

Chitas for Wednesday, Parshas Bo Zayin 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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~ birthday Zayin Shevat ~

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CHUMASH :: Parshas Bo - Revi'i with Rashi

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

Moshe and Aharon 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 :: 39 - 43

Today's *Tehillim* is *kapitelach Lamed-Tes* through *Mem-Gimmel*.

According to some *meforshim*, *Kapitel Mem-Alef*, in today's *Tehillim*, speaks about the *mitzvah* of *Bikur Cholim*.

The second *posuk* says, "**Ashrei Maskil El Dal**," fortunate is the person who thinks about someone who is sick, and comes to visit him. The *posuk* tells us the words he should use to make the person feel better — "**Beyom Ra'ah Yemalteihu Hashem**," he should tell the sick person that even if he is having a *Yom Raah*, a hard day, Hashem will help him and bring him a *Refuah Sheleimah*!

The *kapitel* tells us the special reward that Hashem gives the person who does *Bikur Cholim* like this, and that Hashem will help him when he needs help!

See *Rashi* and *Radak* on this *kapitel*

TANYA :: Likutei Amarim Perek Yud-Ches

We are now starting to learn a new *inyan* in *Tanya*, which we will learn from *Perek Yud-Ches* through *Chof-Hey*.

Today's *Tanya* is an introduction to what we will be learning for the next eight *perakim*:

Until now, the Alter Rebbe told us what the *avodah* of a *beinoni* is, and that being a *beinoni* is an *avodah* for every Yid. We learned that the main job of a *beinoni* is to be constantly in control of his behavior, and that the way to do this is through *hisbonenus* — thinking deeply about our connection to Hashem and realizing that learning Torah and doing *mitzvos* is the right thing for a Yid.

We also said that a special time for *hisbonenus* is during *tefillah*, and if it's done right, the *Yetzer Hara* will fall asleep, and there will be no distractions to the *Yetzer Tov* during *davening* — the way it is for a *tzadik*!

The problem is that not everybody can have *hisbonenus*. Not everybody knows enough about the *inyanim* that

bring us to have *Ahava* and *Yirah*, and not everybody is able to concentrate properly to think about these things.

The Alter Rebbe now is going to explain what we can do to make the right decisions and be successful in our *shlichus* even for someone who can't have *hisbonenus*. So now, for the next 8 *perakim*, the Alter Rebbe will teach about this. Once we understand this properly, we will not have to have *hisbonenus* — we will just have to REMIND ourselves of something that is already there, and we will have the *koach* to make the right decision no matter what!

What is this?

The Alter Rebbe says (as quoted in *Hayom Yom*): “A *Yid* NATURALLY doesn't want to do something against Hashem, and CAN'T do something if he realizes that what he is doing is against what Hashem wants.

We will see that the only thing that CAN get a person to do an *aveira* is a *Ruach Shtus*, the foolish thoughts of the *Yetzer Hara* that convince us that what we are doing does not separate us from Hashem and from our connection to *Yiddishkeit*. As soon as we realize that this is the plot of the *Yetzer Hara*, and we know that everything we do IS important to our relationship with Hashem and being a *Yid*, then we won't be able to do any *aveira*! We don't even need to have *hisbonenus* for this, we just need to remind ourselves of what is true!

We will first need to learn more about what the nature of a *Yid* is, and what the *Ruach Shtus* of the *Yetzer Hara* is, along with some other *inyanim* to help us use this *koach* to win over the *Yetzer Hara* EVERY TIME.

HAYOM YOM :: Zayin Shevat

When the Alter Rebbe was 9, he learned certain parts of math and science that help us understand how the sun and moon work. When he was ten, he made a *Yiddishe* calendar for 15 years!

When the Alter Rebbe was just 12, he gave a *shiur* on the Rambam's *halachos* of *Kiddush Hachodesh*, which explain when we see the new moon for *Rosh Chodesh*. These *halachos* are very complicated, and it made the *Talmidei Chachomim* in *shul* feel very embarrassed next to this young boy!

The Torah teaches us how the world should be according to Torah. Sometimes you first need to understand how the world works to understand what the Torah wants! One of the examples is that you need to know some math and science to understand the way the Yiddishe calendar works. That's why the Alter Rebbe learned these things.

The Alter Rebbe, who was a posek in Niglah and Nistar (wrote the Shulchan Aruch and Tanya) knew everything that you need to know in order to understand halacha.

