

Chitas for Friday, Parshas Beshalach Erev Shabbos Kodesh Tes Shevat, 5785

*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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CHUMASH :: Parshas Beshalach - Shishi with Rashi

We learned before that the Yidden finished eating the food they took out of Mitzrayim, and they complained there was no food. Moshe told Aharon to tell the Yidden that Hashem will soon speak to them about this.

All of the Yidden were waiting to hear what Hashem would say to them, since they had complained about having no food.

With all of the Yidden standing there, Hashem spoke to Moshe from the cloud.

Hashem said: "I heard what the Yidden complained about! Tell them that they will have meat and bread, and they will know that I am Hashem! They will get the meat in the afternoon, but they will get the bread in the morning, in a loving way."

The next morning, the *mahn* fell for the first time! Hashem sent a layer of dew underneath it, so it would be clean, and another layer to fall on top, to protect it. When the sun came up, the top layer of dew disappeared, and the Yidden could see the *mahn*! They didn't know what it was exactly, and that's why it got the name "*mahn*" — meaning just plain food.

Moshe told the Yidden that this was the bread Hashem sent for them! They should take as much as they need for everyone in their family. The Yidden listened, but some people ended up taking more *mahn* than they needed, and some people took less. But when they measured it, they found that Hashem made a *neis* —

everyone had EXACTLY as much as they needed!

Moshe warned the Yidden not to save the *mahn*, Hashem would send more when they needed! But some Yidden didn't trust that they would get more tomorrow, and they put some away for the next day. The *mahn* got all rotten and full of worms, and Moshe got very upset at them for not listening and believing in Hashem!

Every morning, after the Yidden took their *mahn*, the *mahn* that was left on the ground would melt, and go into the rivers and streams. The meat from animals who drank it was delicious — and all of the *goyim* could see how Hashem loves the Yidden to send them such special food!

On Friday, the Yidden took as much *mahn* as they needed — but they found out that they had DOUBLE! They asked Moshe why. (The Yidden knew about Shabbos, but didn't know Hashem wanted them to keep Shabbos even before *Matan Torah*.)

Moshe said, "I didn't tell you this yet, but some of the *halachos* of Shabbos will be kept starting this week! You won't be able to cook or bake on Shabbos. Everything will need to be prepared before Shabbos starts." So the Yidden put the extra *mahn* aside — and this time, it didn't get rotten overnight!

Still, the Yidden asked if they should go to get *mahn* on Shabbos, but Moshe told them no. When they asked again, he realized that they were scared that the *mahn* might not fall again! Moshe told them not to worry — the *mahn* would fall again after Shabbos, on Sunday.

Still, some Yidden went out on Shabbos to look for *mahn*. Hashem was not happy with the Yidden! Even though only some people went, all Yidden are responsible for each other.

The Yidden could have given the *mahn* a different name, but they decided to keep the name *mahn*. The *mahn* was round, like a little seed, and it was white. It tasted like dough fried in honey — unless they wanted it to taste like something else!

Hashem told Moshe to put an *omer* of *mahn* in a little jar, to keep forever in the *Mishkan* — so the Yidden will remember that Hashem always gives us what we need. (When the *Mishkan* was put up, Aharon did this.)

The Yidden would continue to eat the mahn for 40 years!

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 Chof-Beis

Even though the truth is that the world is one with Hashem, Hashem lets there be something that denies *Achdus Hashem* — *Avodah Zarah*.

When the *chayus* of Hashem can be seen, nothing can go against Hashem. But Hashem hid the *chayus* so much, that things which are *tomei* and *kelipah* and *Sitra Achara* can also exist. These things deny that the world is only Hashem — they deny *Achdus Hashem*!

They are called “*Elokim Acheirim*,” which is related to the word “*Achorayim*.” *Achorayim* means “from the back.” They are called this because they get their *chayus* of Hashem “from the back,” and not “from the front.”

What does this mean?

Let’s say you want to give a present to your friend. You wrap it up beautifully, bring it to a nice place, and give it to him with a smile! That’s like giving something “from the front.”

