

Chitas for Monday, Parshas Bo Chof-Zayin Teves, 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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CHUMASH :: Parshas Bo - Sheini with Rashi

In today's *Chumash*, Hashem sends the *Arbeh*, the locusts, who eat up everything in Mitzrayim. Paraoh says he will let the Yidden go — but then changes his mind when the locusts are gone.

Hashem has to send the next *makah*, *Choshech*. The whole Mitzrayim is darker than night — but the Yidden can see.

8: Makas Arbeh (locusts), continued

Moshe had warned Paraoh, but Paraoh didn't want to let all the Yidden go.

So Hashem told Moshe to pick up his arm, and the locusts would come. Hashem made a wind blow all day and night, and the next morning, millions of locusts came and ate all of the grass, the trees, and all of the plants.

Paraoh quickly called Moshe and Aharon and said "I'm sorry! I did the wrong thing! Please forgive me and get rid of these locusts!"

Moshe *davened* to Hashem and a wind blew all the locusts into the water.

But again Paraoh got stubborn and wouldn't let the Yidden go.

9: Makas Choshech (darkness)

Moshe warned Paraoh about the next *makah*, darkness, but Paraoh didn't listen. When Moshe picked up his arm like Hashem said, Mitzrayim got very dark. It was a kind of dark that it didn't help to light a candle or a fire!

During this time, Hashem made that all of the Yidden who didn't want the *Geulah* would pass away. Hashem didn't want the Mitzriyim to see that there were Yidden dying, so He did it during the *makah* of *Choshech*. (This *Geulah* will be different — when *Moshiach* comes, EVERY Yid will come out!)

Then, the darkness got very thick — so dark you could FEEL it! The Mitzriyim couldn't even move. But for the Yidden, it was light!

The Yidden knew that they were supposed to leave Mitzrayim with a lot of riches. So now, when the Mitzriyim couldn't stop them, they looked around in the Mitzriyim's houses to see where they kept all of their gold and jewelry — but they didn't take any.

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!

TEHILLIM :: 120 - 134

Today's *Tehillim* is *kapitelach Kuf-Chof* to *Kuf-Lamed-Daled*, the 15 *Shir Hamaalos*!

In the *Tehillim Ohel Yosef Yitzchok*, before each *kapitel* there is a short paragraph telling us the message of that *kapitel*.

In the paragraph before *Kapitel Kuf-Chof*, the first *kapitel* of *Tehillim* for today, it says that in this *kapitel*, Dovid Hamelech tells people who speak *Lashon Hara* how terrible this *aveira* is, that it is even more dangerous than weapons.

In *Parshas Shemos*, we learned that Moshe Rabbeinu was also very upset about *Lashon Hara*. When he heard that Yidden were speaking *Lashon Hara*, he was afraid that it could *Chas Veshalom* keep them from getting the

Geulah!

Why was Moshe so scared about *Lashon Hara*? The Yidden might have been doing much bigger *aveiros* than that!

The Rebbe explains that the *Geulah* from Mitzrayim was meant to bring the Yidden together to become one nation — Hashem's nation. Instead of being just a big group of separate people, now they would become *Am Yisroel*!

But *Lashon Hara*, saying not-nice things about others, makes people feel unhappy with each other. They don't want to be together anymore. Instead of being together as one, they feel like separate people who aren't connected to each other.

That's why Moshe was so worried about the Yidden speaking *Lashon Hara* — how could they have the *Geulah* and become one nation if they didn't want to be together?

In this *kapitel* also, Dovid Hamelech warns people who speak *Lashon Hara* how dangerous it is. We can learn from this *kapitel* to be careful to only say nice things about each other!

See Likutei Sichos chelek Lamed-Alef p. 8

TANYA :: Likutei Amarim Perek Yud-Zayin

On the *Shaar Blatt* of *Tanya*, the Alter Rebbe told us that the *Tanya* is based on the *posuk* (which is one of the *Yud-Beis Pesukim*!) “*Ki Karov Eilecha Hadavar Meod, Beficha Uvilvavcha Laasoso* — It is very close to you (possible), in your mouth and your heart to do it.”

How can we say that it's very close IN OUR HEARTS? We can understand that it is very possible to DO what Hashem wants. We can speak words of Torah, we can even be careful what we think about in our minds. But how can we control what goes on in our hearts, to control how we FEEL?

