

# Chitas for Monday, Parshas Mishpatim Chof-Vov 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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## **CHUMASH** :: Parshas Mishpatim - Sheini with Rashi

Today's Chumash continues teaching us the Mishpatim, the mitzvos Hashem told Moshe Rabbeinu to teach the Yidden and explain to them well, so they know exactly how to act the way Hashem wants them to. In today's Chumash, we learn these mitzvos:

- We learn about the punishments for someone that hurts another person, and also someone who hurts his slave.
- We learn about what we do with an animal that kills a person. It depends if the animal was a *tam*, meaning it isn't usually a dangerous animal, or if it is *mu'ad*, meaning it is an animal that has killed before.
- We also learn what we do if an animal kills another person's animal.
- If a person has a hole in the ground that wasn't covered, he is responsible if an animal falls in and is hurt.
- We learn the punishment for a thief.

We learned before that the Aseres Hadibros begin with very Ruchnius mitzvos, like understanding that nothing exists besides for Hashem, and finish with very simple and obvious mitzvos, like not to kill or kidnap. This shows us that even simple mitzvos have to be filled with kedusha, and we have to know that they are mitzvos of Hashem.

The same way, right after Matan Torah, when we start learning the details of the mitzvos Hashem tells Moshe Rabbeinu to tell the Yidden, they are Mishpatim — mitzvos that anyone can figure out on their own! For example, we have to treat people properly, and figure out how to deal with arguments about property.

This teaches us that doing these things, even though they make sense, needs to be done with Kabbolas Ol, because they are mitzvos of Hashem. (See Likutei Sichos chelek Gimmel, Mishpatim)

## **TEHILLIM :: 119 (second half)**

Today's *shiur* in *Tehillim* is the second half of *Kapitel Kuf-Yud-Tes*.

Every *neshama* is sent down to the world with a special *shlichus* that it needs to do. We aren't born just to do things that are easy for us — we need to find the things in ourselves that are NOT the way they should be, and our *neshama* should fix them.

How do we know which things need to be fixed? There's a *posuk* in today's *Tehillim*, "**MeiOivai Techakmeini Mitzvosecha, Ki Le'Olam Hi Li.**" "From my enemies I become wise about Your *mitzvos*, because they are always with me."

The *posuk* is telling us that by thinking about the not-good *midos* that we have, our "enemies," we see what is hard for us. This will help us understand that those things are what our *neshama* needs to fix!

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

A Yid knows that he would NEVER be ready to do *Avodah Zarah*, which separates a Yid from Hashem, no matter how hard or painful it may be. Thinking about this will help him stay away from doing any *aveira*, because really, ANY *aveira* separates us from Hashem, just like *Avodah Zarah*!

We can also learn another important thing from how a Yid feels about *Avodah Zarah*. A Yid won't do *Avodah Zarah*, even though he could just do *teshuvah* later!

Hashem always accepts a Yid's *teshuvah*. Even though if someone does an *aveira* and plans to do *teshuvah* later, Hashem doesn't give him the special help that *Baalei Teshuvah* get, still he CAN do *teshuvah*.

But for *Avodah Zarah*, a Yid doesn't rely on doing *teshuvah* later! Why?

This is because the connection of a Yid for Hashem is higher than time. So an *aveira* in some way lasts forever, and we don't want to have that kind of separation from Hashem!

So EVERY *aveira*, even if it takes just a second, separates us from Hashem forever in a way. When we think about that, we will not be ready to do any *aveira*.

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

The *ahava*, the love that *Chassidim* have for each other, that the Rebbe has for *Chassidim*, and *Chassidim* have for the Rebbe — is the *Ruach Chayim*, it's what brings *chayus* into the *avodah* of living the way a *chossid* should!

This love and connection is from a deep part of our *neshama* which gets its *chayus* from Hashem, Who created time and place. So just like Hashem rules over time and space, this love also is not limited by time and space, so we can feel love for each other even if we're not in the same place, and even to someone who we can't see *begashmius* at this time.

## **SEFER HAMITZVOS :: Shiur #289 - Mitzvas Asei #200, Lo Saasei #238**

Today we learn two *mitzvos* about paying workers:

1) (*Mitzvas Asei #200*) We need to pay our workers on time!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: בְּיוֹמוֹ תִּתֶּן שְׂכָרוֹ

The details are explained in *Perek Tes* in *Mesechta Bava Metziah*, which explains that it is for every kind of worker, whether the worker is a *goy* or a *Yid*.

2) (*Mitzvas Lo Saasei* #238) We aren't allowed to push off paying our workers.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לא תלין פְעֵלַת שְׂכִיר אִתְּךָ עַד בֹּקֶר  
The details of this *mitzvah* are also explained in *Perek Tes* of *Mesechta Bava Metziah*.

## **RAMBAM :: Hilchos Sechirus**

In today's Rambam, we continue to learn *halachos* of renting.

