

Chitas for Thursday, Parshas Beshalach Chamisha Asar B' Shevat Tes-Vov 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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~ in honor of Beilah Botwick Kirstein ~

L'ilui Nishmas

Charna bas Abraham Simcha a"h

~ by Rochel Gottlieb ~

Mazel Tov **Asher Shmulevsky** (Captain in Tzivos Hashem)

~ birthday Tes-Vov Shevat ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Chaya Rosenfeld** (Moscow, Russia)

~ 10th birthday Tes-Vov Shevat ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Racheli Smith** (New Haven, Connecticut)

~ 6th birthday Tes-Vov Shevat ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Shira Yehudis Zuckerman** (Morristown, NJ)

~ 3rd birthday Tes-Vov Shevat ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Beshalach - Chamishi with Rashi

After Kriyas Yam Suf, the Yidden started to travel in the Midbar.

The Yidden came to a place called Eilim. There they found twelve springs of water, and 70 date trees. They camped there near the water. Rashi tells us that Hashem put the springs of water there to hint to the twelve *Shevatim*, and the 70 date trees were there in connection with the 70 *Zekeinim*.

One month after they got out of Mitzrayim, the Yidden ran out of *matzah*. They complained to Moshe and Aharon that they had no food — instead of trusting in Hashem or asking nicely. They wanted to have bread and meat!

Even though Hashem wasn't happy with how the Yidden asked, He told Moshe that He will send *mahn* for the Yidden to eat! It will fall down from *Shomayim* every day in the morning, except on Shabbos. On Friday they

will have to take a DOUBLE portion of *mahn*, so they will have enough for Friday AND Shabbos.

Moshe also told the Yidden that Hashem didn't like the Yidden's complaining. Hashem would give them bread in the morning, and today they will also get *Slav* bird meat in the afternoon. Since bread is something that is a real need, Hashem will give it in the morning which is a better time to get it, and in a more respectful way. The meat they will get in the afternoon, and not in as a respectful way.

He told them that soon Hashem wants to talk to them about it! All of the Yidden gathered together, and they saw how Hashem was ready to speak to Moshe from inside a cloud.

TEHILLIM :: 77 - 78

Today's *Tehillim* is *kapitelach Ayin-Zayin* and *Ayin-Ches*.

In today's *Tehillim*, we have a *posuk*: "**Vayivchar BeDovid Avdo.**" This *posuk* means that Hashem chose Dovid Hamelech to be the leader of all the Yidden.

Throughout the generations, we find that Yidden have many leaders and teachers. We have leaders to show the Yidden what to do, parents and teachers to help us, and *Rabbonim* and others who tell us the right way to act.

But there is only one *Nasi Hador*! That is one person that Hashem chooses to be in charge of ALL of the Yidden.

What is the difference between the *Nasi Hador* and all of the other leaders?

The way our parents and teachers and leaders guide us is like food. Every person gets what he needs. Some people need more, and some people need less!

But the *Nasi Hador* gives us the *Nekudas Hayahadus*, waking up a part of the *neshama* that is the same for everyone!

We see an example of this in *Parshas Beshalach*. ALL of the Yidden sang *Az Yashir* together as one, including great and simple Yidden, and even the small babies! That means that it came from a deep part of the *neshama*, where every Yid is the same.

But in order for everyone to sing this praise to Hashem together, the *Nasi Hador* had to wake up that part of every Yid's *neshama*! That is why we see in the *posuk*, "*Az Yashir Moshe U'vnei Yisroel.*" First Moshe, the *Nasi Hador*, had to wake up their *neshamos*, and then that made all of the other Yidden to be able to praise Hashem together in the same way.

See *Likutei Sichos chelek Lamed-Alef, Beshalach sicha Alef*

TANYA :: Likutei Amarim Perek Chof-Alef

In *Tanya* now the Alter Rebbe is teaching us how to have *Mesiras Nefesh* to do whatever Hashem wants all the time! We do this by using the special *Ahavas Hashem* in our *neshama*, which is passed down from the *Avos*. This strong love we have for Hashem makes us never want to be separate from Hashem *Chas Veshalom*!