Do you know how you love your mother and father, your brothers and sisters, or your best friend? You might love them because they're your family, but to feel it more, you can think about how special they are, how much they do for you, and how much you like being around them. And even if they're not there, you can really feel how you love them.

Tzadikim can love Hashem as much as we love our parents, but not every *beinoni* can. A *Beinoni* knows he SHOULD love Hashem, but he can't feel it the same way a *Tzadik* can. (Every Yid has a natural love for Hashem — just because he's a Yid. But it's hidden.) So how can a *beinoni* serve Hashem “*bilvavcha*,” with his heart? It doesn't seem practical for every Yid!

The Alter Rebbe explains that for a *beinoni*, you don't have to FEEL that kind of love. You just need to be mature enough in your *Yiddishkeit* to appreciate your connection with Hashem and be motivated to do what Hashem wants you to do. In *Tanya* that's called the *Ahava* of *Laasoso* — it's just enough motivation to get you to act like the Yid you're supposed to be.

The Alter Rebbe gives a mashal to explain this inyan from Tanya in a different maamar:

Some adults LOVE their jobs. They are so excited to go work every morning! But most people don't love what they do. They don't hate it, but it doesn't get them excited. So why do they do it? They know that it's important, they know that they need to get paid for their job, and they also know that people are depending on them. In their mind they appreciate it, so even if they are feeling lazy or not in the mood, they show they are mature. They may not be excited, but what they know motivates them to do the right thing.

The same thing is with Yiddishkeit for a beinoni! Even if the beinoni is feeling lazy or not in the mood, he can still serve Hashem “bilvavecha.” If he learned in Chassidus that it’s important for his neshama to be connected to Hashem through davening, learning, or doing mitzvos, that will motivate him later, even when he’s not in the mood. For a beinoni, acting the way Hashem wants because of this Ruchnius maturity which he gets from learning Chassidus or going to a farbrengen or davening with kavana, is counted as serving Hashem with his heart.

HAYOM YOM :: Chof-Zayin Teves

In today’s Hayom Yom we learn a vort from the Alter Rebbe:

Hashem has an ongoing deal with Yidden: We need our *gashmius*’dike things that only Hashem can give us (like health, money, and *nachas*). Hashem needs us to bring Yiddishkeit, Torah and *mitzvos*, into the world — *ruchnius*!

The problem is that we can’t do our *ruchnius* unless Hashem gives us the *gashmius*.

So this is the deal: Hashem gives us the *gashmius*, and then, we use it to do the things Hashem wants, and the *gashmius* becomes *ruchnius*. Then a Yid’s *Gashmius* IS *Ruchnius*!

Sometimes, though, Hashem gives a person only a little bit of *gashmius*. Then, it’s HARDER to make *Ruchnius*, and we might not be able to give Hashem as much! Still, if we are able to at least give Hashem something small (like the *Minchas Ani*, the *korban* a poor person would bring to Hashem in the *Beis Hamikdash*), that will make Hashem very happy.

Then Hashem will give us A LOT of *gashmius* and we will be able to make from it A LOT of *ruchnius*.

SEFER HAMITZVOS :: Shiur #307 - Mitzvas Asei #246

We are learning the same *mitzvah* again in *Sefer Hamitzvos*, (*Mitzvas Asei #246*) that the *Beis Din* needs to *pasken* according to *halacha* when there is an argument between people about money.

RAMBAM :: Hilchos To'ein Venit'an

Perek Yud: Usually we say that whoever has something, we assume that it is his. If someone else says it isn’t, that other person needs to prove it, or else the *Beis Din* won’t take it away. (“*Hamotzi Meichaveiro, Alav HaRaayyah*”) But in this *perek*, we learn that we don’t always say that about an animal, who might wander off, or a servant who can walk around on his own.

Perek Yud-Alef: If someone is living on property for at least three years with nobody else protesting, we assume that it belongs to him, even if he doesn’t have any papers to prove it. This is called a *chazaka*.

In **Perek Yud-Beis** we learn the details of how something becomes a *chazaka*. For example, a person has to live on property for three years STRAIGHT, or else we don’t assume it is his.

