

Chitas for Wednesday, Parshas Beshalach Yom Hagadol Vehakadosh Yud 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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~ Yahrtzeit Hay Shevat ~

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CHUMASH :: Parshas Beshalach - Revi'i with Rashi

The Yidden finally left Mitzrayim, after Makas Bechoros! Hashem hardened Paraoh's heart again, and he chased after the Yidden, to bring them back to Mitzrayim. Hashem told Moshe Rabbeinu that the Yidden should not be afraid, because Hashem will save them. Hashem told Moshe to lift his hand over the water, and the water split! The Yidden walked through on dry land. The Mitzriyim didn't stop chasing the Yidden, and followed them in. Hashem made the ground muddy and hot and the Mitzriyim saw that Hashem was fighting against them.

Hashem said to Moshe: "Pick up your hand over the sea, so the water will stop standing like a wall, and it will drown the Mitzriyim."

Moshe did, and the water went back to being a regular sea. The Mitzriyim were so confused, they ran INTO the water instead of away from it! Hashem made the water throw the Mitzriyim around, so they would be punished for longer, and then they all drowned.

The Yidden couldn't see what happened to the Mitzriyim, and they were scared that maybe the Mitzriyim came out of the water also and would start chasing them again! So Hashem made the Yam Suf spit out the bodies of the Mitzriyim, and then they disappeared into the ground.

When the Yidden saw this, they really believed in Hashem and Moshe, His servant! They sang a special song to Hashem, called *Az Yashir* (we say it every day in *davening*!) This song thanks Hashem for the *nissim* of *Kriyas Yam Suf*.

The women also wanted to sing to thank Hashem. Miriam took her tambourine and all of the women danced with their tambourines, singing to Hashem.

After singing and thanking Hashem, the Yidden collected the gold and silver decorations from Parah's chariots. There was so much, it was even more than all they got before leaving Mitzrayim! The Yidden were so busy taking the gold, Moshe had to force them to leave when it was time to travel.

Then the Yidden began to travel in the *Midbar*.

For three days, the Yidden walked in the desert without finding any water. Finally, they found a stream called Marah, but the water was very bitter! Instead of asking Moshe to *daven* for them, the Yidden complained, "What should we drink?"

Moshe *davened* to Hashem, and Hashem showed him a tree. Moshe threw a branch of the tree into the water, and it became sweet!

Near Marah, Hashem gave the Yidden some Torah to learn, including about the *Parah Adumah*. Hashem said that if the Yidden do the *mitzvos*, even the ones they don't understand, Hashem won't bring any of the sicknesses like He gave the Mitzriyim during the *makos*. If they ever do get sick, "*Ani Hashem Rofecha*" — "I am Hashem Who heals you" — if you do the *mitzvos*, Hashem will make you feel better.

TEHILLIM :: 55- 59

Today's *shiur Tehillim* is *kapitelach Nun-Hey* through *Nun-Tes*.

In the end of today's first *kapitel* is the very special *niggun Padah Veshalom*, which we sing on the *Geulah* of the *Rebbeim*. In this *kapitel*, Dovid Hamelech is talking about his OWN *Geulah*, because there were people who fought against him.

Dovid Hamelech says at the end, the last three words, "***Va'ani Evtach Bach***" — "and I trust in You." Dovid Hamelech didn't think about the people who were trying to hurt him, and only trusted in Hashem, that Hashem will help him. And of course, Hashem did!

We should feel this way too with all of the things we need: If we do what we are supposed to and trust in Hashem, Hashem will surely help us!

TANYA :: Likutei Amarim Perek Yud-Tes

In today's *Tanya*, we are learning more about the *Ahava Mesuteres*, the "hidden" love for Hashem that every single Yid has, which is passed down from the *Avos*.

What does the *Ahava Mesuteres* make us want?

The *neshama* is like the flame on a candle. You can see that a flame ALWAYS wants to go up. It looks like it wants to jump off the candle and fly up to *Shomayim*! Of course, if the flame could let go, it wouldn't be able to burn anymore down here, and *Shomayim* is the source of the light, and it wouldn't be noticed there. But still, that's what the fire wants!

A Yid's *neshama* is like that, too. Our *neshama* always wants to go up to Hashem, even though next to Hashem, the *neshama* would not be noticed as anything special! Even though it doesn't make sense that the *neshama* would want to not be noticed anymore, this is still the nature of the *neshama*, what the *neshama* always wants. This comes from the "*Chochma*" part of the *neshama*.

