

Chitas for Sunday, Parshas Beshalach Yud-Alef 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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~ in honor of Beilah Botwick Kirstein ~

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Shnas Bracha Vehatzlacha!

Mazel Tov **First Lieutenant Raizel Zimmerman** (Las Vegas)
~ 8th birthday Yud-Alef Shevat ~
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CHUMASH :: Parshas Beshalach - Rishon with Rashi

The Yidden travel towards the Yam Suf... and the Mitzriyim start to chase them!

The Yidden are leaving Mitzrayim! Hashem had the Yidden go a longer way, in case some Yidden would become scared of going into the big empty *Midbar*, and because of that would later want to run back to Mitzrayim.

When the Yidden traveled, Hashem went in front of them! During the daytime, Hashem went in a big cloud, so they could see where to go. This cloud also made the road easier for them to go on, kept them safe, and cleaned their clothes. At night, Hashem went in a pillar of fire, which also let them see at night.

On the third day of traveling, Hashem told Moshe that they should go back towards the Yam Suf. Paraoth will see the Yidden going backwards, and will think that they are stuck. He will chase after them, and then Hashem will punish him and the Mitzriyim. Now Paraoth will need to realize that Hashem is in charge!

Even though the Yidden might have been afraid to go closer to the Mitzriyim who made them suffer so much, they trusted in Moshe that he was doing what Hashem wanted him to do.

In the meantime, Paraoth changed his mind about letting the Yidden go! He convinced a bunch of Mitzriyim to come with him and make a war with the Yidden, and take back all of the gold and silver they gave them before. Paraoth took all of the horses and wagons that survived the *makos*, with more than 600 special small and fast wagons. They were so excited, the Mitzriyim decorated these wagons with expensive decorations!

At first, Paraoth wasn't sure if he should go, but Hashem made him feel stubborn, and he decided to go run after the Yidden.

Meanwhile the Yidden continued going, proud and strong!

TEHILLIM :: 60 - 65

Today's *Tehillim* is *Samach* through *Samach-Hey*.

In *Kapitel Samech-Alef*, Dovid Hamelech asks Hashem for something very special: “**Yomim Al Yemei Melech Tosif**” — “Hashem should add days to the days of the king.” Dovid Hamelech was asking Hashem that he should live for a long time.

The *Zohar* says that when a person is born, Hashem decides how long they will live. If they have a special *zechus*, Hashem will make them live even longer! This is what Dovid Hamelech was asking from Hashem — that he should have the *zechus* to live extra-long.

Since EVERY Yid is like a king (“*Kol Yisroel Bnei Melochim Heim*”), Dovid Hamelech was also asking for ALL Yidden to live a long time!

See *Tehillim* with *Pirush Tehilas Menachem*, *kapitel Samach-Alef*

TANYA :: Likutei Amarim Perek Chof

We learned how the strong love in all of us, the *Ahava Mesuteres*, wakes up. It gets scared when it feels like it may become separated from Hashem! Usually this happens for something very big, like someone threatening a Yid to stop being Jewish.

The Alter Rebbe will show us now how we can wake up the *Ahava Mesuteres* to get us to do ANY *mitzvah*, no matter how hard, and stop us from doing ANY *aveira*, no matter how “small!”

First, the Alter Rebbe helps us understand that missing a chance to do a *mitzvah*, or doing even a small *aveira*, is also denying our *Yiddishkeit*. It's the *Yetzer Hara* that convinces us that there is a difference between something big and something small, when really EVERY *aveira* separates a Yid from Hashem.

Every *mitzvah* is included in the first two of the *Aseres Hadibros*, the “big” *mitzvos* of believing in Hashem.

(The first of the Aseres Hadibros is “Anochi Hashem Elokecha!” “I am Hashem!” The meforshim teach us that all of the mitzvos ASEI (the ones we DO) come from this mitzvah.

The second of the Aseres Hadibros is “Lo Yihiyeh Lecha Elokim Acheirim” “You shouldn't have any other ‘G-d's’.” All of the mitzvos LO SASEI (the mitzvos we keep by NOT doing something) come from this mitzvah. (This is why we heard only the first two of the Aseres Hadibros from Hashem — because really it's like hearing all of them!)

Both of these mitzvos are talking about believing in Hashem and nothing else. How does that include every mitzvah? The Alter Rebbe will show us!)

To understand this properly, we need an introduction. First we need to understand in short what “*Achdus Hashem*” means — how Hashem is everything.

The first thing we need to know is what we say in *davening* every morning, “*Ata Hu Ad Shelo Nivra Ha'olam, Ata Hu Mishenivra Ha'olam.*” Hashem is the same, there is no change in Hashem, before or after the world was created. We will *IY”H* see more about this later.

HAYOM YOM :: Yud-Alef Shevat

Every day, we start our day with *Modeh Ani*. We say this even before washing our hands — when they are still *tomei*!

Nothing in the world can make the *Modeh Ani* of a Yid *tomei* — there is a part of our *neshama* that is connected to Hashem no matter what we do.

There is a famous sicha which was edited by the Rebbe and printed with the name Kuntres Inyana Shel Toras Hachassidus. In this sicha, the Rebbe explains how Chassidus reveals the primus of every part of Torah, and what it accomplishes in a Yid and in the world. In this sicha, the Rebbe uses this Hayom Yom as an example to show what Chassidus is!

SEFER HAMITZVOS :: Shiur #274 - Mitzvas Asei #245

Today's *mitzvah* (*Mitzvas Asei #245*) is the same one again — that buying and selling the way the Torah teaches is a *mitzvah*!

