

Chitas for Shabbos Kodesh, Parshas Mishpatim Shabbos Shekalim Shabbos Mevorchim Adar Chof-Zayin Shevat, 5780

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Shnas Bracha Vehatzlacha!

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CHUMASH :: Parshas Mishpatim - Shvi'i with Rashi

Hashem tells the Yidden about all the ways He will make it easier for them to live in Eretz Yisroel.

If the Yidden keep the *mitzvos*, Hashem will give them so many special rewards!

In Eretz Yisroel, all of the mothers will have *kinderlach*, and everyone will live a good long life.

Hashem will scare away everyone who is not supposed to live in Eretz Yisroel with a kind of wasp, so the Yidden won't have to make a war.

But if everyone leaves Eretz Yisroel right away, who will take care of the fields and make sure that there are not too many wild animals? Because of that, Hashem will only send out the *goyim* little by little, until the Yidden are able to take care of the whole land.

Hashem will do His part to give the Yidden Eretz Yisroel, but the Yidden need to do THEIR part and make sure that they don't learn from the *goyim* to serve *Avodah Zarah*.

Now that Hashem finished telling the Yidden the way the deal will work, the Torah goes back and tells us more about *Matan Torah* (which we learned about in *Parshas Yisro*).

Hashem had told Moshe that some of the *Zekeinim* could go partway up *Har Sinai*, but only Moshe can come all the way up to the top. Moshe reviewed these rules and the *halachos* of the *mitzvos* they were told about before *Matan Torah*. The Yidden all said, “We will do whatever Hashem said to do!”

Then Moshe wrote down all the parts of the Torah that already happened, from *Bereishis* until *Matan Torah*! The next morning, he made a *Mizbeiach* and brought *korbanos*, as a promise to Hashem that the Yidden agree to keep the Torah.

Moshe went up on *Har Sinai*, and the *Zekeinim* didn’t follow him — but they looked. They saw how Hashem had been with them in *Mitzrayim*, and how happy Hashem was that they were free.

After *Matan Torah*, Hashem told Moshe to come back up on *Har Sinai* for 40 days and nights, to get the *Luchos*. Moshe told the Yidden he would be back in 40 days, and left the *Zekeinim* in charge.

While he was on *Har Sinai*, Moshe didn’t need to eat or drink anything, and Hashem taught him all of the *mitzvos* of the Torah!

TEHILLIM :: 120 - 134

A *Chossid* once complained to the Rebbe Maharash about how hard it is for him at home, because he has no money. He said (from today’s *Tehillim*), “**MeiAyin Yavo Ezri?**” “Where will my help come from?”

The Rebbe Maharash answered, “Your answer is in the next *posuk*! **‘Ezri Me’Im Hashem, Osei Shomayim VaAretz!** Your help comes from Hashem, Who takes care of everything in the *Shomayim* and the earth. He gives everything what it needs in the right time, and He will take care of you too!”

TANYA :: Likutei Amarim Perek Chof-Ches

We learned before what to do with distracting thoughts in davening and learning. The Alter Rebbe explains to us how the Yetzer Tov and Yetzer Hara work, so that these thoughts should not upset us and we’ll know how to deal with them.

How do you think the *Yetzer Tov* and the *Yetzer Hara* split up their jobs? Maybe the *Yetzer Tov* works during the day and the *Yetzer Hara* works at night? Or do they switch off every hour?

Today the Alter Rebbe tells us that they aren’t two separate things in a person, but they are there together!

When you’re playing soccer, do the teams take turns playing? No! They play together, and each one wants to win, and not let the other team get any goals!

The same is with the *Yetzer Tov* and *Yetzer Hara*. They are working at the same time.

For example, when you see your friend’s markers on her desk, it’s not JUST the *Yetzer Tov* or JUST the *Yetzer Hara* that will have something to say! You will think TWO things: The *Yetzer Hara* will say, “She won’t know if I just borrow them! Probably she won’t really mind... right?” The *Yetzer Tov* will answer, “No! If they aren’t yours, you can’t take them without permission, even if you’re planning on putting them back later.”

Our job is to make the right choice and listen to the *Yetzer Tov*!

In the example of a soccer game, if one team starts getting a bunch of goals, the other team works even harder

to win! The same is true with the *Yetzer Tov* and *Yetzer Hara*. During *davening*, when the *Neshama* is doing what Hashem wants, the *Yetzer Hara* gets scared and starts to fight back harder. It tries to make us think about other things so we won't think about the words we're saying.

