

# Chitas for Tuesday, Parshas Mishpatim

## Chof 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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להצלחה רבה בשליחותה בארצנו הקדושה

*This week is sponsored  
In honor of the birthday of  
יהושע דוב האלאן  
~ Shnas Bracha Vehatzlacha! ~  
כ"ה שבט, for his birthday,*

Mazel Tov **Seenye** (סיני) **Kisos** (Castro Valley, California)  
~ 8th birthday Chof Shevat ~  
Shnas Bracha Vehatzlacha!

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

Parshas Mishpatim teaches us many mitzvos, especially those that make sure we treat each other fairly. Even though these mitzvos make sense, and because of that they are called Mishpatim, we keep them because they are mitzvos of Hashem. We remember that Hashem gave us ALL of the mitzvos — even the ones that someone might think we could come up with ourselves.

Here are the mitzvos we learn about today:

First we learn about the different types of damages that a person can cause to someone else's property.

- If someone lets their animal go into another person's field, he needs to pay for anything that gets ruined.
- If a person starts a fire, and it spreads into another person's field, he needs to pay them for the damages.

Then, we learn about the four *Shomrim*, the responsibility a person has when they have something that belongs to someone else.

- *Shomer Chinam*: If someone is watching something for another person without getting paid for it, and the thing gets lost or stolen, he needs to make a *shevuah* (a promise made in *Beis Din*) that it wasn't his fault, and then he will not have to pay.
- *Shomer Sachar*: If someone is paid to watch another person's animal, if it is attacked or stolen, he needs to pay if it was something he should have been more careful about. If there was nothing he could do, he doesn't

have to pay, but he needs to make a *shevuah* first that he didn't use it for himself.

- *Shoel*: If someone borrows something, he needs to pay if it breaks or dies, even if it wasn't his fault.

- *Socher*: The Torah tells us about a fourth type of person who has someone else's thing, called a *socher*, a renter.

The Torah does not tell us what the *din* is in the case of a *socher*, and Rashi brings a *machlokes* in the *Gemara* whether it is like a *Shomer Chinam* or *Shomer Sachar*.

- If a person acts like he is married to a girl without a proper *chasunah* (*mefateh*), he has to marry her. If her father doesn't want her to be married to that person, the person needs to pay her a lot of money — 50 silver coins.

- A person who uses *tumah* magic (*mechashefah*) is punished with *Misas Beis Din*.

- If someone acts like he is married to an animal, he is also *chayav Misas Beis Din*.

- If someone worships *Avodah Zara*, he also gets this punishment by *Beis Din*.

- It is *asur* to say not nice things to a *ger*.

- We are not allowed to make ANY Yid feel bad, especially not an *almanah* or a *yasom* (widow or orphan). Hashem especially listens to them when they cry, and there is a serious punishment for someone who is not careful with how they are treated.

- We should lend money if we can to another Yid, especially someone poor. If we know the person cannot pay back, we should not try to force him to pay us.

- *Ribbis*: We are not allowed to charge interest when we lend money to a Yid.

- *Mashkon*: If we lend someone money, and took something to make sure that they will pay back, we need to let the person use it at the time he needs it.

## **TEHILLIM :: 97 - 103**

Today's *kapitelach* are *Tzadik-Zayin* through *Kuf-Gimmel*.

Here are the first and last *pesukim* of today's first *kapitel*:

ה' מֶלֶךְ תִּגְלֵ הָאָרֶץ יִשְׁמְחוּ אַיִּים רַבִּים

**Hashem Malach Tageil Ha'aretz** — When Hashem will show His *malchus*, the world will be happy

**Yismechu Iyim Rabim** — The many islands will be joyful!

And the last *posuk*:

שְׁמְחוּ צְדִיקִים בַּה' וְהוֹדוּ לְזִכָּר קִדְשׁוֹ

**Simchu Tzadikim BaHashem** — Be happy with Hashem, *tzadikim*

**Vehodu Lezeicher Kadsho** — And praise Hashem's holy Name!

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

In today's *Tanya*, the Alter Rebbe tells us how important it is to serve Hashem with *simcha*!

We learned in the past few *perakim* a shorter way to serve Hashem with *chayus*. We just need to remind ourselves of the *Ahavas Hashem* we already have inside of us, the *koach* of *Mesiras Nefesh*, which will help us do whatever Hashem wants, even when it's hard. But this won't help us if we get depressed! It will be too easy for the *Yetzer Hara* to convince us that *mitzvos* are not worth the effort.

