

# Chitas for Thursday, Parshas Bo Ches 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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Mazel Tov **Mendel Dubov** (Bloomfield Hills, Michigan)

~ 7th birthday Ches Shevat ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Major Ari Loewenthal** (Brooklyn, NY)

~ 7th birthday Ches Shevat ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Mari Bergovoy** (Lincolnwood, Illinois)

~ 4th birthday Ches Shevat ~

Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Bo - Chamishi with Rashi**

In today's *Chumash*, Moshe and Aharon tell the Yidden about the *mitzvah* of the *Korban Pesach*.

Moshe and Aharon told the Yidden about the *mitzvah* Hashem had given them:

The Yidden should take one of their lambs or baby goats, or buy one just for the *Korban Pesach*. After *shechting* it before the night of *Pesach*, they should smear some of the blood on the top and sides of the door frame. The Yidden shouldn't go outside that night until the morning.

The Yidden will start to keep the *Yom Tov* of *Pesach* when they come to Eretz Yisroel! When they will have children who will ask them why they are bringing the *Korban Pesach*, they should tell them that it is because of the miracle of Hashem skipping over (*Pasach*) the Jewish homes to save the Yidden during *Makas Bechoros*.

When the Yidden heard Moshe Rabbeinu tell them about this *mitzvah*, they bowed to Hashem! They just heard many pieces of good news: They heard that the *Geulah* is about to happen, that they will go into Eretz Yisroel, and they will have children! They wanted to show their appreciation to Hashem, so they bowed.

The *posuk* tells us that the Yidden did what Hashem said. Even though they didn't actually do it yet, since they

decided to do it, the Torah considers it as if it was already done.

*From this we see the power of a hachlata! Once we decide to do something good, even before we do it, Hashem already considers it like we did it, and rewards us for it!*

## **TEHILLIM :: 44 - 48**

Today's *kapitelach* of *Tehillim* are *Mem-Daled* through *Mem-Ches*.

In today's *Tehillim*, there is a very special *posuk*: "***Kol Kvuda Bas Melech Penima***" — "The *kavod* of a princess is inside." This means that a woman, because of *tznius*, shows her *kavod* inside her house, not outside in front of everyone.

(Hashem set up the world in a way that a man goes out into the world and gets *parnasa*, and the woman is the *Akeres Habayis* — making the home a place where Hashem can feel comfortable.)

But in the *Navi*, it says that when *Moshiach* comes, the women will be outside too, and even showing their *kavod* outside!

Since now we are so close to *Moshiach*, we need to start acting in a way of *Geulah*. So today, women and girls need to go outside too, to go to school and learn Torah, and to do *mitzvoyim*. But since we are still in *Golus*, and we still have a *Yetzer Hara*, we need to be careful that it should be in a way of *tznius*.

*Farbrengen Parshas Tazria Tof-Shin-Mem-Alef, see Tehillim with Pirush Tehilos Menachem, Kapitel Mem-Hey p. 23*

## **TANYA :: Likutei Amarim Perek Yud-Ches**

*Yesterday we started to learn about how it is "Karov Me'od," very doable for every Yid to keep Torah and mitzvos with Ahava and Yirah. This is true even for someone who cannot create feelings of Ahava and Yirah through deep concentration and hisbonenus. We can do this by REMINDING ourselves of an Ahava Mesuteres that we all already have inside of us! Today we start learning about the Ahava Mesuteres.*

Every Yid has an "Ahava Mesuteres," a hidden love for Hashem. It's something we all have built in to our *neshama*. If you have a *neshama*, you have a love for Hashem hiding inside — automatically!

You can probably think of some things you got passed down from your parents — like maybe the color of their hair, or their talent for singing. Every Yid gets *Ahava Mesuteres* from the *Avos*, the parents of all of the Yidden!

The *Avos* loved Hashem very much. They were *botul* to Hashem, doing everything Hashem wanted, without thinking of themselves at all. Because of that, Hashem gave them a reward — that their love for Hashem will become something that their children will have as part of their *neshama*. That's why we all have this *Ahava Mesuteres*, a hidden love for Hashem!

The place of this *Ahava Mesuteres* is in the *Chochma* of the *neshama*. There's a very good reason why Hashem put it there, and *IY"H* we will be learning more about it in tomorrow's *shiur* of *Tanya*!

## **HAYOM YOM :: Ches Shevat**

*Baruch Hashem*, now we're right before the *Geulah*!

We need to know that any *tzaros* (*Chas Veshalom*) that Yidden have are because *Moshiach* is about to come, and just like it hurts before a baby is born, it "hurts" right before *Moshiach* comes.

