

Chitas for Thursday, Parshas Bo Rosh Chodesh Shevat Alef Shevat, 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

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לזכות חי' מושקא בת חנה
להצלחה רבה בשליחותה בארצנו הקדושה

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

Mazel Tov **Reuven Gavriel haKohen Yarmush** (shliach of the Rebbe in Bellingham, Washington)
~ birthday Alef Shevat ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Bo - Chamishi with Rashi

In today's *Chumash*, Moshe and Aharon tell the Yidden about the *mitzvah* of the *Korban Pesach*.

Moshe and Aharon told the Yidden about the *mitzvah* Hashem had given them:

The Yidden should take one of their lambs or baby goats, or buy one just for the *Korban Pesach*. After *shechting* it before the night of *Pesach*, they should smear some of the blood on the top and sides of the door frame. The Yidden shouldn't go outside that night until the morning.

The Yidden will start to keep the *Yom Tov* of *Pesach* when they come to Eretz Yisroel! When they will have children who will ask them why they are bringing the *Korban Pesach*, they should tell them that it is because of the miracle of Hashem skipping over (*Pasach*) the Jewish homes to save the Yidden during *Makas Bechoros*.

When the Yidden heard Moshe Rabbeinu tell them about this *mitzvah*, they bowed to Hashem! They just heard many pieces of good news: They heard that the *Geulah* is about to happen, that they will go into Eretz Yisroel, and they will have children! They wanted to show their appreciation to Hashem, so they bowed.

The *posuk* tells us that the Yidden did what Hashem said. Even though they didn't actually do it yet, since they decided to do it, the Torah considers it as if it was already done.

From this we see the power of a *hachlata*! Once we decide to do something good, even before we do it, Hashem already considers it like we did it, and rewards us for it!

TEHILLIM :: 1 - 9

Today, we are starting *Sefer Tehillim* again from the very beginning! We say *kapitelach Alef* through *Tes. IY"H* we will finish the whole thing before *Rosh Chodesh Adar*!

The first *kapitel* of *Tehillim* is a very special *kapitel*. In it, Dovid Hamelech inspires Yidden to learn Torah and stay away from *aveiros*. He tells us that someone who follows this path will have *hatzlacha* in all he does, but people who do the opposite will have the opposite of *hatzlacha*, *chas veshalom*.

In the first *posuk*, Dovid Hamelech tells us how fortunate a person is if he doesn't spend time with *resha'im*! Instead, he does what it says in *posuk beis*: "**Ki Im BeSoras Hashem Cheftzo, UveSoraso Yehege Yomam VaLayla.**" "Hashem's Torah is all he wants, and he is busy with his Torah all day and night."

Chassidus explains why the first part of the *posuk* says HASHEM'S Torah, and the second part says HIS Torah (that it belongs to the person learning it):

The reason for this is that when a person first starts learning Torah, he knows that he is coming to learn the Torah of Hashem, but what he learns might feel strange to his way of thinking. But after he learns Torah and understands it well, he and the Torah become one! The Torah he learned becomes his way of thinking, his path in life.

TANYA :: Likutei Amarim Perek Yud-Ches

In the *Sefer of Tanya*, the Alter Rebbe is teaching us how to serve Hashem in the way of *Chassidus*. He explains that every Yid has the ability to serve Hashem with every part of his behavior by using *bilvavecha*, by feeling *Ahava* and *Yirah* to Hashem.

If that's what it means to serve Hashem with *Chassidus*, then maybe *Chassidus* isn't for everyone? To feel *Ahavas Hashem* and *Yiras Shomayim*, we need to have *hisbonenus*. We need to know certain things about Hashem and think about them, so that they change the way we naturally think and behave. Not everybody is so good at thinking deep thoughts, or is interested in thinking about Hashem. So how can we say that it is *Karov Me'od*, very possible for everyone to serve Hashem with *Ahava* and *Yirah*?

