

Chitas for Sunday, Parshas Mishpatim

Yud-Ches 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

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 ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

*Chitas for the month of Shevat is made possible in part by
Avromie Israel and AI Digital Commerce*

לזכות חי' מושקא בת חנה
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 **Major Mendel Lifshitz** (Manhattan, NY)
~ 8th birthday Yud-Ches Shevat ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Mushka Sirota** (Shavertown, PA)
~ 5th birthday Yud-Ches Shevat ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Mishpatim - Rishon with Rashi

In today's *Chumash* we learn some of the first *mitzvos* that Hashem taught Moshe Rabbeinu on *Har Sinai* after *Matan Torah*.

- *Eved Ivri* and *Amah Ivriyah*: We learn some of the *dinim* of a Jewish slave, and what to do if he doesn't want to go free, and the *dinim* of a Jewish girl slave.
- What happens if someone kills another person on purpose or by mistake
- The punishment for cursing or hurting parents
- The punishment for someone who kidnaps
- The punishment if someone hurts another person

TEHILLIM :: 88 - 89

Kapitel Pey-Tes starts with the *posuk* "**Maskil LeEisan HoEzrachi**," telling us which person this *kapitel* comes from — it was written by a person named Eisan.

Chassidus explains that this name, “*Eisan*,” also has a very deep meaning which we need to learn from!

The word *Eisan* means strong. There are different kinds of strong — strong that it’s hard to fight with, or strong that it is hard to push. Then there is a kind of strong that NOTHING can break it or move it! That’s what *Eisan* is.

Every *neshama* has *Eisan*! It’s the part of the *neshama* that has the *koach* never to budge, no matter what anyone tries to do to it, and won’t do anything against what Hashem wants. That part is also called the *Yechidah* of the *neshama*, which is ready to have *Mesiras Nefesh* for Hashem!

In fact, the word *Eisan* has the same letters as the word “*Tanya*!” That’s one of the reasons given for why the Alter Rebbe started the *sefer* with this word, since it is the deepest part of the *neshama* that the *Tanya* teaches us how to wake up!

TANYA :: Likutei Amarim Perek Chof-Hey

The Alter Rebbe gives examples today — not just of how a person could hold himself back from doing an *aveira* even if it is painful, but also how a person should work VERY hard to do a *mitzvah*!

Sometimes *mitzvos* aren’t easy. They might be very hard for us, and feel like we can’t do them or we really don’t want to. But because we know that’s what Hashem wants, we’re ready to have *Mesiras Nefesh* and do them anyway!

The Alter Rebbe tells us about how learning Torah, *davening*, and giving *Tzedakah* can be hard for a person. Still, because of the hidden love (*Ahava Mesuteres*) that we all have for Hashem, we are ready to do ANYTHING for Hashem!

We just need to think about how we would do ANYTHING it takes to stay connected to Hashem, even actual *Mesiras Nefesh*, and we would do that with love. Remembering that should make it easier for us to do what Hashem wants from us, even when it is very hard!

The Alter Rebbe adds that when we remember that every connection we make with Hashem through Torah and *mitzvos* stays forever, we will not let the *Yetzer Hara* convince us that it’s not worth putting in effort to make this connection! We would be happy to give our lives not to lose our connection to Hashem, of course we should be happy to have even one more chance to learn Torah and do *mitzvos*, which lasts forever!

This is also a good thing to remember when we do *mitvzoyim* with another Yid. Even though it looks like just one *mitzvah*, it is a *mitzvah* that makes this Yid one with Hashem, a connection that lasts forever!

HAYOM YOM :: Yud-Ches Shevat

Today the Rebbe tells us about another maamar in Torah Ohr!

The Alter Rebbe’s *maamar* called “*Umareihem Umaaseihem*” (from *Parshas Yisro*) is based on the first *maamar* the Maggid ever said when he became Rebbe (*Shavuos* 5521/1761)!

So for the Chassidim of the Maggid (like the Alter Rebbe!) that maamar was like Bosi Legani is to us!

The Alter Rebbe wasn’t there when the Maggid said it, but he heard it from R’ Mendel Horodoker, who was there! The Alter Rebbe later said this *maamar* also, and explained it in his own way.

All of these Hayom Yoms about Torah Ohr and Likutei Torah show us how important it is for a chossid to learn the

SEFER HAMITZVOS :: Shiur #327 - Mitzvas Lo Saasei #285

Today's *mitzvah* (Mitzvas Lo Saasei #285) is that it is *asur* for a person to say not-true *eidus*. This is one of the *Aseres Hadibros*!

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: לא תענה ברעך עד שקר

The *mitzvah* is repeated in *Parshas Vaeschanan*: עד שוא

The Torah uses the words “*Eid Sheker*” about this *mitzvah* in the *Aseres Hadibros*, and then different words, “*Eid Shav*” when Moshe Rabbeinu repeats the *Aseres Hadibros* in *Parshas Vaeschanan*.

People who say not-true *eidus* (with certain conditions) are called *Eidim Zomemim*, and whatever their *eidus* would cause the other person to be punished with becomes THEIR punishment — so if their *eidus* would have made the person *chayav* to get *malkos*, the *Eidim Zomemim* each get *malkos* instead. (Giving this punishment is tomorrow's *mitzvah*.)

