

Chitas for Sunday, Parshas Acharei-Kedoshim Beis Iyar, 5783 - Shnas Hakhel

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
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו
~ by Anonymous ~

Chitas for the month of Iyar is made possible in part

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

Mazel Tov **Shmuel Blachman** (Edmonton, Alberta)
~ 11th birthday Beis Iyar ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Acharei-Kedoshim - Rishon with Rashi

After Nadav and Avihu passed away, Hashem speaks to Aharon Hakohen.

Nadav and Avihu did the wrong thing by bringing *Ketores* in the *Kodesh Hakodoshim* when they wanted to come close to Hashem. But there is a time when Aharon SHOULD come close to Hashem in this way! That is on *Yom Kippur*.

In today's *Chumash*, Hashem tells Aharon about the special *avodah* of *Yom Kippur*. When he does this *avodah*, he will bring forgiveness for himself and for all of the Yidden!

To do the *Yom Kippur Avodah*, he will need:

- White linen clothes
- Two animals that he will bring as *korbanos* for the *Kohanim*
- Three animals that will be a *kapara* for the Yidden (two as *korbanos*, and one as the *Se'ir L'azazel*)
- Special *ketores*

Even though much of the *Avodah* done on *Yom Kippur* is done with the regular golden clothing of the *Kohen Gadol*, he doesn't wear them when he goes into the *Kodesh Hakodoshim*. When he goes into the *Kodesh Hakodoshim*, he wears simple white clothes. The *Kohen Gadol* is asking Hashem to forgive the Yidden, so he does not wear any gold which would be a reminder of the *Cheit Ha'eigel*, the *aveira* done with the golden calf.

After finishing the *Avodah* in the *Kodesh Hakodoshim*, these white clothes are put away and not used again.

TEHILLIM :: 10 - 17

In one of today's *kapitelach*, the *posuk* says: "**Hashem Tzadik Yivchan.**" Hashem tests a *tzadik*.

This means that Hashem only tests a person if he's like a *tzadik* — if he has the *kochos* to do the right thing and pass the test!

So why does Hashem test us if He already KNOWS we can pass the test?

Imagine there is a little boy who is really a very good writer, but he doesn't know it. He is good at finding the right words to express his thoughts in a way that is easy for others to understand. But this little boy has no idea what a special coach he has — because he never needed to write anything except for the one word answers on his quizzes!

Now imagine that one day his teacher says that all of the boys in class need to write a two-page report on something from Tanya that helps them do mitzvos better each day. At first this boy kvetches like everyone else that his hand will hurt from writing such a long report! But once he starts writing the report, he sees that he actually LIKES thinking of the right words to use. He sees that his report is easy to understand. His teacher is impressed too, and gives him a special bonus prize for his beautiful report!

We are ALL like that little boy. We have special *kochos* too, that nobody knows about — not even us! Hashem sets up special tests that might look and feel very hard... but really they are to help us start using our special hidden *kochos*.

For example, Hashem might test us by giving us an annoying little sister — to show us how much patience we really have. Or by making our mommy forget to wash our favorite shirt — because we have a very strong *koach* for *Kibbud Av Va'em* and won't talk in a *chutzpadik* way. Or one day it might be very hard for us to find where we put the *Chitas* — so we can realize how much we really love learning *Chitas*!

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 :: Beis Iyar

Today is seventeen days of the *Omer*!

Today is the birthday of the Rebbe Maharash!

When the Rebbe Maharash was seven, his father, the Tzemach Tzedek, once tested him on what he was learning.

The Rebbe Maharash did so well, his *melamed* was very impressed! He said to the Tzemach Tzedek, “Wow, look how well he did!”

The Tzemach Tzedek told the *Melamed* that the Rebbe Maharash was born on a very special day in *Sefiras Haomer*, **Tiferes SheBeTiferes**. *Tiferes* is a beautiful *midah*, and *Tiferes SheBeTiferes* is this special *midah* in a beautiful way that people can see!

SEFER HAMITZVOS :: Shiur #1 - Hakdama

WOW! We are starting to learn the Rambam again, from the beginning!

Today in *Sefer Hamitzvos*, we don't learn about any *mitzvah* yet! First we learn about WHY the Rambam wrote the *Sefer Hamitzvos*. The Rambam explains that this *sefer* shows us what the 613 *mitzvos* are.

Did you know that there are other *Chachomim* who count the 613 *mitzvos* in a different way than the Rambam?

In *Sefer Hamitzvos*, the Rambam first teaches us how the 613 *mitzvos* should be counted, so that later on in the *sefer Mishnah Torah*, where he explains all of the *mitzvos*, it will be clear what the *mitzvos* are.