RAMBAM :: Hilchos Zechiya U'Matana

In today's Rambam, we are learning about giving and getting presents according to *halacha*!

In **Perek Daled** the Rambam teaches us that usually you have to agree to take a present, or else it's not yours. But sometimes another person can agree FOR you.

Perek Hey teaches us about what happens if two people argue over a field: One says that it was sold to him, and the other one says he got it as a present. This could happen if the person gave a present secretly. That's one of the reasons why a person shouldn't give presents secretly, so there won't be arguments who it belongs to!

Perek Vov has *halachos* about presents to a person in the family. Some of them are *halachos* about the presents a *Chosson* sends to his *Kallah*!

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

In today's Rambam, we start to learn about what makes a person considered a *mamzer*.

INYANA D'YOMA :: Yud-Alef Shevat

Yesterday was the very special day of *Yud Shevat*, which is the day of the *histalkus* of the Frierdiker Rebbe, and the beginning of the Rebbe's *nesius*. But today is ALSO a very special day!

On *Yud Shevat*, *Tof-Shin-Yud*, the Frierdiker Rebbe was *nistalek*, and the Rebbe's *nesius* began. So part of the day was in the Frierdiker Rebbe's *nesius*, and the rest of the day was part of the Rebbe's *nesius*. *Yud-Alef Shevat* was the first FULL day of the Rebbe's *nesius*!

Every single generation has its own special *avodah*. For example, in the times of the Alter Rebbe, the Alter Rebbe expected *Chassidim* to have a lot of *iskafya*, to work on their *midos* to have a love for serving Hashem instead of a love for *Gashmius*. In the times of the Mittlerer Rebbe, the Mittlerer Rebbe expected *Chassidim* to learn a lot of deep *Chassidus*, so much that they should end up talking about it in even regular conversations. In the times of the Frierdiker Rebbe, *Chassidim* had to have *Mesiras Nefesh*, to even give up their lives to

spread *Yiddishkeit* and teach children Torah! (Of course we need to do all of these things, but there is one thing that is the most important in each time, and everything else becomes a part of it.)

Today, *Yud-Alef Shevat*, is the first day when the WHOLE DAY is the *avodah* of OUR *dor*, the *avodah* the Rebbe teaches us! And what is this *avodah*? Each one of us has the *Shlichus* to spread *Yiddishkeit* and *Chassidus* to ourselves and to everyone we can possibly reach, with *Ahavas Yisroel*, and to get ready for the *Geulah*!

We need to learn the Rebbe's *sichos*, *maamarim*, and letters, and think about what the Rebbe is teaching us in them. This way, we will be able to follow in the Rebbe's path and do our *shlichus* properly!

A few months after the Rebbe accepted the Nesius, before Yud-Alef Nisan, the Rebbe said that he would go to the Ohel. Anybody that is serious about dedicating themselves to the Shlichus that the Rebbe will give them should write their names on a paper, and the Rebbe will bring it to the Ohel. They won't have to give up their lives (chas veshalom) for it, but it is a very serious thing.

Today, on *Yud-Alef Shevat*, we strengthen ourselves to continue doing the *Shlichus* of the Rebbe, and to add in it, with all of our *kochos*.

See Likutei Sichos chelek Alef, Yud Shevat and other sources

TEFILLAH :: Davening Nowadays

There are some *Chassidim* who say that *davening* with *avodah* isn't so important nowadays. They say that the Rebbe didn't write many letters about *davening*, and the Rebbe spoke about *mivtzoyim* at *farbrengens* — not about *Tefillah*! That proves that it isn't something we need to do nowadays, because otherwise the Rebbe would have talked about it more!

The Rebbe says that this is a foolish thought! If you look at the *Igros* of the Frierdiker Rebbe and the Rebbe Rashab, and learn their *sichos*, you will see that they already wrote about it and *farbrenge*d about it many times! So where is the excuse not to *daven* properly?!

From sicha of Parshas Ki Sisa, 5740; see se'ifim 21 and 27

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.

What does “different kinds” mean for clothes?

Like with food, we check to see if it is used differently. Shirts and pants are not used for the same thing, so they are for sure different kinds.

But what if we have a pile of ten different Shabbos shirts? Some have a pocket, some have buttons on the collar, some have a logo near the bottom or are more shiny. Are they each counted as a different kind of shirt?

Since they are all Shabbos shirts, and you would use them all for the same reason (to wear as clothes on Shabbos), they are all counted as the same kind.

Choosing the one we want, even a while before we put it on, is not the *isur* of *borer*.

But if there were pajama shirts mixed into the pile, they would be considered two different kinds. Since pajama shirts are not used for the same reason as Shabbos shirts, it could be *borer* to choose one of them, and we would need to follow the *halachos* of how to pick one on Shabbos not in a way of *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 :: Learning Inyonei Geulah

The Rebbe teaches us that we should learn *Inyonei Geulah U'Moshiach* as we prepare in the last moments of *Golus* to be *Mekabel Pnei Moshiach Tzidkeinu*.

This is not only true when we are learning! Sometimes, when we are doing a *mitzvah*, we can also be learning and thinking about the *Geulah*!

Here's one way the Rebbe teaches us we can learn *Inyonei Geulah*, together with a *mitzvah* that we do all the time:

When we give *tzedakah*, we can think about the words of *Chazal*, "***Gedolah Tzedakah Shemekareves Es Hageulah***," that *tzedakah* has the *koach* to bring *Moshiach* closer!

When we think about this, at least from time to time when we give *tzedakah*, we are also learning and thinking about the *Geulah*!

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