We see this even in *Gashmius* — when two people are fighting with each other, most of the time the stronger one will win. But if one of them is lazy or slow, he will get beaten even if he is the stronger one!

Really, our *Yetzer Hara* is the weaker one. We have so many *kochos* from Hashem, like this hidden *Ahava*, and the fact that Hashem will help us, that we often can easily overcome our *Yetzer Hara*! But if we are not in a good mood and *besimcha*, it will be much too easy for the *Yetzer Hara* to win *chas veshalom*.

It is true that sometimes it is appropriate to have *merirus*, to be upset about our *Ruchnius* situation, and we will be learning when and how later in *Tanya*. But this feeling of *merirus* is only at certain times and is only temporary, and makes us FIX our *Ruchnius* situation, so we will end up happier! Any other time, the ONLY way to stay in control and do what Hashem wants is through *simcha*!

*Many times people would write to the Rebbe asking for an eitzah to be happy. Sometimes the Rebbe would tell the person to look in the index (Maftaiach Inyonim) that he wrote on Tanya, and learn the parts where it talks about simcha. We are starting to learn this topic today, where we see how important it is for a Yid to be besimcha, and over the next few perakim the Alter Rebbe will first give us eitzos not to be depressed (atzvus), and then we will learn about two different types of simcha! (Just in time for Adar!)*

## **HAYOM YOM :: Chof Shevat**

Today's *Hayom Yom* teaches us about our *minhag* in *Netilas Yodayim* before eating bread.

The Rebbe Rashab writes in one of his letters that our *minhag* is to wash our hands three times on each hand for *Netilas Yodayim*. (Some people do only two times, but it is a special *hidur* to pour water THREE times.)

The Rebbe Maharash would also do it this way, and would leave a little bit of water in his hand after pouring for the third time, to rub his hands together (*shifshuf*) after the *bracha*.

## **SEFER HAMITZVOS :: Shiur #329 - Mitzvas Asei #174, Lo Saasei #312, #313, #314**

Today we start a new section in Rambam, about people who don't listen to what the Torah teaches.

In today's *Sefer Hamitzvos*, we learn four *mitzvos*:

1) (*Mitzvas Asei #174*) We need to listen to whatever the *Sanhedrin paskens*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: עַל פִּי הַתּוֹרָה אֲשֶׁר יֵרֹדֶךָ וְגו'   
The details are explained in the end of *Mesechta Sanhedrin*.

2) (*Mitzvas Lo Saasei #312*) We are not allowed to NOT listen to what the *Chachomim* teach us.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא תִסּוּר מִן הַדְּבָר אֲשֶׁר יִגִּידוּ לָךְ   
The details are explained in the end of *Mesechta Sanhedrin*.

3) (*Mitzvas Lo Saasei #313*) We can't add anything to the Torah.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לא תסוף עליו

4) (*Mitzvas Lo Saasei #314*) We can't take anything away from the Torah.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: ולא תגרע ממנו

## **RAMBAM :: Hilchos Mamrim**

We learn in today's Rambam that even someone who is very smart, and knows so much Torah, still needs to follow what the *Beis Din* says, because Hashem wants only one place to be in charge and lead the Yidden.

In **Perek Alef**, we learn that we rely on the *Sanhedrin* to understand the *Torah Shebaal Peh*. We need to listen to what they tell us, because it is just as important as keeping the rest of the Torah!

In **Perek Beis**, we learn about making rules so that Yidden will keep the Torah better. A *Beis Din* should only make these kinds of rules if they are sure that most of the Yidden can keep them.

**Perek Gimmel** talks about people who don't follow what the *Sanhedrin* says:

- If a person decides he doesn't believe in the *Torah Shebaal Peh*, he isn't just rebelling against the *Chachomim*, he is going against the whole Torah!

*And now the Rambam talks about shlichus!*

- If a person doesn't believe in the *Torah Shebaal Peh* because that's what his parents taught him, he shouldn't be punished — it's not his fault that he doesn't know better! He's like a little baby who was captured and grew up in a non-Jewish home, and didn't learn the Torah. Instead of punishing him, we should try to teach him Torah in a loving way, so that he will learn the right way to act.