The Rambam will show us 14 rules to figure out why something is counted as a *mitzvah* from the Torah. We will *IY”H* learn them over the next few days!

RAMBAM :: Hakdama

In today's Rambam, the Rambam explains why he made the *sefer* called *Mishnah Torah*.

The Rambam reviews the whole history of Torah — how it came from Moshe Rabbeinu on *Har Sinai*, and how it was taught and learned and passed down *Baal Peh* for 40 generations, until the time of the *Mishnah* (when R' Yehudah Hakadosh saw it needed to be written down) and the time of the *Gemara* (when Ravina and R' Ashi saw it would be forgotten if it wasn't written down, because of the *tzaros* of *Golus*).

The Rambam saw that the *Golus* was so strong, there was another problem: The reason for the *Mishnah* and *Gemara* is so we know the *halachos*, how Hashem wants us to live. And even though it's all written down, the *Gemara* has all of the discussion about these *halachos*, and they aren't in order. So unless someone knows the whole *Shas*, they might not be able to find the *halachos* they will need to know!

So the Rambam says that he took the courage to do something important. He put together all of the *halachos* in order, written clearly, in an organized way without any questions and answers — so that EVERYONE (big *Talmidei Chachomim* and simple people too) can see and understand exactly what Hashem wants us to know and to do!

RAMBAM- PEREK ECHAD :: Hakdama - Part 1

In today's Rambam, the Rambam starts to explain why he made the *sefer* called *Mishnah Torah*.

The Rambam reviews the whole history of Torah — how it came from Moshe Rabbeinu on *Har Sinai*, and how

it was taught and learned and passed down *Baal Peh* for 40 generations, until the time of the *Mishnah* (when R' Yehudah Hakadosh saw it needed to be written down) and the time of the *Gemara* (when Ravina and R' Ashi saw it would be forgotten if it wasn't written down, because of the *tzaros of Golus*).

We can trace back through those 40 generations and see how all we know comes from Hashem!

INYANA D'YOMA :: Beis Iyar

Today is the birthday of the Rebbe Maharash!

The Rebbe Maharash had a saying: “*Di velt zogt, az men ken nit arunter, geit men ariber. Un ich zog az Lechat'chila Ariber!*”

People say that if there is something in your way, first try to work around it. If that doesn't work, just ignore the problem and keep going where you need to go!

But the Rebbe Maharash says, “go over it right away!”

The Rebbe Maharash is teaching us what to do when something is stopping us from doing what Hashem wants us to. It doesn't matter whether this is from our own *Yetzer Hara*, or it is something ELSE. We might think we should try to figure out why it's blocking us, and maybe try to find a different way to do it. NO! We should just do what we need to do, and not spend time on what's stopping us.

Yossi was thinking of going on mitvzoyim today with his friend Moishy. But Moishy got sick, and now he can't come. Yossi isn't sure he will know what to say without Moishy there to help him!

But he decides to act the way the Rebbe Maharash taught us. He decides: “Lechat'chila Ariber! I'm going to go on mitvzoyim and I don't have to worry!” He takes his younger brother with him, and just tries to say the right things. Together they find THREE Yidden to put on Tefillin!

Can you think of a time when YOU acted in a way of *Lechat'chila Ariber*?

When we act in a way of *Lechat'chila Ariber*, we will be thinking about our *shlichus*, not all of the problems that come up. We will be able to get much more done, and bring *Moshiach* now!

LEARNING FROM THE REBBE :: Siyum Horambam

On Shabbos, we finished the whole Rambam, and today we started again!

When we make a *siyum*, the *minhag* is to connect the end of what we learned with the beginning of the next thing we are learning, or the beginning of what we learned. Now we will learn a connection between the end and beginning of the Rambam.

At the end of the Rambam, we learn that when *Moshiach* comes, everyone will be busy with one thing: Understanding Hashem in everything we do.

We can understand this by looking at what comes next — the beginning of the Rambam! Just like on *Simchas Torah*, when we finish the Torah and start again right away, when we finish the Rambam we go right back to the beginning to start again.

At the beginning of Rambam, we learn that Hashem is what makes everything in the world exist: “**Yesod Hayesodos Va'amud Hachachmos**” — the basis of everything is, “**Leida Sheyesh Sham Matzui Rishon**,” to know that there is a first Existence (Hashem), “**Vehu Mamtzi Kol Nimtza**” and Hashem is what makes

everything else exist.

