

Chitas for Wednesday, Parshas Bo Gimmel Shevat, 5783

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Bo - Revi'i with Rashi

Moshe warns Paraoh about *Makas Bechoros*. Hashem gives the Yidden the *mitzvah* of *Korban Pesach*.

Moshe and Aharaon were still standing near Paraoh. Moshe told Paraoh that Hashem was going to do the next *makah* Himself — not through a *malach*! At about midnight, Hashem would make all of the oldest boys, and even the oldest animals, die. (Moshe told Paraoh that it would happen “at about midnight” so that Paraoh couldn’t say that Moshe was lying if his stargazers didn’t tell him the right time!) There would be loud crying all over Mitzrayim, so loud that it would scare all of the dogs! But no dogs would bark in a scary way at the Yidden, which will show that the Yidden are different.

“Your officers will come and tell me that all of the Yidden should leave Mitzrayim — and we will go.” (Moshe meant also Paraoh himself, but he said “officers” out of respect for Paraoh as a king.)

Then Moshe left Paraoh’s palace, showing that he was upset that Paraoh had so much *chutzpah* to say (like we learned in yesterday’s *Chumash*) that Moshe, the messenger of Hashem, should never come back again!

Korban Pesach

The Yidden need to DESERVE *Yetziyas Mitzrayim*, which will happen very soon! So Hashem gave the Yidden two *mitzvos* to do: The *Korban Pesach* and the *Bris Milah*.

On *Rosh Chodesh Nisan*, Hashem showed Moshe and Aharon the new moon. Hashem told them that this would be the first month of the Jewish year.

They should tell the Yidden today that on the 10th day of this month, each family from the Yidden needs to choose a young lamb or goat for a *Korban*. They should make sure the animal is big enough so everyone can have a *kezayis* but small enough that there won’t be any leftovers.

Hashem tells Moshe Rabbeinu the details of this *mitzvah*, for example if there are any leftovers, they will need to burn them. They can make groups to share one *korban* if a family is too small to eat the whole thing

themselves. The animal shouldn't have anything wrong with it — no *mum*, nothing missing or broken.

On the 14th day of *Nissan*, in the afternoon, the Yidden should *shecht* their animals, and put some of the blood on the top of the doorpost and on the sides around the doors of their houses. They should cook the animal over a fire, and eat the meat with *matzah* and *maror*. They should be wearing their shoes and all ready to go!

Hashem will kill all of the firstborns, but He will skip over the houses with blood, and not kill any of the Yidden in these houses.

The day the Yidden will come out of Mitzrayim, the 15th of *Nissan*, will become *Pesach*, and the Yidden will keep it as a *Yom Tov* forever. For seven days they will eat *matzah*. They may not eat *chometz* or even have any *chometz* in their houses.

TEHILLIM :: 18 - 22

For today's *Shiur Tehillim*, we say *kapitelach Yud-Ches* through *Chof-Beis*.

In *Kapitel Yud-Tes*, there is a *posuk* that talks about Torah: "**Toras Hashem Temimah, Meshivas Nafesh.**" "The Torah of Hashem is complete, it makes the *neshama* feel good."

The Alter Rebbe uses this *posuk* to show why he was so happy to hear that the *Chassidim* learned the whole *Shas* (*Mishnayos* and *Gemara*) in many places during the year. When the Torah is *temimah*, complete (when the whole Torah is completely learned) it makes the *neshama* happy!

TANYA :: Likutei Amarim Perek Yud-Tes

In today's *Tanya*, we learn that the level of *Chochma* in the *neshama* of a Yid won't let a Yid do an *aveira*. The only way a person can do an *aveira* is if he has a *Ruach Shtus* which puts the *Chochma* to sleep and in a *Golus* inside of him.

We learned yesterday in Tanya that a neshama is like a candle, whose flame is always trying to go up. The neshama also always wants to be together with Hashem. It doesn't make sense for the neshama to want this, because the closer it becomes to Hashem, the less important it becomes! Still, the neshama wants it anyway. This comes from the "Chochma" part of the neshama.

In the *Chochma* of the *neshama*, Hashem isn't hiding at all. Since Hashem can be felt there, it makes the *neshama* have *bittul*. *Bittul* is when we don't want anything for ourselves. Instead, we are ready to follow whatever Hashem wants from us!

This is a general difference between kedusha, holiness, and the opposite, kelipah: Kedusha has bittul to Hashem, and kelipah is always interested in getting something for itself.

When the *Chochma* of the *neshama* is working, it makes a difference in the whole body, so the person can use it to do what Hashem wants.

But if a Yid lets the *Yetzer Hara* take control of his body, then the *Chochma* of his *neshama* falls asleep and is in *Golus* inside of him. Even though it is still there, it isn't doing what it is able to.

