

Chitas for Shabbos Kodesh, Parshas Bo Yom Hagadol Vehakadosh Yud 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

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CHUMASH :: Parshas Bo - Shvi'i with Rashi

The Yidden learn that firstborns are special to Hashem. They also learn about *Pesach*, and about remembering the *Geulah* by writing about it in our *Tefillin*.

Yesterday, we learned about *Yetziyas Mitzrayim*! The Yidden left Mitzrayim and came to a place called Sukos.

In Sukos, Hashem said that since the *Yiddishe* firstborns were protected from *Makas Bechoros*, they are special to Hashem. The firstborn boys should become *kohanim* until the *Mishkan* is built. The firstborn animals should be given to the *kohanim* and brought as *korbanos*. For the firstborn donkeys, you should do *Peter Chamor*, giving the *kohen* a lamb or goat instead.

Now that the Yidden weren't in such a rush, Moshe told them about the *Yom Tov* of *Pesach*. He told them about eating only *matzah*, and about telling the children about the *nissim* of *Yetziyas Mitzrayim*.

He also told them to write about the *Geulah* from Mitzrayim and put it into their *Tefillin*. These pieces of *Chumash* are written on the parchment in *Tefillin*, to remind us every day about *Yetziyas Mitzrayim*.

TEHILLIM :: 55- 59

Today's *shiur Tehillim* is *kapitelach Nun-Hey* through *Nun-Tes*.

In the end of today's first *kapitel* is the very special *niggun Padah Veshalom*, which we sing on the *Geulah* of the *Rebbeim*. In this *kapitel*, Dovid Hamelech is talking about his OWN *Geulah*, because there were people who fought against him.

Dovid Hamelech says at the end, the last three words, "**Va'ani Evtach Bach**" — "and I trust in You." Dovid Hamelech didn't think about the people who were trying to hurt him, and only trusted in Hashem, that Hashem will help him. And of course, Hashem did!

We should feel this way too with all of the things we need: If we do what we are supposed to and trust in Hashem, Hashem will surely help us!

TANYA :: Likutei Amarim Perek Yud-Tes

In today's *Tanya*, we are learning more about the *Ahava Mesuteret*, the "hidden" love for Hashem that every single Yid has, which is passed down from the *Avos*.

What does the *Ahava Mesuteret* make us want?

The *neshama* is like the flame on a candle. You can see that a flame ALWAYS wants to go up. It looks like it wants to jump off the candle and fly up to *Shomayim*! Of course, if the flame could let go, it wouldn't be able to burn anymore down here, and *Shomayim* is the source of the light, and it wouldn't be noticed there. But still, that's what the fire wants!

A Yid's *neshama* is like that, too. Our *neshama* always wants to go up to Hashem, even though next to Hashem, the *neshama* would not be noticed as anything special! Even though it doesn't make sense that the *neshama* would want to not be noticed anymore, this is still the nature of the *neshama*, what the *neshama* always wants. This comes from the "*Chochma*" part of the *neshama*.

So then how can a Yid do an *aveira* which separates him from Hashem? The *Chochma* of the *neshama*, which always wants to be close to Hashem, should never let it happen!

The Alter Rebbe tells us that the *Chochma* of the *neshama* could be in *Golus*, hiding. This is what happens when a Yid does an *aveira* — the *chochma* is hidden.

In fact, this is why the *Ahava Mesuteret* is called this, the "hidden love." Because this love, which comes from the *Chochma* of the *neshama*, can sometimes hide! This makes it possible for the *Yetzer Hara* to convince someone to do an *aveira*, which is real *narishkeit*!

The reason why a person can ever do an *aveira* is because the *chochma* is asleep, and not reminding the person that *aveiros* are *narishkeit*!

But when it comes to a *nisayon* in *Emunah*, it's like poking the *Emunah*! And where does the *Emunah* come from? The *Chochma* of the *neshama*! What happens when you poke something? It wakes up! So a *nisayon* in *emunah* wakes up the *chochma* of the *neshama*. With that *koach*, a person will only do what Hashem wants.

