

Chitas for Thursday, Parshas Beshalach Yud-Alef Shevat, 5782

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

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
~ by the Duchman Family ~

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This week is sponsored L'ilui Nishmas

Mrs. Miriam Popack, Miriam bas Tzvi Hirsh

~ Yahrtzeit Hay Shevat ~

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

The Raskin family, Burlington, Vermont

L'ilui Nishmas

Rabbi Yosef Yitzchak Lipskier

*~ by his children, grandchildren, and great-grandchildren ~
yartzeit 11 Shevat*

Mazel Tov Miki Smierc (K Space Miami)

~ Bar Mitzvah Yud-Alef Shevat ~

May he grow to be a Chossid, Yerei Shomayim, and Lamdan!

Mazel Tov Moshe Moscowitz (shliach in Philadelphia, PA)

~ 4th birthday Yud-Alef Shevat ~

Shnas Bracha Vehatzlacha!

Mazel Tov Sergeant Yosef Yitzchak Zhelezniak (Scranton, PA)

~ 6th birthday Yud-Alef/Yud-Beis Shevat ~

Shnas Bracha Vehatzlacha!

Mazel Tov Aaron Uminer (Shliach in Chestnut Hill, MA)

~ 9th birthday Yud-Alef Shevat ~

Shnas Bracha Vehatzlacha!

Mazel Tov Pessi Matusof (Shlucha in Boca Raton, FL)

~ 11th birthday Yud-Alef Shevat ~

Shnas Bracha Vehatzlacha!

Mazel Tov Mushka Deitsch (shlucha to Ridgefield, Connecticut)

~ 8th birthday Yud-Alef 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 :: 60 - 65

Today's *Tehillim* is *Samach* through *Samach-Hey*.

In *Kapitel Samech-Alef*, Dovid Hamelech asks Hashem for something very special: "**Yomim Al Yemei Melech Tosif**" — "Hashem should add days to the days of the king." Dovid Hamelech was asking Hashem that he should live for a long time.

The *Zohar* says that when a person is born, Hashem decides how long they will live. If they have a special *zechus*, Hashem will make them live even longer! This is what Dovid Hamelech was asking from Hashem — that he should have the *zechus* to live extra-long.

Since EVERY Yid is like a king ("*Kol Yisroel Bnei Melochim Heim*"), Dovid Hamelech was also asking for ALL Yidden to live a long time!

See *Tehillim* with *Pirush Tehilas Menachem*, *kapitel Samach-Alef*

TANYA :: Likutei Amarim Perek Chof

We learned how the strong love in all of us, the *Ahava Mesuteres*, wakes up. It gets scared when it feels like it may become separated from Hashem! Usually this happens for something very big, like someone threatening a Yid to stop being Jewish.

The Alter Rebbe will show us now how we can wake up the *Ahava Mesuteres* to get us to do ANY *mitzvah*, no matter how hard, and stop us from doing ANY *aveira*, no matter how "small!"

First, the Alter Rebbe helps us understand that missing a chance to do a *mitzvah*, or doing even a small *aveira*, is also denying our *Yiddishkeit*. It's the *Yetzer Hara* that convinces us that there is a difference between something big and something small, when really EVERY *aveira* separates a Yid from Hashem.

Every *mitzvah* is included in the first two of the *Aseres Hadibros*, the "big" *mitzvos* of believing in Hashem.

(The first of the *Aseres Hadibros* is "*Anochi Hashem Elokecha*" "I am Hashem!" The *meforshim* teach us that all of the *mitzvos ASEI* (the ones we DO) come from this *mitzvah*.)

The second of the *Aseres Hadibros* is "*Lo Yihiyeh Lecha Elokim Acheirim*" "You shouldn't have any other 'G-d's'." All of

the mitzvos LO SASEI (the mitzvos we keep by NOT doing something) come from this mitzvah. (This is why we heard only the first two of the Aseres Hadibros from Hashem — because really it's like hearing all of them!)

Both of these mitzvos are talking about believing in Hashem and nothing else. How does that include every mitzvah? The Alter Rebbe will show us!

To understand this properly, we need an introduction. First we need to understand in short what “Achdus Hashem” means — how Hashem is everything.

The first thing we need to know is what we say in *davening* every morning, “Ata Hu Ad Shelo Nivra Ha’olam, Ata Hu Mishenivra Ha’olam.” Hashem is the same, there is no change in Hashem, before or after the world was created. We will *IY”H* see more about this later.

HAYOM YOM :: Yud-Alef Shevat

Every day, we start our day with *Modeh Ani*. We say this even before washing our hands — when they are still *tomei*!

Nothing in the world can make the *Modeh Ani* of a Yid *tomei* — there is a part of our *neshama* that is connected to Hashem no matter what we do.

The Rebbe used this Hayom Yom as an example to show what the WHOLE inyan of Chassidus is, in Kuntres Inyana Shel Toras Hachassidus.

SEFER HAMITZVOS :: Shiur #214 - Mitzvas Asei #100

Today’s *mitzvah* (*Mitzvas Asei #100*) is about the kind of *Tumah* that a woman gets when she has a baby, called *Tumas Yoledes*. These are the *halachos* about how she can make other people or things *tomei*, which was kept when we had a *Beis Hamikdash*, since someone *tomei* is not allowed to go into the *Beis Hamikdash* or eat from the *korbanos*!