But what if a person has someone that he doesn’t like, and he needs to pay him money? He won’t wrap it up in fancy paper! He will drop it off, with an upset face, and leave as quickly as he can! Because he is just throwing it down and turning away, it is like giving something “from the back.”

The same is with Hashem giving *chayus* to everything in the world. Since Hashem wanted to reward *tzadikim* who break their *Yetzer Hara* and act the way Hashem wants, He has to give us a choice. We need to have a choice between *kedusha* and *kelipah* — so Hashem “needed” to create *kelipah* too. But the *chayus* Hashem gives to *kelipah* is in a way of *Achorayim*, like the way someone gives something to a person he doesn’t really want to give it to. Hashem gives it to them that way because they deny *Achdus Hashem*, they do not have *bittul* to *Kedusha*.

Because Hashem made *kelipah* to deny *Achdus Hashem* and feel that it is separate, we can use the *mashal* we were learning the last few days, of Hashem creating the world with *Dibur* (speaking) the way WE use the *mashal* of speaking. When we say something, the words DO become separate. Even though we said before that our *mashal* of speaking isn’t REALLY the way it is by Hashem, because the words Hashem made the world with do not become separate, we can STILL use this *mashal* the way it is by us, where the words do become separate.

So where does this *mashal* of words becoming separate fit? In *Kelipah*. Hashem made *Kelipah* in a way that it CAN feel that it is really is something separate from Hashem.

~

Knowing what is Achdus Hashem (that we learned in Perek Chof and Chof-Alef) and what is the opposite (like we are learning in Perek Chof-Beis about Kelipah) will help us realize how important every mitzvah we do, and every choice we make, really are. As we will soon see, through every mitzvah we connect to Achdus Hashem, and every aveira separates us. So it is worth it to put in a lot of effort and even have Mesiras Nefesh to ALWAYS stay connected to Hashem, just like we would have to stay connected to Hashem and not to serve Avodah Zarah, because really that is what all the mitzvos are about!

HAYOM YOM :: Tes Shevat

In today’s Hayom Yom, we learn about times when the Rebbe Rashab finished learning the whole Gemara (Siyum

Hashas).

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

(Even though we don't know what the Rebbe Rashab said then, there are beautiful letters written by the Frierdiker Rebbe to people who finished learning *Gemara*, where the Frierdiker Rebbe explains four meanings of the word "*Hadran*," and how they bring out the beauty of learning Torah, and how the *neschama* fulfills its *shlichus* in the world by spending time learning Torah.)

Tomorrow, Yud Shevat, is the *yartzeit* of Rebbetzin Rivkah, the Frierdiker Rebbe's grandmother and the mother of the Rebbe Rashab. Today we will also 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 also made a *siyum* on the whole *Shas*!

SEFER HAMITZVOS :: Shiur #318 - Mitzvas Lo Saasei #279, #277, #275, #278, #273

Today we learn 5 *mitzvos* for a judge to keep, to make sure he is judging according to the rules of the Torah:

1) (*Mitzvas Lo Saasei* #279) A judge **may not have *rachmanus*** on someone who hurt or killed someone else and needs to pay a *knas*. He needs to judge him according to the *halacha*, and not say "he can't afford it," or "he made a mistake."

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְלֹא תַחֲסֹם עֵינֶיךָ נַפֶּשׁ בְּנַפֶּשׁ עֵין בְּעֵין שֹׁן בְּשֹׁן יָד בְּיָד רֶגֶל בְּרֶגֶל

2) (*Mitzvas Lo Saasei* #277) Don't judge in a way that a **poor person wins** if he doesn't really deserve it. Don't use this as a way to give *tzedakah* to the poor person! *Tzedakah* is a separate thing, but the judgment has to be correct and fair.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְדָל לֹא תִהְדָּר בְּרִיבוֹ

3) (*Mitzvas Lo Saasei* #275) Don't be nicer to any of the people in *Beis Din*, even if **they're more important** — treat them all the same. Don't say "he's a rich or respected person, how can I make him lose?"

