

Chitas for Monday, Parshas Beshalach

Ches Shevat, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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~ Yahrtzeit Hay Shevat ~

May her neshama have an aliya, and may she continue to see much nachas from her family.

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~ for a Refuah Sheleimah Ukrovah! ~

CHUMASH :: Parshas Beshalach - Sheini with Rashi

Paraoh told the Yidden they could leave Mitzrayim, but then Hashem hardened Paraoh's heart and he changed his mind and decided he wanted the Yidden to come back.

The Mitzriyim chased after the Yidden, and caught up to them when it was almost nighttime, *Chof Nisan*.

The Yidden saw the Mitzriyim coming, with Paraoh at the front, along with the *Malach* of Mitzrayim! The Yidden knew that Hashem said they would go to Eretz Yisroel, but still they were very scared, and they cried out to Hashem to save them.

When they saw that the Mitzriyim still were coming closer, some of the Yidden started talking in a not-nice way. They said, "Moshe, there's not enough place to bury us in Mitzrayim? Why did you bring us to die in the *Midbar*? You should have just left us in Mitzrayim!"

Moshe told the Yidden not to worry, Hashem would take care of the Mitzriyim, and that after today, the Yidden won't see the Mitzriyim ever again!

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 EXTRA (“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 extra.

SEFER HAMITZVOS :: Shiur #211 - Mitzvas Asei #111

Today’s *mitzvah* (*Mitzvas Asei #111*) is the SECOND step a *Metzora* needs to take to become *Tahor* — shaving

off all of his hair.

We learn this from the words of a *posuk* in *Parshas Metzora*: וְהָיָה בַּיּוֹם הַשְּׂבִיעִי יִגְלַח

The *halachos* of this *mitzvah* are explained in *Mesechta Nega'im*.

The Rambam also explains why the shaving of the *Metzora* is a separate *mitzvah* from his *korbanos*, but with a *Nazir*, who also has to shave and bring *korbanos*, they are part of the same *mitzvah*.

RAMBAM :: Hilchos Tumas Tzoraas

In today's Rambam, we learn more about Tzoraas:

Perek Yud-Alef: Now we learn the *halachos* about the first step for a *Metzora* to become *Tahor*. We learn about the water and the plants that are used, and what happens if the bird that was *shechted* is *Treif*, or the blood got spilled by mistake. We also learn about the second step, where he waits seven days and then goes to the *Beis Hamikdash* to get his hair cut off and bring his *korban*.

Perek Yud-Beis: This *perek* teaches us the *halachos* of *Tzoraas* on clothes. We learn what it looks like, and how big the spot needs to be to be counted as *Tzoraas*.

Perek Yud-Gimmel: The Rambam teaches us the *halachos* of what kinds of material can get *Tzoraas*, and what we do once the *kohen* says it is *Tomei*. If a *Kohen* says that a piece of clothing is *Tomei*, and it gets mixed up with other clothes, we aren't allowed to use ANY of them! In this *perek*, the Rambam finishes teaching us the *halachos* of *Tzoraas* on clothes.

RAMBAM- PEREK ECHAD :: Hilchos Bechoros - Perek Beis

We learn about a *bechor* that has a *mum*. One of the things we learn about is what kinds of *mum* make a *Bechor* not good for a *korban*. If the *bechor* has one of these kinds of *mum*, the *kohen* is allowed to eat it also outside of *Yerushalayim*.

INYANA D'YOMA :: Yud Shevat

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! It's just that 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 try hard to find the good things in the world, and work to make the world a place for Hashem's Shechinah to feel comfortable — we will for sure bring Moshiach, when everyone will be able to see that the world is Hashem's garden!

The Rebbe also had 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 12th *se'if*, for the 4th time since *Yud Shevat* (5722, 5742, 5762, 5782). We learn the Rebbe's *maamar* of *Tof-Shin-Chof-Beis* and *Tof-Shin-Mem-Beis*.

TEFILLAH :: Birchas Hamazon

Who made the *brachos* of *bentching*?

