

Chitas for Sunday, Parshas Kedoshim Chof-Zayin 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 ~

Mazel Tov **Zalman Matusof** (Claremont, California)
~ 7th birthday Hey Nisan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Second Lieutenant Chana Fouhal** (Chicago, IL)
~ 7th birthday Chof-Zayin Nisan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **1 Star General Sholom Lezell** (Shliach in Duxbury, MA)
~ 9th birthday Chof-Zayin Nisan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Kedoshim - Rishon with Rashi

Now Hashem tells Moshe to tell the Yidden something very important:

“*Kedoshim Tiheyu Ki Kadosh Ani*” — Hashem says, “I am holy, so you should be holy too!”

We learn many mitzvos now, and are reminded of some we learned before:

- *Kibbud Av Va'em*
- Keep Shabbos
- Don't worship idols — only serve Hashem!
- When we bring a *korban*, we need to remember the *halachos* of bringing it (that we need to eat it that day), and why we're bringing it!
- *Pe'ah* — we need to leave a corner of the field for poor people to take what grows there
- *Leket* — when we're harvesting our fields, we need to leave pieces that fall on the floor, for poor people to come take
- *Olelos* — we can't pick up small bunches of grapes that fall when we're picking them — we need to leave them for the poor
- We can't steal
- We can't say not-true things to a *Beis Din*

- We can't make a not-true promise in Hashem's name
- We need to pay our workers on time
- We can't curse people
- *Lifnei Iver* — we shouldn't tell someone to do something that isn't good for them

TEHILLIM :: 120 - 134

In today's *Tehillim*, *Kapitel Kuf-Chof-Ches*, it says "***Yegia Kapecha Ki Sochel, Ashrecha VeTov Lach***" — "when you work hard for your food, it is good for you." We learn from this *posuk* that it is important to work for what we need, and not just to take money from *Tzedakah*!

Even though it is very important to work because Hashem wants us to make a *keili* in *Teva*, *Chassidus* teaches us that the *posuk* uses very specific words. It says "***Yegia KAPECHA***" — "the work of your HANDS." This teaches us that the work should be done with our hands to do it properly, but our HEAD should be busy with Torah as much as possible! When our mind is always connected to Hashem, then our work will always be done the way Hashem wants.

See *Maamar Dibur Hamaschil Mayim Rabim 5738, se'if beis*

TANYA :: Likutei Amarim Perek Mem-Gimmel

In yesterday's *Tanya* we learned that before a person has the highest level of *Ahavas Hashem*, they need to first learn Torah and do *mitzvos* properly with *Yiras Shomayim*. What about for the lower level? Do you need to be doing all of your *mitzvos* properly then too?

Today the Alter Rebbe says that SOMETIMES a person can have *Ahavas Olam*, where they love Hashem and not anything else, even if he DIDN'T have *Yiras Shomayim* first. Hashem will sometimes help a person to have *Ahava* first, if he needs to do *teshuvah* right away. But that is something that happens with special *Hashgacha Protis* from Hashem only in specific cases — its's not the regular way things work.

We have to try to do *Avodas Hashem* in order — first we should work on our *Yiras Shomayim*, to learn Torah and *mitzvos* properly, and THEN we will be able to have *Ahavas Hashem*.

This is hinted to us in *Shema*! The word "*Ve'ahavta*" (and you should love Hashem) is the same *Gematria* as the word "*Ohr*" (light) two times! First we have *Yiras Shomayim* so our *neshama* has the light of Torah and *mitzvos*, and then we can have the light of loving Hashem.

HAYOM YOM :: Chof-Zayin Nisan

Today is twelve days of the *Omer*!

There are a lot of things that are not *asur* to do, like eating nosh! But it makes a difference why we are doing them. If someone eats the nosh JUST because he likes nosh, with no other purpose — that makes what he's doing NOT good at all!

We need to make sure that all of the *Gashmius* things we use are there for a purpose — to help us in our Torah and *Mitzvos*, *Yiras Shomayim* and *Midos Tovos*.

SEFER HAMITZVOS :: Shiur #40 - Mitzvas Lo Saasei #320

Today's *mitzvah* (*Mitzvas Lo Saasei #320*) is the same as yesterday's. We are not allowed to do any of the kinds of work called *melacha* on Shabbos.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: לא תעשה כל מלאכה
The details are explained in *Mesechta Shabbos*.

RAMBAM :: Hilchos Shabbos

In today's Rambam, *perakim* **Tes, Yud**, and **Yud-Alef**, we learn many of the *Lamed-Tes melachos* that we started in the last *perek* of yesterday's Rambam! We learn about not cooking, or even putting something near a warm place so it will cook too. We learn about not writing, or cutting nails, or tying knots, and many more of the *melachos* and their details!

We will finish learning the rest of the *Lamed-Tes Melachos* in the first *perek* of tomorrow's Rambam.

RAMBAM- PEREK ECHAD :: Hilchos Terumos - Perek Daled

We are learning more about the person that separates *Terumah*. If someone can't do it himself, he can have someone else do it for him — this is called making a *shliach*. If someone doesn't officially make a *shliach*, another person can't separate the *terumah* for him. So his workers can't just do it for him without him asking them to!

