

Chitas for Sunday, Parshas Bo Chof-Vov 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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L'ilui Nishmas
Simah Rivkah bas Nesanel Halevi
והקיצו וירגנו שוכני עפר ודיא בתוכם!

Mazel Tov **Taiby Tenenboim** (Proud Shlucha in Destin, Florida)
~ 9th birthday Chof-Gimmel Teves ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Levi Galperin** (Solon, Ohio)
~ 8th birthday Chof-Vov Teves ~
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Mazel Tov **2nd Lieutenant Bryna Raizel Rice** (Palm Beach)
~ birthday Chof-Vov Teves ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Bo - Rishon with Rashi

Moshe and Aharon are in the middle of the *shlichus* Hashem gave them, to take the Yidden out of Mitzrayim. They had to bring *makos* onto the Mitzriyim to punish them for the way they mistreated the Yidden, to show them Hashem's *nisim*, and to make them let the Yidden go. Moshe warns Paraoh about the next *makah*, the locusts, and the Mitzriyim are scared. Paraoh considers letting the Yidden go, but when he hears that they ALL will be going, he says NO!

8: Makas Arbeh (locusts)

Hashem told Moshe and Aharon to warn Paraoh to let the Yidden go. Even though it is hard for him to do

teshuvah without Hashem helping him, Paraoh still can do *teshuvah* if he really wants!

So Moshe and Aharon told Paraoh that if he doesn't let the Yidden go, Hashem will send a *makah* of locusts, a kind of grasshopper that will eat up all of the things that grow, all over Mitzrayim! Whatever wasn't destroyed by the hail will be eaten by the locusts.

The Mitzriyim were afraid of the *makah*, and told Paraoh to just let the Yidden go already!

So Paraoh called Moshe and Aharon back, and asked them, "Who will be going?"

Moshe answered, "Everyone will go serve Hashem! Young people and old people, our sons and our daughters, our sheep and our cattle. Everyone!"

Paraoh said, "Kids don't bring *korbanos*! Why do you want to bring them? You don't want to go serve Hashem for a few days, you want to run away! I'm not going to let ANY of you go!"

TEHILLIM :: 119 (second half)

Today's *Tehillim* is very special! We are finishing the LONGEST *kapitel* in the whole *Tehillim*, *kapitel Kuf-Yud-Tes*! This *kapitel* is so long that we don't even say the whole thing in one day — it is split up between *Yom Chof-Hey* and *Yom Chof-Vov*!

One of the *pesukim* in today's half is, "***Sas Anochi Al Imrosecha Kemotzei Shalal Rav***" — "I am so happy with Your words (the Torah), like someone who finds a huge treasure!"

The Rebbe's father, R' Levi Yitzchak, explains this *posuk*: He shows us that the first letters of the words "*Kemotzei Shalal Rav*" (like finding a big treasure) are "Kosher!"

How is "kosher" a big treasure?

The Rebbe explained during a rally for children what it means that kosher is a big treasure. This is something very important for us to know when we're fighting with our *Yetzer Hara*: A person might think that it shouldn't matter if a teeny little candy isn't kosher. But the truth is, if we don't listen to our *Yetzer Hara*, and only eat kosher candies, it's like a HUGE treasure for Hashem! Even just a "small" thing that we win over the *Yetzer Hara* is a VERY big deal!

TANYA :: Likutei Amarim Perek Tes-Zayin

We learned in yesterday's *Tanya* that a "*Klal Gadol*" for the *beinoni* is to be in control of his behavior and the feelings that make him do things. This is done by having a "*tevunah*" love in his mind that makes him want to connect to Hashem through Torah and *mitzvos*.

The Alter Rebbe tells us that for a *mitzvah* to fly up to Hashem, it needs to have "wings" — *Yiras Shomayim* (being afraid to do something that Hashem doesn't want from us) and *Ahavas Hashem* (loving Hashem). These "wings" are the FEELINGS we have when we do the *mitzvah*, and they make our *mitzvos* full of *Ruchnius chayus* and bring them up to a more *Ruchnius* world, which the *neshama* is able to feel in *Gan Eden*.

