

# Chitas for Thursday, Parshas Mishpatim

## Chof-Tes 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

*Chitas for the month of Shevat is made possible in part*

לעילוי נשמת הרה"ח הרה"ת הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק וליכות רפואה שלימה וקרובה לואב יחזקאל הכהן בן מינדל

Mazel Tov **General Bentzi Weinfeld** (shliach in Thornhill, Canada)  
~ 10th birthday Chof-Tes Shevat ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **General Dovid'l Weinfeld** (shliach in Thornhill, Canada)  
~ 10th birthday Chof-Tes Shevat ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Menachem Rivkin** (Pasadena, CA)  
~ 6th birthday Chof-Tes Shevat ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Menachem Mendel Posner** (Postville, Iowa)  
~ 6th birthday Chof-Tes Shevat ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Sarah Keny Kaplan** (Milan, Italy)  
~ 10th birthday Chof-Tes Shevat ~  
Shnas Bracha Vehatzlacha!

### **CHUMASH :: Parshas Mishpatim - Chamishi with Rashi**

There are many mitzvos in Parshas Mishpatim! Hashem taught these mitzvos to Moshe Rabbeinu on Har Sinai, to teach the Yidden later. Here are the ones we learn about today:

- The *Beis Din* is not allowed to have *Rachmonus* and judge differently even if the person is VERY poor. They need to judge based on who is right.
- A *Beis Din* has to be very careful to stay away from anything which is a lie.
- A *Beis Din* should try not to *psaken* that someone should be killed. So if they already said that a person is not guilty, and another *eid* comes and says that he really deserves to be killed, they shouldn't bring him back to give a new *psak*. But if they already did *psaken* that he needs to be killed, and a new *eid* comes to say that he didn't do it, we should listen to that *eid*. If he really did deserve to be killed, Hashem will take care of it.
- A judge should never let someone bribe him (give him a present so he will decide that that person is right) — even if he already knows that the *din* is that the person who is giving him the bribe is right! A bribe changes the way a person thinks, and makes a *chochom* forget his learning.
- Be very careful not to be mean to a *Ger* — we should all understand how a *Ger* feels, because at one point we

were all *geirim* (strangers) in Mitzrayim!

- *Shemitah*: We work in our fields for six years. During the seventh year, called *Shemitah*, we need to leave the fields to rest.

- Even in a year when the whole year is a year of resting from our work in the fields, Shabbos is still Shabbos, and we need to rest along with all of our animals and servants.

- We need to be extra-careful about *Avodah Zarah*, which is equal to all of the *mitzvos* of the Torah! We shouldn't even make a partnership with a *goy* that might make him swear in the name of his *Avodah Zarah*.

- Even though the *Yomim Tovim* of *Pesach*, *Shavuos*, and *Sukkos* are connected with the times when things are grown in the fields, and in *Shemitah* we don't grow things in the field, still we go up to the *Beis Hamikdash* and bring *korbanos* to Hashem during the *Shemitah* year too.

- The *Korban Pesach* is *shechted* only after we get rid of the *chometz*.

- If a part of a *korban* was supposed to be burned on the *Mizbeiach*, we should not let it stay overnight without it being burned.

- We bring *Bikurim* even during *Shemitah*.

- The Torah tells us three times not to cook milk and meat together. The *Chachomim* teach us that these three times teach us that we are not allowed to cook it, eat it, or benefit from it. Today we learn the first *posuk* where it says this *mitzvah*.

## **TEHILLIM :: 140 - 144**

In today's *Tehillim*, there is a *posuk*, "**Tikon Tefilasi Ketores Lefanecha**" — "I bring my *davening* before Hashem like *Ketores*!"

(The Rambam chooses this *posuk* to put at the beginning of his *sefer* about *korbanos*.)

The Rebbe teaches us that when the *kohen* brings the *ketores*, nobody else is allowed to be there — it's just the *kohen* bringing the *ketores* to Hashem. The same thing is when we *daven* — it's private, between us and Hashem!

Also, the word *ketores* is like the word "*Kesher*" (in Aramaic, "*Ketar*") — a connection. *Davening* is one of the ways we make a special connection with Hashem.

## **TANYA :: Likutei Amarim Perek Chof-Hey**

*We have been learning about bringing out the Ahava Mesuteres, the hidden love for Hashem, the koach of Mesiras Nefesh we have in our neshama, to do a mitzvah even when it is very hard. But the Yetzer Hara comes to us many times and says, "Great! I will have Mesiras Nefesh — tomorrow." Is it worth having Mesiras Nefesh to do a mitzvah now?*

We might think that losing a chance to do a *mitzvah* is not such a big deal. After all, we'll have plenty more chances tomorrow!