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וְלֹא תִהְדָּר פְּנֵי גָדוֹל

The details of this *mitzvah* are explained in many places in *Mesechta Sanhedrin* and *Mesechta Shevuos*.

4) (*Mitzvas Lo Saasei* #278) Don't judge against someone just because **you know he's a *rasha*** — judge each case by itself, and see if the *halacha* says he should be punished.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: לֹא תִטָּה מִשְׁפָּט אֲבִינֶךָ בְּרִיבוֹ

5) (*Mitzvas Lo Saasei* #273) Don't do anything **different than the Torah** says when you *pasken*. The Torah tells us how make someone innocent or guilty, and the judge has to follow each of those *halachos* exactly.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לֹא תַעֲשׂוּ עֹל בְּמִשְׁפָּט

RAMBAM :: Hilchos Sanhedrin

In today's Rambam, we learn about when the *Beis Din* gives *malkos* to someone to punish them for certain *aveiros*.

In **Perek Tes-Zayin**, we learn about how *malkos* are given. We learn that the person who gives *malkos* should be very smart, but not very strong — because the *halacha* is that he has to hit as hard as he can, and we don't want the person to be hurt more than they need to be.

Perek Yud-Zayin teaches us how many *malkos* to give. We try to figure out how many a person can handle, and only give that many. Because of the way *malkos* are given (1 on the front, then one on the back on each shoulder), we only give a number that we can divide by 3, like 9 or 12 or 18. If a person can only handle 11, we round down to 9, not up to 12!

Perek Yud-Ches tells us about the kinds of *aveiros* that make a person deserve *malkos*. These *aveiros* are all from the Torah, but a *Beis Din* can give *Makas Mardus*, another kind of *malkos*, for doing an *aveira Miderabanan*.

RAMBAM– PEREK ECHAD :: Hilchos Shaar Avos HaTumos - Perek Alef

The first *perek* of *Hilchos Shaar Avos HaTumah* teaches us about today's second *mitzvah*: that a *neveilah*, the dead body of an animal, or part of one, makes other things *Tomei*.

If a kosher animal was *shechted*, it does not make other things *tomei*.

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 accepted to become 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*, our generation. 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...

“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 :: Why Isn't There Pesukei Dezimra in Mincha?

When a Yid wakes up in the morning, his *neshamah* is mostly hidden. This makes it hard to feel a connection to Hashem.

By praising Hashem in *Pesukei Dezimra*, we make a connection to Him. This way, we can stand before Hashem in *tefillah* and ask for all of our needs.

Once we already made this connection, it lasts all day! We don't have to set up a new connection to Hashem by saying *Pesukei Dezimra* again before *Mincha*, or any time during the day that we want to ask Hashem for something. By *davening Shacharis* with *Pesukei Dezimra*, we are always connected and it is much easier for us to ask Hashem for whatever we need at any time.

See Maamar Lag B'omer 5745

HALACHOS HATZRICHOS :: Erev Yud Shevat

Because *Yud Shevat* this year is on Shabbos, we keep some of the *minhagim* on Friday, others on Shabbos. Here are the *minhagim* we should do today:

- Give extra *tzedakah* before *Shacharis* and *Mincha*
- Write a *Pa"N*
- Light a *yartzeit licht* (best if it is made of beeswax) before Shabbos

(We will learn the rest of the *minhagim* in the *shiur* for Shabbos.)

GEULAH U'MOSHIACH :: Shabbos Shira

This week's *parsha* is *Parshas Beshalach*. We call this Shabbos "*Shabbos Shira*" because the Yidden sang *Az Yashir*, a special song to Hashem.

The *Medrash Mechilta* tells us that there are actually TEN songs that the Yidden sing to Hashem!

One of them is in this week's *haftorah*, the *shira* that Devorah Haneviah sang after winning the war. Another one is the song that Dovid Hamelech sang after he was saved, finishing with the *posuk* "*Magdil (or Migdol) Yeshuos Malko*."

The tenth song will be sung by the Yidden when *Moshiach* comes! We speak about this in *Kabolas Shabbos*, saying that then we will sing a new song, "*Shiru LaHashem Shir Chadash*."

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