The details of this *mitzvah* are explained in the beginning of *Mesechta Makos*.

RAMBAM :: Hilchos Eidus

In today's *Rambam* we learn the *halachos* of today's *mitzvah*, about not saying not-true *eidus*.

Today's *perakim* of *Rambam* are ***Perakim Yud-Zayin, Yud-Ches***, and ***Yud-Tes***.

When we learn about not-true *eidus*, we see certain *halachos* that are much stricter than any other *mitzvah*!

- 1) Before *eidim* say their *eidus*, the *Beis Din* gives them a very strong warning, saying that if their *eidus* is not true, they will be embarrassed in this world and in *Olam Haba*!
- 2) If someone asked another person to just STAND there, without even saying anything, so a person will think that there are two *eidim*, it is still *asur*.
- 3) We also see by *Eidim Zomemim*, that the *Beis Din* makes an announcement about it in all the cities so everyone will know.

In the *farbrengen* of *Purim Katan Tof-Shin-Mem-Vov*, the Rebbe explained why the Torah is so strict with *Eidus Sheker*: Most *mitzvos* are DETAILS in how a person does his *shlichus* in the world, but this *mitzvah* is the GENERAL *shlichus* of a Yid in the world. The *Navi* calls Yidden *Eidim* (witnesses) of Hashem, because when people see how a Yid behaves, it is like an *eid* — showing the world that Hashem is here! But if a person is *chas veshalom* an *Eid Sheker*, he is making a *Chillul Hashem* and going against his whole *shlichus*! That is why these *halachos* are so strict.

This shows us how important it is to behave in a way that will make a *Kiddush Hashem*!

That *farbrengen*, which was about today's *shiur* in *Rambam*, which is about two weeks before the *Siyum HoRambam*. The Rebbe encouraged everyone to be involved in making and going to the *siyumim*!

RAMBAM- PEREK ECHAD :: Hilchos Shaar Avos HaTumos - Perek Yud

The *Rambam* explains the *tumah* of a “*Tvul Yom*” (someone who went to the *mikvah*, but won't be *Tahor* until

night), and about different levels of *Tumah* for a person, *keilim*, and for food and drink.

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 :: Lamnatzeiach Binginos

The last section before *Boruch She’amar* is *Kapitel Samach-Zayin*, which is also called the *Mizmor* of the *Menorah*.

This *kapitel*, which starts with the words *Lamnatzeiach Binginos*, has 7 *pesukim* and 49 words. These represent the 7 branches of the *menorah*, and the 49 pieces (22 cups, 9 flowers, 11 buttons, and 7 oil cups) on the *menorah*. When we say it every day, it is counted like we are lighting the *menorah* in the *Beis Hamikdash*!

This is also connected to the section of *Korbanos* which we just finished.

Dovid Hamelech had this *kapitel* engraved on a golden plaque in the shape of a *menorah*. He would carry it with him when he went out to war, to help him have *hatzlacha* in battle!

HALACHOS HATZRICHOS :: Kiddush

It is a *mitzvah* for every person to make *Kiddush* on Shabbos, or be *yotzei* by listening to someone else make *Kiddush*.

In order to be *yotzei* someone else’s *Kiddush*, it is very important to be paying attention the whole time, and not to make a *hefsek*, interrupting the *Kiddush* at all!

Many people are used to listening to *brachos* in *shul*, and saying “*Baruch Hu U’varuch Shemo*” to praise Hashem every time they hear the *chazan* say Hashem’s name in a *bracha*. But saying this during *Kiddush*, or any other *bracha* that you want to be *yotzei*, is a *hefsek*! We should be quiet and listen during the whole *bracha*, and only answer *Amen* at the end of the *bracha*. This way we can be *yotzei* hearing *Kiddush*.

See Alter Rebbe’s Shulchan Aruch siman Kuf-Chof-Daled, se’if beis

GEULAH U'MOSHIACH :: Moshiach Minyan

In the *Kitzur Shulchan Aruch*, it brings the *halacha* that we don’t count people with numbers. Instead, to see

if we have enough men for a *minyan*, we count by saying a *posuk* with 10 words, the *posuk* of “**Hoshia Es Amecha.**”

Why does the *Kitzur* choose this *posuk*? In a *sefer* about *Halacha* and *Minhag* from Rashi, called *Sefer Hapardes*, it says to count with the *posuk* “**Va’ani Berov Chasdecha**” which also has 10 words.

In fact, it would make more sense to count with the *posuk* “*Va’ani Berov Chasdecha*,” since that *posuk* speaks about coming to *daven* to Hashem, which we are about to do with the *Minyan* we are counting!

The Rebbe explains that it is because as we get closer to *Moshiach*, the *Golus* gets darker. Whenever we have a chance, we need to remind ourselves that Hashem will save us and bring the *Geulah*, which is the meaning of the *posuk* “*Hoshia Es Amecha!*”

Vayakhel-Pekudei Mem-Gimmel, Migolah L’Geulah p. 87

- Credits, sponsorships, and contact info at KidsChitas.org -