

# Chitas for Shabbos Kodesh, Parshas Kedoshim Gimmel Iyar, 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

*Chitas for the month of Iyar is made possible in part*

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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 ~

## **CHUMASH** :: Parshas Kedoshim - Shvi'i with Rashi

We also shouldn't eat any non-kosher animals, like Hashem told us.

Hashem makes us holy — that we get married in a Torah way, that we eat kosher, and we don't do *Avodah Zarah*!

- If someone tells the future with *tumah* like Ov or Yidoni, they are killed by *Beis Din*.

## **TEHILLIM** :: 18 - 22

In today's *Tehillim* (in *Kapitel Yud-Tes*) we have a *posuk* that says "**Hashomayim Mesaprim Kevod Keil.**" ("The sky tells about Hashem's *kavod*.")

Dovid Hamelech tells us that when we look at things in the world, we will see how special Hashem is! It makes us want to praise Hashem!

This is one of the things we learned in *Tanya* — that when we look around at the world, it can help us have *Yiras Shomayim* if we remember that Hashem is hidden inside of all of these amazing things!

*In the Rebbe's Reshimos, there is a story about how the Shomayim reminds us about Hashem's kavod:*

*The Russian government made a new rule for Yidden: They need to start wearing a kasket, a kind of hat with a brim sticking out in the front. The Alter Rebbe explained that this was a gezeira that was coming through the Czar, which would make it harder for Yidden to have Yiras Shomayim. By looking at the sky, it would help a Yid think about Hashem and bring him to act the way Hashem wants. This hat brim would block people from easily seeing the sky! When R' Hillel Particher heard this, he decided that he would ignore the rule and not wear the kasket, no matter what.*

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

*We are learning now how to serve Hashem with the right kavana, lishma. We want to reach a level where we are doing our mitzvos JUST to connect to Hashem, not to get prizes or feel proud of ourselves! We learned how to serve Hashem with Ahava and Yirah, and now we are going to learn how to serve Hashem with Rachmanus. This will help us do our mitzvos in a pure and Ruchinius'dike way, lishma!*

We need to think about how Hashem took a part of Himself and put it in a *Yiddishe* body. In the world where the body is, Hashem is hiding! So in the body, Hashem is in *Golus*, and especially if the Yid does or thinks things that aren't nice for the piece of Hashem inside of him.

When we think about this, we will have *Rachmonus* on our *neshama*! We will want to help this piece of Hashem inside of us come out of its *Golus*, through learning Torah and doing *mitzvos*. This will make the piece of Hashem inside of us happy, because it will be able to reconnect to its source!

The Torah tells us that when Yaakov *Avinu* saw Rochel, he cried. He had *rachmonus* on her, and also helped her feel better. Yaakov was the father of the Yidden, and Rochel was one of the main *Imahos*. Yaakov wasn't just having *rachmonus* on Rochel, he was having *rachmonus* on ALL the *Yiddishe neshamos*!

Yaakov's *tefillah* and crying brought out Hashem's *rachamim* for all the Yidden. Because of this, even when Yidden are in *Golus* because of things they did, they are never stuck! They can always go above the *Golus* by learning Torah and doing *mitzvos*.

By connecting our *neshama* to Hashem through Torah and *mitzvos*, we are helping that part of the *Neshama* that is in *Golus* to come closer to Hashem.

Doing our *Avodas Hashem* because of these thoughts is another way of learning Torah and doing *mitzvos* with *kavana lishma*.

## **HAYOM YOM :: Gimmel Iyar**

Today is the eighteenth day of the *Omer*!

After *Shkiyah* on Shabbos afternoon (if we are not in the middle of a meal), we don't even drink water before hearing *Havdalah*.

~

*People act the way they act because of their midos. Good midos make a person act in a good way, and not-so-good midos make a person act in a not-so-good way...*

*But really, it's not always the MIDAHA itself that's good or not-good, it's what is behind the midah! A midah which is done because of BITTUL (in order to serve Hashem) is a good midah. But a midah done because of YESHUS (for the person's own benefit or even chas veshalom to do an aveira) is a NOT-good midah. For example, the midah of zrizus can be used in two ways: A person could run quickly to get their taavos or to do aveiros — that is a not good midah. Or a person could go quickly to do a mitzvah, which IS a good midah.*

Reb Meshulam Zusya of Anipoli, learned many *midos* from a thief!