If we ALWAYS felt this strong connection to Hashem, we would never even think of doing an *aveira*! But Hashem wanted us to CHOOSE to do *mitzvos*, not just have it happen by itself. So Hashem made this *ahava* an *Ahava Mesuteres*, a HIDDEN kind of *Ahava*. We only feel it when we realize that what we are about to do will keep us connected to Hashem and *Yiddishkeit*, or *chas veshalom* the opposite. The rest of the time, Hashem lets

the *Yetzer Hara* hide it so that we will have to choose.

But with *Avodah*, learning and practice, we can feel this *Ahava* much more often, and use it to help us always make the choice to do what Hashem wants! We need to realize that Hashem isn't only there at times when a person needs to stop himself from doing a "big" *aveira* like *Avodah Zarah*, Hashem is there with EVERY little choice we make! The more we understand that, the more we will be able to feel our *Ahava Mesuteres*, and always choose to stay connected to Hashem.

To understand how Hashem is always with us even though the world seems to be something that exists on its own, the Alter Rebbe is helping us understand that the world is really nothing on its own, it is one with Hashem.

In today's *Tanya*, the Alter Rebbe is teaching us more about the *mashal* we use to understand how Hashem makes the world: The Torah says that Hashem creates the world in a way of *Dibur*, speaking. This is a good *mashal*, because speaking is a way of showing what we feel, and through Hashem's *dibur*, Hashem lets us see a world — which is created with the *chayus* of Hashem!

But in some ways, our talking is NOT a good *mashal* for Hashem's talking. Once a PERSON says a word, it's not part of him anymore. But for Hashem, nothing can ever become separate, because Hashem is everywhere.

Hashem "speaks" words to give *chayus* to the world. That *chayus* of Hashem is as much a part of Hashem as our thoughts are, before we even think them — while they're still in the *koach* of our *neshama*!

HAYOM YOM :: Tes-Vov Shevat

We don't say Tachanun, because it's Chamisha Asar Bishvat.

Today we will learn something about *Likutei Torah*, which we actually begin learning in *Parshas Beshalach*!

The Tzemach Tzedek wrote notes on the *maamorim* in the second half of *Torah Ohr* (called *Likutei Torah*). Some of the *chassidim* found out about them, and when they were about to print *Likutei Torah*, they asked the Tzemach Tzedek if they could put the notes into the *sefer*.

At first, the Tzemach Tzedek said no.

Then the Tzemach Tzedek had a dream that his *zeideh*, the Alter Rebbe, came to him and told him to print the notes. The Tzemach Tzedek didn't tell anyone, but three of the Tzemach Tzedek's sons had the same dream! When they told him, he agreed to print the notes in *Likutei Torah*.

So even though Likutei Torah seems to be just the second half of Torah Ohr, it is very special because it has something new — the notes of the Tzemach Tzedek inside of it!

SEFER HAMITZVOS :: Shiur #278 - Mitzvas Asei #36

Today's *mitzvah* (*Mitzvas Asei #236*) is the same *mitzvah* again in *Sefer Hamitzvos*: If someone hurts somebody else, or does something that makes them get hurt, they need to pay them back for five things: That they're not worth as much, for the pain that they had, for their doctor bills, for the time they couldn't go to work, and for their being embarrassed.

RAMBAM :: Hilchos Shecheinim

In today's Rambam, we learn a bunch of *halachos* about neighbors. There are some things you CAN

do even if your neighbors don't like it, and other things that you CAN'T do because they bother someone else.

In **Perek Daled** we learn about upstairs and downstairs neighbors who share a house or part of a mountain garden. One *halacha* is that if the house falls down, the person downstairs HAS to build his part of the house so that the upstairs neighbor can build his. If he doesn't, the upstairs neighbor can build the bottom floor and live there himself until his neighbor pays him back for all of his work.

Perek Hey teaches us about people who share a courtyard. There are many *halachos* that teach us about privacy. For example, we can't build a new window that faces the courtyard, because then we can look at our neighbors all the time and see what they are doing.

In **Perek Vov**, we learn about people who share a city or a road. We learn that if there is something that the city needs, everyone who lives there has to help pay for it.