But really, every *mitzvah* is a connection with Hashem which lasts FOREVER.

How can that be?

A person can only be in one place, and in one time. If I'm in New York, I'm not in California. If it is my 10th birthday, it can't be my 9th birthday at the same time.

But *Ruchnius* isn't stuck in one place at a time. It is HIGHER than times and places! So something in *Ruchnius* can be everywhere, all the time!

When we do a *mitzvah*, we are connecting *Gashmius* and *Ruchnius*. So even though we are doing the *mitzvah* in a certain time and a certain place, the *koach* of that *mitzvah* and the connection with Hashem is everywhere, forever.

So we shouldn't think that a chance to do a *mitzvah* is just for right now. The *koach* of this *mitzvah* will last forever — and we don't want to miss that!

*This shows us how special Mitzvot is! We might think that the person is doing just one mitzvah, but today's Tanya shows us that even one mitzvah really lasts forever.*

## **HAYOM YOM :: Chof-Tes Shevat**

The Alter Rebbe teaches something very special about Rashi:

What Rashi teaches in **Chumash** is like the “wine of Torah!” Just like wine can make a person say secrets, when we learn Rashi, the wine of Torah, it makes the “secrets” in ourself come out too — the **Ahavas Hashem** and **Yiras Hashem** that are hidden inside of us!

What Rashi teaches in **Gemara** makes the **wisdom** that hides in ourselves become revealed!

*In the Rebbe's Rashi sichos, the Rebbe would first explain in detail how to understand the peshat of Rashi. Then, based on this Hayom Yom, the Rebbe would add lessons in Avodas Hashem that bring us to Ahavas Hashem and Yiras Hashem — the “Yeina Shel Torah.”*

## **SEFER HAMITZVOS :: Shiur #292 - Mitzvas Lo Saasei #219, Asei #245**

Today we learn the last *perek* about workers, and we'll start a new set of *halachos* — the *halachos* of borrowing.

We have two *mitzvos* today in *Sefer Hamitzvos*:

1) (*Mitzvas Lo Saasei #219*) You can't stop an animal from eating while it's working.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לא תחסם שור בדישו

Even though the *posuk* only talks about a cow which is plowing a field, the *mitzvah* is for any animal and for any kind of work.

The *dinim* of this *mitzvah* are explained in *Perek Zayin* of *Mesechta Bava Metziah*.

2) (*Mitzvas Asei #245*) If someone borrows something, he needs to follow the *halachos* of a borrower, a *shoel*.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְכִי יִשְׁאַל אִישׁ מֵעַם רֵעֵהוּ

The *halachos* are explained in *Perek Ches* of *Mesechta Bava Metziah*, and *Perek Ches* of *Mesechta Shevuos*.

## **RAMBAM :: Hilchos Sechirus - She'eilah Upikadon**

In **Perek Yud-Gimmel**, we learn more about today's *mitzvos*: When an animal is working, we need to let it eat

whatever it's working on. We can't cover its mouth, or scare it so it won't eat. But if it's working on something that will make the animal sick, we can cover the animal's mouth — because this *mitzvah* is there to make the animal feel good. Eating something that will make it sick WON'T make the animal feel good, so we are allowed to stop it from eating!

*We also start learning halachos about borrowing, Hilchos She'eilah Upikadon:*

**Perek Alef** talks about your responsibilities if you borrow something. One *halacha* is that if you ask your friend, "Can I borrow your pencil to do my homework?" — then you can't use the pencil for anything else.

If the pencil breaks while you're doing your homework, you don't need to get him a new pencil, but if it breaks while you are carrying it home, you DO need to get him a new pencil.

In **Perek Beis** we learn that when the owner is working together with the person who borrowed something from him, it's not counted as borrowing according to *halacha*. So if you are working on a poster with your friend, and you borrow your friend's markers since you forgot to bring yours, you don't have to pay him back even if you stepped on one of the markers and broke it.

If a husband and wife borrow something from each other, it is ALWAYS counted like they are working together! So if your Mommy borrowed Tatty's hammer and broke it, she doesn't have to buy him a new one.

## **RAMBAM– PEREK ECHAD :: Hilchos Maachalos Asuros - Perek Yud-Alef**

In today's Rambam, we start to learn about *Yayin Nesech*, wine that a *goy* touched. We are not allowed to drink it, in case the *goy* used it for *Avodah Zarah*. If there was *Yayin Nesech* in a bottle, the bottle can become not kosher.