We might worry that if we only have the *tevunah* kind of love, the kind we think about that makes us WANT to do the right thing, but that we don't actually feel in our heart, then our *mitzvos* won't be able to fly up!

The *Chachomim* teach us: "*Machshava Tova, Hakadosh Baruch Hu Metzartfeh Lemaaseh*." The simple meaning is, "when we want to do a good thing, Hashem considers it like we did it (even if we can't actually do it)."

The Alter Rebbe says that this also hints to us that Hashem takes our good thought — our *tevunah*, that we want to do what Hashem wants — and connects it (*metzarfeh*) to the *mitzvah* we did, so it can have this *Ruchnius chayus* in it and go all the way up to the *Ruchnius* world of *Beriyah*. So even though the *tevunah* is not a feeling in our heart, Hashem makes it like it really is, so our *mitzvos* can still go up to a very high level!

We see from this perek how important it is for a beinoni to create this Tevunah kind of love, by thinking about how precious Torah and mitzvos are, and how they connect us to Hashem. This should make us decide to actually do those mitzvos, because we understand what they do!

There are many things we can do to help bring out the Tevunah love, and make good hachlatos to do the right thing always:

For example, we can watch a video of the Rebbe at a farbrengen, and be inspired by the Rebbe's words to make a good hachlata. We can learn a sicha or a maamar that is meaningful, and look for what it will teach us in our Avodas Hashem. We can go to a farbrengen where an inyan is discussed, and make hachlatos of how we are going to change how we act. We can learn a perek of Tanya and find a lesson in it, and daven with kavana!

In the second half of Likutei Amarim, and throughout Toras HaChassidus, we learn many different things we can think about to make us inspired to do the Ratzon of Hashem.

HAYOM YOM :: Chof-Vov Teves

In today's Hayom Yom, we learn the reason for a minhag in Tefillah.

We learned in *Tanya* that there are two kinds of *kelipah* — one kind that is called “*Shalosh Kelipos Hatmeios*” (the three *kelipos* that are all *tomei* and can't become *kedusha*), and “*Kelipas Noga*” (the kind of *kelipa* that we can change to *kedusha* if we use it right).

In today's *Hayom Yom*, the Rebbe tells us how to say a certain *bracha* in *Shmoneh Esrei* which hints to these two kinds of *Kelipah*. In the *bracha* “*Velamalshinim*”, there are four words in a row: “*se'aker, u'seshaber, use'mager, ve'sachnia*” (“pull out, break, crush, and push down”). We are asking Hashem to destroy these *kelipos*.

When we say these words, we stop for a second between saying the word “*use'mager*” and “*ve'sachnia*” because of the *Ruchnius'dike* meaning of these words of *davening*. The first three words (*se'aker u'seshaber usemager*) are talking about the *Shalosh Kelipos Hatemeios*, the *kelipos* which need to be completely destroyed.

The fourth word, “*vesachnia*” is talking about *Kelipas Noga*. *Kelipas Noga* is something we need to be “*machnia*” — to push it down, but we don't have to completely break it, because it can be used for *kedusha*.

That's why we make a separation, because we are asking Hashem to help us deal with the last kind of *kelipah*, *Kelipas Noga*, in a very different way. We ask Hashem that the not-good parts should be pushed away, and that we should be able to use what is good inside of it for *kedusha*!

SEFER HAMITZVOS :: Shiur #306 - 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

We are learning halachos about when two people disagree in Beis Din about what belongs to them.

Perek Zayin: One *halacha* in this *perek* is that if someone says something in *Beis Din*, he can't change his mind and say he was joking.

Perek Ches: Usually, the *halacha* is that we assume that whatever a person has belongs to him. If another person says the opposite, that person would need to prove that it really belongs to him. But for something that is usually rented, the *halacha* is different. So let's say that Reuven usually rents out his lawn mower, and people know he does. Now Shimon has it in his house and says that Reuven gave it to him! Reuven is allowed to make a *Shevuas Heses* (a promise *Miderabanan*) saying that he didn't give it to Shimon, and then he can take it back.

