

Chitas for Friday, Parshas Bo Erev Shabbos Kodesh Tes 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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Shnas Bracha Vehatzlacha!

Mazel Tov **Chana Bluma bas Chaya Mushka** (Crown Heights, NY)

~ 4th birthday Tes Shevat ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Bo - Shishi with Rashi

At exactly midnight, Hashem does *Makas Bechoros*, and the Mitzriyim rush the Yidden out of Mitzrayim!

At exactly midnight, Hashem killed all of the firstborns in Mitzrayim — the firstborn people (including the non-Jewish slaves) and the firstborn animals. The only firstborn who didn't die was Paraoh, because Hashem wanted him to see the *nissim* of *Kriyas Yam Suf* so he will know and tell others that Hashem is in charge.

Paraoh woke up, and then went and woke up all of his servants. All of the Mitzriyim woke up too. Everyone saw that the firstborns had died! In every house, there was at least one person dead. The whole Mitzrayim was full of crying!

Paraoh ran out of the palace in the middle of the night to find Moshe and Aharon right away! He told them that all of the Yidden should leave Mitzrayim, with the adults, the children, and all of their animals! Some of the Yidden were afraid to go out into the desert, but the Mitzriyim told them to hurry and go!

The Yidden didn't have time to bake bread in the morning, so they just took the raw dough they made and their leftover *matzah* and *maror* from the *Korban Pesach*. They carried this on their backs, because they wanted

to carry a *mitzvah*! They asked the Mitzriyim for their gold and silver and clothes for the way, and put them on their donkeys. The women also took tambourines, because they were sure Hashem would make *nissim*, and they wanted to be ready to sing and dance!

Moshe made sure to take Yosef's *aron* out of the Nilus, like Yosef was promised, and brought the *aronos* of the other *Shevatim* too. The Yidden also brought the trees Yaakov had planted, to use later for the *Mishkan*.

Hashem sent a *malach* to show the Yidden where to go. They all went from Raamses (near Goshen) to a place they would call "Sukos," near the Yam Suf. Moshe counted the Yidden, and there were about 600,000 men older than 20! (A group of *goyim*, called the *Erev Rav*, who wanted to join the Yidden, came too.)

In Sukos, the Yidden baked the dough into *matzah*. This *matzah* lasted the Yidden for a month, until the *mahn* started to fall!

The Torah tells us that the Yidden were in *Golus* in Mitzrayim for 210 years, 430 years since the *Bris Bein Habesarim*, when Hashem told Avraham that his children would go into *Golus*. At exactly the end of this time, Hashem took the Yidden out! They didn't stay in *Golus* for one minute longer than they needed to.

Forever, this night of *Yetziyas Mitzrayim* is called "*Leil Shimurim*" — a night Hashem protects us.

At the end of today's *Chumash*, there are some more *mitzvos* about the *Korban Pesach*: Only Yidden who believe in Hashem can eat the *Korban Pesach*, or a slave who belongs to a Yid. But, they all need to have a *bris*. And, it is *asur* to break any of the bones of the *korban*.

All of the Yidden did what Hashem asked.

TEHILLIM :: 49 - 54

Today's *kapitelach* are *Mem-Tes* through *Nun-Daled*.

In today's *Tehillim*, in *Kapitel Nun-Gimmel* (53), it talks about the *churban* of the Second *Beis Hamikdash*. At the end of the *kapitel*, Dovid Hamelech says how he hopes Hashem will save the Yidden: "**Mi Yitein MiTzion Yeshuos Yisroel...**" ("Who will give, from Yerushalayim, the saving of the Yidden?")

This *posuk* is actually written TWICE in *Tehillim* — once in *Kapitel Yud-Daled* (14), and once here.

The *Medrash* says that these two times where it says "*Mi Yitein*" is also asking Hashem to bring Yidden the *Geulah*. These two times where it says *Mi Yitein* in *Tehillim* also match with two places in the *Chumash* where it says the words "*Mi Yitein!*"

In one place in the Torah, Hashem says how He hopes the Yidden will all have *Yiras Shomayim* ("**Mi Yitein Vehaya Levavam Zeh Lahem LeYirah Osi...**"), and in the other place, Moshe Rabbeinu hopes that all of the Yidden will be *neviim* ("**Umi Yiten Kol Am Hashem Neviim**").

The *Medrash* says that Dovid Hamelech is asking that *Moshiach* should come, when both of the "*Mi Yitein*"s will be fulfilled — all Yidden will be *neviim* and have *Yiras Shomayim*!

