

Chitas for Monday, Parshas Bo Hey 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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CHUMASH :: Parshas Bo - Sheini with Rashi

In today's *Chumash*, Hashem sends the *Arbeh*, the locusts, who eat up everything in Mitzrayim. Paraoth 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 Paraoth, but Paraoth 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.

Paraoth 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 Paraoth got stubborn and wouldn't let the Yidden go.

9: Makas Choshech (darkness)

Moshe warned Paraoth about the next *makah*, darkness, but Paraoth 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 :: 29 - 34

Today's *Tehillim* is *kapitelach Chof-Tes* through *Lamed-Daled*.

In the last *perek* of today's *Tehillim*, Dovid Hamelech tells us "***Sur Me'Ra, Va'asei Tov, Bakeish Shalom Verodfeihu***" — "turn away from bad, and do good, and work hard to make *shalom*."

The Baal Shem Tov explains that in every *gashmius'dike* thing in this world, there's a part that's good and a part which is bad. The *Gashmius* on its own (without being used for a holy purpose) is bad. The good is the *chayus* of Hashem which gives life to this *gashmius'dike* thing.

The *posuk* is telling us about the attitude a person should have to *Gashmius*. A person who is using *Gashmius* needs to be a "*Sur Me'Ra*" — someone who turns away from bad. He shouldn't want the pleasure that he gets from the *gashmius*. Instead he should be "*Asei Tov*" — choose to want to be helped by the *chayus* of Hashem that is inside.

Then, when his attitude is correct, because he isn't using the *gashmius* for selfish reasons, he should try to make *shalom* with the *chayus* of Hashem and the *gashmius* thing. How does he do that? By using the *gashmius* for the reasons Hashem wants it to be used — for doing *mitzvos* and for having *koach* to be able to serve Hashem!

Hayom Yom Hey Menachem Av, Sefer Hamaamarim of the Frierdiker Rebbe, Yiddish, page 75

TANYA :: Likutei Amarim Perek Yud-Zayin

Yesterday, we learned that the *avodah* of a *beinoni* is to think about Hashem in order to make a *hachlata* in his

heart that he will behave the way Hashem wants. That's what the *posuk* means, "**Ki Karov Eilecha Hadavar Me'od**" — it's possible for every Yid to serve Hashem and keep Torah and *mitzvos* with a feeling in the heart!

But, the Alter Rebbe says, a *Rasha* who did a lot of *aveiros* and let his *Yetzer Hara* be in control of him too much, can get a punishment — that he won't be able to act like a *beinoni*! His mind won't be able to have enough *koach* to get him to want to serve Hashem! He won't be able to use the natural *koach* of *Moach Shalit Al Halev* to be in control of his behavior.

But that doesn't mean that he will never be able to serve Hashem, *chas veshalom*! It just means that right now, he can't serve Hashem so well. But when he does *Teshuvah*, and feels bad about what he did, and decides to act differently, Hashem will give him back this important *koach*!

In this week's parsha, we see an example of this from Paraoah!

Paraoah had a lot of chutzpah to Hashem! He was supposed to let the Yidden out of Mitzrayim, but he kept on saying no.

Because of this chutzpah, Hashem didn't make it easier for him to do the right thing. But in the end, Paraoah got Makos, which broke his chutzpah, and that helped him do Teshuvah. Not only did he send the Yidden out, but he was even able to teach about Hashem, when he later became a king in Ninveh.

HAYOM YOM :: Hey Shevat

In today's *Hayom Yom*, we learn how important it is to use our *koach* of speaking to always say words of Torah!

In a maamar that starts with the words "Bidvar Hashem Shomayim Naasu," the Frierdiker Rebbe explains what it means that Hashem created the world with dibur. Then, the Frierdiker Rebbe says that the reason why Hashem created the world with dibur is so a Yid should use his dibur to strengthen the world that Hashem created with dibur!

*In the second half of that maamar, the Frierdiker Rebbe mentions what happens to the neshama after it finishes its job in this world. If a person wasted his time and talked a lot of *narishkeit*, the neshama needs a special cleaning called *Chibut Hakever* and *Kaf Hakela*. Today's *Hayom Yom* is the last few lines of that maamar:*

A person needs to say many words of Torah, (like to say *Tehillim* or review *Mishnayos*) whenever and wherever he can! This way it will strengthen the world (because this is why Hashem created it), it will save him from needing *Chibut Hakever* and *Kaf Hakela*, and his *neshama* will be able to appreciate *Elokus*.

SEFER HAMITZVOS :: Shiur #268 - Mitzvas Lo Saasei #251

Today's *mitzvah* (*Mitzvas Lo Saasei* #251) is the same one as yesterday's! This *mitzvah* is that we are not allowed to hurt other people with our words (*Ona'as Devarim*). We aren't allowed to say mean things, or things that will make someone embarrassed or feel bad.

For example, we aren't allowed to remind a *Baal Teshuvah* about the *aveiros* he did, or tell someone who is sick that it must be a punishment for something he did. We also can't ask questions to a storekeeper to make him think that we are going to buy something if we aren't really planning on buying it.