The *Chochma* of the *neshama* is so strong that when it's awake, a person can't even say or do something that doesn't show *Emunah* — like to bow to an idol even if he doesn't believe in it, or say something that sounds like he doesn't believe in Hashem, even if he doesn't mean it.

Usually, the *Ahava Mesuteret* is only woken up if a Yid is really "pushed against the wall." When a Yid is threatened that his *Yiddishkeit* will be taken away from him, like if a *goy* is forcing him to convert, then the *Ahava Mesuteret* will wake up and not let it happen.

But with a “small” aveira, the Ahava Mesuteres might not wake up. That’s how the Yetzer Hara can convince a Yid to do an aveira.

In the next few perakim, the Alter Rebbe is going to teach us a new thought process that will help us wake up the Ahava Mesuteres for ANY aveira: We will learn to think about how serious every aveira is, and that there is no such thing as a small aveira. This will help us use our Ahava Mesuteres to not let us do ANY aveira, and give us koach to do ANY mitzvah, even one that is very hard! (Here is a video for kids with a story about how no aveira is small: <http://www.chabad.org/2098674>)

HAYOM YOM :: Yud Shevat

In today’s Hayom Yom, the Rebbe first makes a correction to Torah Ohr, which is also a reminder to chassidim that every chossid needs to learn these seforim of the Alter Rebbe. In fact, at the last Kinus Hashluchim with the Rebbe, the Rebbe said that Chassidim should make a hachlata to learn the whole Torah Ohr and Likutei Torah — from beginning to end!

Yud Shevat is also the yartzeit of Rebbetzin Rivkah, the Friediker Rebbe’s grandmother, and the Rebbe Rashab’s mother. In today’s Hayom Yom we learn a story about her.

Once when Rebbetzin Rivkah was 18, she was sick, and the doctor told her to eat right away in the morning. She didn’t want to eat before *davening*, so she got up earlier so she could first *daven* and then eat! When the Tzemach Tzedek (her father-in-law) heard about this, he said “A Yid needs to be strong! *Mitzvos* need to be done with *chayus*, and you need to be strong and happy to do them!” The Tzemach Tzedek told her, “Better to eat so you can *daven*, than to *daven* so you can eat.” Then the Tzemach Tzedek *bentched* her to have a long life.

When the Rebbe Rashab told this story to someone at *yechidus*, he added “and you should do this with *simcha!*”

The Rebbe teaches that really, eating is an example for all of the *gashmiyus’dike* things that we do, and *davening* is an example for all of the *ruchniyus’dike* things we do. The lesson from this story is that the MAIN thing in our lives needs to be the *ruchniyus’dike* things — all of our “eating” and the *Gashmius* needs for ourselves should be for the purpose of “*davening*” and serving Hashem.

Once at a Yud Shevat *farbrengen* the Rebbe said that the Friediker Rebbe saw all of the Hayom Yoms and approved of all of them, which means that this Hayom Yom is the Torah and the *hora’ah* for Yud Shevat.

SEFER HAMITZVOS :: Shiur #273 - Mitzvas Asei #245

Today’s *mitzvah* (*Mitzvas Asei #245*) is one that we learned not too long ago! We need to follow the *halachos* about buying and selling things. If we do, then we’re doing a *mitzvah* every time!

This section of *halachos* in Rambam is about getting something from *hefker* or a gift. It doesn’t have any new *mitzvos*, but keeping these *halachos* is connected to this *mitzvah* about buying and selling. So we review this *mitzvah* that we learned before.

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 Zechiya U'Matana

In today's Rambam, we start to learn a new set of *halachos*, about getting things that are “*hefker*,” and about giving or getting presents.

Perek Alef teaches us about when something is called *hefker*, that it has no owner. Fruit that grows in a forest is one example of *hefker* things. Whoever picks it up first — it belongs to him!

