

Chitas for Shabbos Kodesh, Parshas Kedoshim Vov 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
ולע"נ אביו הרה"ח הרה"ת ר' ישראל הלוי בן הרה"ח הרה"ת ר' שניאור זלמן הלוי דוכמאן ע"ה
חסיד ומקושר מגזע חסידי חב"ד ~ ליום היארצייט שלו ו' אייר
ולזכות יבלחט"א אמו רחל בת ראשא ראזע לרפואה שלימה וקרובה

מוקדש לחיזוק ההתקשרות לכ"ק נשיא דורנו
ע"י ולזכות הרה"ת ר' לייביש משה וזוגתו מרת רינה ילדיהם קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא שיחיו גולדהירש

Chitas for the month of Iyar is made possible in part

לעילוי נשמת הרה"ח הרה"ת הר" משה פינחס בן הר" אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר" מרדכי בן הר" פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Iyar is made possible in part

לעילוי נשמת מרת חנה צביה ע"ה בת ר' יוסף יצחק ג"י וילנקין-דובראווסקי

Chitas for the month of Iyar is made possible in part

L'ilui Nishmas **Rebbetzin Rivka bas Moshe Chaim Korf**

who taught hundreds of students throughout her life. Sponsored by her loving children and grandchildren.

In Honor of

My Dear Tatty

Count Machluf Elkaim, sheyichye

On His Birthday

For a Shnas Hatzlocho Bakol Mikol Kol

~ by Esther Rochel Elkaim ~

Mazel Tov **Mendel Chaim Fantl** (Cleveland, OH)

~ 8th birthday Vov Iyar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Yisroel Halevi Duchman**

~ 7th birthday Vov Iyar ~

Shnas Bracha Vehatzlacha!

from Bubby & Zaidy Duchman

Mazel Tov **Blumale Stein** (Shlucha to Southfield, MI)

~ 10th birthday Vov Iyar ~

Shnas Bracha Vehatzlacha!

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 :: 35 - 38

In *Kapitel Lamed-Zayin* (37), Dovid Hamelech says, “**MeiHashem Mitzadei Gever Konanu**” — “Hashem decides where each person goes,” “**Vedarko Yechpatz**” — “and He wants His way.”

Chassidus teaches that these two things are connected: Because Hashem wants His way, meaning for something to be done there in Hashem’s way of Torah and *mitzvos*, THAT’S why He decides where each person goes. Hashem puts each of us into the place where we are, to do our special *shlichus* there.

So when we end up somewhere, it is *Hashgacha Protis*. We need to remember that we’re there because Hashem has a *shlichus* for us to do there, and we should make sure to do it right!

A certain melamed from Cherson once came to the Rebbe Rashab for Yechidus.

The Rebbe Rashab asked him if his community has a regular shiur in Chassidus during the week and on Shabbos. The melamed said that the balebatim are Chassidim and Yerei Shomayim, but they don’t really like learning Chassidus, so they only learn on Shabbos, not during the week.

The Rebbe Rashab said to him: “Why did Hashem take you from where you lived before, near Vilna, to the city you live now, in Cherson? If it was so that you would have talmidim to teach, Hashem could have found you talmidim near where you lived before! Did you think about the fact that “MeiHashem Mitzadei Gever Konanu,” that Hashem brought you there for a specific reason?”

The Rebbe Rashab was telling this tomim that the reason he lives in his city is not just for his parnasa, but to bring the local people a chayus in learning Chassidus!

We are also in the place we live for a specific reason. We are there to share the light of Yiddishkeit and Chassidus with the people around us!

See Igros Kodesh of the Frierdiker Rebbe, chelek Daled p. 341 (parts of this letter are quoted in many Hayom Yoms)

TANYA :: Likutei Amarim Perek Mem-Vov

Yesterday we learned a mashal that can help us love Hashem. The mashal is about a king coming to take someone out of a garbage dump, and bringing him into the palace and hugging him! That person would surely love the king very much!

When we heard that *mashal*, we thought “OF COURSE we would love the king!”

Guess what? What Hashem does for us is even MORE than the king in the *mashal*! Because Hashem is not just a regular king, He is the king of the WHOLE world, including all of the *malachim* — and even they are like nothing compared to the greatness of Hashem!

And can you guess what amazing thing Hashem did for us? The Alter Rebbe will tell us in tomorrow’s *Tanya*!

HAYOM YOM :: Vov Iyar

Today is twenty-one days of the *Omer*!

The *Chachomim* say that before you say goodbye to a friend, you should tell him a *halacha*.

Our *Rebbeim* explained the *Chassidishe* meaning of “*Halacha*”:

The word *halacha* is like “*hiluch*”, going. *Neshamos* are also called “*mehalchim*”, “going,” getting closer to Hashem. This is even more special than *malachim*, who are called “*omdim*”, “standing”, because they can’t get as close to Hashem as a *Neshama* can.

How does a *neshama* accomplish even more than a *malach*? By the *mitzvos* it does, especially the *mitzvah* of *Ahavas Yisroel*! This makes the *neshama* go closer to Hashem.

