

Chitas for Monday, Parshas Beshalach Yud-Beis Shevat, 5784

**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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~ 8th birthday Yud-Beis Shevat ~

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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 :: 66 - 68

Today's *kapitelach* Tehillim are *Samach-Vov*, *Samach-Zayin*, and *Samach-Ches*.

In *Kapitel Samech-Vov* (66), it says "**Hofach Yam LaYabasha**" — Hashem made the water into dry land, during *Kriyas Yam Suf*.

Chassidus explains that this is like what happens when *Moshiach* comes!

Usually, there is water that covers over the sea. But when Hashem makes it into dry land, like by *Kriyas Yam Suf*, we can see what's inside, what's usually hiding!

When *Moshiach* comes, we'll be able to see things that are hidden. Now we can't see how Hashem makes everything be, but when *Moshiach* comes we will see it!

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 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 *lemaal*.

We will see that Hashem makes the world in a way that it won't recognize Achdus Hashem, 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 :: Yud-Beis Shevat

A person's MIND makes him feel very calm, and sometimes “cold” (not excited).

But a person's HEART can make him feel very warm and excited!

One way isn't better than the other — Hashem wants us to use both: To use our mind to calmly teach ourselves how to serve Hashem, but with the *chayus* (warmth) of our heart!

SEFER HAMITZVOS :: Shiur #275 - Mitzvas Asei #245

Today's *mitzvah* (*Mitzvas Asei #245*) is the same *mitzvah* again. When we sell something to another Yid, or buy something from another Yid, we have to do it the Torah way! There are many *halachos* that we need to follow to make sure we are doing it right.

RAMBAM :: Hilchos Zechiya U'Matana

In today's Rambam, we learn *halachos* about special kinds of presents:

In **Perek Zayin**, we learn about *Shushvinus*: In the olden days, when a person wanted to get married, his friends would all give him money. Then, he would have to give THEM money when they were ready to get married. Since this was like a loan, not like a real present, in some cases they would be able to demand the money back through the *Beis Din*.

Perek Ches teaches us that with a *Shechiv MeRa*, someone very sick, there are some special rules, to make it easier for a person to give presents to his family before he passes away. The *halacha* is that these presents are only given if he does pass away — if he gets better, he can change his mind or give them in the regular way.

Perek Tes has *halachos* about times when we might think the *Shechiv MeRa's* presents shouldn't count.

RAMBAM- PEREK ECHAD :: Hilchos Isurei Biah - Perek Tes-Zayin

This *perek* teaches us the *halachos* about a man who is hurt in a way that he can't have any children.

INYANA D'YOMA :: Chitas

Many years ago, in Eretz Yisroel, there was a very big and scary war called the *Yom Kippur War* (because it started on *Yom Kippur*).

That year, at the end of one of the Rebbe's letters to all Yidden, in *Cheshvan*, the Rebbe asked that all Yidden should add in Torah and *tzedakah* — specifically *Chitas* (*Chumash, Tehillim, and Tanya*).

We find the word "*Chitas*" once in Torah, when Yaakov travelled with his family in a dangerous time. The Torah says that the *goyim* felt the fear ("*Chitas*") of Hashem, and didn't hurt them!

We see from here that learning *Chitas* helps make the *goyim* who want to hurt the Yidden (*chas veshalom*) afraid to hurt us!

Also, many times when people asked for brachos from the Rebbe, the Rebbe would say, "you surely know about the takanah of learning Chitas which we heard from my father-in-law the Rebbe (the Frierdiker Rebbe), about how important it is, and that it's a segulah for many different things."

TEFILLAH :: Seder HaTefillah

Every day, the first thing we need to do is to *daven*. When we *daven*, we are doing two important things at the same time! We are keeping the *mitzvah* of *Tefillah*, asking Hashem for our needs each day. We are also doing

avodah, working to teach ourselves what is right and true.

For both of these things, we need to prepare by saying *Pesukei Dezimra*.

The *Chachomim* tell us that in *Tefillah*, before asking Hashem for our needs, we should first properly praise Hashem. We do this in *Pesukei Dezimra*, where we say *kapitelach* of *Tehillim* that talk about Hashem's greatness. (We also praise Hashem again, but in short, in the beginning of *Shemoneh Esrei*.)

Pesukei Dezimra is also very important for our *avodah*. Before *davening*, we think that what is important and real is what we see and feel. In *Pesukei Dezimra*, we speak about the amazing world that Hashem created and the care Hashem has for every part of it. This whole world is there just so a Yid can do the *Ratzon Hashem!* This helps us realize that what is important and true is Hashem and His *mitzvos!*

We want to teach our *guf* and *Nefesh Habehamis* that the world wasn't created just for ice cream cones, adventures, and classes. "*Ani Nivreisi Leshamesh Es Koni*," I was created to serve my Creator! Hashem made me in order to do His *shlichus!*

These two things work together. When the things that we need are the things to do our *shlichus* properly, Hashem will surely give us what we ask for!

HALACHOS HATZRICHOS :: Borer

We are learning the halachos of borer on Shabbos, separating something from a mixture, which is one of the Lamed-Tes Melachos.

Borer is not only for food. We are also not allowed to separate other types of things on Shabbos, including clothes, books, and toys.

Today we will learn some more about *borer* with clothes.

To be considered choosing from a mixture, there needs to be at least two kinds of things to choose from, mixed together.

Are clothes that are for different people also counted as more than one kind? Like if we have a pile of shirts for a baby mixed together with shirts of an older kid?

The way to know if something is counted as one kind or two kinds is to see if it tastes different (if it's food), or it's used for different things.

Since different sized clothes are used for different people — the baby can't wear clothes that are too big, and the bigger kid can't wear the clothes of the baby — they are counted as two different kinds.

In this case, we would need to be careful to follow the rules of how to take what we want on Shabbos without doing a *melacha*. We would need to take out the one we want, when we are ready to use it right away.

See Shabbos Kehalacha perek Yud-Beis

GEULAH U'MOSHIACH :: Moshiach Minyan

In the *Kitzur Shulchan Aruch*, it brings the *halacha* that we don't count people with numbers. Instead, to see if we have enough men for a *minyan*, we count by saying a *posuk* with 10 words, the *posuk* of "***Hoshia Es Amecha***."

Why does the *Kitzur* choose this *posuk*? In a *sefer* about *Halacha* and *Minhag* from Rashi, called *Sefer Hapardes*, it says to count with the *posuk* “**Va’ani Berov Chasdecha**” which also has 10 words.

In fact, it would make more sense to count with the *posuk* “*Va’ani Berov Chasdecha*,” since that *posuk* speaks about coming to *daven* to Hashem!

The Rebbe explains that it is because as we get closer to *Moshiach*, the *Golus* gets darker. Whenever we have a chance, we remind ourselves that Hashem will save us and bring the *Geulah* — “*Hoshia Es Amecha!*”

Vayakhel-Pekudei Mem-Gimmel, Migolah L’Geulah p. 87

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