

# Chitas for Monday, Parshas Beshalach

## Hey 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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להצלחה רבה בשליחותה בארצנו הקדושה

לע"נ מרים בת צבי הירש  
~ ה' שבת Yahrtzeit ~  
By Rabbi Yitzchok and Zeesy Raskin  
Burlington, Vermont

Mazel Tov **Meir Rapoport** (proud soldier in Tzivos Hashem and Shliach in Northridge, California)  
~ 2nd birthday Hey Shevat ~  
Shnas Bracha Vehatzlacha!

### **CHUMASH :: Parshas Beshalach - Sheini with Rashi**

*Paraoh told the Yidden they could leave Mitzrayim, but then Hashem hardened Paraoh's heart and he changed his mind and decided he wanted the Yidden to come back.*

The Mitzriyim chased after the Yidden, and caught up to them when it was almost nighttime, *Chof Nisan*.

The Yidden saw the Mitzriyim coming, with Paraoh at the front, along with the *Malach* of Mitzrayim! The Yidden knew that Hashem said they would go to Eretz Yisroel, but still they were very scared, and they cried out to Hashem to save them.

When they saw that the Mitzriyim still were coming closer, some of the Yidden started talking in a not-nice way. They said, "Moshe, there's not enough place to bury us in Mitzrayim? Why did you bring us to die in the *Midbar*? You should have just left us in Mitzrayim!"

Moshe told the Yidden not to worry, Hashem would take care of the Mitzriyim, and that after today, the Yidden won't see the Mitzriyim ever again!

### **TEHILLIM :: 29 - 34**

Today's *Tehillim* is *kapitelach Chof-Tes* through *Lamed-Daled*.

In the last *perek* of today's *Tehillim*, Dovid Hamelech tells us "**Sur Me'Ra, Va'asei Tov, Bakeish Shalom**

**Verodfeihu**” — “turn away from bad, and do good, and work hard to make *shalom*.”

The Baal Shem Tov explains that in every *gashmius'dike* thing in this world, there's a part that's good and a part which is bad. The *Gashmius* on its own (without being used for a holy purpose) is bad. The good is the *chayus* of Hashem which gives life to this *gashmius'dike* thing.

The *posuk* is telling us about the way we should look at *Gashmius*. A person who is using *Gashmius* needs to be a “*Sur Me’Ra*” — someone who turns away from bad. We shouldn't want the pleasure that we get from the *gashmius*. Instead we should be “*Asei Tov*” — choose to want to be helped by the *chayus* of Hashem that is inside.

Then, when we aren't using the *gashmius* for selfish reasons, we should try to make *shalom* with the *chayus* of Hashem and the *gashmius* thing. How do we do that? By using the *gashmius* for the reasons Hashem wants it to be used — for doing *mitzvos* and for having *koach* to be able to serve Hashem!

*Hayom Yom Hey Menachem Av, Sefer Hamaamarim of the Frierdiker Rebbe, Yiddish, page 75*

## **TANYA :: Likutei Amarim Perek Chof**

*The Alter Rebbe teaches us that we can use a special koach that is built into every Yid's neshama to win over our Nefesh Habehamis all the time!*

*The Nefesh Habehamis can only get us to do an aveira by giving us a Ruach Shtus — a foolish thought. It tricks us by convincing us that our aveira is not a big deal. But the Nefesh Habehamis is only able to convince us with this foolish thought most of the time. One thing it can NEVER convince us is that separating from Hashem is not a big deal. Every single Yid realizes that losing their connection to Hashem and to Yiddishkeit is a very big deal, and would be ready to even give up their life not to be separated from Hashem chas veshalom and to remain a Yid!*

*That is the koach of the Ahava Mesuteres, a very powerful love for Hashem that is part of every Yid's neshama.*

*So if we can just realize that really EVERY aveira separates us from Hashem, then no Ruach Shtus will ever be able to convince us that it isn't a big deal!*

The Alter Rebbe shows us where we see that really every *mitzvah* is like believing in Hashem, and every *aveira* is like serving *Avodah Zarah* and becoming *chas veshalom* separate from Hashem.

