

Chitas for Tuesday, Parshas Beshalach Yud-Gimmel 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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~ 1st birthday Yud-Gimmel Shevat ~
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CHUMASH :: Parshas Beshalach - Shlishi with Rashi

Paraoh finally sent the Yidden out of Mitzrayim, but as soon as Hashem hardened Paraoh's heart again, he changed his mind and started chasing the Yidden to bring them back.

The Yidden were afraid since Paraoh was chasing them! Moshe started to *daven* to Hashem also, but Hashem said, "Now is not the time to *daven*! Now it's time to DO something! I will take care of the Mitzriyim, but you have a job — tell the Yidden that they can keep on going! I have already decided to split the Yam Suf for them, and the *zechus* of their *Avos* and the *zechus* of the *Emunah* they have is enough that they should be saved. Pick up your stick and the Yam Suf will split, so the Yidden can walk through on dry land. The Mitzriyim will follow, and drown in the sea! Then they will realize that I am Hashem."

Now that the Mitzriyim were even closer, the *malach* of Hashem that usually went in front of the Yidden went behind them, to keep the Mitzriyim from hurting any Yidden. At night, instead of disappearing, the cloud also moved behind the Yidden. It made it dark so the Mitzriyim couldn't see the Yidden at all! They kept trying to shoot arrows, but the cloud caught them so none of the Yidden got hurt.

Moshe picked up his arm over the Yam Suf, and Hashem made a strong wind blow all night, splitting the Yam Suf and turning it into dry land. The water all over the world also split, so everyone would know about the *neis*!

The Yam Suf split into 12 paths, one for each *Shevet*. The Yidden, starting with *Shevet Binyamin*, went through on dry land.

The cloud followed the Yidden into the Yam Suf, and then the Mitzriyim could see the Yidden again! They

chased after the Yidden, right into the Yam Suf! Then Hashem sent the pillar of cloud and the pillar of fire to punish the Mitzriyim. The pillar of cloud made the ground turn into mud, and the pillar of fire made the mud boiling hot! The shoes fell off of the horses, and the wheels fell off the chariots. The Mitzriyim got shlepped through the hot mud, and banged around. The Mitzriyim realized that Hashem was fighting for the Yidden!

As the Yidden came out of the Yam Suf, they were able to see Hashem so clearly — even a very simple person then was able to see even more than the greatest *Neviim* were able to see!

TEHILLIM :: 69 - 71

Today's *Shiur Tehillim* is *kapitelach Samach-Tes, Ayin, and Ayin-Alef*.

One of the *pesukim* at the end of *kapitel Samech-Tes* (69) is "**Ki Elokim Yoshia Tziyon**," "Hashem will save Yerushalayim!" The *Medrash* tells us a story about this *posuk*:

One time there was a king who had sheep which were watched by a shepherd. One day, the king got upset and sent the sheep away, took apart the fence, and took away the shepherd. Later on, he decided to bring back the sheep. So he rebuilt the pen for the sheep, but didn't call back the shepherd. So the shepherd went to the king and said, "You built the pen and brought back the sheep — but what about me?"

Dovid Hamelech was saying that he is like the shepherd taking care of the Yidden who are in *Golus*. He is so busy helping Yidden and making sure that Hashem brings them back, that he doesn't have enough time to take care of himself!

That's why the next *kapitel* starts with the words "**Lamenatzeiach LeDovid Lehazkir**" — "A song for Dovid to REMEMBER." Dovid Hamelech asked Hashem to please remember him too! So Hashem gave him a special *bracha* to have extra *hatzlacha* in his own needs.

The same thing is true for anyone who takes care of other Yidden, like Mommies and Tatties and *Shluchim* — Hashem gives them a special *koach* that they should have *hatzlacha* to have everything they need for themselves!

TANYA :: Likutei Amarim Perek Chof

The Alter Rebbe is telling us in short what *Achdus Hashem* (the oneness of Hashem) means.

Understanding Achdus Hashem will help us understand how every MITZVAH is a CONNECTION with Achdus Hashem, and every AVEIRA is chas veshalom a SEPARATION from it. Then we will not let the Ruach Shtus from our Nefesh Habehamis convince us that there is anything too small or not worth it when it comes to doing what Hashem wants!

We say in davening, "Ata Hu Ad Shelo Nivra Ha'olam, Ata Hu Mishenivra Ha'olam" — Hashem is the same now that He created the world, just as He was before He created it. That is part of the Emunah Peshutah (simple Emunah) that every Yid has.

The Alter Rebbe will explain this emunah and make it part of our Chabad, part of our understanding. When it's not just emunah, but we understand it also, it will change the way we feel and behave, and the Ruach Shtus won't be able to trick us!

We could ask, how is it possible that Hashem is the same as He was before He created the world? The world is so big, so important and complicated — how can you say that Hashem didn't change at all from it?

We learned before that “*Bidvar Hashem Shomayim Naasu*” (the Shomayim was made through the word of Hashem). This *mashal* of a word will help us understand! Because just like one word that a person says makes absolutely no difference to who he is, the world, which is just the “word of Hashem,” doesn’t make any change to Hashem! The world isn’t so big after all — it’s like nothing next to Hashem.