SEFER HAMITZVOS :: Shiur #270 - Mitzvas Lo Saasei #253

Today's *mitzvah* (*Mitzvas Lo Saasei #253*) is the same as yesterday's: That we're not allowed to cheat a *Ger*, to sell him something for more money than it is really worth, or buy something from him for too little. (Of course, we can't cheat ANYONE! But if someone *chas veshalom* cheats a *Ger*, they did TWO *aveiros*, and need to do *teshuvah* for each one.)

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

RAMBAM :: Hilchos Mechirah

In today's Rambam, we learn more *halachos* of how a person can make something his in the Torah

way. We see from these *halachos* how important it is to stay away from cheating by being very clear about exactly what we are selling.

In **Perek Chof-Beis**, we learn about selling something that isn't there yet, like selling "whatever will grow on this tree." A person isn't allowed to do that, because it didn't grow yet! But the Rambam says that if someone says that "whatever grows in this field" belongs to *tzedakah*, he needs to keep his promise!

Perek Chof-Gimmel teaches us more about this. We learn that it is different if a person sells someone the chance to grow things in their field, it IS fine to sell it. Because he is letting him use the field, which IS there!

In **Perek Chof-Daled**, the Rambam tells us that if we sell someone trees, we need to also sell him enough room in the field so he can take care of it. We also learn more *halachos* about what to do when it isn't so clear what a person is selling.

RAMBAM- PEREK ECHAD :: Hilchos Isurei Biah - Perek Yud-Alef

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

INYANA D'YOMA :: Lebn Mit Der Tzeit

Before each *Hayom Yom*, the Rebbe writes the *shiurim* of the day, which *Chumash*, *Tehillim* and *Tanya* to learn. In most years we don't actually learn those same *shiurim*, because it is on a different day of the week, a different *parsha*, or it is a *Shana Peshuta* where the *Tanya* is split up differently.

This year, the *shiurim* written in the *Hayom Yom* are the exact same ones that we are learning each day! Many times, as we can clearly see, there is a connection between the *shiurim* of the day and what the Rebbe chose for that day's *Hayom Yom*.

In today's *Hayom Yom*, we learned that the Alter Rebbe learned certain parts of math and science to understand the *halachos* of *Kiddush Hachodesh*. This is connected to the first *mitzvah* the Yidden got, which we learn about in today's *Chumash*: The *mitzvah* of *Kiddush Hachodesh*, "*Hachodesh Hazeh Lochem*."

Here's a story about the Rebbe that shows how understanding how Hashem's world works helps us understand the *halacha* properly:

When the Rebbe first came to America, there was a whole discussion about if you're allowed to use a microphone in *shul* on Shabbos, so that everyone can hear the *chazzan* and *Baal Korei*. Nowadays, of course we all know you can't do that! But in those days, people weren't sure, and even some *frum shuls* wanted to do it. In fact, some *Rabbonim* even said it's okay and that it is not a *melacha* on Shabbos.

The Rebbe said then, "There are some *Rabbonim* who know the *halacha* but don't know how a microphone works. There are some *Rabbonim* who know how a microphone works and don't know the *halacha*... But someone who understands both the *halacha* and the way the microphone works, will know that it is most definitely *asur* to use it in a *shul* on Shabbos!"

LEARNING FROM THE REBBE :: Bosi Legani

The last *maamar* that the Frierdiker Rebbe gave out to learn before his *histalkus* on *Yud Shevat* was the *maamar* *Bosi Legani*, which has twenty *se'ifim*.

Every year on *Yud Shevat*, the Rebbe would say a *maamar* based on one *se'if* of the Frierdiker Rebbe's *maamar*. Since

then, every year we continue this minhag, learning the Rebbe's explanations on one se'if, in order.

This year, we learn the Rebbe's maamorim on the fourteenth se'if, which were said in Tof-Shin-Chof-Daled and Tof-Shin-Mem-Daled.

One of the things we learn about in this year's *maamar* of *Tof-Shin-Chof-Daled* is about how Hashem is everywhere.

We all know that Hashem is everywhere! Hashem is in every direction and in every part of the world.

Hashem is not only in every nice place in the world, Hashem is even in places that seem dark, or scary, or disgusting. Hashem is inside everyone and everything, even such low things like *kelipah*!

