

Chitas for Wednesday, Parshas Mishpatim Chof-Ches 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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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 לזאב יחזקאל הכהן בן מינדל

In honor of

Sheina Turk's Bas Mitzvah

~ by Pinchus and Nechama Dina Turk ~

*May Sheina bas Nechama Dina grow up to be a Chayilet in the Rebbe's army and emulate her namesake.
She should always have Koach to follow the Rebbe's guidance and teachings.*

Mazel Tov **Bella Simon** (Manchester, England)

~ 2nd birthday Chof-Ches Shevat ~

Shnas Bracha Vehatzlacha!

In honor of

Eliyahu Soutar

5th Birthday Chof-Ches Shevat

~ Shnas Bracha Vehatzlacha! ~

CHUMASH :: Parshas Mishpatim - Revi'i with Rashi

Parshas Mishpatim teaches us many mitzvos, especially those that make sure we treat each other fairly. 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:

- We are not allowed to curse Hashem, or any Jewish leader.
- We need to give presents to the *Kohanim* and *Leviim* (*terumah* and *maaser*), in a certain order.
- We need to do *Pidyon Haben*, to give the worth of a firstborn son to the *kohen*.
- A firstborn ox, sheep, or goat needs to be given to the *Kohen*.
- We are not allowed to eat meat that came off of an animal while it was still alive.
- We can't eat meat from an animal that was attacked by another animal. (It is best to give it to dogs to eat, as a reward for not bothering the Yidden when they left Mitzrayim.)
- We shouldn't believe not-nice things from someone who wants to hurt another person.
- We should not join someone to say a lie in court.
- For a *Beis Din* to *pasken* that someone should be killed as a punishment, it is not enough if just more than

half of the judges agree — it has to be at least TWO more judges that say the person should be killed, than the amount of judges who say he should not (like 36 judges against 34 judges).

- For all other cases, if at least one more judge says they are guilty, we do follow what most judges say (like 11 against 10).
- The most important judge should talk last, so that the others can say what they really think without it being *chutzpah*, to disagree with a more important judge.
- We should not be extra-nice to a poor person in *Beis Din* even if we feel bad for him that he doesn't have what to pay — the court case needs to be judged fairly.
- If someone's animal gets lost, even if it belongs to someone you don't like, you need to return it to him.
- *Azov Taazov*: If you see a donkey that is carrying too much, even if the donkey belongs to someone you don't like, you need to help him take the things off the donkey and reload it.

TEHILLIM :: 135 - 139

Today's *kapitelach* of *Tehillim* are *Kuf-Lamed-Hey* through *Kuf-Lamed-Tes*.

One of today's *Kapitelach*, *Kapitel Kuf-Lamed-Vov* (136), has 26 *pesukim* — just like the 26 generations from when Hashem created the world until when the Yidden got the Torah!

In this *kapitel*, we thank Hashem for all of the *nissim* that happened from the time Hashem made the world until *Matan Torah*! Every *posuk* finishes with the words “**Ki Le'olam Chasdo**” — that Hashem's kindness is forever!

TANYA :: Likutei Amarim Perek Chof-Hey

Today we learn the *Yetzer Hara*'s trick that keeps us from doing *mitzvos* that are hard, and how we can win over it!

The *Yetzer Hara* tries to keep a person from being excited to do a *mitzvah*. He tells the person, to go outside now in the cold to do a favor for your mother might make you sick! Or, you might end up losing money if you give a lot of *tzedakah*. So it's not worth doing the *mitzvah* — it will make you sick and hurt your *parnasa*.

Even though we DO need to take care of our health and our money, this is a *Yetzer Hara*'s trick! Really, Hashem will help us if we're doing what He wants. He will give us *brachos*, and not the opposite, if we do something hard for Hashem.

So what do we say to fight against the *Yetzer Hara*?

“You foolish *Yetzer Hara*! If I had to, I would be ready to give up my whole life for Hashem! I would do the same as many Yidden throughout the generations who gave up their lives to stay connected to Hashem! I would be HAPPY to give my life up for Hashem, with love!

“And now, I have a chance to be connected to Hashem in the same way FOREVER by doing a *mitzvah*!

“Even if you were right that it would hurt my health, which you're not, I STILL am ready to pay any price to stay connected to Hashem!”