One thing that you can do even if the other people don't like it is to teach *kinderlach* Torah — even if they are noisy and the neighbors don't like the noise!

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

Today we learn more about women that a *kohen* is not allowed to marry.

INYANA D'YOMA :: Chamisha Asar B'Shevat

Today is *Chamisha Asar Bishvat*, the new year for trees!

Chassidus explains that every Yid is like a little Eretz Yisroel! Just like Eretz Yisroel has seven special fruits, we also have these seven special “fruits” inside us.

There are many *pesukim* and *Maamorei Razal* about these fruits, which are used in *Chassidus* to show how to use our “fruits” to do better in our *Avodas Hashem*. Here are two examples:

Gefen (grapes): The *pesukim* say that grapes, which make wine, make Hashem and people happy. *Chassidus* teaches us that our “*gefen*” in *Avodas Hashem* is the *simcha* we need to have! In everything that happens, we should look for the good parts, and that will make us happy.

Rimon (pomegranate): The *Gemara* says that every Yid is full of *mitzvos* like a pomegranate. In our *Avodas Hashem*, we should be trying to fill ourselves up with *mitzvos*, by always looking for more *mitzvos* to do! We can try to find ways to learn more Torah, do favors for other people, or say *Tehillim*!

(Here is a link to a poem that explains each of the fruits according to the Rebbe's *sicha* of *Chamisha Asar Bishvat*, *Tof-Shin-Nun-Beis*.)

TEFILLAH :: Pesukei Dezimra

Before we *daven* and ask Hashem for our needs, we prepare words of praise to Hashem, and speak about His greatness. When the *Chachomim* set up the *davening*, they chose the last six *kapitelach* of *Tehillim* to be the main part of *Pesukei Dezimra*, where we praise Hashem. These *kapitelach* speak about Hashem's *kavod* in a very organized way.

Where do we learn that we need to praise Hashem properly before asking Him for what we need?

We learn this from Moshe Rabbeinu, when he begged Hashem to be able to go into Eretz Yisroel. In *Parshas Va'eschanan*, Moshe Rabbeinu told the Yidden how he *davened*. First he praised Hashem and the miracles of *Yetzias Mitzrayim*, “*Ata Hachilosa...*”, and only afterwards did he ask “*E'ebra Na*,” that he should be allowed to go into Eretz Yisroel.

HALACHOS HATZRICHOS :: Why Are Some Fruits Ho'adamah?

If you ask anyone what *bracha* we make on fruit, they will answer right away — *Ha'eitz!*

But there are some fruits that are NOT *Ha'eitz*, like bananas. Why?

The *halacha* is that for something to be counted as a tree to make a *bracha Ha'eitz*, it has to have its branches all year, even in the winter when the fruits aren't growing.

The banana tree doesn't work that way though! Even though part of the trunk usually stays all year, the banana tree loses all of its branches in the winter, and they grow again in the spring. So according to the Alter Rebbe, the banana tree isn't counted as a tree, and we make the *bracha Ho'adamah*.

This is also why other foods that we call “fruits” are really *Ho'adamah*.

Visit [this link](#) to see pictures and learn more about these halachos.

GEULAH U'MOSHIACH :: Geulah Fruit

Planting an orchard is hard work. It starts by planting a seed, watering it, and waiting patiently for months and months. Once the tree starts growing, it needs careful trimming and watering, and protection from bugs and animals.

So why does a farmer spend so many years growing an orchard?

Because the fruit that will grow in the end is worth it!

This is one of the lessons of *Chamisha Asar Bishvat*. The *minhag* on this day is to eat delicious fruit. This reminds us how wonderful the fruit is, and we will know that it is worth all the effort to grow it!

Knowing about the fruit that comes at the end gives us encouragement for the *avodah* that a Yid does in the time of *Golus*.

The *Geulah* is the same way. It takes a lot of hard work to do what we are supposed to do during *Golus*, but eating the delicious fruit on *Chamisha-Asar B'Shvat* reminds us that it is worth it to do all of this difficult work for the delicious “*Geulah* fruit” which we will get in the end when *Moshiach* comes!

See *sicha* of *Chamisha Asar Bishvat* 5741

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