There are two main *mitzvos* that are about being connected and never being separated from Hashem. They are the first two of the *Aseres Hadibros*, “*Anochi Hashem Elokecha*” and “*Lo Yihiyeh Lecha Elokim Acheirim*.”

The *Gemara* teaches us that all of the *Mitzvos Asei* come from the first *dibur*, and all of the *Mitzvos Lo Saasei* come from the second *dibur*. That's why we heard only the first two of the *Aseres Hadibros* directly from Hashem — because they include ALL of the *mitzvos*! So by hearing just these two *mitzvos* from Hashem, we are really hearing the entire Torah which is included in them, straight from Hashem.

We also see from this *Gemara* that every *mitzvah* connects us to Hashem, “*Anochi Hashem Elokecha*,” and every *aveira* separates us — “*Lo Yihiyeh*.”

To understand WHY *aveiros* separate us from Hashem, the Alter Rebbe needs to first teach us at least a little bit about *Achdus Hashem*, understanding how Hashem is everything and nothing changes Him.

The *posuk* says, “*Bidvar Hashem Shomayim Naasu*,” that Hashem created the world with “speech.” Over the next few days, the Alter Rebbe is going to show us how Hashem doesn't change after the world was created, by explaining the *mashal* of *dibur* and what *dibur* means *lemaalah*.

We will see that Hashem makes the world in a way that it won't recognize Achdus Hashem by itself, and it will feel separate, which is the idea of Avodah Zarah. When a Yid doesn't do what Hashem wants, he is separating from Achdus Hashem and connecting to the Avodah Zarah of the world. When we realize that, we will never ever allow it to happen!

## **HAYOM YOM :: Hey Shevat**

In today's *Hayom Yom*, we learn how important it is to use our *koach* of speaking to always say words of Torah!

In a *maamar* that starts with the words "Bidvar Hashem Shomayim Naasu," the Frierdiker Rebbe explains what it means that Hashem created the world with *dibur*. Then, the Frierdiker Rebbe says that the reason why Hashem created the world with *dibur* is so a Yid should use his *dibur* to strengthen the world that Hashem created with *dibur*!

In the second half of that *maamar*, the Frierdiker Rebbe mentions what happens to the *neshama* after it finishes its *shlichus* in this world. If a person wasted his time and talked a lot of *narishkeit*, the *neshama* needs a special cleaning called *Chibut Hakever* and *Kaf Hakela*. Today's *Hayom Yom* is the last few lines of that *maamar*:

A person needs to say many words of Torah, (like to say *Tehillim* or review *Mishnayos*) whenever and wherever he can! This way it will strengthen the world (because this is why Hashem created it), it will save him from needing *Chibut Hakever* and *Kaf Hakela*, and his *neshama* will be able to appreciate *Elokus*.

## **SEFER HAMITZVOS :: Shiur #314 - Mitzvas Lo Saasei #282, #283, Asei #229, #228**

Today we learn 4 mitzvos in Sefer Hamitzvos:

1) (Mitzvas Lo Saasei #282) Usually we listen to whatever MOST of the judges say, but for a *Beis Din* to punish a person who might be *chayav misa*, there is a special *mitzvah*: The number of judges who say that the person is *chayav misa* have to be at least two more than the amount of judges who say that he isn't. Unless there are two judges more who say that this person is *chayav misa*, it is an *aveira* to punish the person in this way.

We learn this *mitzvah* from a *posuk* in Parshas Mishpatim: **לֹא תִהְיֶה אַחֲרֵי רַבִּים לָרֵעַת**  
The details are explained in *Perek Daled* of *Mesechta Sanhedrin*.

2) (Mitzvas Lo Saasei #283) This *mitzvah* is in a case where the *Beis Din* is deciding if someone is *chayav misa* or not (*Dinei Nefashos*): Every judge has to *pasken* the way he understands things himself, not just agree with other judges. He can't rely on what another judge says, even if he respects his opinion, or if most of the other judges are saying the same thing. He needs to *pasken* based on his own understanding.

