

Chitas for Thursday, Parshas Acharei-Kedoshim Vov 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
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
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

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

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My Dear Tatty
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On His Birthday
For a Shnas Hatzlocho Bakol Mikol Kol
~ by Esther Rochel Elkaim ~

Mazel Tov **Yisroel Halevi Duchman**
~ 8th birthday Vov Iyar ~
Shnas Bracha Vehatzlacha!
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Mazel Tov **Yaakov Michoel Hacohen Rodal** (Lauderhill, FL)
~ birthday Vov Iyar ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Acharei-Kedoshim - Chamishi with Rashi

Today we learn MORE *mitzvos*!

- 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 he 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.
- **Orlah** — we don't eat fruit from a tree before it grew for 3 years
- **Neta Reva'i** — the fourth year, the fruit is for Hashem and needs to be eaten in Yerushalayim like *Maaser Sheini*. Then Hashem promises that in the fifth year, much more fruit will grow, to make up for the years when we kept the *mitzvah* and didn't eat the fruit!
- We are not allowed to eat from a *Korban* before the blood was sprinkled on the *Mizbeiach*.
- We need to soak and salt meat before eating it (so there is no blood).
- *Goyim* will sometimes decide to do things or not do things because something "lucky" or "unlucky" happens. *Yidden* are not allowed to do this — we don't believe in "luck," everything is from Hashem!
- We are not allowed to cut the *peyos* of a boy or a man.
- A man can't cut his beard.
- A *Yid* can't hurt himself when someone passes away, the way some *goyim* do.
- We can't get a tattoo.
- A girl shouldn't behave like she's married before she gets married. If this happens, Eretz Yisroel will stop giving its fruits.
- Keep Shabbos!
- Treat the *Beis Hamikdash* with *kavod*.
- Don't go to sorcery (people who know about the future from the *koach* of *Tumah*).
- Stand up in front of an old person (to show *kavod*) and show *kavod* by not sitting in his set place or contradicting what he says.

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."

We learned in *Hayom Yom* 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-Daled

Our mitzvos can become more *aidel* and *Ruchnius'dik* by bringing out an *Ahava* for Hashem. The Alter Rebbe taught us two kinds of *ahava* that every kind of person can have, because they are part of our *neshama*! We can feel the *ahava* of “Nafshi Ivisicha” (נַפְשִׁי אִיִּשִׁיכָה), that Hashem is our *chayus*, and the *ahava* of “Kivra D'ishtadel” (כִּבְרָא דְאִשְׁתַּדֵּל), like a son who serves his father. Both of them are a very high level in *Ruchnius*.

The Alter Rebbe even taught us ways to wake up these kinds of *ahava* easily, without needing to work very hard!

But today the Alter Rebbe tells us that we need something more.

We need to try to make our *Ahava* for Hashem in a way of *Ahavas Olam*, meaning that we feel it because of our *hisbonenus*. We make our *ahava* strong by learning and thinking a lot of *Chassidus*, which teaches us about the greatness of Hashem. We also *daven* with *avodah*, so that we will feel it!

An *Ahava* that we learn how to feel OURSELVES is better than one that we just get by waking up what is already inside of us!

Also, the *Zohar* says that the world was created so we can know Hashem (בְּגִין דִּישְׁתַּמּוּדְעוֹן לִיָּה). By learning *Chassidus*, where we learn about the greatness of Hashem, we are fulfilling the reason for the creation of the world!

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 #5 - Mitzvas Asei #1, Lo Saasei #1, Asei #2

In today's Sefer Hamitzvos, we learn the very first 3 mitzvos!

1) (*Mitzvas Asei #1*) We need to know that there is an *Aibershter*, Hashem, Who is the Creator of everything that exists!

We learn this from the first of the *Aseres Hadibros* in *Parshas Yisro*: אֲנִכִּי ה' אֱלֹהֶיךָ

2) (*Mitzvas Lo Saasei #1*) We are not allowed to think that anything else can be like Hashem.

