

TEHILLIM :: 23 - 28

Today's *Shiur Tehillim* is *kapitelach Chof-Gimmel* through *Chof-Ches*.

In today's *Tehillim*, there are two *pesukim* (*Kapitel Chof-Hey*, *pesukim ches* and *tes*) that talk about how Hashem shows us the right way to live. The last words of these *pesukim* are "**VeYelamed Anavim Darko**" — "Hashem teaches humble people His path."

The Rambam says that this is talking about two things that Hashem gives to Yidden to help them do *teshuvah* and do the right things! Here they are:

- 1) He sends them *Neviim* (and *Rebbeim*) who teach them the ways of Hashem and how to do *teshuvah*.
- 2) Hashem makes a person to WANT to do the right thing when they learn about it.

These two things together make it much easier for us to do JUST what Hashem wants!

TANYA :: Likutei Amarim Perek Yud-Zayin

On the *Shaar Blatt* of *Tanya*, the Alter Rebbe told us that the *Tanya* is based on the *posuk* (which is one of the *Yud-Beis Pesukim*!) "**Ki Karov Eilecha Hadavar Meod, Beficha Uvilvavcha Laasoso**" — It is very close to you (possible), in your mouth and your heart to do it."

How can we say that it's very close IN OUR HEARTS? We can understand that it is very possible to DO what Hashem wants. We can speak words of Torah, we can even be careful what we think about in our minds. But how can we control what goes on in our hearts, to control how we FEEL?

Do you know how you love your mother and father, your brothers and sisters, or your best friend? You might love them because they're your family, but to feel it more, you can think about how special they are, how much they do for you, and how much you like being around them. And even if they're not there, you can really feel how you love them.

Tzadikim can love Hashem as much as we love our parents, but not every *beinoni* can. A *Beinoni* knows he SHOULD love Hashem, but he can't feel it the same way a *Tzadik* can. (Every *Yid* has a natural love for Hashem — just because he's a *Yid*. But it's hidden.) So how can a *beinoni* serve Hashem "*bilvavcha*," with his heart? It doesn't seem practical for every *Yid*!

The Alter Rebbe explains that for a *beinoni*, you don't have to FEEL that kind of love. You just need to be mature enough in your *Yiddishkeit* to appreciate your connection with Hashem and be motivated to do what Hashem wants you to do. In *Tanya* that's called the *Ahava* of *Laasoso* — it's just enough motivation to get you to act like the *Yid* you're supposed to be.

The Alter Rebbe gives a mashaal to explain this inyan from Tanya in a different maamar:

Some adults LOVE their jobs. They are so excited to go work every morning! But most people don't love what they do. They don't hate it, but it doesn't get them excited. So why do they do it? They know that it's important, they know that they need to get paid for their job, and they also know that people are depending on them. In their mind they appreciate it, so even if they are feeling lazy or not in the mood, they show maturity. They may not be excited, but what they know motivates them to do the right thing.

The same thing is with Yiddishkeit for a beinoni! Even if the beinoni is feeling lazy or not in the mood, he can still serve Hashem "bilvavecha." If he learned in Chassidus that it's important for his neshama to be connected to Hashem through davening, learning, or doing mitzvos, that will motivate him later, even when he's not in the mood. For a beinoni, acting the way Hashem wants because of this Ruchnius maturity which he gets from learning Chassidus or

going to a *farbrengen* or *davening*, is counted as serving Hashem with his heart.

HAYOM YOM :: Daled Shevat

In today's *Hayom Yom*, we learn the *inyan* of *Golus Mitzrayim* and *Yetziyas Mitzrayim* in *Ruchnius!*

In the last few *parshios* in *Chumash*, we learned how hard it was for the Yidden in *Mitzrayim*. They were slaves who had to work very hard, and couldn't behave the way they wanted to.

Finally, Hashem made big *nissim* with the *Makos*, and in *Parshas Bo*, the Yidden come out of *Mitzrayim!*

In each one of us today, we also have "Yidden" suffering in "Mitzrayim," and "Yetziyas Mitzrayim." Our *neshamos* are like the Yidden. The *neshama* wants to act in a certain way, to always be connected to Hashem and do what He wants (like we are learning in *Tanya*).

But the *Nefesh Habehamis* doesn't want the *neshama* to be that way — it wants to live like "Mitzrayim," to do things that are fun and make it happy, even if it's not what Hashem wants. That makes the *neshama* feel like it's still in *Mitzrayim!*

So how does it get out? Like we learned in *Tanya*, a *beinoni* has a special *koach* to use his mind, the place of the *neshama*, to tell the heart how to feel and the body how to act — *Moach Shalit Al Halev*. When a Yid does that, he gets out of *Mitzrayim!*

SEFER HAMITZVOS :: Shiur #267 - Mitzvas Lo Saasei #251

Today's *mitzvah* (*Mitzvas Lo Saasei #251*) is that we are not allowed to hurt other people with our words (*ona'as devarim*). We aren't allowed to say mean things, or things that will make someone embarrassed or feel bad.

For example, we aren't allowed to remind a *Baal Teshuvah* about the *aveiros* he did, or tell someone who is sick that it must be a punishment for something he did. We also can't ask questions that make people think that we are going to buy something when we aren't really planning on buying it.