So then how can a Yid do an *aveira* which separates him from Hashem? The *Chochma* of the *neshama*, which always wants to be close to Hashem, should never let it happen!

The Alter Rebbe tells us that the *Chochma* of the *neshama* could be in *Golus*, hiding. This is what happens when a Yid does an *aveira* — the *chochma* is hidden.

In fact, this is why the *Ahava Mesuteres* is called this, the "hidden love." Because this love, which comes from the *Chochma* of the *neshama*, can sometimes hide! This makes it possible for the *Yetzer Hara* to convince someone to do an *aveira*, which is real *narishkeit*!

The reason why a person can ever do an *aveira* is because the *chochma* is asleep, and not reminding the person that *aveiros* are *narishkeit*!

But when it comes to a *nisayon* in *Emunah*, it's like poking the *Emunah*! And where does the *Emunah* come from? The *Chochma* of the *neshama*! What happens when you poke something? It wakes up! So a *nisayon* in *emunah* wakes up the *chochma* of the *neshama*. With that *koach*, a person will only do what Hashem wants.

The *Chochma* of the *neshama* is so strong that when it's awake, a person can't even say or do something that doesn't show *Emunah* — like to bow to an idol even if he doesn't believe in it, or say something that sounds like he doesn't believe in Hashem, even if he doesn't mean it.

Usually, the *Ahava Mesuteres* is only woken up if a Yid is really "pushed against the wall." When a Yid is threatened that his *Yiddishkeit* will be taken away from him, like if a *goy* is forcing him to convert, then the *Ahava Mesuteres* will wake up and not let it happen.

But with a "small" *aveira*, the *Ahava Mesuteres* might not wake up. That's how the *Yetzer Hara* can convince a Yid to do an *aveira*.

In the next few *perakim*, the Alter Rebbe is going to teach us a new thought process that will help us wake up the *Ahava Mesuteres* for ANY *aveira*: We will learn to think about how serious every *aveira* is, and that there is no such thing as a small *aveira*. This will help us use our *Ahava Mesuteres* to not let us do ANY *aveira*, and give us *koach* to do ANY *mitzvah*, even one that is very hard! (Here is a video for kids with a story about how no *aveira* is small: <http://www.chabad.org/2098674>)

HAYOM YOM :: Yud Shevat

In today's *Hayom Yom*, the Rebbe first makes a correction to *Torah Ohr*, which is also a reminder to *chassidim* that every *chossid* needs to learn these *seforim* of the Alter Rebbe. In fact, at the last *Kinus Hashluchim* with the Rebbe, the Rebbe said that *Chassidim* should make a *hachlata* to learn the whole *Torah Ohr* and *Likutei Torah* — from beginning to end!

Yud Shevat is also the yartzeit of Rebbetzin Rivkah, the Frierdiker Rebbe's grandmother, and the Rebbe Rashab's mother. In today's Hayom Yom we learn a story about her.

Once when Rebbetzin Rivkah was 18, she was sick, and the doctor told her to eat right away in the morning. She didn't want to eat before *davening*, so she got up earlier so she could first *daven* and then eat! When the Tzemach Tzedek (her father-in-law) heard about this, he said "A Yid needs to be strong! *Mitzvos* need to be done with *chayus*, and you need to be strong and happy to do them!" The Tzemach Tzedek told her, "Better to eat so you can *daven*, than to *daven* so you can eat." Then the Tzemach Tzedek *bentched* her to have a long life.

When the Rebbe Rashab told this story to someone at *yechidus*, he added "and you should do this with *simcha!*"

The Rebbe teaches that really, eating is an example for all of the gashmiyus'dike things that we do, and davening is an example for all of the ruchniyus'dike things we do. The lesson from this story is that the MAIN thing in our lives needs to be the ruchniyus'dike things — all of our "eating" and the Gashmiyus needs for ourselves should be for the purpose of "davening" and serving Hashem.

Once at a Yud Shevat farbrengen the Rebbe said that the Frierdiker Rebbe saw all of the Hayom Yoms and approved of all of them, which means that this Hayom Yom is the Torah and the hora'ah for Yud Shevat.

SEFER HAMITZVOS :: Shiur #213 - Mitzvas Asei #99

Today's *mitzvah* (*Mitzvas Asei #99*) is about the *Tumah* of *Niddah*, a kind of *tumah* a woman can get from her body. We need to follow all of the *halachos* about when a person gets this kind of *tumah*, and how it can be passed on.

