

Chitas for Monday, Parshas Kedoshim

Chof-Ches Nisan, 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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L'ilui Nishmas **Miriam Necha A"H bas R' Moshe sheyichye**
~ for her 36th yartzeit, Erev Pesach ~

This week is dedicated

In memory of all the Yidden that perished and are suffering to this day. May we merit our Moshiach now!

~ by the Kirstein Family ~

Mazel Tov **Tatty S.** (Florida)

~ birthday Chof-Ches Nisan ~

Shnas Bracha Vehatzlacha!

From your kinderlach

Mazel Tov **First Lieutenant Levi Yitzchok Labkowski** (Briarcliff Manor, NY)

~ 11th birthday Chof-Alef Nisan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Kedoshim - Sheini with Rashi

Today we learn MORE *mitzvos*! (This *parsha* has the most *mitzvos* of all the *parshios* in the Torah!)

- A *Beis Din* needs to be fair — not to make a person win or lose a court case just because of how much money they have!
- *Rechilus* — don't go around talking about other people.
- If you can save somebody's life, you have to!
- Don't hate someone, even just inside your heart.
- If you see someone doing something wrong, you should tell him — but not in a way that will make him embarrassed.
- *Nekamah* — don't take revenge against someone — like if someone did something not nice to you, don't do it back to him.
- *Netirah* — don't stay angry at someone — if they did something wrong before, don't say "I'm nice, not like you!"
- *Ve'ahavta Le'reiacha Kamocha!* (Rashi says on this *posuk*, "Rabbi Akiva says — 'zeh klal gadol baTorah!'") Rabbi Akiva says that this is a big rule for the whole Torah!

- Don't have different kinds of animals marry each other — they need to stay married to their own kind.
- Don't plant a field with lots of plants mixed together — the same kinds of plants should be grouped together, not all mixed up.
- Don't wear *Shatnez* — clothes made with wool and linen together.
- We learn what the *Beis Din* does if a maid who was engaged married someone else before she became free.

TEHILLIM :: 135 - 139

In today's *Tehillim* there are some *kapitelach* we say during *Shacharis* on Shabbos. The *kapitel* "**Hodu Lashem Ki Tov, Ki Le'olam Chasdo**", also called *Hallel HaGadol* (*Kapitel Kuf-Lamed-Vov*), is one of them. We also have **Al Naharos Bavel** in today's *Tehillim*, which we say before *bentching* on a weekday.

TANYA :: Likutei Amarim Perek Mem-Daled

We learned about two kinds of loving Hashem so far. One of them is *Ahava Rabbah*, a fiery kind of love that Hashem can give a person as a present. The other one is *Ahavas Olam*, where a person thinks about Hashem until he loves Hashem Who is the source of all life and of the things he enjoys.

Since both of those kinds of love come from *hisbonenus*, thinking and learning about Hashem, every person will feel the love differently, based on what they know.

But there is a kind of love that is "**Shoveh Lechol Nefesh**" — a love that works for everyone!

This kind of love isn't based on thinking or learning or knowing — it is a kind of love that is part of our *neshama*, passed down from the *Avos*. This kind of *ahava* is called "**Nafshi Ivisicha**" — "I feel that Hashem is my *chayus*, and that's why I want to be close to Hashem."

When a person realizes that Hashem is his *chayus*, he wants to be close to Hashem to have that *chayus*!

A person's greatest love and pleasure is to have his *chayus*, to be alive. But a person only feels it when it's a new thing, like if *chas veshalom* a person was very sick and almost lost his *chayus* — then he really appreciates it. When we recognize that Hashem is constantly giving us new *chayus*, it will be our greatest pleasure!

We also know we can connect to this *chayus* through learning Torah, which Hashem always gives us in a new way, so this *ahava* makes us want to learn MORE Torah and feel this special *chayus* every day!

HAYOM YOM :: Chof-Ches Nisan

Today is the thirteenth day of the *Omer*!

The Alter Rebbe appointed the Mittlerer Rebbe to be a mashpia for the young married Chassidim. Once, they were sitting together at a farbrengen, and they spoke about Ahavas Yisroel. At one point, a chossid lifted up his kos and gave himself a bracha, saying "Hashem should give me the zechus to have true Ahavas Hashem!"

A little bit later, the Mittlerer Rebbe took his kos in his hand and said, "Hashem should give me the zechus to have true Ahavas Yisroel!"

The Chassidim who were there argued among themselves. Some said that Ahavas Hashem is much greater than Ahavas Yisroel, and others said that Ahavas Yisroel is even greater than Ahavas Hashem. For many weeks they were confused about this, until they decided to ask the Alter Rebbe.

After the proper *hachana*, and when the right opportunity came up, they asked the Alter Rebbe:

Ahavas Hashem and *Ahavas Yisroel* are two *mitzvos*. Even though they are both kinds of love, they are both different. Which *Avodah* is greater, *Ahavas Hashem* or *Ahavas Yisroel*?

As the Alter Rebbe would often do, he answered them in short and with a *niggun*:

Ahavas Hashem and *Ahavas Yisroel* are both a part of the *neshama* of every Yid. Still, *Ahavas Yisroel* is greater.

Because the *posuk* says, “**Ahavi Eschem Amar Hashem,**” Hashem says, “I love you (the Yidden).” So when you love a Yid, you have both, because you love who Hashem loves!

After they got this answer from the Alter Rebbe, they made it a regular *minhag* to speak about *Ahavas Yisroel* by *farbrengens*, until it became truly a part of them.

SEFER HAMITZVOS :: Shiur #41 - Mitzvas Lo Saasei #322

Today’s *mitzvah* (*Mitzvas Lo Saasei* #322) is that a *Beis Din* is not allowed to make court cases on Shabbos.