The Alter Rebbe tells us that there is a type of *Ahava* (that has *Yirah* in it too) that every Yid has built into his *neshama*, given to us as a *yerusha* from the *Avos*. This love, called *Ahava Mesuteres*, is able to keep us in control of our behavior, even without *hisbonenus*!

How is this possible?

If we look throughout history, we will see something incredible. Even Yidden who knew nothing about the greatness of Hashem gave up their lives *Al Kiddush Hashem*. They may not have been able to have *hisbonenus*, and may not even have been very good at staying away from *aveiros*. But when someone told them to deny Hashem (*Chas Veshalom*), they were ready to even give up their lives instead!

Here is a very powerful story which is one example for this, which was told by the Rebbe Maharash:
<https://kidschitas.org/resources/articles/mesiras-nefesh>

That *koach* to have *Mesiras Nefesh* comes from the *Ahava Mesuteres*, and it is a part of every single Yid's *neshama*.

The specific part of the *neshama* where this *Ahava* is held is in the *chochma* of the *neshama*, where our *emunah* is. Because *chochma* is the highest level of the *neshama*, and it is higher than the levels of our understanding, it is the place where we can feel Hashem the most. No matter what, in this part of the *neshama* a Yid feels that Hashem is One! When the *chochma* of the *neshama* is active, it is impossible for a Yid to deny his connection to Hashem.

Usually, when a Yid is given a *nisayon* that pushes him to give up his *Yiddishkeit*, this part of the *neshama* is “turned on.” In the next few *perakim*, we will learn a way to wake up our *Ahava Mesuteres* any time, for even the smallest *mitzvah*! This will make it possible for us to ALWAYS be in control of our behavior the way *Chassidus* teaches us, with *Ahava* and *Yirah* (*bilvavecha*), even without *hisbonenus*.

HAYOM YOM :: Alef Shevat

The year that the Frierdiker Rebbe was put in jail for spreading Yiddishkeit (in Tof-Reish-Pey-Zayin — 5687), he asked that every Yid should say Tehillim after davening. This is the daily shiur of Tehillim that's set up so we say the whole sefer every month, which is the Tehillim part of Chitas! Since now we are starting again the Tehillim on Rosh Chodesh, the Rebbe is telling us something very special about this takana:

The Frierdiker Rebbe said that this *Tehillim* helps ALL the Yidden, and gives them many *brachos*! So for *Ahavas Yisroel*, we should try to make sure that everyone does it. In every *Shul*, they should say the *Tehillim* after davening — even *shuls* that are not Chabad.

We can understand from this that the Rebbe's takanos also help EVERY Yid, whether or not they are Chassidim! For Ahavas Yisroel, we should make sure that every Yid is able to keep the Rebbe's takanos. Can you inspire someone to learn Chitas and Rambam? There are many resources that can help, like Chabad.org/dailystudy, Dvar Malchus, Chayenu, and Chitas for Kids!

SEFER HAMITZVOS :: Shiur #310 - Mitzvas Asei #248

Today we learn the *mitzvah* again (*Mitzvas Asei #248*) that we need to follow the *halachos* about *yerusha*: When someone passes away, we learn who gets the things they owned. This also includes that a firstborn gets a double portion of the *yerusha*.

RAMBAM :: Hilchos Nachalos

In today's Rambam, we learn many *halachos* about firstborns, and what they get.

In **Perek Gimmel**, we learn about which things the *bechor* (firstborn) gets double of, and which things not. If a father had a lottery ticket, and he won after he passed away, the firstborn doesn't get a double portion of that. He only gets double from what the father had before he passed away.

Perek Daled teaches us about how we know that someone is actually a relative, who should get the *yerusha*. The *halacha* is not usually very strict about proving that someone is related for *yerusha* — if the person who passed away called someone his son or his brother, we believe him, even if nobody else thought they were related.