*Even though this kind of tumah, and some of the other kinds of tumah we will learn about, are kept in certain ways nowadays, in these halachos we are learning about how someone with these kinds of tumah makes other people or things *tomei*. These halachos are only kept when there is a *Beis Hamikdash*.*

This *mitzvah* includes the *halachos* of *Tumas Niddah* which are written in *Parshas Tazria*.

RAMBAM :: Hilchos Metamei Mishkav U'Moshav

*In today's Rambam, we start learning a new set of halachos — about people who can make something *tomei* in a different way than the kinds of *tumah* we learned before, like *Tumas Meis* or *Tumas Tzoraas*. These people have a certain kind of *tumah* that come from their body.*

Perek Alef: The Rambam teaches us what can make a person *tomei* enough to make other things *Tomei* by sitting down or lying down on them. (Those things will become an *Av HaTumah* — that's is the strongest kind of *tumah*, which can make other things *Tomei* more easily.)

Perek Beis: Now we explain the *halachos* about things that come from a person with these kinds of *Tumah* — like their blood or the spit in their mouth. This can be also counted as an *Av HaTumah*.

Perek Gimmel: This *perek* teaches us when another person can get this kind of *Tumah* too, from them. We also learn about when a woman finds out that she was *Tomei* — sometimes we say that she was probably *Tomei* the day before too, and just didn't find out until now. So everything she touched since yesterday is *Tomei* too!

RAMBAM- PEREK ECHAD :: Hilchos Bechoros - Perek Daled

The Rambam teaches us when an animal is *patur* from being a *bechor*, and when it's a *sofek* — for example, if it

belongs to a Yid and a goy, or if we are not sure it is a *bechor*.

INYANA D'YOMA :: Yud Shevat

Today is the very special day of *Yud Shevat*. Every day is an opportunity to make good things happen and to bring the *Geulah* closer. But there are some days that have extra special *kochos* hidden in them! *Yud Shevat* is one of those days.

There are two *inyonim* in this day. What is closer to us is that today is the beginning of the Rebbe's *nesius*, and we need to use today to work on our *hiskashrus* and keeping the Rebbe's *horaos*. *Yud Shevat* is also the *histalkus* of the Frierdiker Rebbe, and the Rebbe taught us to keep *minhagim* connected to the *yartzeit*.

Let's review some of the *minhagim* that the Rebbe asked us to keep:

- Make a *farbrengen*
- Talk about the life and *Mesiras Nefesh* of the Frierdiker Rebbe to help every Yid and bring the *Geulah* (and especially for the *chinuch* of young children)
- To learn through the *maamar* of *Bosi Legani*
- Give extra *tzedakah* before *Shacharis* and *Mincha*
- Write a *Pa"n*
- Say *Mishnayos* with the letters of the Frierdiker Rebbe's name
- Learn a *perek* of *Tanya* before *Shacharis* and after *Mincha*

In the Maamar Bosi Legani, the Rebbe tells us a story about each of the Rebbeim, about how they showed Ahavas Yisroel. Here is an amazing story of Ahavas Yisroel that happened with the Rebbe the night before saying this maamar:

The night before *Yud Shevat*, *Tof-Shin-Yud-Alef* (5711/1951), Rabbi Moshe Groner was the only one in the secretaries' offices in 770. It was already later at night, when he heard the phone ringing. Since he wasn't really one of the secretaries, he didn't answer the phone at first, but when it kept ringing, he finally picked it up.

He was very surprised to hear the Rebbe on the phone! The Rebbe asked Rabbi Groner if he could come over to his house! Rabbi Groner of course ran over right away. The Rebbe wanted him to find the name of the doctor who was in charge of a certain patient, and then get him on the phone.

Rabbi Groner managed to do it, and told the Rebbe that the doctor was on the phone. He went into the Rebbe's study so he wouldn't hear the private conversation. Rabbi Groner was amazed by what he saw in the room! There was a copy of the Frierdiker Rebbe's *maamar* open on the desk, and *seforim* of all of the *Rebbeim*!

Then the Rebbe came into the room, and told Rabbi Groner that he was going to the hospital. The Rebbe wanted the doctor to go see the patient in the middle of the night, but the doctor didn't agree. But when the Rebbe said he would go too, the doctor said he would go...

So the night before, as the Rebbe prepared to accept the job of being the Rebbe of all Yidden, the Rebbe put everything aside and went out in the middle of the night to make sure that a Yid was seen by the right doctor!

Read this story with more details, plus much more about Bosi Legani, in the Chassidische Derher!