Before we say goodbye to a friend, we should say a piece of Torah, that is “*halacha*” like the word “*hiluch*”, “going”— something that will help him GO (*hiluch*) closer to Hashem like only a *neshama* can!

What type of *Dvar Torah* will accomplish this? Something that will inspire the other person in *Ahavas Yisroel*, to do a favor for another Yid in *Gashmius* and especially in *Ruchnius*.

SEFER HAMITZVOS :: Shiur #328 - Mitzvas Asei #180

Today’s *mitzvah* (*Mitzvas Asei #180*) is that if the *Beis Din* can prove (with two witnesses) that the first witnesses were lying, they are called *Eidim Zomemim*. The *Beis Din* gives them the same punishment that they were trying to make the other person get!

Reuven and Shimon came to Beis Din and said that they saw Moshe doing an aveira on Tuesday, and so he needs to get malkos. But before the Beis Din gave the malkos to Moshe, two new witnesses came and said that Reuven and Shimon were lying! They didn’t see Moshe do an aveira on Tuesday, because they were together with them out of town on Tuesday! Now the Beis Din gives malkos to Reuven and Shimon, since that was what they were trying to make Moshe get.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְעִשְׂתֶּם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאַחֵיו

The details are explained in *Mesechta Makos*.

RAMBAM :: Hilchos Eidus

In today’s *Rambam*, we finish learning the *halachos* about witnesses, *eidim*!

In **Perek Chof**, we learn more details about today’s *mitzvah*. For example, the *Beis Din* only punishes lying witnesses if BOTH of the witnesses are proven to be lying. But even if some of the conditions are missing to punish the witnesses, still, since we know they are liars, we don’t trust them as witnesses in *Beis Din* anymore!

Perek Chof-Alef teaches us specific examples about when *Eidim Zomemim*, witnesses that we proved to be lying, have to pay money to the person they were lying about:

If *Eidim Zomemim* lied and said that Reuven had to pay back \$500 last week, and Reuven says he only has to pay it back next year, the *Eidim Zomemim* owe Reuven money! They pay him however much it is worth to be able to use \$500 for a year.

In **Perek Chof-Beis**, we learn about what to do when there are two groups of witnesses that come to give *eidus* about one case, and they each say something different. We know one group is lying, but we don’t know which one!

Let’s say that two groups of people come to Beis Din to be witnesses about a certain case: One group from Yerushalayim, and another group from Chevron. If each group says different things, that means that one of the groups is lying! So if one person from each group later comes to Beis Din to be witnesses about something else, we don’t believe them! That’s because one of them is for SURE a liar, so we really don’t have two witnesses.

RAMBAM– PEREK ECHAD :: Hilchos Shaar Avos HaTumos - Perek Yud-Ches

In today's Rambam, we learn more about how we decide if someone is *tomei* or *tahor* when there is a *sofek* — when we're not sure if they became *tomei*.

INYANA D'YOMA :: Ahavas Yisroel

The Hayom Yom, which was the first published sefer of the Rebbe, is a collection of pieces of the Frierdiker Rebbe's sichos, maamarim, and letters, arranged so we can learn something connected to each day of the year. It was a calendar made in the year Tof-Shin-Gimmel, but Chassidim took on the minhag to learn it every year, which the Rebbe encouraged.

For the next year, the Rebbe also began to gather more pismgamim from the Frierdiker Rebbe's Torah, but in the end did not set it up for a year. It was printed after Gimmel Tammuz, in a booklet called Hayom Yom Chelek Sheini, and later also in Reshimas Hayoman.

Here are one of the pismgamim from Hayom Yom Chelek Sheini:

The Baal Shem Tov said that when a Yid gives a *krechitz* (groan) because of the *tzaar* of another Yid, it stops any *malachim* in *Shomayim* that are trying to say not-good things against the Yidden.

And when a Yid is happy for the good that someone else has and gives him a *bracha*, Hashem accepts it like the *tefilos* of R' Yishmael Kohen Gadol in the *Kodesh Hakodoshim* on *Yom Kippur*!

See Toras Menachem Reshimas Hayoman, p. 472

TEFILLAH :: The Twelve Pesukim

When we want to learn something by heart, we need to review it many times! That's why many people say the Twelve Pesukim every day after davening, or after saying Shema every night. They want to review the words many times so they will know them Baal Peh!

Since we need to not only know the WORDS by heart, but also the MESSAGE by heart, we will need to review what each posuk means many times! Let's review the first two of the Twelve Pesukim and what we're supposed to learn from them. Both of these pesukim are from the Chumash, and the Chachomim say that they are the first pesukim we should teach a child who has just learned to speak.

Torah Tziva — The first *posuk* is *Torah Tziva*. We say, "*Torah Tziva Lanu Moshe*," the Torah which Moshe Rabbeinu commanded us, is "*Morasha Kehilas Yaakov*" — a *yerusha* to the whole Jewish people.

