

# Chitas for Friday, Parshas Kedoshim

## Erev Shabbos Kodesh

### Hey Iyar, 5782

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 Kedoshim - Shishi with Rashi**

Today we learn about the punishments for some of the mitzvos we learned before:

- Someone who curses his parents is killed by the *Beis Din*.
- If a man marries someone who is ALREADY married to someone else, both of them are killed by *Beis Din*.
- If a man marries his mother or stepmother, both of them are killed by *Beis Din*.
- If a man marries his daughter-in-law, both of them are killed by *Beis Din*.
- If a man marries another man, both of them are killed by *Beis Din*.

- If a man marries a woman and her daughter, all of them are killed by *Beis Din*.
- If a man marries an animal, he is killed by *Beis Din*, and the animal is killed too.
- If a woman marries an animal, they are killed by *Beis Din*.
- If a man marries his sister or stepsister, they will get a kind of *Kareis* — they won't have children.
- If a man marries his aunt, they will get a kind of *Kareis* — they won't have children.
- If a man marries his brother's wife, they will get a kind of *Kareis* — they won't have children.

We need to listen to all of the *mitzvos* Hashem gave us, so that Eretz Yisroel won't spit us out! Hashem gave us Eretz Yisroel because we are different from the *Goyim* that did all of these *aveiros*.

## **TEHILLIM :: 29 - 34**

In the last *perek* of today's *Tehillim*, Dovid Hamelech tells us “**Sur Me’Ra, Va’asei Tov, Bakeish Shalom Verodfeihu**” — “stay away from bad, and do good, and try to make *shalom*.”

The Baal Shem Tov explains that in every *gashmius’dike* thing in this world, there’s a part which is good and a part which is bad. The part that’s bad is the selfish feelings (*taava*) that a person has for the thing. The good part is the *chayus* of Hashem that we get from the *Gashmius*.

This is what the *Tehillim* is saying: Stay away from the selfish part, and look for the GOOD part, the *chayus* from Hashem!

Then, we have to make *shalom* between the *Gashmiyus* and the *Ruchnius* (the *chayus* of Hashem). This way, you’ll feel Hashem’s *chayus* even when you’re using the *Gashmius*.

## **TANYA :: Likutei Amarim Perek Mem-Vov**

*The Alter Rebbe is giving us a way that will make it very easy for us to bring out a feeling of love for Hashem. First he gives us a mashal so we can understand it:*

Let’s close our eyes and imagine a very very poor person, that everyone laughs at and makes fun of. He doesn’t even have a house, he just sits in the garbage dump, all by himself.

Now imagine that a great king hears about this person. He calls his officers to bring his royal carriage, and goes by himself down to the garbage dump! He brings that poor man into the palace, into the rooms that NOBODY is allowed to go into! The king hugs the poor man, and kisses him, and tells him that he loves him!

Can you imagine how much the poor person will love the king? Even if he isn’t a very emotional person, who has a lot of feelings, he will still feel a very strong love for the king!

*Soon we’re going to learn how this is a mashal — that really WE are like the poor person in the story!*

## **HAYOM YOM :: Hey Iyar**

Today is twenty days of the *Omer*!

Why do you think a *neshama* comes into the world? Why is a baby born, with a *neshama*, to live for 70 or 80 years?

It is because the *neshama* has a special *shlichus* to do here.

What is this *shlichus*?

Here's what the Alter Rebbe heard from R' Mordechai (one of the Baal Shem Tov's *talmidim*), who heard the following from the Baal Shem Tov:

The *neshama's* special *shlichus* in the world is to help another Yid in what he needs: In *Gashmius* — like to make sure they are happy or have food, and especially in *Ruchnius* — to help another Yid be closer to Hashem.

*Of course that doesn't mean that all of the other Torah and mitzvos a Yid does don't count! They are all there to help make this Shlichus complete.*

## **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 שא

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*. (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, was 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-Zayin**

In this *perek* we learn more cases of a *sofek* about *Tumah* in a *Reshus Hayochid*. When it is with a person we can ask about it, and it is still a *sofek*, we say that they are probably *tomei*. When it is with an object that can't answer questions, we say they are probably *tahor*.

## **INYANA D'YOMA :: Sefiras Haomer**

*During Sefiras Haomer, we work on our midos — the way we think and the way we behave. One of the things we work on is Nahagu Kavod Zeh Bozeh, to have respect for each other. The Gemara says that during this period of time, the talmidim of Rabbi Akiva passed away because they didn't have the level of respect for each other that was expected for talmidim like them. Here is something which the Rebbe explains that helps us have kavod for each other, even though we are so different:*

If you look around at trees in a forest, you will see that no two trees are exactly alike.

If you look around at people, you will see the same thing — we all look very different.