We learn this from the same *posuk* in Parshas Mishpatim: **וְלֹא תַעֲנֶה עַל רֵב לְנִטָּת**

The Rambam also tells us other things that the *Chachomim* learn from this *posuk*:

- 1 - A judge who *paskened* that the person was innocent can't change his mind and say that he is guilty.
- 2 - The first judge to say his opinion should be a judge who thinks that the person is not *chayav misa*.
- 3 - The *Beis Din* can't go back and change the *psak* if they *paskened* that the person was not guilty.
- 4 - The first judge to share his opinion should not be the greatest judge.

The details of this *mitzvah* are also explained in *Perek Daled* of *Mesechta Sanhedrin*.

3) (Mitzvas Asei #229) *Beis Din* needs to keep the *halachos* of *Sekilah* (one of the ways a *Beis Din* punishes). The Rambam tells us in the specific *aveiros* when they are punished with *Sekilah*.

We learn this from another *posuk* in *Parshas Mishpatim*: וְסִקְלֹתָם אֹתָם בְּאֲבָנִים וְמָתוּ

The details are explained in *Perek Vov* of *Mesechta Sanhedrin*.

4) (*Mitzvas Asei #228*) *Beis Din* needs to keep the *halachos* of *Sereifah* (another one of the ways a *Beis Din* punishes). The Rambam tells us in the specific *aveiros* when they are punished with *Sereifah*.

We learn this from a *posuk* in *Parshas Kedoshim*: בָּאֵשׁ יִשְׂרְפוּ אוֹתוֹ וְאֶתֶּהוּ

The details are explained in *Perek Zayin* of *Mesechta Sanhedrin*.

## **RAMBAM :: Hilchos Sanhedrin**

In today's Rambam, we learn more about how the *Sanhedrin* works.

In **Perek Daled**, we learn about a special kind of *Semicha*. This *Semicha* is the way to pass down a special *koach* of Hashem to judge as part of the *Sanhedrin*. This *koach* was passed down from one judge to another, and goes all the way back to Moshe Rabbeinu!

Unfortunately, for certain reasons we don't have this kind of *Semicha* nowadays — it was not passed down all the way to our times.

**Perek Hey:** In this *perek* we learn what each type of *Beis Din* is able to *pasken* on. For example, setting up a king can only be done by a big *Sanhedrin* of 71 judges, and a case where someone might be *chayav misa* can only be done by a *Beis Din* of at least 23 — a small *Beis Din* of 3 is not allowed to *pasken* in such a case.

In **Perek Vov**, we learn what happens if the *Beis Din* made a mistake. We also learn that if someone is afraid a *Beis Din* might make a mistake, he can sometimes choose to go to a bigger one.

## **RAMBAM– PEREK ECHAD :: Hilchos Metamei Mishkav U'Moshav - Perek Yud**

In today's Rambam, we learn more about the kind of people who have a body *Tumah*, and how they make other things *Tomei*:

We learn about who we say is PROBABLY *tomei*, and who is PROBABLY *Tahor*: A Yid who doesn't know so much Torah (an *Am Ha'aretz*) is probably *Tomei*, since he probably didn't know all of the *halachos*, and might not have realized that he became *tomei*. But if a person wants to, he can become a "*Chaver*" — a person who is careful about staying *tahor*.

## **INYANA D'YOMA :: Shabbos Shira**

This week is called *Shabbos Shirah*, because *Parshas Beshalach* has in it the *shirah*, the song that the Yidden sang to Hashem after *Kriyas Yam Suf*, *Az Yashir*!

The Frierdiker Rebbe told a story of the Maharal connected to *Shabbos Shira*:

In the week of *Parshas Beshalach*, the Maharal would tell parents and teachers to gather all the young children on *Shabbos* in the courtyard of the *shul*. There, they should tell them the story of *Kriyas Yam Suf*, and how the birds chirped along when the Yidden sang *Az Yashir*! The children had *rachmanus* on the birds, and picked fruit from the *Yam Suf* and fed it to the birds.