But *kelipah* is not the LOWEST thing. *Kelipah* hides Hashem, but it is just doing its job! There is something lower than that — a Yid who does an *aveira chas veshalom*. A Yid who does what Hashem doesn't want him to do is NOT doing his job. He is even lower than *kelipah*!

Still, Hashem is right there with him too.

When the *Navi Yonah* was running away from Hashem, he got swallowed up by a big fish. But even there, when he was getting punished for an *aveira* he did, he was able to recognize Hashem!

Because no matter where a Yid goes or what a Yid does, Hashem is always with us.

Hashem wants us to fix our *aveira* and use it to do even better in the future.

Later in the maamar, we learn how Hashem helps us in such a situation!

Hashem helps Yidden by giving us plenty of the most powerful *kochos* that there are.

Imagine that there is a king who has a strong enemy living nearby. One day a big war starts! The king sends out his generals and his armies, and soon they see that this war is very serious.

The king knows that he MUST win this war, no matter what!

He opens up all of his rooms filled with treasures. He gives his generals and officers all of the gold, silver, and jewels that he has — even though a lot of it will be wasted. He is ready to use it all up so he will win the war.

Hashem gives each of us tremendous *Ruchnius* treasures! We can use as much of these *kochos* as we need to win the war against our *Yetzer Hara* and to make the *sheker* of the world into a home for Hashem.

TEFILLAH :: Ribon Haolamim

Once we have finished the *Seder HaKorbanos*, the order of the *Avodah* in the *Beis Hamikdash*, we say a special *tefillah* to Hashem.

We say, "Hashem, You told us to bring the *Korban Tomid* and the *Ketores*! But now, because of our *aveiros*, we have no *Beis Hamikdash*, and we can't bring them. So please, count the words we say as if we had brought the real *korbanos*, like the *posuk* says, 'Uneshalma Parim Sefaseinu.'"

Because this paragraph is *Tachanun*, asking Hashem to forgive our *aveiros*, we only say it on days when we say *Tachanun*.

(For those that wear a *Tallis* or *Tefillin*, here is the place where they put them on.)

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*.

Today we will learn more details about how to know when things are one kind:

What if there is a bowl that is full of green apples, and some of the apples are good, and some of them are rotten? Can we choose just the good ones?

Even though they are all green apples, the ones that are not good apples are counted as a separate type. People don't eat rotten apples, only regular ones! It could be *borer* to separate them, and we need to follow the rules of how to take the good apples in a way of eating.

What if there is a plate with lots of pieces of salmon, and some of them are from the middle of the fish, and some of them are from the end of the fish, with more bones? Can we choose just the ones with less bones to serve at the Shabbos meal?

Since people eat and enjoy salmon even if there are bones, it is not counted as a separate kind of food. Some of the pieces might be easier to eat, but they are all the same thing — pieces of salmon for eating. We would be allowed to choose just the pieces from the middle, and it is not the *isur* of *borer*.

See Shabbos Kehalacha perek Yud-Beis

GEULAH U'MOSHIACH :: Ki Besimcha

The Rebbe accepted the *nesius* at the *farbrengen* of *Yud Shevat* 5711. The last thing the Rebbe said before leaving this *farbrengen* was that *Chassidim* need to work together with *shalom* and *Achdus* to bring the *Geulah*.

The Rebbe explained the *posuk* “*Ki Besimcha Seitzeiu*” (which was usually sung at the end of the Rebbe's *farbrengens*) to show what happens when we have *shalom*.

- 1) First, a good *eitza* to have *Shalom* and *Achdus* is to have *simcha*! When we are *besimcha*, it is easier to have *Shalom*. This is hinted to in the *posuk*, because first we say “*Besimcha Seitzeiu*” (go out with *simcha*), and then “*Uveshalom Tuvalun*” (and you will be brought with *shalom*).
- 2) Sometimes things are hard for us. When we have *shalom*, these things not only won't be in the way, but they will help us to do even more! We say this in the *posuk*, “*Heharim Vehagva'os Yiftzechu Lifneichem Rina*,” “the mountains and hills,” which usually block people, “will burst into song in front of you” — they will start to help you!
- 3) When we have *shalom*, the *nevuos* about *Moshiach* will come true! We hint to this in the *posuk*, by saying “*Vechol Atzei Hasadeh Yimcha'u Chof*,” that all the trees of the field will clap hands. Rashi explains that this is because the trees will ALL give fruit, which is one of the *nevuos* which will take place in the times of the *Geulah*!

See Likutei Sichos chelek Beis page 503

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