Perek Beis explains how we can show that a *hefker* field is ours. We need to do something to make the field better, and have in mind that we are doing it to make the field ours!

In **Perek Gimmel** we learn about presents. When a person gives someone a present, he needs to make sure that the other person understands what belongs to him! If he just says “I’m giving you a field,” the person doesn’t get anything, because we’re not sure which one we’re supposed to give him!

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

Today we learn more about a *Ger Tzedek*. We learn many *halachos* about how the *Beis Din* tries to make sure that a person wants to be a Yid because he wants to do Hashem’s *mitzvos*, and not for other reasons (like wanting to marry a Jew).

INYANA D'YOMA :: Yud Shevat

Today is the very special day of *Yud Shevat*. Every day is an opportunity to make good things happen and to bring the *Geulah* closer. But there are some days that have extra special *kochos* hidden in them! *Yud Shevat* is one of those days.

There are two *inyonim* in this day. What is closer to us is that today is the beginning of the Rebbe’s *nesius*, and we need to use today to work on our *hiskashrus* and keeping the Rebbe’s *horaos*. *Yud Shevat* is also the *histalkus* of the Frierdiker Rebbe, and the Rebbe taught us to keep *minhagim* connected to the *yartzeit*.

This year, since *Yud Shevat* is on Shabbos, we did some of the *minhagim* already on *Erev Shabbos*.

Here are some of the *minhagim* for today, Shabbos *Yud Shevat*:

- Men and older boys get an *aliyah*
- Make a *farbrengen*
- Talk about the life and *Mesiras Nefesh* of the Frierdiker Rebbe to help every Yid and bring the *Geulah* (and especially for the *chinuch* of young children)
- To learn through the *maamar* of *Bosi Legani*
- Say *Mishnayos* with the letters of the Frierdiker Rebbe’s name
- Learn a *perek* of *Tanya* before *Shacharis* and after *Mincha*

In the Maamar Bosi Legani, the Rebbe tells us a story about each of the Rebbeim, about how they showed Ahavas Yisroel. Here is an amazing story of Ahavas Yisroel that happened with the Rebbe the night before saying this maamar:

The night before *Yud Shevat*, *Tof-Shin-Yud-Alef* (5711/1951), Rabbi Moshe Groner was the only one in the secretaries’ offices in 770. It was already later at night, when he heard the phone ringing. Since he wasn’t really one of the secretaries, he didn’t answer the phone at first, but when it kept ringing, he finally picked it

up.

He was very surprised to hear the Rebbe on the phone! The Rebbe asked Rabbi Groner if he could come over to his house! Rabbi Groner of course ran over right away. The Rebbe wanted him to find the name of the doctor who was in charge of a certain patient, and then get him on the phone.

Rabbi Groner managed to do it, and told the Rebbe that the doctor was on the phone. He went into the Rebbe's study so he wouldn't hear the private conversation. Rabbi Groner was amazed by what he saw in the room! There was a copy of the Frierdiker Rebbe's *maamar* open on the desk, and *seforim* of all of the *Rebbeim*!

Then the Rebbe came into the room, and told Rabbi Groner that he was going to the hospital. The Rebbe wanted the doctor to go see the patient in the middle of the night, but the doctor didn't agree. But when the Rebbe said he would go too, the doctor said he would go...

So the night before, as the Rebbe prepared to accept the job of being the Rebbe of all Yidden, the Rebbe put everything aside and went out in the middle of the night to make sure that a Yid was seen by the right doctor!

Read this story with more details, plus much more about Bosi Legani, in the Chassidishe Derher!

<https://derher.org/wp-content/uploads/2016/03/shevat5773.pdf>

TEFILLAH :: Pirush Hamilos

Since today is the yartzeit of the Frierdiker Rebbe, we are going to learn a story about davening from the Frierdiker Rebbe.

