

# Chitas for Thursday, Parshas Yisro Chamisha Asar B' Shevat Tes-Vov 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 Yisro - Chamishi with Rashi**

The Yidden get ready for *Matan Torah*, and Hashem comes onto *Har Sinai*!

Moshe came down from *Har Sinai* and told the Yidden what Hashem told him before. All of the Yidden answered: "We'll do whatever Hashem said!"

Moshe went back up on *Har Sinai* and told Hashem what had happened with his *shlichus*. He told Hashem that the Yidden were ready to do whatever Hashem wanted! Hashem told Moshe that all of the Yidden would hear the words of Hashem through Moshe.

When the Yidden heard this, they said "We don't want to hear through a *shliach*, we want to hear straight from Hashem! And we don't only want to hear, we also want to SEE Hashem!"

Hashem told Moshe that the Yidden would be able to see Hashem, but they would need to prepare themselves. They should make sure to stay *tahor*, because in three days, Hashem will come onto *Har Sinai* and give them the Torah! Hashem will make sure everyone who is sick or blind or has anything wrong with their body will get better, so that everyone can appreciate *Matan Torah!*

When Hashem goes onto *Har Sinai*, it will become holy, and none of the Yidden will be able to touch it. So Moshe had to make a fence around *Har Sinai* so nobody would touch it by mistake. When the Yidden would hear the *shofar* blow for a long time at the end of *Matan Torah*, that means that the *Shechinah* that was there by *Matan Torah* has left, and the Yidden can go on the mountain.

Moshe helped the Yidden become *tahor* so they would be ready to get the Torah.

In the morning of *Vov Sivan*, even before the Yidden got to *Har Sinai*, Hashem started *Matan Torah*. There was thunder and lightning, and a big cloud on *Har Sinai*. A very loud *shofar* blew, and all of the Yidden got scared. They could feel that Hashem was on *Har Sinai*, and Moshe led them to the mountain, where they all stood.

Hashem picked up *Har Sinai*, and told the Yidden that if they don't accept the Torah, Hashem will squash them under the mountain! The Yidden went under *Har Sinai*, though, because they DID want the Torah! So Hashem had the Yidden move away, and put the mountain back down.

*Har Sinai* was covered in smoke, and it shook very hard.

Hashem made a *shofar* blow first softly, and then louder and louder, and it didn't stop until after the *Aseres Hadibros!*

## **TEHILLIM :: 77 - 78**

Today's *Tehillim* is *kapitelach Ayin-Zayin* and *Ayin-Ches*.

In today's *Tehillim*, we have a *posuk*: "**Vayivchar BeDovid Avdo.**" This *posuk* means that Hashem chose Dovid Hamelech to be the leader of the Yidden.

Throughout the generations, we find that Yidden have many leaders and teachers. We have leaders to show the Yidden what to do, parents and teachers to help us, and *Rabbonim* and others who tell us the right way to act.

But there is only one *Nasi Hador!* That is one person that Hashem chooses to be in charge of ALL of the Yidden.

What is the difference between the *Nasi Hador* and all of the other leaders?

The way our parents and teachers and leaders guide us is like food. Every person gets what they need. Some people need more, and some people need less!

But the *Nasi Hador* gives us the *Nekudas Hayahadus*, waking up a part of the *neshama* that is the same for everyone!

We see an example of this in last week's *parsha*, *Beshalach*. ALL of the Yidden sang *Az Yashir* together as one, including great and simple Yidden, and even the small babies! That means that it came from a deep part of the *neshama*, where every Yid is the same.

But in order for everyone to sing this praise to Hashem together, the *Nasi Hador* had to wake up that part of every Yid's *neshama!* That is why we see in the *posuk*, "*Az Yashir Moshe U'vnei Yisroel.*" First Moshe, the *Nasi Hador*, had to wake up their *neshamos*, and then that made all of the other Yidden to be able to praise Hashem

together in the same way.

*See Likutei Sichos chelek Lamed-Alef, Beshalach sicha Alef*

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

Yesterday, we learned that someone who does an *aveira* (*chas veshalom*) is separating himself from the *kedusha* of Hashem, and instead connects to the *kelipah* and *Avodah Zarah* in the world! In a way, he is even MORE separated from Hashem than they are!

