

Chitas for Sunday, Parshas Yisro Yud-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

מנחם מענדל בן מרדכי צבי

His Neshama should have an Aliyah and be a gutte gebeter for Klal Yisroel

Mazel Tov **Sergeant Major Mendel Lifshitz** (Manhattan, NY)

~ 7th birthday Yud-Ches Shevat ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Mushka Sirota** (Shlucha to BackMountain, Pennsylvania)

~ 4th birthday Yud-Ches Shevat ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Yisro - Rishon with Rashi

Yisro comes to join the Yidden!

When Yisro, Moshe's father-in-law, heard about *Kriyas Yam Suf* and the war with Amalek, he came to meet the Yidden near *Har Sinai*.

Yisro brought his daughter Tziporah (Moshe's wife) and her sons Gershom and Eliezer. Moshe had left them in Midyan when he went to Mitzrayim to take the Yidden out, so they wouldn't have to suffer in Mitzrayim.

When Moshe heard they were coming, he went out to meet them — and of course, the rest of the Yidden came too! Moshe bowed and kissed his father-in-law, and asked how he was doing. Then they went inside a tent.

Moshe wanted to bring Yisro closer to Torah, so even though Yisro had already heard a little bit about *Kriyas Yam Suf* and the war with Amalek, Moshe told him about all of the *nissim* that Hashem did, with all of the details. Yisro said that he was very happy that Hashem had helped the Yidden.

Even though Yisro already knew about Hashem beforehand, now he recognized the true greatness of Hashem, and how Hashem runs everything in the world with *Hashgacha Protis*.

Yisro brought *korbanos* to Hashem, and there was a special *seudah* with Aharon and the *zekeinim*.

We learn about Yisro in the first three aliyos of this week. As we will see in the Rashi at the beginning of tomorrow's Chumash, many of the details written here happened after Matan Torah, which we didn't learn about yet. Still, the Torah tells us about them now, even before telling us about Matan Torah. There is an important reason for this: The

Zohar says that Hashem could only give the Torah after Yisro, who knew about all the Avodah Zarah in the world, came to recognize Hashem and wanted to get the Torah with all of the Yidden.

This is a lesson for us too, that even the part of us that knows about all of the Gashmius and taavos of the world, our *guf* and *Nefesh Habehamis*, ALSO has to want to get the Torah! Only when we are able to do that, will we be able to understand and have *hatzlacha* in Torah. (See *Likutei Sichos chelek Daled*, p. 1271)

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-Gimmel

Hashem wanted every single *Yid* to be able to be a *beinoni*! That’s why inside each of us, we have a special *koach* called the *Ahava Mesuteres*, that makes us ready to have *Mesiras Nefesh* for Hashem. The Alter Rebbe is going to teach us how to use this *koach* to be able to stay away from ANY *aveira*!

In order to wake up our *koach* of *Mesiras Nefesh*, the Alter Rebbe told us that there are a few things we need to know:

1) This *koach* in our *neshama* ALWAYS wants to be with Hashem, and wants that even more than it wants to be alive! That feeling is usually fast asleep, but it will wake up automatically if a person sees that something is trying to separate him from Hashem *chas veshalom*.

2) *Achdus Hashem*: Hashem’s hiding (*tzimtzum*) makes the world feel that it is something important on its own, but really it is *botul* to Hashem.

In this *perek*, the Alter Rebbe is going to tell us how when we do a *mitzvah* or learn Torah, we FEEL *Achdus Hashem*! In the next *perek*, we will see that when a *Yid* does an *aveira*, *chas veshalom*, his *neshama* feels separate from Hashem.

In today’s *Tanya*, we learn that the reason Hashem made the world is so that Yidden will keep the Torah and *mitzvos*.

When we do *mitzvos*, we can FEEL *Achdus Hashem*, that there is one Hashem and everything is part of Hashem!

HAYOM YOM :: Yud-Ches Shevat

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

The Alter Rebbe's maamar called "Umareihem Umaaseihem" 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.

Are you confused why yesterday we talked about a Beshalach maamar from **Likutei Torah**, and today we are talking about a Yisro maamar in **Torah Ohr**? Or wondering why the Maggid said a maamar from Parshas Yisro on Shavuos? It's very simple! There are a few maamarim printed in Likutei Torah for parshios before Vayikra, and one of them was the maamar we learned about yesterday! And what does Parshas Yisro talk about? Matan Torah, which happened on Shavuos!

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

SEFER HAMITZVOS :: Shiur #281 - Mitzvas Asei #245

Today's mitzvah (Mitzvas Asei #245) is about how a person can sell something or give something to someone else. The Torah teaches us that we need to be *koneh* things, SHOWING that it belongs to us. One way to show you were *koneh* something is by picking it up.

(We learned this mitzvah many times before, but since there is no special mitzvah for this set of halachos in Rambam, we review it again.)

RAMBAM :: Hilchos Shecheinim - Shluchim VeShutfim

In today's Rambam, we finish the *halachos* of neighbors and begin the *halachos* of making someone a *shliach* and about partners.