INYANA D'YOMA :: Pirkei Avos

On Shabbos we learned the first perek of Pirkei Avos! Here is an explanation from Hayom Yom about one of the mishnas in this perek.

In *Mishnah Vov* of the first *perek* of *Pirkei Avos*, we learn that R' Yehoshua *ben* Perachiah said: “**Asei Lecha Rav**,” you should make for yourself a *Rav*, “**U'knei Lecha Chover**,” and you should buy yourself a friend, “**VeHevei Dan Es Kol HaAdam Lekaf Zechus**,” and judge everyone favorably.

The simple meaning is that you will have a *Rav* who will teach you how to live, and your friend will help you actually do it.

The Alter Rebbe explained this to the Tzemach Tzedek in another way (when he started writing *Niglah* and *Chassidus* when he was just 12 years old!): That your pen (*kaneh*) should be your friend. That means that you should write down the things you learn, and that will help you keep what you learn!

Is it sometimes hard for you to remember certain halachos? Make your pen your friend! Write down the halachos you keep forgetting, and it will help you to do things just the way Hashem wants!

TEFILLAH :: The First Bracha of Shemoneh Esrei

The first *bracha* of *Shemoneh Esrei* is different than all of the other *brachos*.

We are supposed to try to have *kavana* in every *bracha* in *Shemoneh Esrei*, but in the first *bracha*, it is even more important! If we don't have *kavana* when we say this *bracha*, we are not *yotzei davening Shemoneh Esrei* at all! In fact, we aren't supposed to even start *davening Shemoneh Esrei* until we think we will be able to have *kavana* when we say the first *bracha*!

Why is it SO important to have *kavana*? With all *mitzvos*, the main thing is to DO it!

But *Shemoneh Esrei* is different. Most *mitzvos* are things we do, and that's why the main thing is actually doing the *mitzvah*. But the *Chachomim* set up the *mitzvah* of *davening* that we praise Hashem before we ask for our needs. Praising someone isn't like shaking a *lulav* and *esrog*, or giving *tzedakah*, where we are doing a *mitzvah* even if we don't have *kavana*. To praise someone you need to say special things about them, and mean it!

So to do this *mitzvah*, we need to have *kavana* and understand what we are saying, or else we aren't really praising Hashem!

In fact, the Alter Rebbe says in *Shulchan Aruch* that even someone who doesn't understand the rest of *davening* should learn what the first *bracha* of *Shemoneh Esrei* means, so he can *daven* it with *kavana*!

IY"H over the next few days we will learn more about the meaning of this *bracha*.

See Alter Rebbe's *Shulchan Aruch siman Kuf-Alef se'if alef*, and footnote 7

HALACHOS HATZRICHOS :: Muktzta

The *Chachomim*, beginning in the times of Dovid and Shlomo Hamelech (or even before that), made a *takana* called *Muktzta*, making sure we don't move *keilim* that will make Shabbos less *Shabbos'dik*. In yesterday's *shiur*, we learned three reasons for this *takana*.

But because of something that happened later, in the times of Nechemya *ben* Chachalya, who built the second *Beis Hamikdash*, a new *issur* was added in *muktzta*.

After the *neis* of Purim, the Yidden were given permission from the king to continue building the second *Beis Hamikdash*. But the Yidden living in Yerushalayim then were not being careful with Shabbos. They were even squeezing fresh wine, loading up their donkeys, and carrying outside on Shabbos.

So the *Chachomim* of that time made a VERY strict *gezeira*. They didn't let Yidden move ANYTHING on Shabbos except for very specific reasons, to keep the Yidden from doing *melachos* on Shabbos.

This *gezeira* worked! When Yidden had to think carefully about everything they touched on Shabbos, they stopped doing *melacha* without thinking. Over time, the *Chachomim* were able to make the *gezeira* less and less strict, since the Yidden were being so careful.

But one part of the *gezeira* still remains today: We are not allowed to move a *keili* on Shabbos for no reason at all.

There are two types of things that we can move even for no reason — *seforim* and food or drink, because they weren't included in the *gezeira* in the times of Nechemya *ben* Chachalya.

See the Alter Rebbe's *Shulchan Aruch*, 308:16-17

GEULAH U'MOSHIACH :: The Four Corners of the World

After the *Navi* describes the kind of person *Moshiach* is and how the world will look in his time, the *Navi* says *nevuos* about *Kibbutz Galuyos*:

וְנִשְׂאָה נִס לְגוֹיִם וְאָסַף נְדָחֵי יִשְׂרָאֵל וְנִפְצוֹת יְהוּדָה יִקְבֹּץ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ

How will *Moshiach* find all of the Yidden?

Venasa Neis Lagoyim — *Moshiach* will let the *goyim* know to bring him Yidden, as a present

Ve'asaf Nidchei Yisrael — And he will gather the lost Yidden

Unefutzos Yehuda Yekabeitz — And he will gather the scattered Yidden

Me'Arba Kanfos Ha'aretz — From the four corners of the world.

Wherever the Yidden are, *Moshiach* will gather them together. Even the *goyim* will help to make sure that we have every single Yid to be part of the *Geulah*!

See *Yeshayahu perek Yud-Alef, pesukim Yud-Alef and Yud-Beis, and Rashi there*

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