Perek Hey teaches us about how to divide a *yerusha* when there is a *sofek* (doubt) if a certain person should get part of the *yerusha*. The *halacha* is usually that if one person gets the *yerusha* for sure, and the other person is a *sofek*, we give all of it to the one we are sure about. If there is more than one person who is a *sofek*, we divide it between them.

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

The Rambam explains how a person with certain kinds of *tumah* makes other things *tomei*, like by sitting on them, lying down on them, or being UNDER them!

INYANA D'YOMA :: Chodesh Shevat

Today is *Rosh Chodesh Shevat*! The Rebbe teaches us something very beautiful about this month:

The twelve months of the year are connected with the 12 *Shevatim*. *Shevat* is connected to Yosef *Hatzadik*.

When Yosef was born, his mother asked for Hashem to give her another child — “*Yosef Hashem Li Ben Acher.*” So that’s what Yosef means: To add — to add another Yid.

On *Yud Shevat* is the *Yom Hahilula* of the Frierdiker Rebbe, whose name was Yosef. That’s what the Frierdiker Rebbe’s life is all about — bringing more Yidden into this world! Making more Yidden doesn’t just mean having more children, it also means making sure that the Yidden in this world ACT like Yidden. When we help Yidden to do *mitzvos*, we are doing this too!

That’s the lesson from *Shevat*: We have a special job to make sure that there are more Yidden in the world who are acting the way Yidden should.

The Rebbe once said to someone in Yechidus in the early years of the Nesius that Shevat is Roshei Teivos “Shenishma Besuros Tovos,” that we should hear good news.

May Hashem help that through doing our shlichus of bringing Yidden closer to Yiddishkeit, and spreading the teachings of Chassidus everywhere, this month should be a month we should hear Besuros Tovos, especially the best news we are all waiting to hear — the Geulah Ho’amitis Vehashleimah!

See Maftaiach L’Sichos Kodesh, Shevat

TEFILLAH :: Borchy Nafshi

One of the pieces we add to *davening* on *Rosh Chodesh* is *Borchy Nafshi*. This *kapitel* of *Tehillim* speaks about the amazing wonders of Hashem in the world He created!

One of the *pesukim* in *Borchy Nafshi* starts with the words “*Asa Yareiach Lamo’adim*” — “Hashem created the moon for *Yomim Tovim*.”

This *posuk* is all about *Rosh Chodesh*! Hashem created the moon so that we would be able to know when the *Yomim Tovim* are, by fixing the time for *Rosh Chodesh*. When we know the day the new month starts, we know which day to celebrate each of the *Yomim Tovim*!

This is one of the reasons why we say *Borchy Nafshi* on *Rosh Chodesh*.

HALACHOS HATZRICHS :: Minhagim for Rosh Chodesh

There is a very old *Minhag* to learn one *posuk* from our *Kapitel Tehillim* every *Rosh Chodesh*. We learn the *posuk* with Rashi (and other *Meforshim* too, if we want!) We learn the *pesukim* in order, and try to finish learning the whole *Kapitel* by the end of the year.

If there are exactly 12 *pesukim* in our *kapitel*, then it’s easy to know how much to learn: If we learn one *posuk*

each month, we will finish exactly on time for our next birthday! But if there are more than 12 *pesukim*, we should learn a few at a time to be able to finish, and if there are less than 12 *pesukim*, learn the same *posuk* again another month.

GEULAH U'MOSHIACH :: Light in Our Homes

The last *Golus* and *Geulah* are the same in many ways as the first *Geulah* from Mitzrayim.

The Rebbe would say that just like at the end of the *Golus* in Mitzrayim, when it was dark around but it was light for the Yidden, the same is true today! Even though the Yidden were still in *Golus*, and the darkness of the *Golus* was very strong, there was “*Ohr Bemoshvosam*,” it was light for the Yidden.

The same can be for us: Even though the darkness of the *Golus* is so great, by us staying strong in the path of Torah and *Yiddishkeit*, we can also have “*Ohr Bemoshvosam*,” even in *Golus* we can live with the light of Torah!

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