

Chitas for Tuesday, Parshas Beshalach Tes 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 ~

מוקדש לחיזוק ההתקשרות לכ"ק נשיא דורנו
ע"י ולזכות הרה"ת ר' לייביש משה וזוגתו מרת רינה ילדיהם קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא שיחיו גולדהירש

Chitas for the month of Shevat is made possible in part

לע"נ הרה"ח הרה"ת הר' משה פינחס בן הר' אברהם מרדכי הכהן כ"ץ • לע"נ הרה"ח הרה"ת הר' מרדכי בן הר' פינחס מענטליק • לזכות הרה"ח זאב יחזקאל הכהן בן מינדל שי' לבריאות הנכונה

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

Mimi bas Reuven

~ by her grandchildren ~

Mazel Tov **Nachman Hakohen Weinstein** (shliach in Newtown, PA)

~ Bar Mitzvah Tes Shevat ~

May he grow as a Chossid, Yerei Shomayim, and Lamdan!

Mazel Tov **Devora Schtroks** (Buffalo, NY)

~ 2nd birthday Tes Shevat ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Beshalach - Shlishi with Rashi

Paraoh finally sent the Yidden out of Mitzrayim, but as soon as Hashem hardened Paraoh's heart again, he changed his mind and started chasing the Yidden to bring them back.

The Yidden were afraid since Paraoh was chasing them! Moshe started to *daven* to Hashem also, but Hashem said, "Now is not the time to *daven*! Now it's time to DO something! I will take care of the Mitzriyim, but you have a job — tell the Yidden that they can keep on going! I have already decided to split the Yam Suf for them, and the *zechus* of their *Avos* and the *zechus* of the *Emunah* they have is enough that they should be saved. Pick up your stick and the Yam Suf will split, so the Yidden can walk through on dry land. The Mitzriyim will follow, and drown in the sea! Then they will realize that I am Hashem."

Now that the Mitzriyim were even closer, the *malach* of Hashem that usually went in front of the Yidden went behind them, to keep the Mitzriyim from hurting any Yidden. At night, instead of disappearing, the cloud also moved behind the Yidden. It made it dark so the Mitzriyim couldn't see the Yidden at all! They kept trying to shoot arrows, but the cloud caught them so none of the Yidden got hurt.

Moshe picked up his arm over the Yam Suf, and Hashem made a strong wind blow all night, splitting the Yam Suf and turning it into dry land. The water all over the world also split, so everyone would know about the *neis*!

The Yam Suf split into 12 paths, one for each *Shevet*. The Yidden, starting with *Shevet Binyamin*, went through on dry land.

The cloud followed the Yidden into the Yam Suf, and then the Mitzriyim could see the Yidden again! They chased after the Yidden, right into the Yam Suf! Then Hashem sent the pillar of cloud and the pillar of fire to punish the Mitzriyim. The pillar of cloud made the ground turn into mud, and the pillar of fire made the mud boiling hot! The shoes fell off of the horses, and the wheels fell off the chariots. The Mitzriyim got shlepped through the hot mud, and banged around. The Mitzriyim realized that Hashem was fighting for the Yidden!

As the Yidden came out of the Yam Suf, they were able to see Hashem so clearly — even a very simple person then was able to see even more than the greatest *Neviim* were able to see!

TEHILLIM :: 49 - 54

Today's *kapitelach* are *Mem-Tes* through *Nun-Daled*.

In today's *Tehillim*, in *Kapitel Nun-Gimmel* (53), it talks about the *churban* of the Second *Beis Hamikdash*. At the end of the *kapitel*, Dovid Hamelech says how he hopes Hashem will save the Yidden: "**Mi Yitein MiTzion Yeshuos Yisroel...**" ("Who will give, from Yerushalayim, the saving of the Yidden?")

This *posuk* is actually written TWICE in *Tehillim* — once in *Kapitel Yud-Daled* (14), and once here.

The *Medrash* says that these two times where it says "Mi Yitein" is also asking Hashem to bring Yidden the *Geulah*. These two times where it says *Mi Yitein* in *Tehillim* also match with two places in the *Chumash* where it says the words "Mi Yitein!"

