

# Chitas for Tuesday, Parshas Bo Vov 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 קאלטמאנן  
~ 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 - Shlishi with Rashi**

As part of their shlichus to take the Yidden out of Mitzrayim, Moshe and Aharon have already brought many of the makos.

Now Paraoh called for Moshe Rabbeinu and said, "Okay, you can go serve Hashem, and even bring your children. Just leave your animals here to prove you're coming back."

Moshe said, "We need all of our animals for *korbanos*. We'll even need some of YOUR animals! Since we won't know what Hashem will want us to bring for *korbanos*, maybe our own won't be enough."

Hashem made it hard for Paraoh to do *teshuvah* again, and Paraoh said, "No way! Go away from here! I don't want to see you ever again!"

Moshe answered, "Yes indeed — I will not again come to see your face."

### **10: Makas Bechoros (death of the firstborn)**

While they were still in front of Paraoh, Hashem told Moshe a *nevuah* about the last *makah* which would be sent: Every firstborn would be killed. Then Paraoh will finally send the Yidden out of Mitzrayim!

The Yidden should ask the Mitzriyim to give them gold and silver, so they will go out rich, like Hashem promised Avraham.

## **TEHILLIM :: 35 - 38**

Today's *Tehillim* is *kapitelach Lamed-Hey* through *Lamed-Ches*.

In *Kapitel Lamed-Zayin* (37), Dovid Hamelech says, “**MeiHashem Mitzadei Gever Konanu**” — “Hashem decides where each person goes,” “**Vedarko Yechpatz**” — “and He wants His way.”

*Chassidus* teaches that these two things are connected: BECAUSE Hashem wants His way, THAT'S why He decides where each person goes. Hashem puts us into each place to do His special *shlichus* there.

So when we end up somewhere with *Hashgacha Protis*, we need to remember that we're there because Hashem has a job for us to do there — and we'd better make sure to do it right!

## **TANYA :: Likutei Amarim Perek Yud-Zayin**

Yesterday we learned that sometimes a person needs to do *teshuvah* before he is able to serve Hashem as a *beinoni*, because Hashem can punish a person that he won't be in control of his heart.

Today the Alter Rebbe tells us what happens when a person does an *aveira*, and how he can fix it when he does *teshuvah*. (We will learn MUCH more about this later in *Igeres HaTeshuvah*.)

When a person does an *aveira*, the *Shechina* and the part of Hashem that's inside of his *neshama* goes into *Golus*. When he does *teshuvah* and feels bad for not doing the *shlichus* he was sent in the world to do (*Teshuvah Tata'ah*) then the *Shechina* goes out of its *Golus*.

After he does *teshuvah*, he will again be able to use the *koach* that Hashem gives to a person, to think about the special opportunities we have to do *mitzvos*. This will help him serve Hashem with *chayus*, the way the Alter Rebbe teaches us!

## **HAYOM YOM :: Vov Shevat**

Did you ever hear of *Ruach Hakodesh*?

In today's *Hayom Yom*, the Rebbe tells us what it means to have *Ruach Hakodesh*. It means that the person understands deep secrets of the Torah!

The Yidden that were closer to the time of *Matan Torah* were more *Ruchnius'dik*, and the *seforim* that *Talmidei Chachomim* in those times wrote were written with *Ruach Hakodesh*. The Rebbe tells us that this was true until after the time of the Shach and Taz (who wrote a *pirush* on the big *Shulchan Aruch*). Nowadays, only certain *seforim*, written by certain *Talmidei Chachomim*, are written with *Ruach Hakodesh*.

## **SEFER HAMITZVOS :: Shiur #269 - Mitzvas Lo Saasei #253**

Today's *mitzvah* (*Mitzvas Lo Saasei #253*) is that we're not allowed to cheat a *Ger*, to sell him something for too much money or buy something from him for too little.

Of course, we can't cheat ANYONE! But the Torah adds an extra *aveira*, so that we will be extra-careful with a *Ger*. Since the *Ger* had to leave behind so much of what he was used to in order to become a *Yid*, we need to be even more careful not to hurt him in any way.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְגֵר לֹא תוֹנֶה

## **RAMBAM :: Hilchos Mechirah**

In today's Rambam, we learn more about how to buy and sell things according to the Torah!

In **Perek Yud-Tes**, we learn about selling something that might get ruined. We are also not allowed to sell someone a house that is being argued about in *Beis Din*, because then the person who bought it will have to go to *Beis Din*! Another *halacha* is that if we sell something with a warranty, by promising to pay for anything that happens to it, we still don't need to pay if there was an earthquake and it got ruined, because that's something that we wouldn't expect to happen!