So, if we are trying to *daven* and can't concentrate because we keep thinking about other things, it doesn't mean that our *davening* is no good! It means that our *davening* is SO good that the *Yetzer Hara* is scared! It wants to fight back so IT will be in charge of us!

So we should pretend that those thoughts are like *goyishe* music blasting in our ears during *davening*: We would just ignore it and try to *daven* our best anyway. And when these thoughts (from the *Yetzer Hara*) keep bothering us, we should just ignore them and try to *daven* with even more *kavana*.

But what happens if you're trying to ignore the thoughts and concentrate, but it's just too hard?

Then the Alter Rebbe tells us that you *daven* to Hashem in your mind, that He should have *Rachmonus* on you and help you stop these thoughts of the *Yetzer Hara* that are bothering your *davening*. A Yid's *neshama* is part of Hashem, and Hashem will surely help!

HAYOM YOM :: Chof-Zayin Shevat

Have you ever made a *hachlata* at a *farbrengen*? What was it? To learn something extra, or have more *Ahavas Yisroel*?

In today's *Hayom Yom*, we learn about a *hachlata* that early *Chassidim* made: That any time that they feel that they have a *taavah* for something (that they want it very much), they won't have it! This way, they would break the *taavah*!

There is a famous story with R' Shmuel Munkes that helps us understand this.

The Alter Rebbe had many Chassidim. One of these Chassidim was named R' Shmuel Munkes. R' Shmuel was known as a big joker, who always had a funny thing to say or a funny way to teach something.

But one day, the other Chassidim learned that he was also a very great chossid!

R' Shmuel Munkes was sitting at a farbrengen with other Chassidim in shul, late at night. They were singing, making lechaims, and encouraging each other to grow in their avodah. It was a great farbrengen!

But as it got later, the Chassidim started to run out of farbeisen. Farbeisen is something to eat after making a lechaim. Without farbeisen, you can't have lechaims. And without lechaims, what kind of farbrengen will it be?

The Chassidim felt bad that their farbrengen would have to end. But suddenly, the door of the shul opened, and the butcher came in. He was carrying a big, steaming pot that smelled delicious!

"It's a fresh cow lung," the butcher said proudly. "I had two cows shechted today, and one of them was kosher, Boruch Hashem! I decided that the best part, the lung, belongs to the Chassidim. My wife cooked it up, and now I want you to enjoy it at your farbrengen."

The Chassidim thanked the butcher, and R' Shmuel Munkes jumped up and took the pot so the butcher could go home. The Chassidim were very excited to have such special farbeisen by their farbrengen, and waited impatiently for R' Shmuel to serve the roasted lung, which smelled so good.

But R' Shmuel didn't give out the meat.

After a few minutes, one of the other Chassidim started to get annoyed. He got up and tried to grab the pot out of R'

Shmuel's hands so he could give it out himself. But R' Shmuel turned and jumped onto a bench!

A few of the younger Chassidim started to chase R' Shmuel so they could grab the pot and continue their farbrengen already, but R' Shmuel kept running away — jumping onto the tables or benches to get away from them.

Finally, they managed to trap R' Shmuel in a corner. But before they could take the pot, R' Shmuel turned and dumped the whole delicious lung into a smelly garbage pail!

The Chassidim were veery upset! How dare he have the chutzpah to waste good food and mess up their farbrengen? The Chassidim let him know that they were upset, but R' Shmuel, with a smile still on his face, left the shul for a few minutes to get something.

R' Shmuel Munkes came back to the farbrengen with a bowl of cabbage salad, but the Chassidim were very disappointed. Salad is good, but it's not a steaming plate of fresh meat!

Still, they continued the farbrengen.

Suddenly, the door to the shul burst open, and the butcher came in, crying. "Oy vey, what have I done? How will Hashem ever forgive me for giving treife food to all of the holy Chassidim?" The butcher explained that the lung of the non-kosher cow had gotten mixed up with the kosher cow, and by mistake the treif lung got cooked and brought to the Chassidim!

The Chassidim calmed down the butcher, telling him that nobody had eaten even a bite of the meat, and the butcher finally went home, feeling much better.

But now the Chassidim were upset at R' Shmuel! Was he showing off that he had Ruach Hakodesh? That's not a very nice way to behave!

R' Shmuel explained: "I don't have Ruach Hakodesh at all. All I know is that for many years I have been working on being stronger than my taavos. Over the years, I stopped having taavos for food at all!

"But then, today, I had a very strong taavah to eat the meat. I started to wonder why that would be. But when I saw so many big Chassidim getting so upset because they wanted to eat a piece of meat, I realized that there must be something wrong with it. Why else would the Yetzer Hara want us to eat it so much? So I put it where it belongs — in the garbage."

