyim worshiped the Nilus, it would also show them that their *Avodah Zarah* is wrong.)

Since the Nilus saved Moshe when he was a baby in the basket, Hashem told Moshe that AHARON should hit

the water. This was because we need to show *Hakoras Hatov* when someone or something helps us. It wasn't right for Moshe to hit the water, when that was what saved him.

After hitting the Nilus, all of the water in Mitzrayim would turn to blood.

Moshe and Aharon did what Hashem told them. They warned Paraoth for three weeks, but he didn't listen. Then Aharon hit the water in the Nilus, and all of the water in Mitzrayim turned to blood. The people were able to dig wells and find fresh water, though. This way the Mitzriyim could see that they shouldn't worship the Nilus!

Some of Paraoth's magicians did *tumah*-magic and turned the water from the wells into blood, and Paraoth decided that Moshe and Aharon were just doing magic. He didn't want to believe that it was from Hashem, so he decided to ignore what Moshe and Aharon told him.

This first *Makah* lasted a week.

Makas Tzefardeia:

Right after *Makas Dam* was over, Hashem told Moshe and Aharon to warn Paraoth about the second *makah*, frogs. They should say: "Let the Yidden go, or else Hashem will send frogs to go all over Mitzrayim! They will first go into your palace, and then all over — even into people!"

After three weeks, Hashem told Moshe that Aharon should pick up his hand with his stick over the water in Mitzrayim, and the frogs will come out.

Aharon did this, and a big frog came out of the Nilus. When the Mitzriyim hit it, it turned into many many frogs. Paraoth's magicians also made a frog that turned into many frogs, so Paraoth decided the *makah* was just magic and he ignored Hashem.

Paraoth wanted the frogs to go away, so he told Moshe and Aharon he would let the Yidden go if they got rid of the frogs. Moshe asked when the frogs should leave. Paraoth answered "tomorrow." Moshe agreed to *daven* for the frogs to go away, to show Paraoth that Hashem is in charge.

TEHILLIM :: 140 - 150

Today we are going to finish the whole *Tehillim*, from *kapitel Kuf-Mem* to *Kuf-Nun*! Since there are only 29 days in *Teves*, we say the *tehillim* for *Yom Chof-Tes* AND *Yom Lamed*.

There are five very special *kapitelach* at the end of *Tehillim*, where Dovid Hamelech says special things about Hashem! The *Chachomim* who put together the *davening* made these *kapitelach* the main part of *Pesukei Dezimra*, the part of *davening* where we praise Hashem. In fact, in certain cases, if someone doesn't have enough time for the whole *davening*, the *halacha* is that these *kapitelach* are more important than saying some of the other parts.

The first *kapitel* begins with the words "*Tehillah LeDovid*," "a song by Dovid," and ends with *Hallelukah*, and then each *kapitel* starts and ends with this word.

The very last *posuk* in *Tehillim* is "***Kol Haneshama Tehalel Kah, Halelukah!***" "Every *neshama* praises Hashem — praised is Hashem!" The *Gemara* says that the word *neshama* can also mean "*neshima*," breath. We learn from here that we should thank Hashem for every breath! Even though we only say thank you to Hashem at certain times, we need to remember it in our mind always.

TANYA :: Likutei Amarim Perek Tes-Vov

The Alter Rebbe started the Tanya with the words of the Gemara that tell us about the promise a neshama is told to make before it comes into a body: “**Tehi Tzadik, Ve’Al Tehi Rasha**” — you should be a tzadik and do not be a rasha.

Over the last 14 perakim, the Alter Rebbe explained what this promise means. First we learned about the difference between the levels of tzadik, beinoni, and rasha. Then we learned that every Yid can be, and should try to be, a beinoni, and in certain ways should even act like a tzadik. That is what the promise means: “Tehi Tzadik,” in certain ways be like a Tzadik, “Ve’al Tehi Rasha,” and not to be a Rasha, meaning to be a Beinoni.

In this next perek, the Alter Rebbe will tell us that there are even different kinds of beinoni — a regular beinoni and an oved. We will learn that a person should not only try to be a beinoni, but the type of beinoni that is an oved.

First, the Alter Rebbe explains why only a beinoni can be called an oved, and not a tzadik.

An oved means someone who IS working, someone who is in the middle of doing the work of fighting with the Yetzer Hara to not let it do anything in the body.

A servant of Hashem (an oved) is a tzadik. Just like calling someone “a king” means he’s already a king, calling someone a servant means he’s already done his job of working on fighting the Yetzer Hara and it is completely gone.

So an oved can only be someone who is in the middle of fighting with the Yetzer Hara, and that is the Beinoni.