Now let’s take a closer look at this *mashal* to understand it better, how one word of a person makes no change to who the person is.

Hashem made a person with an unlimited *koach* to speak. If a person wanted to, he could talk all day without stopping, from morning to night! So a single word that a person says is like nothing compared to what he is able to say.

But don’t think that the *koach* of SPEAKING is so powerful and important either! Remember that a person can only say something he thought of first, and a person thinks a lot more than he speaks! Even if someone is talking all day long, he is still thinking way more than that, because thought is much faster and more powerful.

And don’t think that the *koach* of THINKING is so special and powerful either! Before a person is even able to think about something, he first has to WANT it with his *midos*, and even before that, he needs to KNOW about it (*sechel*)! That knowing and wanting doesn’t even have words, and the amount of things you can know about and want are unlimited!

For example, imagine going into the biggest library in the world, and pulling out just one book. Open that book and look at one word. Is that word important at all compared to everything you can learn from all of the books in the library?

Or imagine asking for a treat. Is that word important compared to all of the delicious kinds of foods that there are in the world that you can find out about and want?

So to go back to our one word: It’s like nothing compared to the *koach* of speaking. And our *koach* of speaking is like nothing compared to our *koach* of thinking. And our *koach* of thinking is also like nothing compared to our *koach* of *midos* or *sechel*!

We understand that one word of a PERSON is like nothing compared to what the person is able to know and want, and who he is. So we can understand that since the world is like a single word of Hashem, it is like nothing compared to Who Hashem is!

This gives us words to understand our *emunah* that Hashem is the same as He was before the world was created.

Besides the world not being important compared to Hashem, we will see starting in tomorrow’s Tanya that the world is still a part of Hashem! The world is not able to change Hashem at all.

HAYOM YOM :: Yud-Gimmel Shevat

Today is the yartzeit of Rebbetzin Shterna Sarah, the Frierdiker Rebbe’s mother. The year the Hayom Yom was written, it was her first yartzeit. So if you look inside, before today’s Hayom Yom there is a halacha about the first yartzeit.

~

When the Rebbe Maharash was a little boy, he knew the whole *Nach* (the books of the Torah after the

Chumash, like *Navi* and *Tehillim*) *baal peh!* The Tzemach Tzedek would sometimes test him, and the Rebbe Maharash would ask questions about things he learned.

One time, when he was 7 years old, the Rebbe Maharash asked the Tzemach Tzedek about a certain *posuk*, where it says that Hashem made a person straight, “*yashar*.” The *meforshim* explain that it means that Hashem did a *chesed* to make people walk standing up.

The Tzemach Tzedek explained why this is such a big *chesed*: Because an animal has all four feet on the ground, so it doesn't look up at the sky.

But a person, who stands, DOES look up and can see *Shomayim*.

Why was the Tzemach Tzedek telling this to him? The Frierdiker Rebbe explains this in a letter. The posuk says that a person is born like a wild animal. Animals don't care about acting the way Hashem wants, just what they want. But when the child's parents and teachers show him how to act, he starts to live the way a Yid should and be a mentch.

The Tzemach Tzedek was telling the Rebbe Maharash that we need to remember the chesed that Hashem does for us that we are “Yashar Holech” — that we are able to walk on two feet like a person. We don't just have to look down at the Gashmius like an animal and think only about what we want or need, we can look up to Shomayim and think about how Hashem wants us to act!

SEFER HAMITZVOS :: Shiur #276 - Mitzvas Asei #245

Today's *mitzvah* (*Mitzvas Asei #245*) is the same *mitzvah* AGAIN! (When we are learning many *halachos* connected with the same *mitzvah* in Rambam, we just keep reviewing it in *Sefer Hamitzvos!*) When we do business, buying or selling things, we need to do it the way the Torah teaches us.

RAMBAM :: Hilchos Zechiya U'Matana

In today's Rambam, we learn more about a present from a person who is very sick (a “*Shechiv MeRa*”).

Perek Yud explains what we do when the *Shechiv Mera* says that money belongs to another person, or if another person says that the *Shechiv Mera* owed him money.

In **Perek Yud-Alef** the Rambam tells us what to do when the words of the *Shechiv Mera* aren't so clear. Like if he says, “give this money to Tuvia,” what do we do if two people called Tuvia come and ask for the money? (If one of them is a *Talmid Chochom*, we say that probably the *Shechiv Mera* meant him, or if one of them is his friend we say it is probably him.)

In **Perek Yud-Beis** we learn about how carefully we listen to the words of a sick person and do exactly what he asked.

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

Today we learn about women that a *kohen* is not allowed to get married to.

INYANA D'YOMA :: Taking Care of the Guf

There are so many special things that will happen in the time of the *Geulah!* Each of those special things will happen because of something we did during *Golus*.

Taking care of our *guf* to make sure that it is healthy to serve Hashem properly also brings the special way the *guf* will be *Le'asid Lavo*!

How will the *guf* be *Le'asid Lavo*?

Let's first learn more about the *guf*:

What is the main part of ourselves? Our *guf*, or our *neshama*?