## **INYANA D'YOMA :: Story the Rebbe Told Us**

One night, when the Rebbe was in Vienna, he went into a *shul* to *daven*. While he was there, he put some money into a *tzedakah pushka*.

A knowledgeable young man came over to him, and said, "How can you do such a thing? It says in *Kisvei HoArizal* not to give *tzedakah* at night!"

Later the Rebbe told the Frierdiker Rebbe what had happened. The Frierdiker Rebbe said, "That person probably doesn't give *tzedakah* during the day either..."

*The lesson the Rebbe learns from this is that sometimes when we want to do something good, people can say that we shouldn't do it since we're not doing it 100% right. But probably that's because they aren't doing enough themselves, not because of the excuses they are giving! So we should never let that stop us, and keep doing more good things, even if people tell us it's not perfect!*

## **TEFILLAH :: Kavana in Lesheim Yichud**

Before *Boruch She'amar*, there is a line in the *siddur* that starts with the words "*Lesheim Yichud*." In this line, we say that our *davening* will connect "*Kudsha Brich Hu*" (Hashem) with "*Shechintei*" (the *Shechinah*). *Chassidus* explains that the level of Hashem that is called "*Kudsha Brich Hu*" is the source of all Torah and *mitzvos*. *Shechintei* (*Shechinah*) is the source of all of the *neshamos* of Yidden.

When we say *Lesheim Yichud*, we are saying that *Kudsha Brich Hu*, as the source of all Torah and *mitzvos*,

connects with all Yidden together.

When we say *Lesheim Yichud*, we should think:

I am not just *davening* myself. I am part of *Shechintei*, part of *Klal Yisroel*! It is not just me that is *davening* to You Hashem, WE are all asking You to give us everything we need to serve You! When we all come together, Hashem, You will have to give us what we ask for. This will bring us all close to You, Hashem!

Many have a *minhag* to say *Lesheim Yichud* before EVERY *mitzvah*. In Chabad, we say *Lesheim Yichud* only once a day, before *Boruch She'amar*. That becomes the *Lesheim Yichud* for the whole day!

This *kavana* is an *avodah*. It can change how we think, and can change our whole day!

*For example, I might see an article about how some Yidden didn't make a Kiddush Hashem when they went on their Chol Hamoed trips. I could think, "Well, my family made a Kiddush Hashem! I'm so glad we're not like that." But then I need to stop and think: Hashem doesn't just want ME to be doing the right thing, Hashem needs all of us together! How can I help make sure that ALL OF US are making a Kiddush Hashem wherever we go?*

## **HALACHOS HATZRICHOS :: Kiddush Bemakom Seudah**

The *Chachomim* teach us that *Kiddush* needs to be in connection with a meal, called "*Kiddush Bemakom Seudah*." The *Chachomim* learn this from the *posuk* "*Vekarasa LeShabbos Oneg*."

When we make *Kiddush*, we should have in mind that we will be eating right afterwards. If someone wasn't planning on eating right afterwards, he has only a very short time (*Kedei Achilas Pras*, like the amount of time we have to eat the *shiur* of *matzah* in) to start eating, or else he wasn't *yotzei* the *mitzvah* of *Kiddush*!

*Bedieved*, if we were planning on eating our *seudah*, but weren't able to right away, or had to interrupt because of something we needed for the *seudah*, we are still *yotzei Kiddush*.

We should be careful, though, not to leave the house, and try not to even go to a different part of the house before we start our *seudah*.

*See Alter Rebbe's Shulchan Aruch siman Reish-Ayin-Gimmel se'if Hey; Kitzur Halachos p. 178 fn. 10, from the Badei Hashulchan; and audio shiurim of Rabbi Farkash, halachos of Kiddush, tape 3*

## **GEULAH U'MOSHIACH :: It's OUR Achrayus!**

Here in the last moments of *Golus*, we are all waiting and hoping for *Moshiach* to come already.

But we are not the only ones! Yidden from all the generations before us are sitting in *Gan Eden* and ALSO waiting for the *Geulah*! They can't do anything about it from *Shomayim*, they are waiting for Yidden here in *Olam Hazeih* to bring *Moshiach*. Only a living person can do it!

This should make us feel a strong *achrayus* to bring *Moshiach* — not just for us, but for all Yidden that ever lived!

*See Parshas Mishpatim Mem-Ches, Migolah L'geulah p. 157*

- Credits, sponsorships, and contact info at [KidsChitas.org](http://KidsChitas.org) -