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

In today’s Rambam, we learn more about the kind of people who have a body *Tumah*, and how they make other things *Tomei*:

We learn about who we say is PROBABLY *tomei*, and who is PROBABLY *Tahor*: A Yid who doesn’t know so much Torah (an *Am Ha’aretz*) is probably *Tomei*, since he probably didn’t know all of the *halachos*, and might

not have realized that he became *tomei*. But if a person wants to, he can become a “*Chaver*” — a person who is careful about staying *tahor*.

INYANA D'YOMA :: Story the Rebbe Told Us

One night, when the Rebbe was in Vienna, he went into a *shul* to *daven*. While he was there, he put some money into a *tzedakah pushka*.

A knowledgeable young man came over to him, and said, “How can you do such a thing? It says in *Kisvei HoArizal* not to give *tzedakah* at night!”

Later the Rebbe told the Frierdiker Rebbe what had happened. The Frierdiker Rebbe said, “That person probably doesn’t give *tzedakah* during the day either...”

The lesson the Rebbe learns from this is that sometimes when we want to do something good, people can say that we shouldn’t do it since we’re not doing it 100% right. But probably that’s because they aren’t doing enough themselves, not because of the excuses they are giving! So we should never let that stop us, and keep doing more good things, even if people tell us it’s not perfect!

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 HATZRICHS :: Kiddush for Women and Children

Making *Kiddush* on Shabbos is a *mitzvah* from the Torah. We learn this from the *posuk*, “***Zachor Es Yom HaShabbos Lekadsho***” — “Remember the day of Shabbos to make it holy.” We remember the day by speaking about it. The *Chachomim* made a *takana* that when we speak about the praise of Shabbos to make it holy, we should do it over a *kos* of wine.

Do women also have a *chiyuv* to hear or make *kiddush* on Shabbos?

We might think that they don’t have to, since *kiddush* is a *Mitzvas Asei Shehazman Grama* — a *mitzvah* with a set time. Women usually don’t have to keep a *Mitzvas Asei* with a set time, since their *shlichus* of *Akeres Habayis* is more important, and the *Chachomim* don’t want them to have to worry about stopping in the middle to do a different *mitzvah* at a certain time.

But the *mitzvah* of *Kiddush* is different! Here is why:

In the *Aseres Hadibros*, Hashem tells us the *mitzvah* of keeping Shabbos. The *Aseres Hadibros* are written twice in the Torah. In one place it says “***Zachor Es Yom HaShabbos***,” and in the other place it is written “***Shamor Es Yom HaShabbos***” — “guard the Shabbos.” The *Chachomim* teach us that actually Hashem said both words,

Shamor and *Zachor*, at the same time!

We know that women have to guard the Shabbos, by not doing any *melacha* on Shabbos. That is a *Mitzvas Lo Saasei*, which women also need to keep.

Since Hashem said *Shamor* and *Zachor* together, we see that they are both connected! So just like women need to keep *Shamor*, guarding the Shabbos, they also have a *chiyuv* to keep *Zachor*, remembering Shabbos by making *Kiddush*.

That's why women also have the *mitzvah* to make *Kiddush*, even though it has a specific time.

What about children? Do they also have a *mitzvah* to hear or say *kiddush*?

Kids don't have a *mitzva De'oraisa*, from the Torah, to make *Kiddush*. But their parents have a *mitzvah Miderabanan* of *Chinuch*, making sure they learn and practice the *mitzvos* so they will be able to keep them easily when they become *Bar* and *Bas Mitzvah*. Because of the *mitzvah* of *Chinuch*, as soon as children are old enough to understand what Shabbos is, their parents should make sure that they hear or say *Kiddush* on Shabbos too.

See Alter Rebbe's Shulchan Aruch siman Reish-Ayin-Alef, se'ifim Alef, Beis, and Hey, and siman Shin-Mem-Gimmel se'if Gimmel

GEULAH U'MOSHIACH :: Recognizing Hashem

When the Yidden came out of Mitzrayim, besides for leaving *Golus*, another wonderful thing happened: The Mitzriyim also recognized Hashem and realized that only Hashem runs the world!

But in that *Geulah*, it only happened through painful *Makos*.

When *Moshiach* comes, the *Geulah* will be in a complete way! The whole world will recognize Hashem — but this time, without *Makos*, only in a pleasant way!

Likutei Sichos chelek Chof-Hey p. 189

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