

Chitas for Wednesday, Parshas Vaeira

Chof-Beis 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

Chitas for the month of Teves 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 ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Teves is made possible in part by
Avromie Israel and AI Digital Commerce

Chitas for the month of Teves is made possible in part by
The Sachs Family
May they have tremendous hatzlacha in all of their endeavors!

לזכות חר' מושקא בת חנה
להצלחה רבה בשליחותה בארצנו הקדושה

Bizchus Refuah Shleima Bikarov for
Harav Sholom Dovber ben Chava Hecht
~ Sponsored by the National Committee for Furtherance of Jewish Education ~

This week is dedicated
L'ilui Nishmas
Simah Rivkah bas Nesanel Halevi
והקיצו וירגנו שוכני עפר והיא בתוכם!

Dedicated in loving memory of
Chayal in Tzivos Hashem
Nochum Tzvi Potash ben y'badel lechaim tovim Yosef Yitzchok
~ on his 11th Yahrzeit, Chof-Beis Teves ~
והקיצו וירגנו שוכני עפר והוא בתוכם!

Mazel Tov **Moshe Greenberg** (Shliach in Twinsburg, OH)
~ Upshernish Chof-Beis Teves ~
Sheyegadluhu L'Torah, L'Chuppah, Ul'Maasim Tovim!

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 with their magic, 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 Paraoh 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 Paraoh's magicians did *tumah*-magic and turned the water from the wells into blood, and Paraoh 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 Paraoh 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. Paraoh's magicians also made a frog that turned into many frogs, so Paraoh decided the *makah* was just magic and he ignored Hashem.

Paraoh 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. Paraoh answered "tomorrow." Moshe agreed to *daven* for the frogs to go away, to show Paraoh that Hashem is in charge.

TEHILLIM :: 106 - 107

Today's *shiur Tehillim* is *kapitelach Kuf-Vov and Kuf-Zayin*.

In *kapitel Kuf-Zayin* we talk about four kinds of dangers a person can go through.

When the *kapitel* speaks about the people in each danger, it says that they cried out to Hashem when they were in pain.

From here we see that when we have any kind of troubles and when something is bothering us, we need to cry out to Hashem to ask Hashem to help us. Then, like the *posuk* says many times, **Yodu LaHashem Chasdo, Venifle'osav Livnei Adam** — Hashem will show us His kindness and give us everything we need, and we will thank Hashem!

See Farbrengen Yud-Beis Tamuz 5727, Tehillim with Pirush Tehillas Menachem, p. 9

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-Beis Teves

Today's *Hayom Yom* teaches us that it is EVERYONE's job to spend time every day towards *chinuch* of children.

We know that there is a *mitzvah* for boys over *Bar Mitzvah* to put on *Tefillin* every day. It doesn't matter if he is a big *Talmid Chochom* or can't even read the *Alef Beis*.

The Rebbe Rashab said that the same thing is with the *mitzvah* of *chinuch*! All Yidden, whether they are big

tzadikim or simple people, need to spend a half an hour every day thinking about the *chinuch* of children.

They need to do everything they can — and even more! — to make sure that children are going in the path of *Yiddishkeit*.

The Rebbe Rashab said this about a person's own family, that we should think about what we can do to make sure that they are happy to be Yidden and follow Torah and mitzvos.

The Frierdiker Rebbe and the Rebbe added something more: That every Yid needs to think every day, not only about their own family, but about ANY Yid who needs to be brought into the path of Yiddishkeit. We need to think about every Yid that is not yet living a life of Torah, and try to see what we can do to help bring them closer to Yiddishkeit. (See sicha Yud-Tes Kislev 5726)

SEFER HAMITZVOS :: Shiur #302 - Mitzvas Lo Saasei #237

In today's *Sefer Hamitzvos*, we learn ANOTHER *mitzvah* (*Mitzvas Lo Saasei #237*) about *ribbis*: It's not only *asur* to LEND, or to BORROW with *Ribbis*, we can't do ANYTHING to help a loan with *ribbis*! We can't:

- 1) be an *arev* — guarantee the loan (say that we'll pay it back if the other person doesn't)
- 2) be an *eid* — witness the loan (watch them making the loan so it will be a real loan)
- 3) be a *sofer* — write down the loan (record it to show that it really happened).

RAMBAM :: Hilchos Malveh VeLoveh

We are learning Sefer Mishpatim, which means arguments and judgments between people. One common reason for an argument in Beis Din is if someone borrowed money from another person, and did not pay it back. There are many perakim which explain the halachos of loans, which we are learning about now.

In **Perek Chof-Beis** of today's Rambam, we learn about how the *Beis Din* collects money from someone who didn't pay on time. We sometimes give the person more time to pay, but if he still doesn't, the *Beis Din* writes an "*adrachta*." With an *adrachta*, the person who lent the money is allowed to take away property from the person who borrowed the money, in order to pay back the loan.

Perek Chof-Gimmel has *halachos* about when we say that a *shtar* doesn't count. If it is ripped or smudged, it is fine as long as we can still read it. We learn that the *Beis Din* tears a *shtar* in a certain way — ripping it into 4 pieces. If a *shtar* is ripped that way, the *shtar* doesn't mean anything anymore!

