

Chitas for Shabbos Kodesh, Parshas Beshalach Shabbos Shira Yud-Zayin 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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CHUMASH :: Parshas Beshalach - Shvi'i with Rashi

We are learning about the travels of the Yidden after Kriyas Yam Suf, on their way to receive the Torah.

The Yidden traveled to another place, and there was no water there. The Yidden (except for *Shevet Levi*) complained AGAIN! Moshe got very frustrated with the Yidden.

Hashem told Moshe to hit a rock with his stick, and water would come out. Moshe did, and the water came out of the rock!

Since Hashem saw that the Yidden didn't believe that He was taking care of them all the time, Hashem let the people of Amalek have the *chutzpah* to fight against the Yidden! Most of the Yidden were inside of Hashem's clouds, so they were safe, but a few Yidden who did *aveiros* were outside.

Moshe told Hoshea (who would later become Yehoshua) that they need to fight against Amalek, even though most of the Yidden are safe. Hoshea picked soldiers to fight, and Moshe (with Aharon and Chur) went up onto a hill to *daven*. Whenever Moshe picked up his hands to remind the Yidden to *daven* to Hashem, the Yidden were winning! When they forgot to *daven* to Hashem, Amalek was winning.

Since Moshe should have fought himself, Hashem didn't give Moshe *koach* to hold up his hands for so long. So Aharon and Chur gave Moshe a stone to sit on, and held his hands up. Moshe didn't let the sun set until the Yidden won the war!

Hashem told Moshe not to kill all of the Amalek people yet. He should write down in the Torah that we should

remember what Amalek did — and that when the Yidden come to Eretz Yisroel, they should wipe out the nation of Amalek!

TEHILLIM :: 83 - 87

Every single kapitel in today's Tehillim has a special niggun which was made in honor of the Rebbe's Yom Huledes! Can you find the niggun in each one?

In *Kapitel Pey-Daled*, the *niggun* is “**Yeilchu Mechayil El Choyil, Yeiro'eh El Elokim BeTzion.**” This means that people who trust in Hashem go from strength to strength, and they will go before Hashem in Yerushalayim.

The Rebbe tells us that **Yeilchu Meichayil El Choyil**, when we are always doing better than before, brings **Yeiro'eh El Elokim Betzion**, that we will be able to go to the *Beis Hamikdosh*! When we keep trying to do better, every single day and every single hour, we will bring *Moshiach*!

Chassidus says that there is a new *chayus* from Hashem that comes into the world, not just every day, but every hour! When that *chayus* comes, we get more opportunities to grow in *Yiddishkeit*! We need to make sure to use that new energy to do more!

TANYA :: Likutei Amarim Perek Chof-Beis

We're learning in short about the inyan of Achdus Hashem. Every Yid believes with emunah that there is nothing that exists aside for Hashem. Still, a person's mind might understand differently than what he believes, and keep him from acting the way he should! That's why it's important to make sure we also understand Achdus Hashem with our sechel, so that our sechel will guide us to act the way Hashem wants us to.

The Mittlerer Rebbe writes in the introduction to his sefer Imrei Bina, that the purpose of all of the maamorim that the Alter Rebbe said every Shabbos in public and in private were all with this goal — so that Chassidim, each one at his own level, will be able to understand and appreciate the inyan of Achdus Hashem. This will make a difference in everything they do!

When a person looks around at the world, it might seem (to his *sechel*) that there are things that are separate from Hashem.

The Alter Rebbe tells us that, of course nothing is separate from Hashem! Hashem created the world for us to have free choice, so He created something that will be the “opposite” of *kedusha* so we will have what to choose between.

Hashem hid the *chayus* He used to create the world so much, that things which are *tomei* and *kelipah* and *Sitra Achara* can also exist. These things deny *Achdus Hashem*, they seem to be against 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.

Because Hashem made *kelipah* to deny *Achdus Hashem* and feel that it is separate, we can use the *mashal* for Hashem creating the world with *Dibur* (speaking) the way we use the *mashal* of speaking. When we say something, the words become separate. This fits with how Hashem made the world, because Hashem made *kelipah* in a way that it can feel separate from Hashem.

That’s why *kelipah* and *Sitra Achara* are called “*Elokim Acheirim*,” other G-ds — because they are just like *Avodah Zarah*. Just like people who serve *Avodah Zarah* don’t believe in Hashem or deny that Hashem is one, *kelipah* and *Sitra Achara* don’t agree that Hashem is the only thing that exists!

It isn’t only *tomei* things and *kelipah* that deny *Achdus Hashem* and are like *Avodah Zarah*. The *Chachomim* teach us that any time a person has *gaavah*, that’s like *Avodah Zarah* too!

People who serve *Avodah Zarah* think that there is something that exists aside for Hashem. A Yid who has *gaavah* thinks about how he is very special and important. He doesn’t think about how he is really *botul* to Hashem. He acts as if he is something separate!

When a Yid understands *Achdus Hashem* in his *sechel*, he won’t let his *sechel* be involved in anything else! He won’t be willing to have *gaavah* or let himself go running after things that are fun or exciting without thinking about what Hashem wants.

Knowing what is Achdus Hashem and what is the opposite will help us appreciate the value of every mitzvah we do and every choice we make. As we will soon see, through every mitzvah we connect to Achdus Hashem, and every aveira separates us. So it is worth it to even have Mesiras Nefesh to ALWAYS stay connected to Hashem!

HAYOM YOM :: Yud-Zayin Shevat

In the year the Hayom Yom was written (like this year), it was Shabbos Shirah, so the Rebbe tells us some of the minhagim of the day.

One minhag is that during the reading of Az Yashir we stand. The Rebbe also tells us the haftorah according to our minhag, and that it’s a minhag to eat shvartze kasha (buckwheat).