The Maharal then asked that the children should be given *kasha*, so that they can also feed the birds.

Then the Maharal would bless the children and the parents that they should be *zoche* to teach the children

properly and raise them to Torah, *Chuppah*, and *Maasim Tovim*.

*In those days, most families and communities owned animals. It is only allowed to feed animals on Shabbos if they belong to us, so the minhag of feeding the birds can't be done on Shabbos nowadays. But it is still important to teach children to have Rachmanus, so we tell them this story. Some put out kasha for the birds before Shabbos as well as keeping the minhag (which we will learn about in Hayom Yom) of eating kasha on Shabbos.*

*See farbrengen Parshas Beshalach Tof-Shin-Mem-Tes*

## **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 Vaeschanan*, 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’ebrā Na,*” that he should be allowed to go into Eretz Yisroel.

## **HALACHOS HATZRICHS :: Kiddush**

The *Chachomim* teach us ten things we are careful to do for a *Kos Shel Bracha*. A *Kos Shel Bracha*, a cup of *bracha*, is a cup of wine we use for special things, like *bentching*, *Kiddush*, or *Havdalah*.

One of these ten things is that we are “*Mekablo B’Shtei Yadav*” — we take the *kos* with two hands. Taking something with two hands shows that we are excited to have it, and we really want it very much. We take it with two hands to show that the *Kos Shel Bracha* is very special to us!

But when we actually make the *bracha*, we hold the *kos* with only one hand, because if we held the *kos* with two hands it would look like it's annoying to hold.

In *halacha* there is a discussion about how we hold the *kos* for the actual *bracha*. Do we hold it with our fingers, the way we hold a regular cup, or do we hold it in the palm of our hand, the way we would hold a handful of something? According to *kabbalah*, we hold it in the palm of our hand, and have our fingers around the *kos*.

According to the Chabad *minhag*, the way we do it is like this:

First we pick up the *kos* with our right hand, then pass it to our left hand. This way, we used both hands to take the *kos*!

Then, we get our right hand, which is our more important hand, ready to hold the *kos* for *kiddush*. We hold our hand out, with our fingers a little bit upward, like our hand is a little bowl (*klei kibul*). We lower the *kos* down into the palm of our hand to make *Kiddush*. (A lefty would do this backwards, and lower the cup into his LEFT hand, which is his more important hand, to make *Kiddush* with.)

We do this also for other *Kos Shel Bracha*, like at *Havdalah* and *bentching*.

*See Alter Rebbe's Shulchan Aruch siman Reish-Ayin-Alef se'if yud-ches, siman Kuf-Pey-Gimmel se'if zayin*



## **GEULAH U'MOSHIACH :: Comparing the Geulah to Yetziyas Mitzrayim**

The *Navi* says, “**Kimei Tzeis’cha Me’Eretz Mitzrayim Avenu Niflaos.**” In the time of the *Geulah*, Hashem will show us *nisim* like when we came out of Mitzrayim.

From here we learn that the *Geulah* from Mitzrayim is an example for the *Geulah* of *Moshiach*!

Here is one way that they are the same:

It says about *Yetziyas Mitzrayim* that it came in the *zechus* of the women — ***Bizchus Noshim Tzidkonios Nigalu Avoseinu.*** *Moshiach* will also come in the *zechus* of the *Noshim Tzidkonios* (righteous women) of our times!

That is why the Frierdiker Rebbe and the Rebbe were very careful to make sure that women have a very good *Chinuch*. Especially compared to the *Rebbeim* in other generations, they gave so much of their time and *kochos* for this! There were special letters, *sichos* and *horaos* just for the women, to help make sure that the *Noshim* of our times will be *Noshim Tzidkonios*, who will bring *Moshiach* in their *zechus*.

See *Sefer Hasichos Nun-Beis* p. 300

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