In **Perek Yud-Gimmel** we learn more about the *Bar Metzra* — the neighbor, who gets the first chance to buy a field next door. We learn that a person can give a PRESENT, he doesn't have to give it to the neighbor — he can give it to whoever he wants. But if he is only giving it as a present to trick the neighbor so he doesn't have to sell it to him, the neighbor still has the right to buy it!

Perek Yud-Daled finishes the *halachos* about neighbors. We learn that the *Ben Hametzer* is only for the NEXT-door neighbor. We also learn about the reason for the *halacha*, that a person should act like a *mentch* ("Ve'asisa Hayashar Vehatov") and give the opportunity to buy to the one who could use it in the best way.

Now we start *Hilchos Shluchim VeShutfin*, about partners and messengers:

In **Perek Alef** we learn about a *shliach*. When someone sends a messenger (*shliach*) to do something, it's like the one who sent him did it himself — if the messenger followed the instructions! So if someone sends a messenger to buy a field, when the messenger buys it, it belongs to the one who sent him.

RAMBAM– PEREK ECHAD :: Hilchos Isurei Biah - Perek Chof-Beis

In this *perek*, the Rambam speaks about the *halachos* of *Yichud*, which are important for everyone to know. *Yichud* means that a man and woman who are not married should not be alone together in a private place. The *Chachomim* made these *halachos* to keep *aveiros* from happening.

INYANA D'YOMA :: Achdus Brings Moshiach

The Rebbe told this story:

The Tzemach Tzedek once had to go to Petersburg (the capital) for many meetings. The government wanted to make rules about the kind of *Chinuch* the Yidden can have!

The Tzemach Tzedek wouldn't say yes EVER to making any change in pure *Yiddishe chinuch*, and they were very mad at him! It was very dangerous for the Tzemach Tzedek to act this way.

One of the *Rabbonim* who was there asked the Tzemach Tzedek how he could do this! There are so many Yidden who NEED the Tzemach Tzedek, so how can he do something dangerous? Without him, many Yidden won't know how to live the way a Yid should!

The Tzemach Tzedek said he needs to do what he is doing, and if something would happen to him *chas veshalom*, there are two other ways to help all of these Yidden know how to act:

- 1) The Tzemach Tzedek's children can take over and teach and guide the *chassidim*.
- 2) The *achdus* of *Chassidim* will carry them until *Moshiach*.

The Rebbe said this story 100 years after the *histalkus* of the Tzemach Tzedek. The Rebbe said, "Now the first reason isn't there anymore — only the second. We need to know that when *Chassidim* work together, we have the *koach* to bring *Moshiach*!"

TEFILLAH :: It's All One Thing - Pesukei Dezimra

One of the reasons we say *Pesukei Dezimra* is (as we learned before) because the *Chachomim* teach us that "*Yesader Adam Shivcho Shel Makom Ve'achar Kach Yispalel*," a person should first organize the praises of Hashem and then *daven*.

Because of this, we shouldn't have any interruptions between *Pesukei Dezimra* and *Shemoneh Esrei*. The *Chachomim* taught us to say *Shema* and its *brachos* also as a preparation for *Shemoneh Esrei*, but we still do not talk between praising Hashem and asking for our needs.

This is actually an important *mitzvah*!

Before the Yidden would go to war, a *kohen* (the *Mashuach Milchamah*) would speak to the Yidden. He would announce that anyone who is afraid of the war because he might have *aveiros* should go home. A person who has done *aveiros* might not have the *zechus* that Hashem will protect him in the war, and he may be afraid to fight!

The *Gemara* gives an example of an *aveira* that this includes — someone who speaks between *Pesukei Dezimra* and the *brachos* of *Shema*.

This shows us how important it is not to talk, and that this *mitzvah* gives us protection from Hashem!

HALACHOS HATZRICHOS :: Borer

We are learning the halachos of borer on Shabbos, separating something from a mixture, which is one of the Lamed-Tes Melachos.

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

There are 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 (not a *keili* used especially for separating things, like a strainer)
- 3) *Miyad* — to use right away (and not to prepare for later)

This way we are not doing the *melacha* of *borer*.

But what do we do if we have a food with a peel, like an orange or an egg? There is no way to take what we want (the *ochel*) without taking off the part we don't want (*pesoles*) first!

The *halacha* is that peeling a food is still the normal way of eating, *Derech Achilah*. We are allowed to take off the peels before eating.

Still, we need to follow the other two conditions so that it won't be the *melacha* of *borer*. We can use a regular *keili* like a knife to peel the fruit, but not a *keili* that is special for *borer* like a peeler. We also can only peel it to use right away.

See *Shabbos Kehalacha perek Yud-Beis*

GEULAH U'MOSHIACH :: When Moshiach Can't Come

The Tzemach Tzedek once spoke about *Moshiach* coming at a certain time.

Someone that was there asked the Tzemach Tzedek how he could say that. It said in *seforim* that *Moshiach* COULDN'T come at that time!

The Tzemach Tzedek answered the person: “When *Moshiach* comes, all questions will be answered, as the *Gemara* says many times, ‘*Teiku*’ — hinting that Eliyahu *Hanavi* will answer our questions. So let this question, of how *Moshiach* could come at a time when it says he can't, be answered then too...”

See *Likutei Sichos chelek Alef p. 272*

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