Perek Tes: In this *perek*, we learn some of the *Halachos* about what happens if two people are holding onto something, and both of them say it belongs to them. In *Mishnayos*, this *halacha* is called "*Shnayim Ochazin BeTallis*" — "Two people are holding on to a *tallis*."

The *halacha* is that both people need to take a *shevuah*, a very strong kind of promise, that it belongs to them, and then the *Beis Din* splits it (or how much it is worth) between both of them.

Chassidus teaches us about this halacha, that in Ruchnius it is talking about two people who say that a certain mitzvah was done because of them. (Like if a teacher and a student both want to say it was THEIR mitzvah that the student was successful in learning Torah.) Each person needs to make a promise to say how hard they really worked on this mitzvah, and that's how much of the reward of the mitzvah they get.

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

We learn what happens if one of these *Tomei* people bangs into something and makes it fall. We also learn about times when things get *Tumas Midras* because they MIGHT have become *Tomei*.

INYANA D'YOMA :: Serving Hashem is for Everyone

In the end of today's *Chumash* (*Rishon of Parshas Bo*), Paraoth says that only the men should go and serve Hashem. "*Lechu Na Hagvarim Ve'ivdu Es Hashem!*"

But that's just the way Paraoth thinks. Moshe Rabbeinu said that EVERYONE needs to leave *Mitzrayim*. Serving Hashem isn't only for men, and serving Hashem isn't only bringing *korbanos*. Serving Hashem is for EVERYONE — men, women, and children — and is in every part of our lives! We serve Hashem through doing *mitzvos* and by following the Torah's instructions in everything we do!

From a letter of the Rebbe

TEFILLAH :: Ana B'Koach

Another reason why we say *Ana B'koach* here in *davening* is to ask Hashem for *Moshiach*!

After we spoke about all of the daily *korbanos* in the *Beis Hamikdash*, we want Hashem to know that we miss the *Beis Hamikdash*, where we can do the *avodah* the way it should be done.

In the words of *Ana B'koach*, we are asking Hashem to take us out of *Golus* and bring us into *Geulah*!

There is a beautiful translation of this tefillah into Yiddish, which shows how every line is asking Hashem to bring Moshiach! See Hakriyah Vehakedusha, Tamuz Tof-Shin-Alef.

HALACHOS HATZRICHS :: Looking at the Neiros During Kiddush

The next thing we will be learning in halacha are some of the dinim of Kiddush and Havdalah.

When a person is making Kiddush, he first looks at the Shabbos candles, the *neiros*.

Why?

The *Chachomim* teach us that there is a certain thing that a person might do which takes away *Tof-Kuf* (1/500th) of their eyesight. So a person should look at the two Shabbos candles, since the *Gematria* of “*ner*” (candle) is 250, and two together is 500. Looking at the 500 of the *neiros* is a *segulah* for fixing the 1/500th of a person’s *koach* of seeing!

But we don’t look at the *neiros* WHILE we make Kiddush. During the *bracha* of Kiddush itself, we need to look at the *kos* of Kiddush. We only look at it right before we make Kiddush.

See the Alter Rebbe’s Shulchan Aruch, Siman Reish-Ayin-Alef, se’if Yud-Tes

GEULAH U'MOSHIACH :: Sheyiboneh

We say every day in davening, “***Sheyiboneh Beis Hamikdash Bimheira Veyameinu, Vesein Chelkeinu Besorasecha!***” The *Beis Hamikdash* should be built very soon, and Hashem should give us a *chelek* in His Torah!

What do those two things have to do with each other? Why don’t we say, “The *Beis Hamikdash* should be built, and we should bring *korbanos*?” Why do we say that after the *Beis Hamikdash* will be built, we will have a *chelek* in Torah?

When *Moshiach* comes, and the *Beis Hamikdash* will be rebuilt, we also have another promise from the *Navi*: That we will have helpers to take care of all of the *Gashmius* things for us. This way, we will be able to spend all of our time — learning Torah!

That’s why only when we have the *Beis Hamikdash* will we be able to have our proper *chelek* in Torah.

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