IT”H in tomorrow’s Tanya we will learn about how it is possible to have a beinoni who is not an oved, and then we will see what we need to do to be the kind of beinoni that IS called an oved.

HAYOM YOM :: Chof-Tes Teves

“**Anan Poalei Deyemama Anan!**” The avodah of a chossid is to bring the light of Torah into the world.

How do we do this?

Certainly, we need to make sure that we act properly like Chassidim ourselves. But that’s not enough! We need to teach other Yidden to act like Chassidim and bring *lichtigkeit* to them as well! We need to help people understand that learning Torah and doing *mitzvos* itself is not enough, it needs to be done with a *chayus*! This *chayus* we get through *davening* the way Chassidus teaches us.

SEFER HAMITZVOS :: Shiur #263 - Mitzvas Asei #245

We start a new Sefer in Rambam, called *Kinyan* (changing who something belongs to)!

Today’s *mitzvah* (Mitzvas Asei #245) is that we need to follow the *halachos* about when something is counted as sold. The Torah teaches us that the person who bought it has to show it belongs to him, like by picking it up.

RAMBAM :: Hilchos Mechirah

In today’s Rambam, we learn *halachos* of buying things.

In **Perek Alef** we learn about buying a field or house. Just saying that you are selling it doesn’t make it sold according to *halacha*! There are three ways that make the sale happen: One is by giving money. The second is with a *shtar* document. The third way is by the person walking through it, getting a key, locking it or other

things that show that it is his.

In **Perek Beis** we learn how to buy an *Eved* to work for you, and how to buy an animal.

In **Perek Gimmel** we learn about buying things like furniture, and the *Chachomim* said that it is bought by shlepping it or picking it up.

RAMBAM– PEREK ECHAD :: Hilchos Isurei Biah - Perek Daled

This *perek* teaches us many *halachos* about *Taharas Hamishpacha*.

INYANA D'YOMA :: Chassidishe Parsha

In today's *Chumash*, Hashem sent Moshe and Aharon to Paraoth to do a special job: To tell Paraoth to let the Yidden go! To prove to him that Hashem sent them, they had a sign to show him! Moshe would take his stick and throw it on the floor, and it would turn into a snake! Then when he picked it up, it would turn back into a stick!

Why did they do this sign and not a different one? The Alter Rebbe, in *Torah Ohr*, tells us what message Hashem was giving to Paraoth:

Paraoth and the Mitzriyim thought they could do whatever they want. They didn't believe in Hashem, and thought they could be mean to the Yidden and didn't need to listen to Moshe and Aharon.

Moshe showed Paraoth that the *chayus* of Hashem is like a stick — a long, straight line. It comes into this world and hides even in the form of a snake! It goes into sneaky mean people and gives THEM *chayus* too.

Now it's time for the *kelipah* in the world to realize where it gets *chayus* from to stay alive. Moshe showed them how the stick became a snake. And then afterwards, he showed them how the snake became a stick again, showing how the *chayus* of Hashem that was hiding inside can come out of the *kelipah* and go back to Hashem.

That's what happened when the Yidden came out of Mitzrayim — they brought all of the *kedusha* of Mitzrayim out with them, and none of the *kelipah* remained!

See Torah Ohr, Dibur Hamas'chil Vayomer Hashem El Moshe

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 HATZRICHOS :: Borer

Many times we have things that are mixed together, like a bowl of fruit or a bag of candy. Choosing just one or some of them can be the *melacha* of *Borer*, which is not allowed on Shabbos.

We need to follow the conditions the *Chachomim* gave us to separate what we want *Bederech Achilah*, in a way of eating.

But what about other things that are not food?

Is it *borer* if I want to pick out only the wooden blocks from a big box of toys? Is it *borer* if I want to pull out my pajamas from a basket of clean laundry? Is it *borer* for me to pick out a *sefer* from a big pile on the desk?

There are some different opinions, but we *pasken* that *borer* is not only for food. Whenever we are choosing things on Shabbos, we need to be careful to do it not in a way of *melacha*.

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

GEULAH U'MOSHIACH :: Our Responsibility

The Rebbe once wrote to a *Chossid* in a letter:

“Whether we like it or not, we are taking over for the *Chassidim* of the previous *Rebbeim*, all the way back to the Alter Rebbe, who started *Chassidus Chabad*!

“In every generation, the way we need to behave as *Chassidim* was set up for us, so we don't have to figure everything out on our own. But WE have a very big job — to finish the work and bring *Moshiach*!

“If you think about this, even just a little, it will feel like a very big responsibility. We learn so many special things about *Moshiach* — and it's all up to us to bring him!”

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