In one place in the Torah, Hashem says how He hopes the Yidden will all have *Yiras Shomayim* ("**Mi Yitein Vehaya Levavam Zeh Lahem LeYirah Osi...**"), and in the other place, Moshe Rabbeinu hopes that all of the Yidden will be *neviim* ("**Umi Yiten Kol Am Hashem Neviim**").

The *Medrash* says that Dovid Hamelech is asking that *Moshiach* should come, when both of the "Mi Yitein"s will be fulfilled — all Yidden will be *neviim* and have *Yiras Shomayim*!

TANYA :: Likutei Amarim Perek Yud-Ches

In the *Sefer* of *Tanya*, the Alter Rebbe is teaching us how to serve Hashem in the way of *Chassidus*. He explains that every Yid has the ability to serve Hashem with every part of his behavior by using *bilvavcha*, by feeling *Ahava* and *Yirah* to Hashem.

If that's what it means to serve Hashem with *Chassidus*, then maybe *Chassidus* isn't for everyone? To feel *Ahavas Hashem* and *Yiras Shomayim*, you need to have *hisbonenus*. You need to know certain things about Hashem and think about them, so that they change the way you naturally think and behave. Not everybody is so good at thinking deep thoughts, or is interested in thinking about Hashem. So how can we say that it is *Karov Me'od*, very possible for everyone to serve Hashem with *Ahava* and *Yirah*?

The Alter Rebbe tells us that there is a type of *Ahava* (that has *Yirah* in it too) that every Yid has built into his *neshama*, given to us as a *yerusha* from the *Avos*. This love, called *Ahava Mesuteres*, is able to keep us in control of our behavior, even without *hisbonenus*!

How is this possible?

If we look throughout history, we will see something incredible. Even Yidden who knew nothing about the

greatness of Hashem gave up their lives *Al Kiddush Hashem*. They may not have been able to have *hisbonenus*, and may not even have been very good at staying away from *aveiros*. But when someone told them to deny Hashem (*Chas Veshalom*), they were ready to even give up their lives!

Here is a very powerful story which is one example for this, which was told by the Rebbe Maharash:
<https://kidschitas.org/resources/articles/mesiras-nefesh>

That *koach* to have *Mesiras Nefesh* comes from the *Ahava Mesuteres*, and it is a part of every single Yid's *neshama*.

The specific part of the *neshama* where this *Ahava* is held is in the *chochma* of the *neshama*, where our *emunah* is. Because *chochma* is the highest level of the *neshama*, and it is higher than the levels of our understanding, it is the place where we can feel Hashem the most. No matter what, in this part of the *neshama* a Yid feels that Hashem is One! When the *chochma* of the *neshama* is active, it is impossible for a Yid to deny his connection to Hashem.

Usually, when a Yid is given a *nisayon* that pushes him to give up his *Yiddishkeit*, this part of the *neshama* is "turned on." In the next few *perakim*, we will learn a way to wake up our *Ahava Mesuteres* any time, for even the smallest *mitzvah*! This will make it possible for us to ALWAYS be in control of our behavior the way *Chassidus* teaches us, with *Ahava* and *Yirah* (*bilvavcha*), even without *hisbonenus*.

HAYOM YOM :: Tes Shevat

When the Rebbe Rashab finished learning the whole *Gemara* (*Shas*) for the third time, he said a *maamar* about making a *siyum* on a *mesechta* (a part of *Gemara*).

Tomorrow, *Yud Shevat*, is the *yartzeit* of *Rebbetzin Rivkah*, the *Friediker Rebbe's* grandmother and the mother of the *Rebbe Rashab*. Today we will learn something about her *yartzeit*:

At the end of 11 months, when the Rebbe Rashab finished saying *Kaddish* for his mother *Rebbetzin Rivkah*, he made a *siyum* on the whole *Mishnayos*.

At her first *yartzeit*, the Rebbe Rashab made a *siyum* on the whole *Shas*!

SEFER HAMITZVOS :: Shiur #212 - Mitzvas Asei #102, #103

Today we learn about two kinds of *Tzoraas*:

- 1) (*Mitzvas Asei #102*) When there is *Tzoraas* on clothes we need to follow the *halachos* of how they become *Tomei*, and how they can become *Tahor*!
- 2) (*Mitzvas Asei #103*) When there is *Tzoraas* on a house we need to follow the *halachos* on how it becomes *Tomei*, and how to make it *tahor*.