There’s a *maamar* from the Alter Rebbe in *Likutei Torah* (it’s called “*Re’u Ki Hashem*”) which the Tzemach Tzedek repeated one year on *Parshas Beshalach*. Afterwards, he told the Rebbe Maharash the whole history of the *Maamar*:

The Alter Rebbe once heard a certain *maamar* on *Parshas Beshalach* from the Maggid of Mezritch. Afterwards, the Maggid called the Alter Rebbe in and told him that he heard this *maamar* from the Baal Shem Tov three times — once while the Baal Shem Tov was alive, again the year after he passed away (with an additional explanation), and that he just heard it again right before saying it now (nine years after the Baal Shem Tov’s *histalkus*)!

Thirty-six years later, the Alter Rebbe said this *maamar* himself, and it begins with the words “*Re’u Ki Hashem*.”

Then he called in the Tzemach Tzedek and told him this story.

Fifty-six years later, the Tzemach Tzedek said this *maamar* (the way it's printed in *Likutei Torah*), and then told the Rebbe Maharash the story.

Then he told him: "Today, the Baal Shem Tov, the Maggid, and the Alter Rebbe came to me, and each one said the *maamar* in their own way." A few hours later, the Tzemach Tzedek called the Rebbe Maharash in again, and told him his own explanation on the *maamar*.

One of the things it says in the maamar is how much pleasure a neshama has in Gan Eden. Imagine the yummiest food, the most comfortable chair, the prettiest view, the nicest music, the fanciest clothes, and the funniest book — and imagine having it for a thousand years! All of that isn't as much as one second of how good the neshama feels in Gan Eden. And we can create that feeling in Gan Eden by doing mitzvos in this world!

If we're busy doing mitzvos during the week, when it comes Shabbos, we can have a tiny little taste of that Ruchniusdike pleasure through the mitzvos we did during the week, just like on Shabbos we can enjoy the food and clean house and beautiful clothes that we prepared during the week.

SEFER HAMITZVOS :: Shiur #280 - Mitzvas Asei #236

Today's *mitzvah* (Mitzvas Asei #236) is the same *mitzvah* as we learned for the last few days, called *Chovel Bachaveiro*. If someone hurts another person, the *Beis Din* makes the person pay a fine (*knas*) for the damage that they did.

RAMBAM :: Hilchos Shecheinim

In today's Rambam, we learn more *halachos* about being neighbors.

Perek Yud talks about how we need to be careful about bothering other people in a city. We can't build something very smelly too close to a city, because everyone will be able to smell it!

Perek Yud-Alef teaches us about not bothering people who live close to us with smelly or noisy things, and what happens if we already built something very smelly or noisy: Do we need to stop using it?

Perek Yud-Beis teaches us the *halachos* of *Ben Hametzer*: If someone wants to sell a field, they first need to offer it to their next-door neighbor, because it will be the easiest for them to use it.

RAMBAM- PEREK ECHAD :: Hilchos Isurei Biah - Perek Chof-Alef

Today we learn more about keeping marriages holy.

INYANA D'YOMA :: When We Need to Fight

In this week's *parsha*, *Parshas Beshalach*, we learned about two people who tried to hurt the Yidden. At the beginning of the *parsha* we have Paraoh, and at the end of the *parsha* Amalek attacks the Yidden.

When the Mitzriyim were chasing them, Moshe Rabbeinu told the Yidden that Hashem will fight for them. The Yidden didn't need to do anything. But with Amalek, the Yidden needed to fight themselves!

Why? What's the difference?

Paraoh wanted the Yidden to come back to Mitzrayim and be slaves. He wanted to hurt the Yidden *begashmius*. When it comes to *Gashmius*, Hashem will do the fighting.

But Amalek's main point was to get the Yidden to do *aveiros*, to hurt their *Ruchnius*. Amalek didn't want the Yidden to receive the Torah! And when it comes to protecting our *Ruchnius*, we need to go out ourselves and fight. We get the *koach* from Moshe Rabbeinu who led the war then, but we need to put in the effort ourselves!

See *Likutei Sichos chelek Alef, parshas Beshalach*

TEFILLAH :: Pesukei Dezimra

When we learn more about *davening*, we start to realize that it is a special time where Hashem wants us to tell Him all of the things we need. Since we are in *Golus*, there are MANY things we don't have. We might want to hurry through the first parts of *davening* to be able to ask Hashem already to give us all the things we need!

But the *Chachomim* tell us that we shouldn't do that. In *Pesukei Dezimra*, we are praising Hashem. It's not nice to praise someone quickly, just to get it over with, and then ask for many favors. We need to say *Pesukei Dezimra* word for word, to show Hashem that we recognize His greatness. Only then will we ask Hashem to help us.

See the Alter Rebbe's *Shulchan Aruch, siman Nun-Alef, se'if Yud-Gimmel*

HALACHOS HATZRICHOS :: More Ho'adamah Fruits, and Shehecheyanu

Yesterday we learned that there are some fruits that have a different *bracha*.

Just because something is a fruit doesn't mean that it is *Ha'eitz!* There are some fruits that grow on trees or plants that are not considered fruit trees according to *halacha*. These fruits get the *bracha* of *Ho'adamah!*

Here are some examples:

- Papaya
- Pineapple
- Passion fruit
- Banana

Some of these are unusual fruits that people often buy... to make a *Shehecheyanu* on! But there is good news: The Alter Rebbe holds that you can make a *Shehecheyanu* on a new vegetable, and not only on a new fruit!

See *Seder Birchas Hanehenin Perek Vov and Perek Yud-Alef, Seder Birchos Hanehenin Hamevuar by Rabbi Chaim Pruss*

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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