A thief is:

- 1) Secretive (he makes sure nobody knows what he's doing)
- 2) Brave (he's ready to do even dangerous things)

- 3) Detail-oriented (he knows that every little thing is important)
- 4) Hard-working (he's ready to do whatever it takes to get the job done)
- 5) Quick (he does things fast)
- 6) Optimistic (he hopes he will be successful)
- 7) Persistent (he will keep trying again and again)

*The thief uses these middos for selfish reasons and to do an aveira, but WE can use these same middos for Kedusha, to do what Hashem wants!*

*Can you think of ways to use these middos to be a better Yid?*

## **SEFER HAMITZVOS :: Shiur #46 - Mitzvas Asei #155**

Today's *mitzvah* (*Mitzvas Asei #155*) is the same as yesterday's — to make Shabbos holy, by saying special things when Shabbos comes in and when Shabbos goes out. We speak about how great and special Shabbos is, and how it is different than the days before and after it.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro* (one of the *Aseres Hadibros*): זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

The *posuk* means, “Remember Shabbos to keep it holy.”

*Torah Shebaal Peh* explains what this *mitzvah* is. The *Mechilta*, the *Midrash* of *halacha*, explains that this means to make a *bracha*. In *Gemara*, the *Chachomim* tell us that to make this *bracha* over a cup of wine. The *Gemara* says we should make a *bracha* when Shabbos ends as well, to separate it from the rest of the days.

That's why we keep this *mitzvah* by making *Kiddush* and *Havdalah*!

The *halachos* of how to keep this *mitzvah* are discussed in the end of *Gemara Pesachim*, and in many places in *Mesechta Brachos* and *Mesechta Shabbos*.

## **RAMBAM :: Hilchos Shabbos**

In today's *Rambam*, we learn the *halachos* of the *Techum Shabbos*, how far we are allowed to walk on Shabbos. We also learn the *halachos* of making *Kiddush* and *Havdalah*.

**Perek Chof-Zayin:** In this *perek*, we learn how far the *Techum Shabbos* is. According to the Torah, you are allowed to go 12 *mil*, because this is how big the camp of the Yidden was when they got this *mitzvah*. Moshe Rabbeinu told them not to go out past this camp, so we understand that the *Techum Shabbos* must be 12 *mil*. The *Chachomim* said, though, that we shouldn't go out even 1 *mil* past the city, which is 2,000 *amos*.

We also learn what happens if a person does go out past the *Techum* — it is *asur* for him to go in any direction until after Shabbos!

**Perek Chof-Ches:** We learn how to measure the *Techum* of a city.

**Perek Chof-Tes:** In this *perek*, we learn the *halachos* of *Kiddush* and *Havdalah*, which is today's *mitzvah* in *Sefer Hamitzvos*! We learn what kind of wine to use for *Kiddush*, and that we need to make *Kiddush* in connection with a meal (“*Kiddush Bemakom Seudah*”). The *Rambam* also tells us why we need to have *besamim* in *Havdalah*: Because the *neshama* is sad that Shabbos is over, so we make it happier by giving it something good to smell.

## **RAMBAM– PEREK ECHAD :: Hilchos Terumos - Perek Yud**

What happens if a person ate *Terumah* by mistake when he wasn't allowed to? Usually the *halacha* is that he has to pay back for what he ate, PLUS an extra fifth. We also learn about the *halachos* of what happens if someone stole *Terumah*.

## **INYANA D'YOMA :: We Want Moshiach Now!**

When *Tzivos Hashem* began, a special song was sung before the Rebbe, which we all know very well: “We want *Moshiach* now!” It became the theme song of *Tzivos Hashem*.

The Rebbe explained the *Hashgacha Protis* in the words that are used in this song:

If someone wants to have something, there are a few different ways to say it: “I wish I could have candy,” “I really would like to have cookies,” or “I could really use some donuts.”

But when we say “I WANT,” it means something more! In English, we sometimes say that something is “wanting.” That means that it is missing something that it needs.