RAMBAM :: Hilchos Metamei Mishkav U'Moshav

In today’s Rambam, we learn more about Tumah coming from a person with certain kinds of “body” Tumah:

Perek Daled: Sometimes a woman ISN’T counted as *tomei* for a day before she finds out she was *tomei* — we learn about when. If she is *tomei*, her clothes can become *tomei* too! We learn how to make them *tahor* again.

Perek Hey: A person who became *tomei* with a body kind of *tumah* STAYS *tomei*, and keeps making things *tomei*, until he goes to the *mikvah*. Usually a person has to wait a certain amount of days until he is allowed to go to the *mikvah*, and we learn what happens if he goes early.

Perek Vov: The Rambam explains how he makes other things *tomei*, like by sitting on them, lying down on them, or being UNDER them!

RAMBAM- PEREK ECHAD :: Hilchos Bechoros - Perek Hey

In today’s Rambam, we learn more about the *Bechor*, and about giving *Maaser* from our animals!

What happens when we’re not sure which animal is really the *bechor*? The Rambam tells us what the *halacha* is in different kinds of cases!

INYANA D'YOMA :: Yud-Alef Shevat

Yesterday was the very special day of *Yud Shevat*, which is the day of the *histalkus* of the Friediker Rebbe, and the beginning of the Rebbe's *nesius*. But today is ALSO a very special day!

Every single generation has its own special *avodah*. For example, in the times of the Alter Rebbe, *Chassidim* had to work very hard on their *midos* so they could become a *beinoni*. In the times of the Friediker Rebbe, *Chassidim* had to have *Mesiras Nefesh* to spread *Yiddishkeit*! (Of course we need to do all of these things, but there is one thing that is the most important in each time.)

Today, *Yud-Alef Shevat*, is the first day when the WHOLE DAY is the *avodah* of OUR *dor*, the *avodah* the Rebbe teaches us! And what is that *avodah*? Each one of us has the *Shlichus* to spread *Yiddishkeit* and *Chassidus* to ourselves and to everyone around us, and to get ready for the *Geulah*!

A few months after the Rebbe accepted the Nesius, before Yud-Alef Nisan, the Rebbe said that he would go to the Ohel. Anybody that is serious about dedicating themselves to the Shlichus that the Rebbe will give them should write their names on a paper, and the Rebbe will bring the paper to the Ohel. They won't have to give up their lives (chas veshalom) for it, but it is a very serious thing.

On *Yud-Alef Shevat*, we dedicate ourselves to the *Shlichus* of the Rebbe.

TEFILLAH :: Davening Nowadays

There are some *Chassidim* who say that *davening* with *avodah* isn't so important nowadays. They say that the Rebbe didn't write many letters about *davening*, and the Rebbe spoke about *mitzoyim* at *farbrengens* — not about *Tefillah*! That proves that it isn't something we need to do nowadays, because otherwise the Rebbe would have talked about it more!

The Rebbe says that this is a foolish thought! If you look at the *Igros* of the Friediker Rebbe and the Rebbe Rashab, and learn their *sichos*, you will see that they already wrote about it and *farbrenge*d about it many times! So where is the excuse not to *daven* properly?!

From sicha of Parshas Ki Sisa, 5740; see se'ifim 21 and 27

HALACHOS HATZRICHOS :: Kiddush

We are learning some of the halachos about the kos we use to make Kiddush. This kos is a Kos Shel Bracha, and the halachos are the same for any other Kos Shel Bracha, like the kos we use to make Havdalah with or bentch on.

Here are two more things we need to have for the *kos* of *Kiddush*:

- 1) The *kos* needs to be *Shaleim*, complete. It shouldn't be broken or cracked, even if it can still hold a *revi'is* of wine or grape juice inside. (If there is nothing else to make *Kiddush* with, we can use it as long as it holds enough.)
- 2) The wine shouldn't be *pogum*. Wine becomes *pogum* if someone drinks from the container it is in. So if someone drank from the cup or straight from the wine bottle, you should add some other wine so it won't be *pogum* anymore. (If you don't have any other wine, it is okay to add a little bit of water, but not too much, because then it won't be counted as wine anymore!) Only then should you use it for *Kiddush*.

See Alter Rebbe's Shulchan Aruch siman Reish-Ayin-Alef se'if Yud-Ches, siman kuf-Pey-Gimmel se'if Daled, siman Kuf-Pey-Beis se'if Daled to Vov

GEULAH U'MOSHIACH :: Every Yid Will Be A Chossid

At the end of the Rambam there is a *halacha* that says, “At that time all of the Yidden will be great *Chachomim*, and they will know hidden things, and understand the knowledge of Hashem as much as a person can.”

What are the hidden things the Rambam is talking about? This must be *Pnimius HaTorah*, which helps us understand *Elokus*, the knowledge of Hashem!

The Rambam says that when *Moshiach* comes, everyone will be busy with this.

That means that every Yid will be a *chossid*, since every Yid will be learning *Pnimius HaTorah* — *Chassidus*, which is what makes someone into a *chossid*!

This also helps us understand why the Rambam says that there is only one difference when Moshiach comes: That there will be no Shibud Malchios, no nations ruling over us. Even though the Rambam also says that when Moshiach comes we will all be Chachomim, that is not something different and new — learning Chassidus is something we start already now!

See Sicha of Zos Chanukah 5746

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