“So of course, if it's just a little bit hard, *Yetzer Hara*, I won't listen to your silly ideas, and I will do whatever

Hashem wants from me!”

By remembering our hidden love for Hashem, the *Ahava Mesuteres*, the power of *Mesiras Nefesh* which is hidden in our *neshama*, we will use every chance we have to be connected to Hashem, even if it means to do a *mitzvah* outside in the cold.

HAYOM YOM :: Chof-Ches Shevat

Chassidus teaches us to serve Hashem with *simcha*, TOGETHER with the *guf*!

The Baal Shem Tov teaches us an important lesson in how to serve Hashem from a *posuk* in *Parshas Mishpatim*: **“Ki Sireh Chamor Sona’acha Rovetz Tachas Masa’o, Vechadalta Mei’azov Lo, Azov Taazov Imo.”**

In the *posuk* it says that if you see a donkey that belongs to someone you don’t like, and the bags it is carrying are falling, even though you might not want to help, you should help anyway.

The Baal Shem Tov explains that a person’s body is also called “*chamor*.” (The word “*chamor*”, donkey, is like the word “*chomer*,” *gashmius*, which is one way to describe the *guf*.)

The *posuk* is telling us that when we come to serve Hashem, we might look at our body, our *chamor*, and think that we don’t like it! This *gashmius* body doesn’t help our *neshama*, which wants to be close to Hashem!

When we see that the body is too lazy to do what Hashem wants, we might not want to help our body anymore! We might want to fast and not take care of our body, so that it won’t get in the way of doing what the *neshama* wants.

But, the Baal Shem Tov teaches, we shouldn’t do this to the body — we should try to make it more *ruchnius’dik*, but not by hurting it. Instead, we should help it understand that it good for it to serve Hashem!

Before the times of the Baal Shem Tov, one of the ways to train the body to serve Hashem was through “Sigufim,” doing things that were hard for the body. Yidden fasted, rolled in the snow, and traveled far away from home without telling anyone who they were, which were painful for the body. This way, they got used to ignoring what the body wanted, and could think only about the neshama.

Chassidus taught something different: That we need to serve Hashem with simcha, and that the guf also needs to be a part of it! Chassidus teaches us how the neshama can train the body to WANT to do the Ratzon of Hashem, through learning and thinking the teachings of Chassidus, so that the body will also understand that it is good for it to serve Hashem!

SEFER HAMITZVOS :: Shiur #291 - Mitzvas Lo Saasei #267, #268

Today in *Sefer Hamitzvos*, we learn another two *mitzvos* about eating while you’re working:

1) (*Mitzvas Lo Saasei #267*) A worker can’t stop working to nosh on what he’s picking. Only after he finishes filling a basket and brings it to where it belongs can he take some grapes to eat on his way back to the field. This way he is not wasting time from work, and he’s only eating after his part of the work is done.

Even though we said yesterday that a worker can eat while he is working, he needs to make sure that he is eating only with these conditions!

This *mitzvah* comes from a *posuk* in *Parshas Ki Seitzei*: וְהָרְמֵשׁ לֹא תִגִּיף עַל קִמְתּוֹ רֶעֶךָ

The *halachos* are explained in *Perek Zayin* of *Mesechta Bava Metziah*.

2) (*Mitzvas Lo Saasei* #268) A worker can eat as much as he wants, but he can't put any away for later. The food is just meant for him while he is working.

This *mitzvah* also comes from a *posuk* in *Parshas Ki Seitzei*: וְאָכַלְתָּ עִנְבִים כַּנֶּפֶשׁךָ שְׂבֻעַךְ וְאֵל כְּלִיךָ לֹא תִתֶּן

RAMBAM :: Hilchos Sechirus

In today's Rambam we learn more *halachos* about hiring workers.

In **Perek Yud** of today's Rambam, we learn about when a worker is called a *shomer*, guarding something! If you pay a carpenter to fix your bookshelf, he is a *shomer sachar*, a paid guard. If it gets broken, he has to pay for it. But if he calls you and tells you to come pick it up because it is done, he is like a *shomer chinam* (an unpaid guard), and doesn't have to pay for it unless he did something not responsible.

In **Perek Yud-Alef**, we learn about paying workers on time. We only need to pay once the work was done and we received it. So if someone ordered a piece of furniture, it is not counted as paying late until after he picked it up.