Guess what? We all ARE different inside, too! People don't all think the same way. Some people think faster or slower, come up with different ideas, or get worried about different things. One person might think that seeing something is funny, and another person might think it is scary!

*Can you think of some things that you think about differently than your friend or sibling?*

Hashem made us that way, on purpose! Hashem WANTS that “**Ein Deiyoseihem Shavos**,” that people shouldn't think the same way. Every person has a different *shlichus*, and they understand things according to what they need for this *shlichus*. Hashem also wants us to share our different ideas with each other, and that will help us understand the Torah and *mitzvos* even better!

Since that's the way Hashem wants it, there are two things we need to know:

1) We shouldn't feel like we need to think the same as everyone else! Hashem created us in a way that we each have our own way of understanding things.

2) On the other hand, we shouldn't think that we are always right! Even if we feel very strongly about something, we should still respect another person's opinion. Just like Hashem created us to think strongly in our own way, Hashem also created the other person in a way that he thinks strongly in his own way, which he needs for HIS *shlichus*!

Even more, there may be something we can learn in our own *shlichus* from hearing what someone else has to say!

Only when we all work together in our own different ways of understanding will we be able to finish the main *shlichus* of all Yidden, to bring the *Geulah*!

## **TEFILLAH :: Shema Yisroel**

The second of the Twelve *Pesukim* is the first line of *Shema*! We all already know the words of this *posuk* very well, but we should also know what the *posuk* means, and what its lesson is for us!

At the end of the *posuk* we say, **Hashem Echod** — Hashem is one.

The word *Echod* shows us HOW Hashem is one! *Echod* is made of three letters, *Alef*, *Ches*, and *Daled*.

**Alef** — *Alef* is the first letter, so the *Gematria* of *Alef* is ONE! The *Alef* is the one *Aibershter*, the *Alufo Shel Olam*.

**Ches** — *Ches* is the eighth letter of the *Alef-Beis*, with a *Gematria* of EIGHT. The *Ches* reminds us of the seven levels of *Shomayim*, plus the one earth where we live — eight all together!

**Daled** — *Daled* is the fourth letter of the *Alef-Beis*, so it has a *Gematria* of FOUR. The *Daled* reminds us of the *Daled Ruchos*, the four different directions — north, south, east, and west.

And what letter is first? The *Alef*, of course!

The word *Echod* shows us that the heavens and the earth (the *Ches*), and all four directions (the *Daled*), are all like nothing on their own. They only exist because they come after the *Alef*, because Hashem, the *Alufo Shel Olam*, gives them *chayus*!

This is something even kids need to know!

When we look around, the world looks very big! There are many exciting things to do and places to go. There are fun trips to take and toys to play with. There are books to read, flowers to smell, and delicious foods to taste. There are so many different things in the heavens and the earth, and in all four directions.

But really, all of these things are like nothing on their own! They only exist because Hashem, the *Alufo Shel Olam*, gives them *chayus*! They are only here because Hashem *Echod*, because the ONE Hashem, wants them to be here!

That will make us realize that we shouldn't just take our exciting trips or play with our fun toys because WE like them. We will realize that everything we do needs to be for Hashem!

We will want to do things that make Hashem happy all the time! We will want to use all of our trips, all of our toys, and all of our treats to bring us closer to Hashem and fulfill the *shlichus* Hashem put us in the world to do!

That's what we say in the paragraph that comes after *Shema, Ve'ahavta*. We say that we should love Hashem, and that we are ready to use EVERYTHING we have to do what Hashem wants!

*See Der Rebbe Redt Tzu Kinder chelek Hey, p. 249*

## **HALACHOS HATZRICHS :: Tiltul Muktza**

Even though we can't move *muktza*, it is not *asur* to touch it if it is something that usually doesn't move. The *isur* of *muktza* is only **Tiltul Muktza**, moving something that is *muktza*.

For example, a car is definitely *muktza*. But it won't move just by touching it, because it is so heavy. So it isn't a problem to touch it on Shabbos.

## **GEULAH U'MOSHIACH :: What Am I Doing?**

Right before the beginning of *Hayom Yom*, the Rebbe put in a part of a letter from the Frierdiker Rebbe.

This letter was written at a time when many of the Yidden were suffering terribly in *Golus*. The Frierdiker

Rebbe writes:

In this time of “*Haras Olam*,” the world is shaking! It is shaking because of the *Chevlei Moshiach*, the pain that comes right before *Moshiach* comes. Hashem set on fire the walls of *Golus*!

...Now it is the *achrayus* of every Jew, man and woman, old and young, to ask themselves this question:

**What have I already done, and what am I doing now, to make the *Chevlei Moshiach* easier? What am I doing to be *zoche* to the *Geulah Sheleimah* through *Moshiach Tzidkeinu*?**

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