This means that the entire Torah, together with all of the parts of Torah that Moshe Rabbeinu got on *Har Sinai*, belongs to every single Yid!

The *posuk* teaches us that every Yid, even a young child, needs to know that the whole Torah is THEIRS, and it also teaches us that we should appreciate how precious the Torah is! That's why right when a baby is born, we hang up words of Torah like *Shir Hamaalos* where the baby sleeps, and mothers sing songs about Torah, so the children will always know that "*Torah iz di beste s'chora*," Torah is the best thing they can ever have!

This *posuk* includes everything from Torah.

Shema Yisroel — The second *posuk* is *Shema*. We say, "*Shema Yisroel!*" Listen Yidden! "*Hashem Elokeinu*," Hashem is our *Aibershter*, and "*Hashem Echod*," Hashem is one.

Besides for what we need to know for our own *neshama*, that Hashem gave us the Torah as a gift that is very special and very good for us, we need to know about the world too! When we go into the big world, which has seven heavens and stretches out so far in four different directions, we need to remember that it's not something that exists on its own! It LOOKS like it exists by itself, but it was created by Hashem, and it was created for a reason!

The heavens and the earth, in all four directions, are all one with the *Alef* — with Hashem, the *Alufo Shel Olam*. The whole world is one with Hashem Who created it, and all of it is there so that we can use the special gift Hashem gave us, the gift of Torah and *mitzvos*! The whole world and everything in it exists so that we can use all of it in order to serve Hashem.

The Rebbe once said at a farbrengen that the posuk Torah includes everything we need to know about Torah, and Shema includes everything we need to know about Emunah!

See Der Rebbe Redt Tzu Kinder chelek Hey

HALACHOS HATZRICHOS :: Muktzta

On Shabbos, we are not allowed to move things that are *muktza*.

The *Chachomim* explain that this is talking about moving things in a normal way, with our hands. But moving something in an unusual way is called *Tiltul Kil'achar Yad*, which IS *mutar*. For example, we are allowed to push away *muktza* with the back of our hand, move it by kicking it out of the way, pushing with our elbow, head, or stomach, or pulling with our mouth.

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

GEULAH U'MOSHIACH :: Ki Mitzion Teitzei Sorah

*In the farbrengen of Parshas Tazria-Metzora Tof-Shin-Nun-Alef, the Rebbe told us that the Derech Yeshara, the straight path to bringing Moshiach, is through doing the avodah of today's Sefira, **Malchus Shebetiferes**.*

What is that avodah?

One way to show Tiferes is by learning Torah, and Malchus in Tiferes is learning Torah about Malchus — about the Malchus of Moshiach! So Malchus Shebetiferes is learning Inyonei Moshiach U'Geulah! This is the Derech Yeshara to bringing Moshiach!

Learning Inyonei Geulah is important EVERY day, and especially on the sefira of Malchus Shebetiferes!

Today we will learn something else about Moshiach from the Navi Yeshaya:

The Navi Yeshaya (*Perek Beis, posuk Gimmel*) continues his *nevuah* about how the world will look at Yidden and Torah when *Moshiach* comes. He tells the Yidden that it makes no sense to copy the *goyim*, since soon even they will realize that the truth is in the Torah! When we realize that, we will act the way the Torah teaches, knowing that soon everyone else will be doing it too.

וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָכֵן וְנַעֲלָה אֵל הַר ה' אֵל בֵּית אֱלֹהֵי יַעֲקֹב וַיִּרְגְּנוּ מִדְּרָכָיו וַיִּלְכְּהוּ בְּאַרְחֵהֶם כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר ה' מִירוּשָׁלַם

Vehalchu Amim Rabim — Many nations will go

Ve'amru — and they will say:

Lechu Venaaleh El Har Hashem, El Beis Elokei Yaakov — “Let’s go up to Hashem’s mountain, to the home of Hashem, the *Beis Hamikdash*,

Veyoreinu Midrachav, Veneilcha Be’orchosav — Let Hashem teach us His ways, and we will follow what Hashem says.”

Ki Mitziyon Teitzei Sorah — They will come there, because the Torah will be taught from Tzion (Yerushalayim)

Udvar Hashem MiYerushalayim — And the word of Hashem will come from Yerushalayim!

The end of this *posuk* is the last *posuk* we say from all of the *pesukim* on *Simchas Torah*, in *Ata Horeisa*. At the *farbrengen* of *Simchas Torah Tof-Shin-Nun-Beis*, the Rebbe explained this *posuk* based on what we know from *Chumash* and Rashi. The word “*Ki*,” because, can also mean “*Kaasher*,” when.

In the 17 *pesukim* of *Hakafos* we speak about Hashem’s praises and many special things. This last *posuk* is telling us WHEN we will be able to see all of these special things! All of the things we say in *Ata Horeisa* will be fulfilled *Ki*, when, *Mitziyon Teitzei Sorah*, the time when this *nevuah* will be fulfilled, the time of the *Geulah*!

- Credits, sponsorships, and contact info at KidsChitas.org -