R' Nachman, an *Amora*, tells us in *Mesechta Brachos*:

The first *bracha*, **Hazan Es Ha'olam**, is from Moshe Rabbeinu. This *bracha* speaks about how Hashem satisfies our hunger. When Hashem sent down the *mohn* from *Shomayim*, Moshe Rabbeinu set up this *bracha* to thank Hashem.

The second *bracha* is from Yehoshua. This *bracha* finishes, "**Al Ha'aretz Ve'al Hamazon**," thanking Hashem not only for the bread, but also for the land. Yehoshua led the Yidden into Eretz Yisroel, where they had to grow their own grain and make their own bread. They now would thank Hashem not only for the food, but for the earth which made it possible to grow it!

The third *bracha* was set up by Dovid Hamelech and Shlomo Hamelech. There we ask Hashem for *brachos* for the Yidden and for Yerushalayim, where Dovid Hamelech was the king. "**Al Yisroel Amecha, Ve'al Yerushalayim Irecha**." Shlomo Hamelech, who built the *Beis Hamikdash*, added, "**Ve'al Habayis Hagadol Vehakadosh**," asking for a *bracha* for the *Beis Hamikdash*!

We will IY"H learn about the fourth *bracha*, which has a story behind it, in the next *shiur*.

See *Gemara Brachos daf Mem-Ches amud beis*

HALACHOS HATZRICHS :: Kiddush

The *Gemara* teaches that there are ten things we should have for a *Kos Shel Bracha*, a *kos* used for a *bracha*, such as *Kiddush* or *Havdalah*.

Today we will learn about the first two things on this list: *Shetifah* and *Hadacha*.

A *Kos Shel Bracha* should be cleaned inside (*shetifah*), and outside (*hadacha*). This means that if the *kos* is dirty, we should rinse it and wash it, or at least wipe it clean with a napkin or cloth.

According to *halacha*, if the *kos* is already clean, we don't need to worry about these two anymore. But in *Sifrei Kabbalah*, it seems that there is an *inyan* in *Ruchnius* to do this anyway. According to this, we should rinse the *kos* before *Kiddush* (or wipe it if we don't have water), even if it is already clean.

We actually saw this by the Rebbe, that before using a *Kos Shel Bracha* at a *farbrengen*, the Rebbe would take a cloth and wipe the *kos* clean.

See *Alter Rebbe's Shulchan Aruch siman Reish-Ayin-Alef se'if Yud-Ches, siman Kuf-Pey-Gimmel se'if Beis, and Piskei Teshuvos siman Kuf-Pey-Gimmel se'if Beis*

GEULAH U'MOSHIACH :: Ki Besimcha

The Rebbe accepted the *nesius* at the *farbrengen* of *Yud Shevat* 5711. The last thing the Rebbe said before leaving this *farbrengen* was that *Chassidim* need to work together with *shalom* and *Achdus* to bring the *Geulah*.

The Rebbe explained the *posuk* “*Ki Besimcha Seitzeiu*” (which was usually sung at the end of the Rebbe’s *farbrengens*) to show what happens when we have *shalom*.

- 1) First, a good *eitza* to have *Shalom* and *Achdus* is to have *simcha*! When we are *besimcha*, it is easier to have *Shalom*. This is hinted to in the *posuk*, because first we say “*Besimcha Seitzeiu*” (go out with *simcha*), and then “*Uveshalom Tuvalun*” (and you will be brought with *shalom*).
- 2) Sometimes things are hard for us. When we have *shalom*, these things not only won’t be in the way, but they will help us to do even more! We say this in the *posuk*, “*Heharim Vehagva’os Yiftzechu Lifneichem Rina*,” “the mountains and hills,” which usually block people, “will burst into song in front of you” — they will start to help you!
- 3) When we have *shalom*, the *nevuos* about *Moshiach* will come true! We hint to this in the *posuk*, by saying “*Vechol Atzei Hasadeh Yimcha’u Chof*,” that all the trees of the field will clap hands. Rashi explains that this is because the trees will ALL give fruit, which is one of the *nevuos* which will take place in the times of the *Geulah*!

See *Likutei Sichos chelek Beis* page 503

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