When *Moshiach* comes, everyone will be able to see that everything is really *chayus* of Hashem!

That will change how we look at everything in the world. Everyone, Yidden and *goyim*, will be looking at and thinking about the *Elokus* that is inside of, and IS, everything that exists. That helps us understand the end of the Rambam, that “**Lo Yihiyeh Esek Kol Ha’olam Ela Ladaas Es Hashem Bilvad**” — the whole world will be busy understanding Hashem all the time, because that is the true existence!

Today is the day to make a strong hachlata to learn Sefer Hamitzvos every day and be an example for those around you!

See Likutei Sichos vol. 27 p. 248

TEFILLAH :: Kriyas Shema Ketana

The *Shema* that we say in the beginning of *davening* is also known as *Kriyas Shema Ketana*, the “little” *Kriyas Shema*.

We say this *Shema* because of a *gezeira* that was once made against the Yidden.

After the second *Beis Hamikdash* was destroyed, the Yidden were sent into *Golus*. For hundreds of years, the Persian kings who ruled Bavel left the Yidden alone. But at the end of the time of the *Amora'im*, the kings started to make cruel decrees against *Yiddishkeit*.

One of these decrees was that the Yidden could not say *Shema* in *shul*, so that they wouldn’t strengthen their *emunah* in Hashem.

When this decree was made, the *Chachomim* added *Shema* to *Korbanos*. This way, the Yidden would say *Shema* in the morning before coming to *shul*.

Even though there is *Baruch Hashem* no such decree nowadays, we still say this *Shema*. For many people, especially those who *daven* with a later *minyán* or *daven ba’arichus*, saying this *Shema* in *Korbanos* helps them make sure to say *Kriyas Shema* in its proper time.

In *Yechidus*, the Rebbe told someone that the paragraphs before this *Shema* (*Le’olam Yehei Adam*) and after (*Ata Hu*) are a preparation and a conclusion to this *Shema*, similar to the *brachos* before and after *Shema* which we say later in *davening*.

See Masechta Shel Tefillah and Maftaiach L’Sichos Kodesh

HALACHOS HATZRICHS :: Tachanun

It’s been a month since we said *Tachanun* in *davening*. We didn’t say any *Tachanun* the entire month of *Nisan*, and we don’t say *Tachanun* on *Rosh Chodesh*, so today is the first day we say *Tachanun* again.

The main part of *Tachanun* is the section of *davening*, right after *Shemoneh Esrei*. We tell Hashem that we are ready to do *teshuvah* for the things we did that we realize were not the way they should be. We ask Hashem to accept the *tefillos* we just said.

As part of *davening* on a day we say *Tachanun*, we *klap* (gently bang) our heart during *Shemoneh Esrei*, in the *bracha* of *Selach Lanu*, where we ask Hashem to forgive us. We *klap* by the words *Chatanu* and *Fashanu*, where we say we did *aveiros*.

We also say *Kapitel Chof* in *davening* again, before *Uva Letzion* and *Kapitel Pey-Vov* (*Tefillah LeDovid*) before *Shir Shel Yom*.

GEULAH U'MOSHIACH :: Moshiach Sefer Torah

On *Beis Iyar*, *Tof-Shin-Beis*, during World War II, the *Frierdiker Rebbe* started a special *Sefer Torah* called the *Moshiach Sefer Torah*. After the *Moshiach Sefer Torah* was finished, on *Yud Shevat Tof-Shin-Lamed*, the *Rebbe* explained why a *Sefer Torah* is especially connected with *Moshiach*!

Nowadays, we have many *seforim*. We have *Medrash*, *Gemara*, *Halacha*, *Chassidus*, and much more! These are the *seforim* explaining the *Torah Shebaal Peh*, which *Moshe Rabbeinu* got on *Har Sinai*, but were not allowed to be written down then. *Moshe Rabbeinu* taught them to the *Yidden*, and they were passed down to the next generations. Only the *Sefer Torah* was allowed to be written down, everything else needed to be learned by heart.

Later, the *Chachomim* were afraid that the *Yidden* would start forgetting the *Torah Shebaal Peh*, and it needed to be written down. All of the *seforim* we have are because we are in *Golus*, where people can forget things.

But when *Moshiach* comes, we won't forget anything anymore! We won't need to have all of these *seforim*, because when we learn it once, we will remember it! *Torah Shebaal Peh* will go back to being learned by heart, and the only part of *Torah* that will still need to be written down is the *Sefer Torah*, *Torah Shebichsav*!

See *Farbrengen of Motzei Yud Shevat 5730* (*Yiddish* — *hanacha and audio*)

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