- A *Zaken Mamrei* — a *Talmid Chochom* who *paskens* differently than the *Sanhedrin* — is *chayav misa*, because he is making the Yidden not have *achdus*, he is making them act differently than everyone else!

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

In today's Rambam, we learn more about *Tumah* and *Tahara*.

First the Rambam explains how food that is *Kodesh* (like meat from *korbanos*) is much stricter with its *halachos* of *Tumah* and *Tahara* than *Terumah* is. There are eleven ways that *kodesh* is more strict than *Terumah*.

Only one of these has a hint to it from the Torah, and it is found in the *pesukim* of the *Nasi* that we say in *Chodesh Nisan*!

## **INYANA D'YOMA :: Shabbos Shekalim**

Every week, we read a *parsha* from the Torah, in order. The *Chachomim* also set up special *parshios* which are read on certain Shabbosim — extra pieces of the Torah that are read after the regular *parsha*.

There are four weeks around *Adar* where we read another section of the Torah after the *Parshas Hashavua*, in a separate *Sefer Torah*.

This week, the Shabbos before *Rosh Chodesh Adar*, we *lein* one of these *parshios*, which is called *Parshas Shekalim*. This *parsha* (which is the beginning of *Parshas Ki Sisa*) speaks about the *Machatzis Hashekel*. This is the money that all of the Yidden would donate each year to be used for the regular *korbanos* brought in the *Beis Hamikdash*.

On *Rosh Chodesh Adar*, the *Beis Din* would make an announcement to remind people to give their *Machatzis Hashekel*! A month later, on *Rosh Chodesh Nisan*, they would begin using the new *Machatzis Hashekel* donations to buy the *korbanos*.

We *lein* this *parsha* around the time that this was done, to remember what happened, and also so that in some way, we can be counted as being part of this special *mitzvah*. (If *Rosh Chodesh Adar* is on Shabbos, we *lein* it on the actual day, if not, we *lein* it the Shabbos before *Rosh Chodesh*.)

There is also a special *haftorah* read on *Parshas Shekalim*. It is from *Melachim Beis*, and speaks about the Yidden giving money to the *Beis Hamikdash*.

## **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 we are *davening* with the *kavana* that it should bring together the *Ruchnius* level of *Kudsha Brich Hu* and the *Shechinah*, that they should become one.

The Alter Rebbe explains in *Tanya* that the level of Hashem that is called "*Kudsha Brich Hu*" is the source of all Torah and *mitzvos*. "*Shechintei*" (its *Shechinah*) is the source of all of the *neshamos* of Yidden.

Usually when we have a *kavana* it should be something that we really feel. Do we really want that *Kudsha Brich Hu* and the *Shechinah* should be united?

Of course every Yid naturally wants their own *neshama* to be one with Hashem and to do whatever Hashem wants, but only great *tzadikim* really feel how much they want *Kudsha Brich Hu* to be one with the *Shechinah*.

So how can we have *kavana* when we say *Lesheim Yichud*?

Here's a *mashal*:

*Your friend really likes playing basketball. He is really good at it, and you can see how excited he is every time there is a chance to play. You don't really like basketball that much, you'd rather play kugelach. But because it makes your friend so happy, you are happy to play basketball with him.*

Even if we don't really feel how much *Kudsha Brich Hu* and the *Shechinah* should be united, we know that Hashem wants it to happen. Because we know that Hashem wants it, we want it too!

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!

See *Tanya Perek Mem-Alef*

## **HALACHOS HATZRICHS :: 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 :: Expecting Moshiach**

We expect *Moshiach* to come any second, right?

Here's a story about how the Rebbe would talk about *Moshiach*:

R' Zalmon Jaffe, a *chossid* from Manchester, England, loved his trips to the Rebbe. One *Motzei Shabbos*, right before he left back to England, he held the door of 770 open for the Rebbe.

"*Gut voch!*" R' Zalmon told the Rebbe. "Everything is perfect now — except for one thing."

The Rebbe smiled, and was happy to hear that. "But what is that one thing that isn't perfect?"

R' Zalmon answered, "Tomorrow we are going home, and leaving the Rebbe!"

The Rebbe answered, "Tomorrow is still another day, and I will see you again. In any case, *Moshiach* may come, and everything will be changed!"

See "*My Encounter With the Rebbe*," by Zalmon Jaffe, book 1, page 158

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