But we don't want this hurting to last a long time. We need to do everything we can to make *Moshiach* come RIGHT AWAY! We need to especially be careful to keep all of the *mitzvos* in the most beautiful way, and do EVERY *minhag* without any compromise!

*One time, a reporter came to the Rebbe from a big television station, and asked the Rebbe, "What is your message for the whole world about Moshiach?" The Rebbe answered that Moshiach is ready to come — everyone should do something MORE ("something additional") in goodness and kindness to bring Moshiach. Then the Rebbe gave the reporter and the video people TWO dollars, to show them by example that we need to do something more.*

## **SEFER HAMITZVOS :: Shiur #271 - Mitzvas Lo Saasei #252**

Today's *mitzvah* (*Mitzvas Lo Saasei* #252) is not to talk in a way that will hurt a *Ger's* feelings.

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

Just like we learned in yesterday's *Sefer Hamitzvos* that we have a special *mitzvah* not to cheat a *Ger*, even though of course we aren't allowed to cheat ANYONE, we also have a special *mitzvah* not to say not-nice things to a *Ger*, even though we also have a *mitzvah* not to say not-nice things to anyone!

We shouldn't say things like, "Yesterday, you served *Avodah Zarah*, and today you are learning Torah and doing *mitzvos*."

## **RAMBAM :: Hilchos Mechirah**

In today's *Rambam*, we learn even MORE *halachos* about how a *Yid* buys and sells things. The *halachos* of *Mechirah* are very long. It is one of the longest sets of *halachos* in the whole *Rambam*!

In the next few *perakim* we learn what extras are included when you sell something!

In **Perek Chof-Hey**, the *Rambam* teaches us about selling a house or a courtyard. If there is something that isn't really a part of the house, like a well, it isn't included. You need to make it clear that you are buying it, or else it still belongs to the person who sold the house.

**Perek Chof-Vov** teaches us about selling a city or a field. If you sell a field, you ARE including the fence around the field, and everything that is growing in it. But you aren't including a wooden hut for a watchman or bundles of wheat. That is only sold if you make it clear that you are selling the field and everything inside!

In **Perek Chof-Zayin**, we learn about what is included when selling other things, like boats, carriages, or animals. The *Rambam* tells us at the end that in general we go by the *minhag* of the place where we live, to know what people usually mean when they sell something. But if there is no *minhag*, we follow what the *Chachomim* teach us in these *perakim*.

## **RAMBAM- PEREK ECHAD :: Hilchos Isurei Biah - Perek Yud-Beis**

In today's *Rambam* we learn about how it's *asur* to get married to a non-Jew.

## **INYANA D'YOMA :: Hiskashrus**

*Yud Shevat* is a special day of *hiskashrus* to the Rebbe.

Every year on *Yud Shevat*, the beginning of the Rebbe's *nesius*, we renew our connection to the Rebbe, and

commit to be the Rebbe's *Chassidim*, to follow his *horaos* and live the way the Rebbe teaches for this *Dor*.

Every year, the Rebbe would hold a *farbrengen* on *Yud Shevat* and would speak about it in the days before and afterwards.

One treasure that we find especially in these *farbrengens*, which is extra important now, is how to understand and appreciate the connection with a Rebbe even after *histalkus*.

The Rebbe saw himself as a *chossid* of the Frierdiker Rebbe. On *Yud Shevat*, the *yartzeit-hilula* of the Frierdiker Rebbe, the Rebbe would teach us how a *chossid* stays connected to the Rebbe, and even in a stronger way, after *histalkus*.

In one *farbrengen* in preparation for *Yud Shevat*, the Rebbe spoke about how the words of a *tzadik*, and especially his *brachos*, are forever. Therefore, whatever the *tzadik* said during his lifetime continues with its full strength always!

But even more than that (based on the words of the *Zohar* explained in *Tanya*), the life of a *tzadik* continues after *histalkus* — especially in the place that was most important to him, *Olam Hazeih*. The *tzadik* continues to give NEW *brachos* and NEW *kochos* every day, which we are able to receive through our proper *hiskashrus* as *Chassidim*.

See *farbrengen Parshas Vaeira Tof-Shin-Mem-Beis* and others

## **TEFILLAH :: Aizehu Mekoman**

After the section of the *korbanos*, the *Chachomim* taught that we should say two parts of Torah. First we say the *Mishna* of “Aizehu Mekoman,” which is the fifth *perek* of *Mishnayos Zevachim*. Then we say the beginning of the *Medrash* on *Chumash Vayikra*, called *Toras Kohanim*. This is the paragraph that starts “*Rabi Yishmael*,” explaining the 13 ways we learn things from Torah.