That's why this kind of love that comes from the *Chochma* is called *Ahava Mesuteres*, a hidden love. Even though it's always there, it can be hidden in a Yid. The *Yetzer Hara* has permission from Hashem to try and trick the person into thinking that an *aveira* won't make a difference. This is called a *Ruach Shtus*, and it is what causes the *Chochma* of the *neshama* to be in *Golus* which allows the person to do an *aveira*.

(We will learn tomorrow how the *Ahava Mesuteres* can be woken up so that the person will be able to do what Hashem wants.)

HAYOM YOM :: Gimmel Shevat

In today's *Hayom Yom*, we learn about how the *Torah Ohr* and *Likutei Torah* were printed.

Nine years after the *Histalkus* of the Mittlerer Rebbe, the Tzemach Tzedek printed the *maamorim* of the Alter Rebbe for the first time.

In a letter written by the Tzemach Tzedek on *Gimmel Shevat* (5597), the Tzemach Tzedek writes about this *Sefer*, called *Torah Ohr*. The *Sefer* has the Alter Rebbe's *maamorim* on *Chumash Bereishis* and *Shemos* (and a few *Yomim Tovim*). In the letter, the Tzemach Tzedek also writes about the second *chelek* of the *Sefer*, which IY"Y will be printed later, with *maamorim* on the other *Chumashim*, *Shir Hashirim*, and the other *Yomim Tovim*.

Unfortunately, it took 11 years (!) until the second *chelek* was printed! Why did it take so long?!

The Russian government was very mean to Yidden, and there were many big *Resha'im* who didn't want Yidden to be learning Torah. One of the things they did was to close down many Jewish printheuses, including the one in Kopust, where the *sefer Torah Ohr* was printed, so they couldn't make any new books of Torah.

The second *chelek* was finally printed in 5608, in a different city — Zhitomir. Instead of calling it "*Torah Ohr Chelek Beis*" it got its own name, *Likutei Torah*.

In the Tzemach Tzedek's letter, he also connects the name of the Alter Rebbe to the *Chassidus* he teaches: The Alter Rebbe's name is Shneur, which is the words "*Shnei Ohr*," two times light. The *Gematria* of the word "*ohr*" (light) two times, is 414, which is also the *Gematria* of the word *Ve'ahavta*. In the Alter Rebbe's *Chassidus*, he teaches us how to love Hashem, "*Ve'ahavta!*"

SEFER HAMITZVOS :: Shiur #252 - Mitzvas Lo Saasei #265

Today's *mitzvah* (*Mitzvas Lo Saasei #265*) is that we are not allowed to figure out a way to get something that we are jealous of, that belongs to another person.

If I see my friend's new pencil case, and I am jealous of her, I am not allowed to buy it from her — even for \$100! I can't try to convince her that mine is better, and she should switch, and I'm not allowed to get someone else to tell her to give it or sell it to me.

This *aveira* is only if someone DOES something to try to get what he wants.

We learn this from a *posuk* in *Parshas Yisro*, from the *Aseres Hadibros*: לא תקמד בית רעך

RAMBAM :: Hilchos Gezeilah VaAveidah

In today's Rambam, we learn about how a robber can make up for what he did.

Perek Zayin teaches us the *halachos* about how a person does *teshuvah* for making a not true promise in a *Beis Din* that he doesn't owe someone money. When he admits the truth, he has to pay back the amount he lied about, plus an extra fifth.

Perek Ches explains what a robber should do if the person he robbed from passed away. The *halachos* are also different if the person he robbed from was a *Ger*.

Perek Tes has the *halachos* about doing *teshuvah* for selling a stolen field. We learn what happens if the field gets ruined, sold, or taken away by the king!

RAMBAM- PEREK ECHAD :: Hilchos Nachalos - Perek Hey

This *perek* 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.

INYANA D'YOMA :: Yud Shevat

Today is one week before *Yud Shevat*.

One of the *minhagim* of *Yud Shevat* is to learn through the *maamar* of the Frierdiker Rebbe that he gave to *Chassidim* to learn on the day of *Yud Shevat* in the year of his *histalkus*, in *Tof-Shin-Yud* (1950). We learn part of the *maamar* after *Maariv*, the next part after *Shacharis*, and the last part after *Mincha*. This way, we finish the whole *maamar* on *Yud Shevat*.

This *maamar* starts with the words “*Bosi Legani*,” which is what Hashem said at the time of *Matan Torah*, “I came to My garden.”

In one of the sichos on Yud Shevat, the Rebbe explained why the posuk compares the world to a garden: Sometimes the world looks like a scary place. But a Yid needs to remember that it's really a special place, it's Hashem's world that Hashem watches every second! It's just that the Yetzer Hara tries to get us to think it's scary, so we won't be brave to act the way Hashem wants us to.