RAMBAM :: Hilchos Tumas Tzoraas

In *Rambam*, we learn about today's second *mitzvah*.

Perek Yud-Daled: The *Rambam* teaches us about what kinds of houses can get *Tzoraas*, and what it looks like.

Perek Tes-Vov: This *perek* teaches us the *halachos* of how the *kohen* decides that the house is *Tomei*, and how

to make it *Tahor* again.

Perek Tes-Zayin: We learn how people or things can become *Tomei* from a house with *tzoraas*.

Now we finish the halachos of Tzoraas! The Rambam often finishes a section of halachos with a lesson for us to learn. Here is the lesson from Tumas Tzoraas: Tzoraas comes from speaking Lashon Hara — talking about other people in a not-nice way. The Rambam tells us that this isn't a Yiddishe way to talk — Yidden talk about Torah, and Hashem gives them brachos because of it!

RAMBAM– PEREK ECHAD :: Hilchos Bechoros - Perek Gimmel

Now we learn about how the *bechor* is checked for a *mum* that would make it not good for a *korban*. A *kohen* can't decide for his OWN *bechor*! We also learn about using the wool that fell off of the *bechor*.

INYANA D'YOMA :: Erev Yud Shevat

On Yud Shevat, the Rebbe's nesius of the Dor Hashvi'i began. This happened right after the histalkus of the Frierdiker Rebbe, and especially when the Rebbe officially accepted the nesius at the Yud Shevat farbrengen, in Tof-Shin-Yud-Alef.

There are many stories about that period in time before the Rebbe officially became Rebbe. Chassidim begged the Rebbe to accept the nesius, and finally the Rebbe accepted it publicly on Yud Shevat. (There is an entire sefer that has stories from that time, called Yemei Bereishis.)

In the *farbrengen* of Yud Shevat Tof-Shin-Yud-Alef, the Rebbe set up the goals for Dor Hashvi'i. Before starting the *maamar*, the Rebbe made a clear statement, outlining the job of the Dor Hashvi'i:

“When the Frierdiker Rebbe came to America, he quoted (from the *Medrash*) ‘When you come to a place, you follow the customs of that place.’ In America, people like to hear an announcement, and especially something mind-blowing. It's called a statement. I don't know if this is the way it really needs to be, but we will do according to the custom of the place:

“The three loves — love of Hashem, love of the Torah, and love of our fellow Yid — are all one. You can't separate them, because they are all part of one *etzem*... If you love Hashem, and you don't have a love for the Torah and *Ahavas Yisroel*, that is a sign that there is something missing in the love for Hashem. On the other hand, if you have *Ahavas Yisroel*, even though it's a *mitzvah* that makes sense, at the end it will bring to a love of the Torah and love for Hashem. As it is known the story of the Tzemach Tzedek, who, because he lent someone money, was able to reach a higher level in *Ruchnius* than he was able to reach through learning and *davening* itself..

“And when we will have these three loves, it will be a triple string that is not easy to break (as the *posuk* says in *Koheles*). This will also bring the *Geulah*, because just as the *Golus* came because we did not have *Ahavas Yisroel*, so too through *Ahavas Yisroel*, we will have the *Geulah*, *bimheira veyameinu mamosh*.”

You can read this whole sicha, as well as the Rebbe's maamar Bosi Legani, in English on www.sie.org/2420930

TEFILLAH :: Birchas Hamazon

Who made the *brachos* of *bentching*?

R' Nachman, an *Amora*, tells us in *Mesechta Brachos*. Today we will learn where the fourth *bracha* comes from:

It is because of a very sad story from the time of the *Churban*, but with a *neis* at the end.

The Yidden in Beitar, a city in Eretz Yisroel, had an interesting *minhag*. When a baby boy was born, they would plant a certain kind of tree, and when a baby girl was born they would plant another type. When the children grew up and were ready to get married, they would cut down “their” tree and use it to make the *chuppah*.

A princess, the daughter of Hadrian the Caesar, was once traveling through Beitar. On her trip, a part of the wagon wheel broke. Her servants, not knowing that the trees were special, cut one down to fix the wheel. The Yidden of Beitar got angry and attacked them, and the servants told Hadrian that the Yidden were rebelling.