In **Perek Chof-Daled**, we learn about the names on the *shtar*. It has to be clear who the people written on the *shtar* are, or else the *Beis Din* can't take away the money from them.

So what happens if there are a few people with the same name in one city? How can they write a *shtar* that shows that they borrowed or lent money? How would we know which one the *shtar* is talking about?

The *halacha* is that they need to write their grandparents' names, so we can tell them apart. And if their grandparents' names are the same too, then they need to say their GREAT-grandparents' names on the *shtar*!

RAMBAM- PEREK ECHAD :: Hilchos Metamei Mishkav U'Moshav - Perek Hey

A person who became *tomei* with a body kind of *tumah* STAYS *tomei*, and keeps making things *tomei*, until he goes to the *mikvah*. Usually a person has to wait a certain amount of days until he is allowed to go to the *mikvah*, and we learn what happens if he goes early.

INYANA D'YOMA :: Chinuch

In today's *Hayom Yom*, we learned what the Rebbe Rashab said about *chinuch*: Just like there's a *mitzvah* of *tefillin* that everyone needs to do every day, everyone needs to think about the *chinuch* of children every day, how to influence children that they should follow the *derech* of *Yiddishkeit* and *Chassidus*.

In a *sicha*, the Rebbe explains why the Rebbe Rashab used the example of *Tefillin*, and not another *mitzvah* that we do every day. One of the things that are special about the *mitzvah* of *tefillin* is that it is one of the *mitzvos* where the *kavana* is also very important! We are not supposed to just put on *tefillin*, we are supposed to think about the purpose of the *mitzvah*, that our heart and mind should have *bittul* to serve Hashem, *Shibud Halev Vehamoach*, as explained in *Shulchan Aruch* and *Tanya*.

Our thinking about *chinuch* needs to be like the *mitzvah* of *tefillin*! We shouldn't spend the time just to be *yotzei*, we should put our minds and hearts to it, and make sure that our children, every Jewish child, and every single Yid will follow the path of Torah that they are taught.

See Likutei Sichos chelek Alef p. 9

TEFILLAH :: Abayei

The paragraph of Abayei comes from the *Gemara, Mesechta Yoma*. It speaks about how the *Amora*, Abayei, would review the steps of the entire daily *Avodah* in the *Beis Hamikdash* in order, based on the teachings of Abba Shaul.

Even though the *halacha* (the way it will be done in the *Beis Hamikdash Hashlishi*) is different, we still say it the way Abba Shaul taught it.

Meforshim explain why we still choose to say it in this way, and in a *sicha* the Rebbe explains why it is done this way according to *Chassidus* — because the order of the *Avodah* in this paragraph fits more according to the *avodah* of Yidden in the time of *Golus*.

See Sefer Hasichos 5752, p. 419 and footnotes there

HALACHOS HATZRICHS :: Kibud Av Va'Eim

Our parents are very special. They are Hashem's partners in bringing our *neshamos* into the world! Someone who is a partner with Hashem in this important job for sure deserves a lot of respect! We also owe so much to our parents for everything they have done for us, and we have a lot of *Hakoras Hatov* we need to show!

The Torah gives us some rules in how to show this *Derech Eretz* and *Hakoras Hatov* to our parents, and here are some of the *halachos*:

- 1) If a Mommy or Tatty have a place that they always sit in, we shouldn't sit there.
- 2) We should treat what our parents say with respect, and not say things like "I don't think so," or even "that's right." We can't just talk to them like we would talk to our friend.
- 3) When a Mommy or Tatty are in a room with us, that is special! When they come in, we should stand up to show them *kavod* — at least one time in the morning and at night.
- 4) We need to give them food or drink if they want it.

Are you wondering why a lot of people don't do these things? That's because a Tatty and Mommy are allowed to decide

they don't need this kavod, and if they do, the kids can show kavod in different ways. Even if our parents don't mind, though, we should still try to keep some of these halachos!

But here are some things that we always NEED to do:

- 1) We need to listen to what our Mommy and Tatty tell us.
- 2) It is a very big *aveira* to hit a Mommy or Tatty or curse them — even worse than the *aveira* of hitting or cursing any other Yid!

And the BIGGEST *kavod* that we should show for our parents is to make them proud of us by going in the ways of Hashem and living like a *mentch* — to give them *Yiddishe, Chassidishe nachas*!

See Shulchan Aruch Yoreh Deiah siman Reish-Mem

GEULAH U'MOSHIACH :: Five Promises

In the beginning of this week's *parsha*, Hashem tells Moshe to tell the Yidden that He will be keeping His promise to take the Yidden out of *Golus*!

Hashem uses five expressions to tell the Yidden that He will take them out: ***Vehotzeisi, Vehitzalti, Vego'alti, Velakachti***, and ***Veheiveisi***.

The first four expressions hint to the four times the Yidden are in *Golus*, the *Golus* of Bavel, Madai, Yavan, and Edom and the four *Geulos* from each *Golus*. Now we are in the fourth and last *Golus*.

The fifth expression, *Veheiveisi*, hints to another level in the time of *Geulah* itself!

Since Hashem already told us the five *Leshonos* of *Geulah*, we know that the *Geulah* already exists! All we need to do now is to reveal it in the world.

See Likutei Sichos chelek Alef, parshas Va'eira

- Credits, sponsorships, and contact info at KidsChitas.org -