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 *bilvavcha*, 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 we 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!

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* (*bilvavcha*), even without *hisbonenus*.

HAYOM YOM :: Tes Shevat

When the Rebbe Rashab finished learning the whole *Gemara* (*Shas*) for the third time, he said a *maamar* about making a *siyum* on a *mesechta* (a part of *Gemara*).

Tomorrow, Yud Shevat, is the yartzeit of Rebbetzin Rivkah, the Friediker Rebbe's grandmother and the mother of the Rebbe Rashab. Today we will learn something about her yartzeit:

At the end of 11 months, when the Rebbe Rashab finished saying *Kaddish* for his mother Rebbetzin Rivkah, he made a *siyum* on the whole *Mishnayos*.

At her first *yartzeit*, the Rebbe Rashab made a *siyum* on the whole *Shas*!

SEFER HAMITZVOS :: Shiur #272 - Mitzvas Lo Saasei #252

Today's *mitzvah* (*Mitzvas Lo Saasei* #252) is the same as yesterday's — to be extra careful not to say things that can make a *Ger* feel bad.

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

RAMBAM :: Hilchos Mechirah

In today's Rambam, we learn more about buying and selling the Torah way. Buying and selling need to be very exact so that we stay far away from cheating!

In **Perek Chof-Ches**, we learn about the size of a field when we are selling it. Do rocks in the field count for part of the measurement?

In **Perek Chof-Tes**, we learn about certain people who are not considered responsible enough to buy or sell. For example, a child is usually not allowed to buy or sell. But in some cases, a child over 6 years old is allowed to buy and sell if he needs the money, if the *Beis Din* first makes sure he understands what he is doing.

Perek Lamed teaches us about a *shliach* (messenger) buying something for someone else, and also about what happens if someone buys or sells on Shabbos: It is an *aveira*, and the *Beis Din* punishes them, but what they sold still stays sold.

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

We learn how someone not Jewish can do *Giyur* to become a Yid.

One *halacha* tells us how Yidden became Yidden when they left Mitzrayim — through *bris milah*, going to the *mikvah*, and bringing a *korban*.

The same way, a *goy* has to do these three things before he can become a *Ger Tzedek*.

INYANA D'YOMA :: Erev Yud Shevat

Because *Yud Shevat* this year is on Shabbos, we keep some of the *minhagim* on Friday, others on Shabbos. Here are the *minhagim* we should do today:

- Give extra *tzedakah* before *Shacharis* and *Mincha*
- Write a *Pa”N*
- Light a *yartzeit licht* (best if it is made of beeswax) before Shabbos

(We will learn the rest of the *minhagim* in the *shiur* for Shabbos.)

On Yud Shevat, the Rebbe's nesius of the Dor Hashvi'i began. This happened right after the histalkus of the Frierdiker Rebbe, and especially when the Rebbe officially accepted the nesius at the Yud Shevat farbrengen, in Tof-Shin-Yud-Alef.

There are many stories about that period in time before the Rebbe officially became Rebbe. Chassidim begged the Rebbe to accept the nesius, and finally the Rebbe accepted it publicly on Yud Shevat. (There is an entire sefer that has stories from that time, called Yemei Bereishis.)

In the *farbrengen* of *Yud Shevat Tof-Shin-Yud-Alef*, the Rebbe set up the goals for *Dor Hashvi'i*. Before starting the *maamar*, the Rebbe made a clear statement, outlining the job of the *Dor Hashvi'i*:

“When the Frierdiker Rebbe came to America, he quoted (from the *Medrash*) ‘When you come to a place, you follow the customs of that place.’ In America, people like to hear an announcement, and especially something

mind-blowing. It's called a statement. I don't know if this is the way it really needs to be, but we will do according to the custom of the place:

“The three loves — love of Hashem, love of the Torah, and love of our fellow Yid — are all one. You can't separate them, because they are all part of one *etzem*... If you love Hashem, and you don't have a love for the Torah and *Ahavas Yisroel*, that is a sign that there is something missing in the love for Hashem. On the other hand, if you have *Ahavas Yisroel*, even though it's a *mitzvah* that makes sense, at the end it will bring to a love of the Torah and love for Hashem. As it is known the story of the Tzemach Tzedek, who, because he lent someone money, was able to reach a higher level in *Ruchnius* than he was able to reach through learning and *davening* itself...

“And when we will have these three loves, it will be a triple string that is not easy to break (as the *posuk* says in *Koheles*). This will also bring the *Geulah*, because just as the *Golus* came because we did not have *Ahavas Yisroel*, so too through *Ahavas Yisroel*, we will have the *Geulah*, *bimheira veyameinu mamosh*.”