Hadrian right away sent an army of soldiers to attack Beitar.

But in Beitar, there was a very powerful general named *Bar Kochba*. *Bar Kochba* made his soldiers prove that they were very strong and brave!

Bar Kochba was so strong himself that when the enemy would shoot huge stones at the city, he would catch them and throw them back at the Romans!

Hadrian tried to attack the city for three and a half years, but couldn't beat *Bar Kochba* and his soldiers. He was going to give up and go back to Rome, but then one of the enemies of the Yidden came and told Hadrian the real reason why the Yidden could not be beaten:

In Beitar, an old *tzadik*, R' Elazar, fasted and *davened* during this entire time. He asked Hashem not to let Beitar be captured.

This man told Hadrian that he would fix the problem. He came and pretended to whisper something into R' Elazar's ear while he was *davening*. When *Bar Kochba* heard, he asked the man what he said, but he refused to tell. *Bar Kochba* then asked R' Elazar what he said, but R' Elazar hadn't heard anything. *Bar Kochba* got angry at him and kicked him, and R' Elazar passed away.

That day, the Romans attacked Beitar again, and this time they were able to capture the city and *Bar Kochba* was killed. The Romans angrily killed everyone they could find in the city.

Hadrian was so angry that Beitar had won against him for so long that he wouldn't even let the Yidden bury the people who were killed for many years.

Finally, fifteen years later, on *Chamisha-Asar B'Av*, the Yidden were allowed to bury the people.

Hashem had made a *neis*! All of the bodies of the Yidden from Beitar were still perfectly whole, and the Yidden were able to bury them with proper *kavod*.

To thank Hashem for this *neis*, a fourth *bracha* was added to *bentching*, ***Hatov Vehameitiv***, speaking about the goodness of Hashem.

See Gemara Brachos daf Mem-Ches amud beis, Gemara Gittin daf Nun-Zayin

HALACHOS HATZRICHOS :: Kiddush

One of the ten things we need for a *Kos Shel Bracha* is to be “*Magbia Tefach*,” to lift it up at least one *tefach* off the floor or table. We learn this from the *posuk* “***Kos Yeshuos Esa***” — “I pick up a cup of *yeshuah*.”

The reason we pick up the *kos* is so that everyone at the table will be able to see it.

Even though the *Gemara* only tells us to pick it up a *tefach*, the Chabad *minhag* is that *lechatchila* and for a

hiddur mitzvah we pick it up THREE *tefachim* higher than the table.

See Alter Rebbe's *Shulchan Aruch siman Reish-Ayin-Alef se'if Yud-Ches*, *siman Kuf-Pey-Gimmel se'if Ches*, and *Sefer Haminhagim Chabad* (cited in the haoros on the *Shulchan Aruch*)

GEULAH U'MOSHIACH :: Shalom Brings Geulah

On *Yud-Tes Kislev Tof-Shin-Yud-Alef*, the Rebbe suggested to make a *chalukah* of *Mishnayos*, to split up the *Mishnayos*, to finish on *Yud Shevat*. Everyone should take five *perakim*.

On *Yud Shevat* that year, the Rebbe made a *siyum* and explained the connection between the last piece of *Mishnayos* and the first piece of *Mishnayos*.

The last piece of *Mishnayos* is that Hashem found that the best *keili* to bring *bracha* to Yidden is *shalom* — “*Lo Matza HaKadosh Baruch Hu Keili Machzik Bracha LeYisrael Ela HaShalom.*”

The beginning of the *Mishnayos* is about reading *Shema* at night and in the morning. “*Me'eimasai Korin Es Shema Be'arvis*” and “*Me'eimasai Korin Es Shema Beshacharis.*”

When we use the end of *Mishnayos* and make a *hachlata* to have *shalom*, then we will also get what it says at the beginning of *Mishnayos*, to be able to say *Shema* both at night and in the morning. Saying *Shema* means to recognize the goodness of Hashem. When we make *shalom*, we will see the goodness of Hashem “at night” (in the darkness of *Golus*) and then also “in the morning” (in the time of *Geulah*, when darkness will be turned to light).

See *Likutei Sichos chelek Beis p. 502*

- Credits, sponsorships, and contact info at KidsChitas.org -