We learn this from a *posuk* in *Parshas Behar*: וְלֹא תוֹנוּ אִישׁ אֶת עֲמִיתוֹ וְיִרְאֵת מֵאֲלֶקֶיךָ
The details of this *mitzvah* are explained in *Perek Daled* of *Bava Metziah*.

RAMBAM :: Hilchos Mechirah

In today's *Rambam*, we learn more about selling and buying according to *Torah*.

Perek Yud-Gimmel teaches us what happens if someone trades or sells something for more than it is really worth. That is called *ona'ah*.

If a person is honest, and says how much each thing is really worth, then it is never called *ona'ah*, since both people agreed to the deal KNOWING that it might not look fair.

Perek Yud-Daled teaches us more about *ona'ah*. The *Beis Din* needs to make fair prices for things so that nobody will pay too much.

The second half of this *perek* teaches us the *halachos* of today's *mitzvah*, *Ona'as Devarim*. We need to be careful how we talk, not telling someone to buy something in a store that doesn't really sell it, or pretending that we want to buy something when we really don't want to. This *mitzvah* is also important when we aren't doing business, that we can't say something that will hurt another person or end up leaving him feeling bad.

Perek Tes-Vov teaches us about “*Mekach To’us*” — when someone can say “I wouldn’t have bought this if I knew about this problem!” For example, if you knew that the bike seat is wobbly and sometimes falls off, you might have bought a different bike instead. You can go and get your money back from the person who sold it to you!

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

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

INYANA D'YOMA :: Serving Hashem is for Everyone

In the end of today’s *Chumash* (*Rishon of Parshas Bo*), Paraoth says that only the men should go and serve Hashem. “*Lechu Na Hagvarim Ve’ivdu Es Hashem!*”

But that’s just the way Paraoth thinks. Moshe Rabbeinu said that EVERYONE needs to leave Mitzrayim. Serving Hashem isn’t only for men, and serving Hashem isn’t only bringing *korbanos*. Serving Hashem is for EVERYONE — men, women, and children — and is in every part of our lives! We serve Hashem through doing *mitzvos* and following the Torah’s instructions in everything we do!

From a letter of the Rebbe

TEFILLAH :: Ana B’Koach

In *Korbanos*, we have the paragraph of *Ana B’koach*, which we say during many *tefillos*.

This paragraph is very special and very holy! It was written by the *Tanna* R’ Nechunya *ben* Hakana with deep meanings in *Kabbalah*. *Ana B’koach* has 42 words. The first letters of each word together spell out one of Hashem’s holy names!

When we finish reading these words, we say *Baruch Sheim*, blessing the name of Hashem we just read through the words of *Ana B’koach*.

Ana B’koach always helps us bring our *tefillos* up to Hashem. When we say it at the beginning of *Shacharis*, it helps us elevate our entire *davening*!

HALACHOS HATZRICHOS :: Borer

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

For something to be considered *borer*, we need to be choosing from things that are mixed together, AND there needs to be more than one kind in the mixture.

If it is not considered a mixture, or it is all one kind, then it is not *borer*.

IY”H later we will learn what is considered a mixture. Now we are learning how to know that there are different kinds of things.

Two foods that taste different (like oranges and grapefruits), or foods that are used differently (like *matzah* pieces and *matzah* meal), are counted as two different kinds of food. Choosing just one of them can be the *isur* of *borer*.

If they are the same, just different sizes, then they are counted as just one kind and it is not *borer* to choose

certain ones.

But what if they are the same kinds, but different colors? What if there is a pack of gumballs that are all different colors, but they all taste the same?

The *halacha* is that it depends! If you care a lot about the color, and you'll only eat green gumballs, then they are counted as different kinds, and you need to be careful about *borer* when you choose one. If you don't really care what color you get, then it is not *borer* to choose them.

See Shabbos Kehalacha perek Yud-Beis

GEULAH U'MOSHIACH :: Every Yid Should Deserve the Geulah!

Many *tzadikim* chose to live in the holy land of Eretz Yisrael, where it is easiest to learn Torah and work on personal *Avodas Hashem*.

Other *tzadikim* chose to live in quiet towns and villages, away from the noisy and busy big cities, so it would be easier to learn Torah and *Chassidus*, and to work on *avodah*.

But the Friediker Rebbe and the Rebbe acted differently. They chose to live outside of Eretz Yisroel in big, noisy cities full of people — like New York.

Why?

The Rebbe explained that this is because we need to get ready for the *Geulah*!

When the Yidden were getting ready to come out of Mitzrayim, Hashem gave them a *mitzvah* to do, so they would deserve to come out. Before the *Geulah*, we want to help every Yid be ready to come out of *Golus*! We do this by giving them a chance to do a *mitzvah*.

The best place to do this is by starting in a place where there are lots of Yidden! We can help all of the Yidden in the big city to do a *mitzvah* through our *mitzvoyim*. From there, through *shlichus* we can spread out to all of the cities and towns in the world, so that EVERY Yid will deserve the *Geulah Sheleimah*!

See Likutei Sichos chelek Tes-Zayin, parshas Bo (Gimmel), end of sicha and haaros

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