At a farbrengen on Yud-Beis Tammuz Tof-Shin-Zayin (printed in Likutei Diburim), the Frierdiker Rebbe spoke about how he learned the Pirush Hamilos of tefillah, the meaning of the words of davening:

“My father (the Rebbe Rashab) learned Pirush Hamilos with me twice. I learned the meaning of the weekday davening, Shabbos and Yom Tov, the Haggadah Shel Pesach, and some of the tefillos of Rosh Hashana and Yom Kippur.

“The first time was when I was a child, and the second time was starting from my Bar Mitzvah, on Yud-Beis Tammuz Tof-Reish-Nun-Gimmel.

“When my father started to learn Pirush Hamilos with me the first time, he said: ‘To daven and not know what you are davening is Nit Kein Zach — not right.’ He then started to teach me the basic meaning of davening.

“The second time my father learned with me, he taught me the Chassidishe meaning of davening...

“Starting from Modeh Ani, my father explained every posuk according to Chassidus, with a lesson that can be taken from it. Together with each inyan, he would tell a story, mostly they were “Torahs” that the Alter Rebbe heard from the Chassidus of the Baal Shem Tov and the Maggid. Sometimes it would also be an explanation of the Alter Rebbe himself or one of the later Rebbeim.”

Later in this farbrengen, the Frierdiker Rebbe explained the Sulam HaTefillah, the ladder of davening, with all of the levels of davening. He also shared how the Rebbe Rashab explains the paragraph of Lamnatzeiach Bingenos, that we say before Boruch She'amar.

HALACHOS HATZRICHS :: Borer

We are learning the halachos of borer on Shabbos, separating something from a mixture, which is one of the Lamed-

Tes Melachos.

We learned a lot about not doing *borer* with food, but *borer* is not ONLY with food. We are also not allowed to separate other types of things on Shabbos, including clothes, books, and toys.

Today we will learn some more about *borer* with clothes.

If we have a basket of clean laundry, with many types of clothes mixed together, and we want to use some of them on Shabbos, then we need to be careful about *borer*.

To separate clothes on Shabbos, just like with separating food, we need to follow three conditions:

1) *Ochel Mitoch Pesoles* — we need to choose the clothes we want to wear, not the ones we don't want to wear.

For example, if we are looking through the pile of laundry for a shirt, we might first see a bunch of other shirts we don't want to wear. We shouldn't take those shirts out and put them on the side while we keep looking. We should just leave them in the pile until we find the one we want to wear.

2) *Miyad* — we need to choose what we want to wear now, not pick out clothes for later.

For example, if we see our pajamas while we're looking, we should not take them out now. We aren't planning on wearing them until later, so taking them now would be an *isur* of *borer*.

3) *Beyad* — we need to choose what we want with our hand, not a special *keili* for separating (this is not usually something people do for clothes anyhow).

This way we are able to take the clothes we need from a mixture on Shabbos, but not in a way of *melacha*.

See Shabbos Kehalacha perek Yud-Beis

GEULAH U'MOSHIACH :: Every Yid Will Be A Chossid

At the end of the Rambam there is a *halacha* that says, "At that time all of the Yidden will be great *Chachomim*, and they will know hidden things, and understand the knowledge of Hashem as much as a person can."

What are the hidden things the Rambam is talking about? This must be *Pnimius HaTorah*, which helps us understand *Elokus*, the knowledge of Hashem!

The Rambam says that when *Moshiach* comes, everyone will be busy with this.

That means that every Yid will be a *chossid*, since every Yid will be learning *Pnimius HaTorah* — *Chassidus*, which is what makes someone into a *chossid*!

This also helps us understand why the Rambam says that there is only one difference when Moshiach comes: That there will be no Shibud Malchios, no nations ruling over us. Even though the Rambam also says that when Moshiach comes we will all be Chachomim, that is not something different and new — learning Chassidus is something we start already now!

See Sicha of Zos Chanukah 5746

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