

Chitas for Friday, Parshas Bo Hey Shevat, 5779

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יעקב ברוך בן שניאור זלמן ע"ה

Mazel Tov **Dovid Posner** (Shliach in Skokie, IL)

~ 8th birthday Beis Shevat ~

Shnas Bracha Vehatzlacha!

CHUMASH :: 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 Paraoth, because Hashem wanted him to see the *nissim* of *Kriyas Yam Suf* so he will know and tell others that Hashem is in charge.

Paraoth 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!

Paraoth 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 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*. 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!

If you count, you will see 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, 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 :: 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 Friediker Rebbe, Yiddish, page 75

TANYA :: Likutei Amarim Perek Yud-Zayin

Yesterday, we said that a *beinoni* is able to use his mind to get his heart excited about doing Hashem’s Torah and *mitzvos*. That’s what the *posuk* means, “***Ki Karov Eilecha Hadavar Me’od***” — it’s possible for every Yid to serve Hashem with all of his 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 the person 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!*

Do you know who is a good example of that? Paraoh!

Paraoh had a lot of chutzpah to Hashem! He had a "mitzvah" to let the Yidden out of Mitzrayim, but he kept on saying no.

Hashem said that He won't help Paraoh to do the "mitzvah" he was supposed to do! But in the end, Paraoh got Makos, which broke his chutzpah, and that helped him do Teshuvah. In the end, not only was he was able to tell the Yidden to go out, but later he was even able to teach about Hashem, when he 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 Friediker Rebbe explains what it means that Hashem created the world with dibur. Then, the Friediker 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 Friediker 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 :: Mitzvas Asei #127

Today we learn again the same *mitzvah* we learned yesterday: We need to take *Maaser Rishon*, 1/10th of the food that we grow, and give it to the *Leviim*. We learn about this *mitzvah* in *Mesechta Maasros*.

RAMBAM :: Hilchos Maaser

Perek Zayin: One of the *halachos* we learn in this *perek* is that if we decide that certain fruits will be *maaser*, we aren't allowed to switch it for different fruits.

Perek Ches: What happens if what was set aside for *maaser* got mixed up? One *halacha* is that if a person has 100 barrels of wine, and decided that one of them is *maaser* but forgot which one, he takes some of the wine from each of the barrels and mixes it together! Then he gives that wine for *maaser*.

Perek Tes: We learn about *demai* — food that we're not sure if *maaser* was taken or not. If an *Am Ha'aretz* (someone who doesn't know *halacha*) says that he took *maaser*, the food is *demai*, which means we aren't sure that the *maaser* was actually taken right. There are many *halachos* of what to do with this *demai*.

RAMBAM- PEREK ECHAD :: Hilchos Isurei Mizbeiach - Perek Hey

We learn about the *mitzvah* of not bringing a *korban* with honey or *Chometz*, and other kinds of things we can't

use for *korbanos* — like using stolen wood for the fire on the *Mizbeiach*. We also learn about using salt with the *Korban*.

DARKEI HACHASSIDUS :: Hiskashrus

We are less than a week before *Yud Shevat*, the day the Rebbe became Rebbe. Today we will learn about the connection a *Nasi* has with his *dor* in all of their *inyonim*.

When the Yidden were in the *Midbar*, Hashem gave them everything they needed! The *Chachomim* tell us that it was in the *zechus* of their *Nasi*, Moshe Rabbeinu.

At first, the *mahn* was in Moshe's *zechus*, the *Ananei Hakavod* (clouds) were in Aharon's *zechus*, and the water was in Miriam's *zechus*. When Aharon and Miriam passed away, they came back in Moshe's *zechus*.

That shows us that not just the *Ruchnius* things that the Yidden needed came through Moshe, but EVERYTHING comes through the *Nasi*!

The same thing is true by a Rebbe! He doesn't only teach us Torah and how to serve Hashem, but all of the *Gashmius* things that Yidden need come to us also through the *zechus* and *brachos* of the Rebbe.

See *Sichos Kodesh, Leil Simchas Torah, Tof-Shin-Yud-Ches*

TEFILLAH :: Vehaya Im Shamo'a

The Tzemach Tzedek explains the difference between *Shema* and *Vehaya Im Shamo'a*:

A *neshama* has two different kinds of feelings.

The first, "*Ratzui*," is how the *neshama* wants to be *Ruchnius'dik* and feel close to Hashem.

Then there is "*Shuv*," how the *neshama* realizes that Hashem put it into the *Gashmius'dike* world for a reason, and that it has a *shlichus* to do here, with Torah and *mitzvos*.

When we say *Shema*, it is a time when our *neshama* feels *Ratzui*. It thinks about how nothing exists except for Hashem, and all it wants is to feel close to Hashem!

Then in *Vehaya Im Shamo'a*, the *neshama* remembers that it has a *shlichus* in the world. It needs to gather all of the sparks of *kedusha* which are in the *Gashmius'dike* things in the world. This is something it can only do by doing *mitzvos* with *Gashmius*.

See *Sefer Halikutim os Kuf*, p. 228

HALACHOS HATZRICHOS :: Kiddush

The *halacha* is that children — boys or girls — who understand the *inyan* of Shabbos have a *mitzvah* for *Chinuch* to make *Kiddush* or be *yotzei Kiddush* by hearing it from someone else.

If a child is making his own *Kiddush*, it is important to know how much wine or grape juice he needs to drink! The *halacha* is that a person who makes *Kiddush* needs to drink at least a *Melo Lugmav*, enough to fill up one cheek. But this isn't the same size for everyone, it goes by the actual size of your cheek! So a small child, who has a small cheek, doesn't need to drink much at all when he makes *Kiddush*.

But even though he doesn't need to DRINK very much, we still need to make sure that the *Kiddush* cup is the

right size. The smallest size for a kosher *Kiddush* cup is a *Revi'is*, and even a child should use at least this size, even if he will only drink a small part of it.

Baed on the audio halacha shiurim of Rabbi Farkash, and see Alter Rebbe's Shulchan Aruch, siman Reish-Ayin-Alef, se'if Chof-Daled

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

The *Navi* says, "**Kimei Tzeis'cah Me'Eretz Mitzrayim Arenu 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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