If a Yid has a hidden love (*Ahava Mesuteres*) for Hashem, and would be ready to have *Mesiras Nefesh* to stay connected to Hashem, why would a person ever do an *aveira*?

The Alter Rebbe gives the answer to this in today's *Tanya*.

Hashem gave permission to the *Yetzer Hara* to try and convince a Yid to do an *aveira*. This is called a "*Ruach Shtus*." The *Yetzer Hara* tells the Yid that an *aveira* does NOT separate a Yid from Hashem.

Only when it comes to something VERY BIG, like a Yid giving up their *Yiddishkeit*, then the *Ahava Mesuteres* will for sure come out and not let the person leave their *Yiddishkeit*.

But we need to understand that EVERY time we do something that is not the way Hashem wants it is just as serious! EVERY *aveira* separates us from Hashem just like *Avodah Zarah* does! When we understand that, the *Yetzer Hara* won't be able to convince us that an *aveira* is not such a terrible thing.

*The Gemara tells us that if the Yetzer Hara bothers us, we should shlep him to the Beis Medrash to learn Torah! Here we see that with the koach of learning Torah, like what the Alter Rebbe is teaching us, we will not let ourselves be convinced by the foolish thoughts of the Yetzer Hara.*

*There is a kuntres which the Rebbe Rashab wrote, called Kuntres Umaayan. In this kuntres, he brings what it says in Tanya, and also other foolish thoughts that the Yetzer Hara uses to try and convince us to do an aveira. For example, "Nobody will see," or "Nothing will happen to me." The Rebbe Rashab explains how to answer these thoughts and to understand why what the Yetzer Hara is telling us is so foolish!*

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

*We don't say Tachanun, because it's Chamisha Asar Bishvat.*

Today we will learn something about *Likutei Torah*, which we actually begin learning in *Parshas Beshalach*.

The Tzemach Tzedek wrote notes on the *maamorim* in the second half of *Torah Ohr* (called *Likutei Torah*). Some of the *chassidim* found out about them, and when they were about to print *Likutei Torah*, they asked the Tzemach Tzedek if they could put the notes into the *sefer*.

At first, the Tzemach Tzedek said no.

Then the Tzemach Tzedek had a dream that his *zeideh*, the Alter Rebbe, came to him and told him to print the notes. The Tzemach Tzedek didn't tell anyone, but three of the Tzemach Tzedek's sons had the same dream! When they told him, he agreed to print the notes in *Likutei Torah*.

*So even though Likutei Torah seems to be just the second half of Torah Ohr, it is very special because it has something new — the notes of the Tzemach Tzedek inside of it!*

## **SEFER HAMITZVOS :: Shiur #324 - Mitzvas Lo Saasei #288**

Today's *mitzvah* (*Mitzvas Lo Saasei #288*) is that ONE *eid* (witness) is not enough — the *Beis Din* needs to have TWO *eidim* in order to punish someone. (One *eid* is enough for the *Beis Din* to have someone make a *shevuah* (a strong and special kind of Torah promise), but is not enough of a proof for someone to be punished).

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא יקום עד אחד באיש לְכַל עוֹן וְלְכַל חַטָּאת

## **RAMBAM :: Hilchos Eidus**

One of the things we learn in **Perek Ches** is that an *eid* has to actually REMEMBER what he saw. It is not enough for him to say something he saw in his diary, unless it reminded him and now he does remember. Otherwise, it is like him being an *eid* based on something his friend told him, which is not true *eidus*.

In **Perek Tes** we learn about who is not allowed to be an *eid*. There are ten kinds of people that can't be an *eid*, for example, someone who is related to the person who had to come to *Beis Din*. A *rasha* also can't be an *eid*, as the Rambam explains in detail in the next *perek*.

In **Perek Yud** we start to learn the *halachos* of tomorrow's *mitzvah*, that the *Beis Din* can't accept the *eidus* of a *rasha*. What is a *rasha*? Someone who does an *aveira* that deserves to be given *malkos* for. A *rasha* is also a person who steals or wastes his life on games and gambling.