You can read this whole *sicha*, as well as the Rebbe's *maamar* *Bosi Legani*, in English on www.sie.org/2420930

TEFILLAH :: Preparation for Davening Summary

Let's review where we're up to in *davening*:

Kriyas Shema She'al Hamitah: We started the day the way a Yid should, by saying *Kriyas Shema She'al Hamitah*. We made a *Cheshbon Hanefesh* and prepared for the coming day.

Birchos Hashachar: We woke up and thanked Hashem for giving us new life! We said *brachos* for many of the specific gifts Hashem gave us, asked Hashem for a successful day, and thanked Hashem for giving us the Torah.

Hareini, Mah Tov, Adon Olam: We said we are ready to have *Ahavas Yisroel* before we ask Hashem for our own needs. We showed that we appreciate the special time of *davening*, and know Who we are going to *daven* to.

Akeidah and Kriyas Shema Ketanah: We asked Hashem to remember the *zechus* of our *Avos* when we *daven*, and read *Kriyas Shema Ketana*.

Korbanos: We went through the *seder* of the *Avodah* in the *Beis Hamikdash*, especially concentrating on the *Korban Tomid* and the *Ketores*. Before or after saying many of these paragraphs, we asked Hashem to consider our words as if we were doing the actual *Avodah*, so that our *davening* will accomplish what it should.

Aizehu Mekoman, Rabi Yishmael, Sheyibaneh: We learned a part of *Mishnayos* and *Medrash*, and finished off by asking Hashem to rebuild the *Beis Hamikdash* — *Sheyibaneh Beis Hamikdash Bimheira Veyameinu!*

In *shul*, this is followed by a *Kaddish Derabanan*, a *Kaddish* which is said after learning Torah in public.

Men and boys are already wearing their *Tallis* and *Tefillin*, and now we are ready to start the main sections of *davening*!

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.

We learned a lot about not doing *borer* with food, but *borer* is not ONLY with food. We are also not allowed to separate other types of things on Shabbos, including clothes, books, and toys.

Today we will start to learn about *borer* with clothes.

If we have a basket of clean laundry, with many types of clothes mixed together, and we want to use some of them on Shabbos, then we need to be careful about *borer*.

When we choose a food from a mixture on Shabbos, we need to do *Ochel Mitoch Pesoles* — to take the food we want from the food we don't want. The same way, when we are choosing clothes from a mixture on Shabbos we also need to do *Ochel Mitoch Pesoles* — we need to choose the clothes we want to wear from the ones we don't want.

With food, we need to take it *Miyad* — close to the time we will be eating it. When we choose clothes on Shabbos, we also need to do it *Miyad* — close to the time we will be wearing it.

(When we take out a type of food on Shabbos, we need to do it *Beyad* — with our hand or a regular *keili* used for eating. With clothes this is usually not a problem, because we usually choose clothes with our hand.)

This way we are able to take the clothes we need from a mixture on Shabbos, but not in a way of *melacha*.

See *Shabbos Kehalacha perek Yud-Beis*

GEULAH U'MOSHIACH :: Shalom Brings Geulah

On *Yud-Tes Kislev Tof-Shin-Yud-Alef*, the Rebbe suggested to make a *chalukah* of *Mishnayos*, to split up the *Mishnayos*, to finish on *Yud Shevat*. Everyone should take five *perakim*.

On *Yud Shevat* that year, the Rebbe made a *siyum* and explained the connection between the last piece of *Mishnayos* and the first piece of *Mishnayos*.

The last piece of *Mishnayos* is that Hashem found that the best *keili* to bring *bracha* to Yidden is *shalom* — “*Lo Matza HaKadosh Baruch Hu Keili Machzik Bracha LeYisrael Ela HaShalom.*”

The beginning of the *Mishnayos* is about reading *Shema* at night and in the morning. “*Mei'eimasai Korin Es Shema Be'arvis*” and “*Mei'eimasai Korin Es Shema Beshacharis.*”

When we use the end of *Mishnayos* and make a *hachlata* to have *shalom*, then we will also get what it says at the beginning of *Mishnayos*, to be able to say *Shema* both at night and in the morning. Saying *Shema* means to recognize the goodness of Hashem. When we make *shalom*, we will see the goodness of Hashem “at night” (in the darkness of *Golus*) and then also “in the morning” (in the time of *Geulah*, when darkness will be turned to light).

See *Likutei Sichos chelek Beis p. 502*

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