We learn this *mitzvah* from a *posuk* in *Parshas Vayakhel*: לא תבערו אֵשׁ
This *posuk* means, “Do not make a fire on Shabbos.”

The *Chachomim* ask: “The Torah already told us not to do any *melachos*. We know that lighting a fire is one of them. Why is the Torah telling us separately about this *melacha*, and not about the others?” It must be teaching us something.

The *Chachomim* explain that the *posuk* is telling us not to punish a person on Shabbos, even if he deserves *Sereifah*, a kind of punishment that has to do with making a fire. That’s what the *posuk* is teaching us by saying not to make a fire on Shabbos.

The *Chachomim* learn from this *posuk* that a *Beis Din* is also not allowed to have ANY court cases to punish a person on Shabbos.

RAMBAM :: Hilchos Shabbos

In today’s Rambam, *Perakim Yud-Beis*, *Yud-Gimmel*, and *Yud-Daled*, we learn about three of the *melachos*: Not to light a fire, not to put out a fire, and not to carry on Shabbos.

If a fire starts on Shabbos, we are not allowed to put it out ourselves unless it will be dangerous. For a small fire that isn’t dangerous, we are allowed to do something so the fire will burn out by itself, like by pouring water or juice AROUND the fire or putting plastic cups of water right next to the fire so it will put itself out.

Of course, for even a medium sized fire, or one that we think MIGHT be dangerous, we need to call the fire department RIGHT AWAY, even on Shabbos, because the Torah says that saving a person’s life is more important than not doing a *melacha*!

The *melacha* of *hotza’ah* is what we usually call “carrying.” It means to take something from one type of place (called a *Reshus*) to another. For example, taking something from a private house to a public street is this *melacha*. *Hotza’ah* has many details! We learn about the four different possible places, called *reshuyos*: *Reshus Hayochid*, *Reshus Horabim*, *Karmelis*, and *Mekom Petur*.

RAMBAM– PEREK ECHAD :: Hilchos Terumos - Perek Hey

In this *perek* we learn about what part of the food to use for *Terumah*. We are supposed to take from the BEST of our fields for *Terumah*! But if there are no *kohanim* around, it is better to take food that won't get rotten before we can bring it to the *kohen* — like raisins, even if the grapes are better.

INYANA D'YOMA :: Chof-Ches Nissan

Today is *Chof-Ches Nissan*.

What's special about today? There's a very famous *sicha* that the Rebbe said. The Rebbe told us, "**Tut Altz Vos Ir Kent Tzu Brengen Moshiach**" — "do everything you can to bring *Moshiach*!"

In the first part of the *sicha*, the Rebbe spoke about how the time is special and has *horaos* for us in our *Avodas Hashem*. The Rebbe showed us how the year is special, how the month of *Nisan* is special, how *Chof-Ches* is special, and how it's *Erev Rosh Chodesh*. The Rebbe showed us how "living with the time" needs to inspire us in giving more *tzedakah* and in doing our *shlichus* to bring the *Geulah*!

The Rebbe used very strong words to tell *Chassidim* that talking about bringing *Moshiach* won't help unless we really WANT the *Geulah*! We need to be ready to work on ourselves, to take the *horaos* the Rebbe gives us and really make them part of our *avodah*. This way we will be able to come out of the *Golus* inside of ourselves, and bring the *Geulah* to the whole world!

(Listen to the *sicha* here: <http://www.chabad.org/555021> — it's a little over 11 minutes long.)

TEFILLAH :: First Bracha of Shemoneh Esrei (actual words)

Let's start to look at the actual words of the *bracha*:

Baruch Ata Hashem — Hashem, You are blessed

Elokeinu Veilokei Avoseinu — Our *Aibershter*, and the *Aibershter* of our fathers

Elokei Avraham — The *Aibershter* of Avraham *Avinu*

Elokei Yitzchak — The *Aibershter* of Yitzchak *Avinu*

Veilokei Yaakov — And the *Aibershter* of Yaakov *Avinu*.

The Rebbe explains why we first say *Elokeinu*, "our *Aibershter*," before saying "Veilokei Avoseinu," and the *Aibershter* of our fathers, the *Avos*. Even though we are speaking about the *zechus* of the *Avos*, and even though they came before us, we start by saying what is closest to us, and means the most to us. Most important of all is that Hashem is OUR *Aibershter*, and that we are able to speak to Hashem!

HALACHOS HATZRICHOS :: Muktza

There are many types of things that are *muktza* on Shabbos.

Some kinds of *muktza* things are very strict. We are almost NEVER allowed to move them on Shabbos. This is called *Muktza Chamur*, the strict kind of *muktza*.

Then there are things that the *Chachomim* are not as strict about. We are not allowed to move these things on Shabbos to keep them from getting ruined, but we CAN move them if we need to use them for something we

are allowed to do on Shabbos, or if we need it out of the way so we can use that space. This is called *Muktza Kal*, the less strict kind of *muktza*.

We will *IY"H* learn more about each of these kinds of *muktza*, and what things in our houses are each kind.

GEULAH U'MOSHIACH :: Our Own Golus

There are two kinds of *Geulah*:

The ***Geulah Klolis*** is when all Yidden are taken out of this *Golus*.

The ***Geulah Protis*** is when we are free of the *Golus* inside of us — all of the things that stop us from doing our *Avodas Hashem* properly. Problems with health, *parnasa*, and our own *Yetzer Haras* make it hard for us to serve Hashem.

When we have our personal *geulah* from things that keep us from doing *mitzvos*, we will be able to bring the *Geulah Klolis* for ALL of the Yidden!

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