<https://derher.org/wp-content/uploads/2016/03/shevat5773.pdf>

TEFILLAH :: Pirush Hamilos

Since today is the yartzeit of the Frierdiker Rebbe, we are going to learn a story about davening from the Frierdiker Rebbe.

At a farbrengen on Yud-Beis Tammuz Tof-Shin-Zayin (printed in *Likutei Diburim*), the Frierdiker Rebbe spoke about how he learned the Pirush Hamilos of tefillah, the meaning of the words of davening:

“My father (the Rebbe Rashab) learned *Pirush Hamilos* with me twice. I learned the meaning of the weekday davening, Shabbos and Yom Tov, the *Haggadah Shel Pesach*, and some of the *tefillos* of *Rosh Hashana* and *Yom Kippur*.

“The first time was when I was a child, and the second time was starting from my *Bar Mitzvah*, on *Yud-Beis Tammuz Tof-Reish-Nun-Gimmel*.

“When my father started to learn *Pirush Hamilos* with me the first time, he said: ‘To *daven* and not know what you are *davening* is *Nit Kein Zach* — not right.’ He then started to teach me the basic meaning of *davening*.

“The second time my father learned with me, he taught me the *Chassidishe* meaning of *davening*...

“Starting from *Modeh Ani*, my father explained every *posuk* according to *Chassidus*, with a lesson that can be taken from it. Together with each *inyan*, he would tell a story, mostly they were “Torahs” that the Alter Rebbe heard from the *Chassidus* of the Baal Shem Tov and the Maggid. Sometimes it would also be an explanation of the Alter Rebbe himself or one of the later *Rebbeim*.”

Later in this farbrengen, the Frierdiker Rebbe explained the *Sulam HaTefillah*, the ladder of davening, with all of the levels of davening. He also shared how the Rebbe Rashab explains the paragraph of *Lamnatzeiach Bingsinos*, that we say before *Boruch She'amar*.

HALACHOS HATZRICHS :: Kiddush

Before we make *Kiddush* we make sure that the *Challah* that is on the table is covered.

Why?

There are three reasons:

1) On our Shabbos table, we are careful to have *Lechem Mishnah*, two *challos*. This reminds us of the double portion of *mohn* we got on *Erev Shabbos*. Before the *mohn* fell every day, Hashem made dew fall on the ground, and then more dew fell on top of the *mohn* to cover it (like we learn in this week's *parsha*). To remember this, we have a *challah* board under our *Lechem Mishnah*, and a cover on top, like the dew that was under and over the *mohn*.

2) After *Kiddush*, which speaks about the *kavod* of Shabbos, we show this *kavod* to Shabbos by having a *seudah*! Many years ago, they would only bring out the table after making *Kiddush*, to show that this is a special *seudah* just in honor of Shabbos. Nowadays, our table is already set, but we keep the *challah* covered until after *Kiddush*, so we can later uncover it and show that this is the *seudah Lekavod Shabbos* that we were talking about!

3) According to the *Seder Birchos Hanehenin*, the *bracha* on *Challah* comes before the *bracha* on wine. Since really we should be making the *bracha* first on the *challah*, we cover the *challah* during *Kiddush* so it isn't “embarrassed” that we skip it and make the *bracha* on wine first.

See Alter Rebbe's *Shulchan Aruch siman Reish-Ayin-Alef se'if Yud and Yud-Zayin*, and the *Tur siman Reish-Ayin-Alef*

GEULAH U'MOSHIACH :: Az Yashir

In today's *Chumash*, we learn *Shiras Hayam*, the song the Yidden sang at *Kriyas Yam Suf*. The *Shirah* starts with the words "Az Yashir Moshe," saying that Moshe and the Yidden sang these words to Hashem.

Rashi explains that this is a hint to *Techiyas Hameisim* from the Torah!

Really, the Torah could have said "Az SHAR Moshe," "then Moshe SANG." Instead, it uses the words "Az YASHIR," which can mean "then he WILL sing."

When will Moshe sing? At the time of *Techiyas Hameisim*, when Moshe Rabbeinu will again sing *shirah* to Hashem, together with all of the Yidden!

The *Zohar* says that in *Az Yashir*, there are hints to all of the types of praise that are given to Hashem — the praise that everything in the world gives to Hashem, and the praise that is given to Hashem by the *malochim* and in *Shomayim*! By saying *Az Yashir* every day, we will also be *zoche* to give this special praise to Hashem when *Moshiach* comes!

See Rashi on *Az Yashir*, and *Zohar Parshas Beshalach*

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