We learn this from a *posuk* in *Parshas Behar*: וְלֹא תוֹנֶה אִישׁ אֶת עֵמִיתוֹ וְיִרְאַתָּ מֵאֱלֹהֶיךָ
The details of this *mitzvah* are explained in *Perek Daled* of *Bava Metziah*.

RAMBAM :: Hilchos Mechirah

In today's Rambam, we learn more about how to do business the Torah way!

Perek Tes-Zayin teaches us about when we can return something and get our money back! One *halacha* is that if we buy a cow and the person who sold it didn't tell us that it had no teeth, so it dies from not eating anything, we can give back the dead cow and get all of our money back.

Perek Yud-Zayin explains when the Torah says a sale wasn't fair, and we can give back what we bought and get our money back. When we sell something, we need to make sure to tell the truth about what it is and how good it is!

In **Perek Yud-Ches** the Rambam teaches us about not tricking people when we sell something. We can't paint an old car to make it look new, or put fancy apples on the top of a bag of rotten ones so someone will buy it. But we ARE allowed to give out balloons or candies to kids who come to our store so they will want to come back!

RAMBAM- PEREK ECHAD :: Hilchos Isurei Biah - Perek Tes

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

INYANA D'YOMA :: Yud Shevat

This Shabbos is Yud Shevat, the day of the yartzeit-hilula of the Frierdiker Rebbe and the beginning of the Rebbe becoming the Rebbe of Dor Hashvi'i, our generation.

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*, after *Shacharis*, and 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! 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 will realize that we should look for the good things in the world, and work to make the world a place for Hashem's Shechinah to feel comfortable. Then we will be able to feel that the world is Hashem's garden, and will prepare the world for Moshiach, when everyone will be able to see the beautiful garden of Hashem!

The Rebbe started 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* to *Tof-Shin-Lamed*, the Rebbe explained the entire series of *maamarim*. The Rebbe did the same thing again over the next 20 years, and began the third cycle. *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 14th *se'if*, for the 4th time since Yud Shevat (5724, 5744, 5764, 5784). We learn the Rebbe's *maamar* of *Tof-Shin-Chof-Daled* and *Tof-Shin-Mem-Daled*.

See first footnote in Maamarei Bosi Legani, printed in Sefer Hamaamorim Melukat, and sicha of Yud Shevat 5732

TEFILLAH :: Ana B'koach

Another reason why we say *Ana B'koach* is to hint to another part of the *Avodah* in the *Beis Hamikdash* that we didn't say yet!

We said parts of the Torah about the *Terumas Hadeshen*, the *Korban Tomid*, and the *Ketores*. We mentioned most of the rest of the steps of the *Avodah* in the paragraph of *Abayei*.

But there was something else that was done in the *Beis Hamikdash* every day that we didn't say anything about here! In the *Beis Hamikdash*, they said *Birchas Kohanim* every day. (We did say the words of *Birchas Kohanim* in *brachos*, we didn't say that it is part of the *Avodah* in the *Beis Hamikdash*.)

When we say *Ana B'koach*, we are hinting to *Birchas Kohanim*!

Ana B'Koach has hinted inside of it Hashem's holy name. In the *Beis Hamikdash*, when they said *Birchas Kohanim*, they said the name of Hashem, the holy *Sheim Hameforash*! *Ana B'Koach* hints to that.

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*.

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

If there is a serving platter with slices of meat, stacks of potatoes, and piles of carrots, those things are next to each other, but they aren't mixed. We don't have to worry about *borer* when we choose what we want.

Cups and bottles that are sitting on the table are also not mixed. Even if some are full and some are empty, we can take the empty ones off and throw them away. We don't have to worry that it might be an *isur* of *borer*, since they are not a mixture.

See Shabbos Kehalacha perek Yud-Beis

GEULAH U'MOSHIACH :: Comparing the Geulah to Yetziyas Mitzrayim

The *Navi* says, "***Kimei Tzeis'cah Me'Eretz Mitzrayim Avenu Niflaos.***" In the time of the *Geulah*, Hashem will show us *nisim* like when we came out of Mitzrayim.

From here we learn that the *Geulah* from Mitzrayim is an example for the *Geulah* of *Moshiach*!

Here is one way that they are the same:

It says about *Yetziyas Mitzrayim* that it came in the *zechus* of the women — ***Bizchus Noshim Tzidkonios Nigalu Avoseinu.*** *Moshiach* will also come in the *zechus* of the *Noshim Tzidkonios* (righteous women) of our times!

That is why the *Frierdiker Rebbe* and the *Rebbe* were very careful to make sure that women have a very good *Chinuch*. Especially compared to the *Rebbeim* in other generations, they gave so much of their time and *kochos*

for this! There were special letters, *sichos* and *horaos* just for the women, to help make sure that the *Noshim* of our times will be *Noshim Tzidkonios*, who will bring *Moshiach* in their *zechus*.

See *Sefer Hasichos Nun-Beis* p. 300

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