That's what we mean when we say that we WANT *Moshiach* now. We don't mean that we wish we could have something that would be nice to have, like an extra present. Without *Moshiach*, we feel that we are “wanting!” We are missing something that is very important to us! We NEED *Moshiach*!

When it is something we need, we will do whatever it takes to make sure we get it! Since “We want *Moshiach* now,” we are ready to do many more *mitzvos* so we will actually HAVE *Moshiach* now!

## **TEFILLAH :: Mashiv Haruach Umorid Hageshem**

During part of the year, in the second *bracha* of *Shemoneh Esrei*, we praise Hashem for rain. We say, “*Mashiv Haruach U'morid Hageshem*” — Hashem makes the wind blow and makes the rain fall.

We start to say this early in the year, starting on *Shemini Atzeres*, even though we don't ask for rain until later. On *Sukkos*, Hashem judges the world for water, deciding how much rain will fall that year. So starting *Shemini Atzeres*, we praise Hashem Who has the *koach* to make rain fall in the world, as a preparation for the time we will later ask for it.

The *Gemara* says that we praise Hashem for rain in the *bracha* of *Techiyas Hameisim*, this second *bracha* of *Shemoneh Esrei* which ends with the words “*Mechayeh Hameisim*.” That is because rain and *Techiyas Hameisim* are the same in a way — they both bring life to the world!

We praise Hashem for rain right before saying the words *Mechalkel Chayim Bechesed*, that Hashem takes care of the *parnasa* of the world with *chesed*. Rain is very connected to *parnasa*, because everyone who sells or buys food needs the rain to fall so the food will grow!

See Alter Rebbe's *Shulchan Aruch siman Kuf-Yud-Daled se'if Alef and Zayin*

## **HALACHOS HATZRICHS :: Muktza**

We said that there is a kind of *muktza* that is not as strict, and there are certain ways we CAN use it on Shabbos. This kind of *muktza* is sometimes called “*Muktza Kal*.”

Even though these things are still *muktza*, not something we regularly use on Shabbos, there are some

times we are able to move them: **Letzorech Gufo** (if we need to use it for something we are allowed to do on Shabbos), or **Letzorech Mekomo** (if we need the space where it is).

One type of *muktza* we can move for these reasons on Shabbos is called a “**Keili Shemelachto Le’isur**” — something that is usually used to do a *melacha* that we are not allowed to do on Shabbos. For example, a pen or a pair of scissors are both a *Keili Shemelachto Le’isur*. They are usually used for writing and cutting things to a certain size — the *melachos* of *koseiv* (writing) and *mechateich* (cutting to size).

On Shabbos we are not allowed to pick up a pen or scissors to put them back in the drawer where they belong, since they are *muktza*.

But if there is a pen on the couch, we are allowed to move it out of the way if we need to sit there (*Letzoreich Mekomo*). And if there is a bag of food that needs to be opened on Shabbos, and we don’t have a better way to open it, we are allowed to use scissors to cut open the bag (*Letzorech Gufo*).

See the Alter Rebbe’s *Shulchan Aruch*, *siman Shin-Ches*

## **GEULAH U'MOSHIACH :: Techiyas Hameisim**

After the *histalkus* of the Frierdiker Rebbe, the Rebbe spoke about our *emunah* in *Techiyas Hameisim*. The Rebbe said that soon there will be “*Vehikitzu Viranenu Shochnei Afar*,” that the Frierdiker Rebbe will have *Techiyas Hameisim* and take the Yidden out of *Golus*.

People asked the Rebbe, isn’t that the wrong order? It says in *seforim* that first *Moshiach* comes, and then afterwards is *Techiyas Hameisim*!

The Rebbe answered that in general that is true. Here is the order of how things happen:

- 1) *Moshiach* comes.
- 2) The *Beis Hamikdash* is built.
- 3) All of the Yidden are gathered back into Eretz Yisroel — *Kibbutz Galuyos*.
- 4) *Techiyas Hameisim* — all of the Yidden who passed away will come back to life.

But still, for certain *tzadikim*, they will have *Techiyas Hameisim* before. That is how the Frierdiker Rebbe can have *Techiyas Hameisim* first and then take the Yidden out of *Golus*.

See *Likutei Sichos* vol. 2 p. 517

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