Our *neshama*, of course! It is what gives us *chayus*! A body without a *neshama* cannot live.

But at one point after *Moshiach* comes, *L'asid Lavo*, things will change! Really, the *guf* of a Yid comes from an even HIGHER source than the *neshama*, closer to Hashem! At that point in time *Le'asid Lavo*, the *guf* will be the MAIN thing. It won't even need the *chayus* of the *neshama* anymore! Instead, the *neshama* will get *chayus* from the *guf*!

That's why the *Chachomim* say that at a certain time *Le'asid Lavo*, the *guf* won't need food or drink anymore to stay alive, because the *guf* will have such strong *chayus* that it won't need to get it from anywhere else! In fact, the *guf* will be a source of *chayus* for the *neshama*!

Everything in the time of *Moshiach* happens because of something we did in *Golus*. So what is it that we do that will make this happen?

We need to take care of our *guf* now, since we know how special it will become! We need to be careful to be healthy, and not do anything that can hurt our body. When we do this, remembering that it is a *mitzvah*, it will help us be ready for the time when we will be able to see how special the *guf* of a Yid really is!

The Rambam says that for a Yid, it is not correct to take care of ourselves just because we want to be healthy. The reason to take care of ourselves is so that we can serve Hashem with a healthy body!

Keeping this in mind not only makes taking care of ourselves into something of *kedusha*, but it is also preparing ourselves for the special way the *guf* of a Yid will be when *Moshiach* comes!

See Toras Menachem Hisvaaduyos, Parshas Beshalach 5714, os zayin

TEFILLAH :: Pesukei Dezimra

In *Pesukei Dezimra*, we speak about the greatness of Hashem. The *Chachomim* taught us that we should spend some time praising Hashem before asking for our needs in *Shemoneh Esrei*.

The *Shulchan Aruch* tells us that it is not appropriate to rush through *Pesukei Dezimra* in order to get to *Shemoneh Esrei* faster. Doing this shows that we are only thinking about ourselves and what we want, and not about Hashem!

We should say the words of *Pesukei Dezimra* clearly and properly, and try to have *kavana* by these parts as much as we can. This will show that we are thinking about Hashem, and Hashem will surely answer our *tefillos*!

See the Alter Rebbe's Shulchan Aruch, siman nun-alef, se'if gammel

HALACHOS HATZRICHS :: 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 more about *borer* with clothes.

To be considered the *issur* of *borer*, there needs to be a mixture of at least two different kinds of things to choose from.

If the clothes are not mixed together, even if they are different types, it is not the *melacha* of *borer* at all.

For example, imagine if we have many shirts hanging in a closet. Some are Shabbos shirts, some are weekday shirts, and many of them are different sizes. Would it be *borer* to choose one?

Clothes that are each hanging on a separate hanger are not counted as mixed together. We would be allowed to take the shirt we want on Friday night, even not to use *Miyad* — like if we will only be wearing it on Shabbos morning.

See Shabbos Kehalacha perek Yud-Beis (based on reasoning with seforim, p. 219, footnote 219)

GEULAH U'MOSHIACH :: Bekiyas Hanahar

In today's *Chumash*, we learned about *Kriyas Yam Suf*. Do you feel bad that you missed *Kriyas Yam Suf*? Don't worry! Something similar will happen again, as part of this *Geulah*!

וְהִחַרְתִּים ה' אֵת לְשׁוֹן יָם מִצְרַיִם וְהִנִּיף יָדוֹ עַל הַנָּהָר בְּעַיִם רֹחוֹ וְהִכְהוּ לְשַׁבְּעָה נְחָלִים וְהִדְרִיךְ בְּנָעֳלִים

Vehcherim Hashem Eis Leshon Yam Mitzrayim — Hashem will cut off the sea of Mitzrayim to dry it up, so that the Yidden can easily return to Eretz Yisroel

Vehinif Yado Al Hanahar Ba'eyam Rucho — And Hashem will lift His hand over the river Pras (on another side of Eretz Yisroel, for the Yidden coming from that direction) with the strength of His wind

Vehikahu Leshiva Nechalim — And Hashem will force it into seven streams, for the Yidden coming from each kind of *Golus* there

Vehidrich Bane'alim — And He will lead the Yidden through them in dry land.

Then the next posuk concludes:

וְהִיְתָה מְסֻלָּה לְשָׂאֵר עַמּוֹ אֲשֶׁר יִשְׂאֵר מֵאֲשׁוּר כְּאֲשֶׁר הִיְתָה לְיִשְׂרָאֵל בְּיוֹם עֲלֹתוֹ מֵאֶרֶץ מִצְרַיִם

Vehaysa Mesilah Li'she'ar Amo — And for the rest of the Yidden, coming from other parts of the world, there will be a clear path through the water

Asher Yisha'er Me'Ashur — For the Yidden who were left in Ashur,

Ka'asher Haysa LeYisrael — Like there was for the Yidden

Beyom Alosa Me'Eretz Mitzrayim — On the day they came out of Mitzrayim!

See Yeshayahu perek Yud-Alef, pesukim Tes-Vov and Tes-Zayin, and Rashi there

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