**Perek Chof:** This *perek* teaches us what we do if people argue about if they sold or bought something. Who needs to prove that it belongs to them? The *halacha* is, "*Hamotzi MeChaveiro, Alav Haraya.*" The one that has it now doesn't need to prove anything — the other person, who wants to take it away from them, needs to prove that it is theirs.

In **Perek Chof-Alef** the Rambam teaches us that we are not allowed to sell something that is a surprise. The person we are selling to needs to know exactly what he is getting! If we don't know what we are getting, it is like gambling, because we might be getting a very good deal or wasting all of our money!

Since sometimes people mean different things with the same words, the Rambam gives rules to know exactly what a person is selling. For example, if a person sells something like "a piece of land to build a house on," what does that mean? Does it mean a piece of land big enough to build a mansion, or a piece of land just big enough for a little *sukkah*? The Rambam tells us that the words "land to build a house" mean a piece of land that is a certain size. If the seller doesn't say anything different, the person who buys it is able to use that amount of space.

## **RAMBAM- PEREK ECHAD :: Hilchos Isurei Biah - Perek Yud**

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

## **INYANA D'YOMA :: Seforim With Ruach Hakodesh**

We learned in *Hayom Yom* that until the *Shach* and the *Taz*, *seforim* were written with *Ruach Hakodesh*. How do we know which *seforim* nowadays are written with *Ruach Hakodesh*? Here's a story heard from Rabbi Dovid Edelman A"H:

One time, before the Rebbe became Rebbe, he walked into the *Zal* in 770 and saw a *bochur* who was learning the *Pnei Yehoshua* (a *pirush* on the *Gemara* that is learned in all *Yeshivos*).

The Rebbe said to the *bochur*, "Do you know that the *Pnei Yehoshua* (who lived after the time of the *Shach* and *Taz*) wrote other *seforim* as well? So why does everyone learn only this *sefer*?"

"Because all Yidden collectively have a certain kind of *Ruach Hakodesh*. When Yidden see a *sefer* that's written with real *Ruach Hakodesh*, we can 'feel' it! When everyone chooses to learn a certain *sefer*, we can know that it was written with *Ruach Hakodesh*."

~

Before the Frierdiker Rebbe's *histalkus*, it was not said clearly to all of the *Chassidim* that the Rebbe should become Rebbe. So how did everyone know?

Rabbi Edelman said that he felt that it was similar to this story: All of the *Chassidim* had a kind of *Ruach*

*Hakodesh*, and everyone was able to understand that the Rebbe should become Rebbe.

## **TEFILLAH :: Ana B'Koach**

Another reason why we say *Ana B'koach* here in *davening* is to ask Hashem for *Moshiach*!

After we spoke about all of the daily *korbanos* in the *Beis Hamikdash*, we want Hashem to know that we miss the *Beis Hamikdash*, where we can do the *avodah* the way it should be done.

In the words of *Ana B'koach*, we are asking Hashem to take us out of *Golus* and bring us into *Geulah*!

*There is a beautiful translation of this tefillah into Yiddish, which shows how every line is asking Hashem to bring Moshiach! See Hakriyah Vehakedusha, Tamuz Tof-Shin-Alef.*

## **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*.

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*.

Let's see some more examples of what is NOT a mixture.

If there is one piece of food put on top of a different food, it doesn't mean they are mixed. For example, if someone serves a piece of gefilte fish with a slice of carrot on top, that is not a mixture. It is fine to take off the carrot on Shabbos, because the carrot is not stuck to the fish and it is easy to see that they are different foods.

Big foods inside of a liquid are also not counted as a mixture. A pickle inside of a jar is very clearly different than the pickle juice. There is no *isur* of *borer* to take the pickles out, even though they are together with the juice.

The same would be if there is a pot of water that was used to make hard-boiled eggs. The eggs are not mixed with the water, and we can take them out on Shabbos without being careful about *borer*.

*See Shabbos Kehalacha perek Yud-Beis*

## **GEULAH U'MOSHIACH :: Expecting Moshiach**

We expect *Moshiach* to come any second, right?

Here's a story about how the Rebbe would talk about *Moshiach*:

R' Zalmon Jaffe, a *chossid* from Manchester, England, loved his trips to the Rebbe. One *Motzei Shabbos*, right before he left back to England, he held the door of 770 open for the Rebbe.

"*Gut voch!*" R' Zalmon told the Rebbe. "Everything is perfect now — except for one thing."

The Rebbe smiled, and was happy to hear that. "But what is that one thing that isn't perfect?"

R' Zalmon answered, "Tomorrow we are going home, and leaving the Rebbe!"

The Rebbe answered, "Tomorrow is still another day, and I will see you again. In any case, *Moshiach* may come, and everything will be changed!"

See "*My Encounter With the Rebbe*," by Zalmon Jaffe, book 1, page 158

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