But if we remember that all of the hard things we see are from Hashem, we try hard to find the good things in the world, and work to make the world a place for Hashem's Shechinah to feel comfortable — we will for sure bring Moshiach, when everyone will be able to see that the world is Hashem's garden!

The Rebbe also had a *minhag* to explain one *se'if* (section) of this series of *maamarim* every year. There are 20 *se'ifim* in the Frierdiker Rebbe's *hemshech Bosi Legani*, so from *Tof-Shin-Yud-Alef* to *Tof-Shin-Lamed*, the Rebbe explained the entire series of *maamarim*. The Rebbe did the same thing again over the next 20 years, from *Tof-Shin-Lamed-Alef* to *Tof-Shin-Nun*, by either saying a *maamar* or editing a *maamar* for that year, and began the third cycle in the year *Tof-Shin-Nun-Alef*. *Chassidim* have continued the cycle the way the Rebbe started it. We learn the *maamarim* that the Rebbe said or edited for the *se'if* of each year.

This year we are learning the 13th *se'if*, for the 4th time since *Yud Shevat* (5723, 5743, 5763, 5783)! We learn the Rebbe's *maamar* of *Tof-Shin-Chof-Gimmel* and *Tof-Shin-Mem-Gimmel*.

We will IY”H learn about some of things this se'if speaks about later!

TEFILLAH :: Goel Yisroel

The seventh *bracha* in *Shemoneh Esrei* is “**Goel Yisroel**.” In this *bracha*, we ask Hashem to free us from all of the problems that keep us from serving Hashem properly. We say “*Goel Yisroel*,” that Hashem is redeeming us right now!

There are many kinds of *tzaros* that can make it hard to do our *avodah*. There might be other people that bother us, feelings we have inside of us, or things we are afraid of. Hashem frees us from all of these problems

so we can go do what we need to do!

We say this *bracha* after *Selach Lanu*, where we ask Hashem to forgive us. This fits with what it says in *Tehillim*, that Hashem forgives our *aveiros*, and then in that *zechus* redeems us from our *tzaros*: “**Hasoleiach Lechol Avoneichi, Hagoel Mishachas Chayochi.**”

Of course, when we have our personal *geulah* from things that keep us from doing *mitzvos*, we will be able to bring the *Geulah* for ALL of the Yidden!

HALACHOS HATZRICHOS :: Not Eating Before Kiddush

From the time we are allowed to make *Kiddush*, we are not supposed to eat or drink anything (even water!) until after we make *Kiddush*.

When is the time of *Kiddush*? The time of *Kiddush* is from when Shabbos starts, or if we take in Shabbos early, from the time we accepted Shabbos. For a girl, this is from when she *bentches licht*. From that time, we are not supposed to eat or drink anything until we make or hear *Kiddush*.

What about kids?

The *halacha* is that we are not allowed to make kids uncomfortable or unhappy by making them wait to eat. If they are hungry, we should give them food!

But wait, isn't there a *mitzvah* of *Chinuch*? And isn't it *asur* to give children food that they aren't supposed to eat?

That is only for food that is *asur* to eat ALL the time, like *treif* food. But if it is kosher food, and it is just not the right TIME to eat, we are allowed to give it to children.

So if kids are hungry before *Kiddush*, we do give them something to eat, and we are not allowed to tell them that they have to wait until *Kiddush*!

See Alter Rebbe's *Shulchan Aruch siman Reish-Ayin-Alef, se'if Tes, and siman Reish-Samach-Tes, se'if Gimmel*

GEULAH U'MOSHIACH :: Being Strong in Our Yiddishkeit

The *Navi* Micha says: ***Kimei Tzeischa Me'Eretz Mitzrayim, Avenu Niflaos!*** At the time of the *Geulah*, Hashem promises to show us *nisim* like He did in the times of *Yetzias Mitzrayim*!

This teaches us that *Yetzias Mitzrayim* is very connected to the *Geulah* — it is like a *mashal* that helps us understand how the *Geulah* will be!

For example, as we see in *Parshas Bo*, one of the things the Yidden did that helped them deserve the *Geulah* was the *Korban Pesach*. The Yidden took the *Avodah Zarah* of *Mitzrayim*, and went to do what Hashem asked them to. They ignored whatever the *Mitzriyim* said, and did the *mitzvah* proudly.

This is also how we can deserve the *Geulah*: By being strong and proud with our *Yiddishkeit*, not worrying what other people say, Hashem will see that we are ready to do whatever He asks us to! Then we will be ready to have *Moshiach* now!

See *Likutei Sichos chelek Alef parshas Bo*

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