

Chitas for Shabbos Kodesh, Parshas Beshalach

Shabbos Shira

Yom Hagadol Vehakadosh

Yud 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 - 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 :: 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 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 gives *chayus* to these things “from behind his back,” because He only wants them to exist for the purpose of *kedusha*. Even this *chayus* that they get is in *Golus* inside of them. They don't have *bittul* to Hashem, and they deny that Hashem is one!

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.

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 maamorim 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 *yeichidus*, 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 Gashmius 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 #319 - Mitzvas Lo Saasei #280, Asei #177, Lo Saasei #276, #274

In Sefer Hamitzvos, we are learning more mitzvos for a Beis Din to follow, to make sure they are judging fairly. Today we have four mitzvos:

1) (Mitzvas Lo Saasei #280) A judge can't judge unfairly against a widow or orphan. (Of course, it is *asur* to judge ANYONE unfairly, but it is an extra *aveira* if it is against a widow or orphan.)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לא תטה משפט גר יתום

2) (Mitzvas Asei #177) A judge needs to treat both sides of a case equally. He needs to give each one a chance to explain their side, and not rush one of them.

This *mitzvah* includes other things also. One of them is that if two people who are arguing agree to come to a *Talmid Chochom* and not a *Beis Din*, he has a *mitzvah* to judge them fairly.

Another one is that if any person does something which could be understood in different ways, we should try

to understand it as something good, and judge them favorably — *Dan Lekaf Zechus*.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: בְּצֶדֶק תִּשְׁפֹּט עַמִּיתְךָ
The details of this *mitzvah* are explained in places throughout the *Talmud*.

3) (*Mitzvas Lo Saasei* #276) A judge isn't allowed to be afraid of anyone! He isn't allowed to be scared and think, "If I *pasken* against him, he will take revenge and ruin my field!"

We learn this *mitzvah* from a *posuk* in *Parshas Devarim*: לֹא תִגְדֹּר מִפְּנֵי אִישׁ

4) (*Mitzvas Lo Saasei* #274) A judge isn't allowed to take a bribe or even a present from anyone who comes to *Beis Din*, EVEN if he thinks he will *pasken* the same way anyhow.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְשֹׁחֵד לֹא תִקַּח
The details of this *mitzvah* are explained in many places in *Mesechta Sanhedrin*

RAMBAM :: Hilchos Sanhedrin

In **Perek Yud-Tes**, we learn a long list of *aveiros* that a *Beis Din* gives *Malkos* (lashes) for. There are 207 *aveiros* where a *Beis Din* would need to give *Malkos*!

In **Perek Chof**, we learn about judging fairly. If no witnesses SAW the person doing the *aveira*, even if it's obvious that he did it, we can't punish him. And if someone was forced to do an *aveira*, he can't get punished by the *Beis Din* either. But we shouldn't have *rachmonus* on someone and not punish him if he deserves it!

Perek Chof-Alef has more *halachos* about being fair when we judge. One *halacha* is about what to do if two people come to *Beis Din* because they are arguing about something, and one of them is dressed in fancy clothes, and one is dressed in not nice ones. The *Beis Din* tells the people they need to either both wear not nice clothes, or both wear fancy clothes, because it's hard to treat both people equally otherwise!

If someone comes to *Beis Din* who only speaks Portuguese, the judge isn't allowed to get someone to come and translate what the person is saying. He needs to understand Portuguese himself! (But if he understands it, and doesn't speak so well, he is allowed to get a person to translate the *psak*.)

RAMBAM- PEREK ECHAD :: Hilchos Shaar Avos HaTumos - Perek Beis

We learn more *dinim* about the *tumah* of *neveilah*. One of the things we learn about in this *perek* is when a *shechitah* which was not done properly makes the animal a *neveilah*.

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*.

This year, since *Yud Shevat* is on Shabbos, we did some of the *minhagim* already on *Erev Shabbos*.

Here are some of the *minhagim* for today, Shabbos *Yud Shevat*:

- Men and older boys get an *aliyah*
- 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*
- 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 Chassidishe 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 Binginos, that we say before Boruch She’amar.

HALACHOS HATZRICHOS :: Kiddush

One of the ten things we need for a *Kos Shel Bracha* is to be “*Magbia Tefach*,” to lift it up at least one *tefach* off the floor or table. We learn this from the *posuk*, where Dovid Hamelech says “***Kos Yeshuos Esa***” — “I pick up a cup of *yeshuah*.”

The reason we pick up the *kos* is so that everyone at the table will be able to see it.

Even though the *Gemara* only tells us to pick it up a *tefach*, the Chabad *minhag* is that *lechatchila* and for a *hiddur mitzvah* we pick it up THREE *tefachim* higher than the table.

See Alter Rebbe’s Shulchan Aruch siman Reish-Ayin-Alef se’if Yud-Ches, siman Kuf-Pey-Gimmel se’if Ches, and Sefer Haminhagim Chabad (cited in the haoros on the Shulchan Aruch)

GEULAH U'MOSHIACH :: Does Eliyahu Hanavi Have to Come First?

Usually we say that before *Moshiach* comes, Eliyahu *Hanavi* first comes to tell us.

But the *Acharonim* say that this is only when *Moshiach* comes at the right time, “*Be’ita*.”

If *Moshiach* comes earlier, “*Achishena*,” then Eliyahu *Hanavi* doesn’t need to come first — *Moshiach* can come right away!

See Sefer Hasichos 5748, vol. 2, p. 611

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