**Perek Daled:** If you rent something from someone, what are you usually allowed to use it for? Like if you rent a table, can you use it for cutting vegetables on? If you rent a car, can you use it to shlep heavy suitcases? If you rent something and use it for something it is not normally used for, you will have to pay if it breaks!

In **Perek Hey**, we learn that the words you use when renting can make a big difference! If someone says, "I will rent you a car," then if the car breaks down, they need to get you another one to use. But if they say, "I am renting you THIS car," then they don't need to find you a new car if it breaks.

**Perek Vov** has many *halachos* about what is counted as part of a rental. If you rent a house, the owner has to make sure it is a safe place to live. He has to fix the locks, make sure the roof is strong, and repair anything important that is broken.

We also learn how long you get to keep things you rented, if you didn't say it clearly before. For example, if you rent a house for Shabbos, that means you can stay for at least two days!

## **RAMBAM- PEREK ECHAD :: Hilchos Maachalos Asuros - Perek Ches**

We learn about the part of an animal called *Gid Hanasheh*, which we aren't allowed to eat. We learn that we are allowed to sell non-kosher animals to *goyim*.

## **INYANA D'YOMA :: Parshas Mishpatim**

If you count all of the *parshios* of the Torah from the beginning, you will see that *Parshas Yisro* is the 17th *parsha*, and *Parshas Mishpatim* is the 18th *parsha*.

The Rebbe tells us that we can learn something very important from this!

The number 17 is the *Gematria* of the word "tov," good. Inside of *Parshas Yisro*, we have the story of *Matan Torah*! Like the *Chachomim* say, "**Ein Tov Ela Torah**," "There is no good except for Torah." That's what we learn from *Parshas Yisro* being the 17th *parsha*.

The number 18 is the *Gematria* of the word "chai," life. In *Parshas Mishpatim*, we start to learn the *mitzvos* of the Torah. We take the Torah that we got on *Har Sinai*, and learn how to do it! This way, Torah is not just something good, but it's something that changes how we live our lives — *Toras Chaim*, a Torah of life! That is why *Parshas Mishpatim* is the 18th *parsha* of the Torah!

See *Hisvaaduyos* 5749 vol. 2 p. 307, *Hamaor Shebetorah Shemos*, p. 375

## **TEFILLAH :: Hashem Melech**

As we get ready to start the main part of *Pesukei Dezimra*, we say some *pesukim* and another *kapitel* of *Tehillim*.

We say the *pesukim* of *Hashem Melech*, how Hashem is the King of the world in the past, present, and future. When *Moshiach* comes, we will all be able to see the *Malchus* of Hashem in the world!

The Arizal teaches that this is a very special part of *Tefillah*, connected to the *Ruchniyus'dike* world of *Atzilus*. That's why even if you are in the middle of a different part of *davening*, it's the *minhag* to stand with the *minyans* when they are saying these lines.

We finish off by asking Hashem, in *Hosheinu*, to take us out of *Golus*.

## **HALACHOS HATZRICHOS :: Borer - Review**

Today we will finish learning about the *isur* of *borer* on *Shabbos*, separating something from a mixture, which is one of the *Lamed-Tes Melachos*. We learned about many of the basic ideas, and there is much more to learn!

Let's review what we learned about *Borer*:

1) *Shnei Minim* — there needs to be at least two kinds of things to choose from. Foods that taste different or are not used the same way are counted as separate types of foods, and it would be considered *borer* to choose from them.

2) *Taaroves* — the two kinds of things need to be mixed together. If they are just near each other, or if we have just two pieces of food and one is on top of the other, they are not mixed together. Also, big pieces of food inside of water or juice are not counted as mixed together with the liquid.

If there ARE two kinds of things that are mixed together, we are allowed to separate them only in a way of eating, "*Derech Achilah*."

There are usually three things that need to be done to make it in a way of eating:

1) *Ochel Mitoch Pesoles* — we take the part that we want to use (not the part we DON'T want)

2) *Beyad* — with our hand or a regular *keili* used for eating

3) *Miyad* — to use right away.

But sometimes, it is *Derech Achilah* to take the *Pesoles* from the *Ochel*. For example, we are allowed to peel fruits or vegetables and take out the pits so we can eat them, since this is the normal way of eating.

We also learned that *borer* is not just for food — we learned about *borer* also with clothing, books, and toys.

See *Shabbos Kehalacha perek Yud-Beis*

## **GEULAH U'MOSHIACH :: Holding the Light of the Geulah**

Water is a sign of *bracha* — but we need a container to hold it in!

The light of *Geulah* also needs a container to hold it in. That *keili* is *Chassidus*! When we spread *Chassidus* all over the world, we are making *keilim* to hold the light of the *Geulah*!

And as soon as the *keilim* are ready, Hashem will fill them up!

*See Igros Kodesh chelek Alef, p. 216*

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