Perek Yud-Beis is about the *mitzvos* we learned in *Sefer Hamitzvos* today! One *halacha* is that these *mitzvos* are only with things that grow. So a person working in an ice cream store doesn't have a *mitzvah* to be able to eat ice cream. (The ice cream store owner could let him eat anyway, though!)

RAMBAM- PEREK ECHAD :: Hilchos Maachalos Asuros - Perek Yud

All of the non-kosher foods we learned about before are with animals. In this *perek* we learn about things that grow that are not kosher. Here are some of those things that the Rambam speaks about in this *perek*:

- *Chadash*: We are not allowed to eat new grain until we bring the *Korban Omer*.
- *Kilai Hakerem*: We are not allowed to grow different plants together or too close to each other.
- *Tevel*: We are not allowed to eat food before we bring the *Terumah* and *Maaser* from it.
- *Orlah*: We are not allowed to eat from a fruit tree before it grows for at least three years.

INYANA D'YOMA :: We Want Moshiach Now!

When *Tzivos Hashem* began, a special song was sung before the Rebbe, which we all know very well: "We want *Moshiach* now!" It became the theme song of *Tzivos Hashem*.

The Rebbe explained the *Hashgacha Protis* in the words that are used in this song:

If someone wants to have something, there are a few different ways to say it: "I wish I could have candy," "I really would like to have cookies," or "I could really use some donuts."

But when we say "I WANT," it means something more! In English, we sometimes say that something is "wanting." That means that it is missing something that it needs.

That's what we mean when we say that we WANT *Moshiach* now. We don't mean that we wish we could have something that would be nice to have, like an extra present. Without *Moshiach*, we feel that we are "wanting!" We are missing something that is very important to us! We NEED *Moshiach*!

When it is something we need, we will do whatever it takes to make sure we get it! Since "We want *Moshiach*

now,” we are ready to do many more *mitzvos* so we will actually HAVE *Moshiach* now!

TEFILLAH :: Lesheim Yichud

Before we start *Boruch She'amar*, at the beginning of *Pesukei Dezimra*, we say the line “*Lesheim Yichud*.”

These words say that we are *davening* in order to bring *Yichud*, a close connection, to “*Kudsha Brich Hu*” and the *Shechinah*.

Kudsha Brich Hu is the level of Hashem that is the source of all of the Torah and *mitzvos*. The *Shechinah* is the source of the *neshamos* of all of the Yidden. By bringing a *Yichud* to *Kudsha Brich Hu* and the *Shechinah*, we are connecting not just ourselves with Hashem through our *mitzvos*, but all of the Yidden everywhere, through all of the *mitzvos* we are doing!

Some people say *Lesheim Yichud* before doing ANY *mitzvah*, but we say it just once here in *davening*, and have in mind that it is also for the *Avodah* of the entire day.

HALACHOS HATZRICHS :: Kiddush

The *Chachomim* teach us that ***Ain Kiddush Ela Bemakom Seudah*** — *Kiddush* has to be connected to the *seudah*.

This means that in order to be *yotzei Kiddush*, you need to be eating right afterwards. This usually means eating the *seudah* of Shabbos, but what if you're not ready to eat the meal yet? The *halacha* is that eating a *kezayis* of *Mezonos* (like cake or cookies), or drinking a *revi'is* of wine, are counted as a “*seudah*” for *Kiddush*.

So just because someone heard *Kiddush* doesn't mean he is *yotzei*! If he didn't eat then, he still needs to make or hear *Kiddush* again.

We will learn more about this *IY”H* tomorrow.

See Alter Rebbe's *Shulchan Aruch Siman Reish-Ayin-Gimmel, se'if Alef, Zayin and Ches*

GEULAH U'MOSHIACH :: Wanting Moshiach

One Sunday (*Asara B'Teves* 5750), a man came to the Rebbe to receive a dollar for *tzedakah* and a *bracha*.

While standing by the Rebbe, the man asked for many *brachos*. He kept asking for more and more things, until the Rebbe finally suggested, “Maybe you should ask for *Moshiach* to come?”

The man agreed, and answered, “*Im Yirtza Hashem*.” (“If Hashem wants”)

The Rebbe told him, “Hashem already wants! It's up to the Yidden to want *Moshiach* as well!”

From the sefer Zoreia Tzedakos (stories about Dollars), translated in Moshiach Weekly #17

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