SEFER HAMITZVOS :: Shiur #201 - Mitzvas Asei #107

Today's *mitzvah* is the same one as yesterday:

(*Mitzvas Asei #107*) When a *neshama* leaves a body, the body becomes *Tomei*. Someone who touches or is in the same house as the body gets some of this *Tumah* too, called *Tumas Meis*. Today's *mitzvah* is to follow all of the *halachos* about this *tumah*!

RAMBAM :: Hilchos Tumas Meis

In today's Rambam (*Perakim Chof-Alef, Chof-Beis, and Chof-Gimmel*) we learn more about how a *keili* can keep things inside of it from becoming *tamei* from *Tumas Meis*.

Only a *keili* that isn't *tomei* itself can keep things inside of it from becoming *tamei*.

Most *keilim* can be used as an *Ohel*, a tent, to keep things underneath from becoming *tamei*. But a *keili* made of clay can't be used as an *Ohel*. If it is turned upside down and not sealed closed, things underneath or inside of

it DO become *tamei*.

RAMBAM– PEREK ECHAD :: Hilchos She'eilah Upikadon - Perek Hey

Perek Hey teaches us what happens if something gets robbed from us while we are watching it for another person.

INYANA D'YOMA :: Achdus Brings Moshiach

One of the lessons of *Parshas Shekalim* is to strengthen the *Achdus* between Yidden.

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 :: Seder HaTefillah, part one

The first section of *davening* the way we have it today is *Modeh Ani*, the morning *brachos*, *korbanos*, and then *Hodu*.

Our whole day starts with *davening*, and *Modeh Ani* is just the first step. Everything we do in the morning (getting dressed, going to the *mikvah*, learning *Chassidus*, and so on) are all part of getting ready for *tefillah*.

Modeh Ani means "I give thanks" to Hashem, where we thank Hashem for giving us back our *neshama*. The word "*modeh*" also comes from the word "*hoda'ah*," which means to admit to Hashem. Even if we don't understand it, we are ready to admit that Hashem is our *chayus* and the *chayus* of the world.

In the morning, our *neshama* comes back from *Shomayim*, where it got *chayus* for the new day. But at first it is only in our nostrils. During *davening*, we will help it spread through our whole body. So when we start *davening*, we don't yet have the *koach* of our *neshama* to understand. We can only admit, with *Emunah*, that Hashem is in charge of the whole world!

That is the first step of *davening*, to connect to Hashem with *Emunah*, a way that is higher than our *sechel*.

In the next parts of *davening*, we will explain it to ourselves in *sechel*, so that we will be able to explain it to our *Nefesh Habehamis* too. This way, we will be able to serve Hashem with ALL of our *kochos* throughout the day!

See *Vayakhel* 5719

HALACHOS HATZRICHOS :: Bracha Acharona on Grape Juice

The whole world belongs to Hashem. So we really can't eat or drink anything without permission from Hashem! Hashem gives us permission to take it, as long as we say a *bracha*. Otherwise, it's like stealing from Hashem!

Even if you just eat a little bit, you still need to say a *bracha*.

After we eat, we need to thank Hashem that we ate! We only make this *Bracha Acharona* if we ate enough to be counted as eating. How much is that? For food, it's a *kezayis* (about as big as an egg), and for a drink, it has to be at least a *revi'is* (about a half cup).

But you need to be careful with wine or grape juice! There is a *machlokes* about how much you need to drink in order to make a *Bracha Acharona*. There is an opinion that even just drinking a little is enough to count as drinking! So the *halacha* is that *l'chatchila*, we should always try to drink at least a *revi'is* so we can make a *Bracha Acharona* according to all opinions. But *bedieved*, if we didn't drink enough, the *halacha* is like with any other drink, and we don't make a *Bracha Acharona*.

Seder Birchas Hanehenin, Perek Ches, Halacha Alef

GEULAH U'MOSHIACH :: Achdus Before Geulah

When the Yidden camped around *Har Sinai* to get the Torah, they camped like one person, with one heart — “*Ke'ish Echad, BeLeiv Echad.*”

In *Tanya* it teaches that *Matan Torah* was a taste of the way it will be in the times of the *Geulah*!

The Rambam tells that we will also have this kind of *Achdus* before *Moshiach* comes. One of the jobs of *Moshiach* is “*Veyisaken Es Ha'olam Kulo Laavod Es Hashem Beyachad*” — to make the whole world ready to serve Hashem TOGETHER!

Just as we got the Torah with true *Achdus*, we will have the *Geulah* with true *Achdus*!

See *Migolah L'Geulah* p. 312

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