The *Chachomim* added these sections to make sure that every day, everyone has the opportunity to learn at least one piece of *Mikra*, *Mishna*, and *Talmud*!

- *Mikra* (the *Chumash*) we already did before, with the *Korban Tomid*.

- *Mishna* is this part, *Aizehu Mekoman*.

- *Talmud* is the *Medrash* of *Rabi Yishmael*, which is also a part of *Talmud*.

This *Mishna* was chosen because it speaks about *korbanos*, and because it is very unusual! Most *Mishnas* have a lot of *Machlokes*, that there are many opinions from all of the different *Tannaim*. But this part of *Torah Shebaal Peh* was clear to everyone, exactly as it was taught by Moshe Rabbeinu on *Har Sinai*, without any *machlokes*!

See the Alter Rebbe's *Shulchan Aruch*, *siman Nun*

## **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*.

Let's review what we learned until now:

1) *Shnei Minim* — there needs to be at least two kinds of things to choose from. Foods that taste different or

are not used the same way are counted as separate types of foods, and it would be considered *borer* to choose from them.

2) *Taaroves* — the two kinds of things need to be mixed together. If they are just near each other, or if we have just two pieces of food and one is on top of the other, they are not mixed together. Also, big pieces of food inside of water or juice are not counted as mixed together with the liquid.

If there ARE two kinds of things that are mixed together, we are allowed to separate them only in a way of eating, “*Derech Achilah*.”

There are three things that need to be done to make it in a way of eating:

- 1) *Ochel Mitoch Pesoles* — we take the part that we want to use (not the part we DON'T want)
- 2) *Beyad* — with our hand or a regular *keili* used for eating
- 3) *Miyad* — to use right away.

This way we are not doing the *melacha* of *borer*.

See *Shabbos Kehalacha perek Yud-Beis*

## **GEULAH U'MOSHIACH :: Deserving the Geulah**

In yesterday's *Chumash, Revi'i of Parshas Bo*, we learned that Hashem told Moshe Rabbeinu about the *mitzvah* of *Korban Pesach*, and in today's *Chumash*, Moshe Rabbeinu tells the Yidden about it. On the tenth day of *Nissan*, the Yidden should take a sheep and tie it to their bed. They should keep the sheep there until *Yud-Daled Nissan*, when they will *shecht* it as the *Korban Pesach*. That means that the sheep would be there for four days!

Why did Hashem make them keep the sheep for four days? Why couldn't they just get a sheep right before *shechting* it, or just prepare it the day before?

The Rebbe explains in a *sicha* (on a Rashi in this week's *Chumash*) that this *mitzvah* was very important for the Yidden, so that they will be ready for the *Geulah*!

While the Yidden were in *Mitzrayim*, they were bare of *mitzvos*. Hashem wanted to give them *mitzvos*, so that they will deserve the *Geulah*. Hashem gave them two important *mitzvos*, one in *Sur MeiRa*, and one in *Asei Tov*.

1) The first *mitzvah* Hashem gave the Yidden was *Dam Milah*, the blood of the ***Bris Milah***. This *mitzvah* shows the connection a Yid has to Hashem, even in his body. That is what they needed for *Asei Tov*.

2) The second *mitzvah* was the *mitzvah* of *Dam Pesach*, the blood of the ***Korban Pesach***. This *mitzvah* showed that the Yidden were not serving *Avodah Zarah*, even though the *Mitzriyim* worshiped sheep. This is what the Yidden needed for *Sur MeiRa*, to separate themselves from the *Avodah Zarah* they were attached to in *Mitzrayim*.

But why did they have to do the *mitzvah* for FOUR days?

We learn from the *Akeidah* that four days is enough time to think something through, and make sure that we understand what we are doing. When Hashem gave Avraham *Avinu* the *mitzvah* of the *Akeidah*, it took three days after he got the *mitzvah* for him to get there, so that the *mitzvah* could only be done on the fourth day. This way, the Satan would not be able to argue that Avraham was just confused and didn't have time to properly think about what he was doing.

Here too, since the Yidden would take the sheep for FOUR days, it would show that they really understood that they didn't want to serve *Avodah Zarah*, and they only wanted to serve Hashem! This way they would really be ready to leave Mitzrayim.

*This is also a lesson which teaches us how important it is to do mitzoyim! Every Yid needs to come out of Golus, so we need to make sure every Yid deserves it. We see that it only took two mitzvos for the Yidden to deserve to come out of Mitzrayim! When we go on mitzoyim, we are giving Yidden a chance to do even just one or two mitzvos, so that every Yid will deserve the Geulah!*

*See Likutei Sichos chelek Tes-Zayin, Parshas Bo (p. 114)*

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