## **RAMBAM- PEREK ECHAD :: Hilchos Shaar Avos HaTumos - Perek Zayin**

Now we learn about how *tomei* food and drinks make things that they touch *tomei* too.

## **INYANA D'YOMA :: Chamisha Asar B'Shevat**

Today is *Chamisha Asar Bishvat*, the new year for trees!

*Chassidus* explains that every Yid is like a little Eretz Yisroel! Just like Eretz Yisroel has seven special fruits, we also have these seven special “fruits” inside us in a *Ruchnius* way.

There are many *pesukim* and *Maamorei Razal* about these fruits, which are used in *Chassidus* to show how to use our *Ruchnius* “fruits” to do better in our *Avodas Hashem*. Here are two examples:

**Gefen** (grapes): There are *pesukim* in *Nach* that say that grapes, which make wine, make Hashem and people happy. *Chassidus* teaches us that our “*gefen*” in *Avodas Hashem* is the *simcha* we need to have! In everything that happens, we should look for the good parts, and that will make us happy.

**Rimon** (pomegranate): The *Gemara* says that every Yid is full of *mitzvos* like a pomegranate. In our *Avodas Hashem*, we should be trying to fill ourselves up with *mitzvos*, by always looking for more *mitzvos* to do! We can try to find ways to learn more Torah, do favors for other people, or say *Tehillim*!

(Here is a link to a poem that explains each of the fruits according to the Rebbe's *sicha* of *Chamisha Asar Bishvat*, *Tof-Shin-Nun-Beis*.)

## **TEFILLAH :: Mizmor Shir Chanukas Habayis**

In the second half of *Hodu*, we said many *pesukim* about the greatness of Hashem and asking Hashem to bring the *Geulah*.

We continue speaking about the *Geulah* in the next paragraph. We say a *kapitel* of *Tehillim*, “*Mizmor Shir Chanukas Habayis*,” a *kapitel* which is a song for the *Chanukas Habayis* for the *Beis Hamikdash*. The *Sforno* explains that this is a song that the *Yidden* will sing to Hashem at the *Chanukas Habayis* of the third *Beis Hamikdash* also!

This is also connected to the section of *korbanos* which we just finished. We ask Hashem to rebuild the place where we can bring the REAL *korbanos*, and do the *Avodah* like Hashem asked us to.

## **HALACHOS HATZRICHOS :: Why Are Some Fruits Ho'adamah?**

If you ask anyone what *bracha* we make on fruit, they will answer right away — *Ha'eitz!*

But there are some fruits that are NOT *Ha'aeitz*, like bananas. Why?

The *halacha* is that for something to be counted as a tree to make a *bracha Ha'eitz*, it has to have its branches all year, even in the winter when the fruits aren't growing.

The banana tree doesn't work that way though! Even though part of the trunk usually stays all year, the banana tree loses all of its branches in the winter, and they grow again in the spring. So according to the *Alter Rebbe*, the banana tree isn't counted as a tree, and we make the *bracha Ho'adamah*.

This is also why other foods that we call “fruits” are really *Ho'adamah*.

To see pictures and learn more about these halachos, see <https://kidschitas.org/resources/articles/hoadamah-fruits-and-haeitz-berries>

## **GEULAH U'MOSHIACH :: Geulah Fruit**

Planting an orchard is hard work. It starts by planting a seed, watering it, and waiting patiently for months and months. Once the tree starts growing, it needs careful trimming and watering, and protection from bugs and animals.

So why does a farmer spend so many years growing an orchard?

Because the fruit that will grow in the end is worth it!

This is one of the lessons of *Chamisha Asar Bishvat*. The *minhag* on this day is to eat delicious fruit. This reminds us how wonderful the fruit is, and we will know that it is worth all the effort to grow them!

Knowing about the fruit that comes at the end gives us encouragement for the *avodah* that a *Yid* does in the time of *Golus*.

The *Geulah* is the same way. It takes a lot of hard work to do what we are supposed to do during *Golus*, but eating the delicious fruit on *Chamisha-Asar B'Shvat* reminds us that it is worth it to do all of this difficult work for the delicious “*Geulah* fruit” which we will get in the end when *Moshiach* comes!

See *sicha* of *Chamisha Asar Bishvat* 5741

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