We learn this *mitzvah* from the second of the *Aseres Hadibros* in *Parshas Yisro*: לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פְּנֵי

3) (*Mitzvas Asei #2*) We need to know that Hashem, Who makes everything exist, is ONE. We say this in *Shema* every day, and knowing this and thinking about it is also called being *Mekabel Ol Malchus Shomayim*.

We learn this from where *Shema* is said in the Torah, in *Parshas Vaeschanan*: שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

RAMBAM :: Hilchos Yesodei HaTorah

Now we're going to learn the first *halachos* in the whole Rambam!

In **Perek Alef**, the Rambam teaches us the first, most important thing we need to know before we learn anything else in the whole Torah: To know that there is only one Hashem, that He created everything, that He controls everything, and that nothing could exist without Hashem. We can't see Hashem, but we know that He is always there!

Perek Beis has the *halachos* about loving Hashem, and having *Yiras Shomayim*! We need to think about how special everything Hashem created is. The more we think and learn about Hashem, the more we will love him and want to act the way a Yid should.

Perek Gimmel teaches us about outer space! The Rambam explains how there are different levels in the sky, with the moon, stars, and all of the planets. Did you know that the stars all know Hashem and say praises to Hashem? By knowing about the wonders of Hashem in creation, it will help us fulfill the *mitzvah* to love and fear Hashem!

RAMBAM- PEREK ECHAD :: Mitzvos Asei - Part 2

In today's Rambam, we count more of the 248 *Mitzvos Asei* of the Torah.

INYANA D'YOMA :: Chassidishe Parsha - Parshas Kedoshim

In this week's *Likutei Torah*, *Parshas Kedoshim*, there is a very famous *maamar* called "*Vehadarta Pnei Zakein*." The Rebbe would tell many people to learn this *maamar* to help them have a good memory in learning Torah!

In this *maamar*, the Alter Rebbe talks about the importance of a special kind of Torah learning: Learning in a way that we will know it by heart. When we know the Torah by heart, then the Torah is always with us, even if we aren't thinking about those words at that time — because these words of Torah are already a part of us!

The Alter Rebbe tells us that of course it is best to know ALL 613 *mitzvos*, but at least we should learn the whole *Chumash* (which has all the *mitzvos* hidden inside), and *Mishnayos Kodshim* which the *Chachomim* say helps a person get forgiveness for a person's *aveiros*.

We all have a head start, since we know the 12 pesukim baal peh! But don't stop there — try to learn more parts of Torah baal peh! Lines of Chumash, Tanya, Hayom Yom, Mishnayos...

When the Rebbe taught the first 6 pesukim, on Rosh Chodesh Iyar, one thing that the Rebbe suggested was that every month we should learn a new piece of Torah by heart!

TEFILLAH :: Terumas Hadeshen

When we say the *pesukim* describing *korbanos* in the *Beis Hamikdash* during *davening*, Hashem counts it as if we are actually bringing these *korbanos*!

The first part of the *korbanos* that we say in *davening* is the paragraph talking about the *Terumas Hadeshen*. This is when the *kohanim* would clean off the ashes on the *Mizbeiach* from the *korbanos* of the day before so it would be ready for the new day.

Terumas Hadeshen was the first *avodah* in the *Beis Hamikdash* every day, and so it's also the first part of *korbanos* in our *davening*.

Chassidus explains a *Ruchnius'dike* reason why we say the *Terumas Hadeshen* first. A person might think he is very special, since he learns Torah and does *mitzvos*. He thinks he doesn't have anything he needs to do better. But when he comes to *daven*, he is reminded that he first needs to clean off his "ashes," the parts of his behavior that are not appropriate. Coming close to Hashem in *davening* helps him realize that he needs to fix things up, and he will work on himself to become better!

See Sefer Hamaamarim Tof-Shin-Zayin p. 203, Ohr Hatefillah, vol. 2, p. 232

HALACHOS HATZRICHS :: Muktzah

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

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 *muktzah* 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 לָכֹּוּ וְנַעֲלָה אֶל הָרַ ה' אֶל בֵּית אֱלֹהֵי יַעֲקֹב וְיִרְגְּנוּ מִדְּרָכָיו וְנִלְכֶּה בְּאַרְחֵיהֶוּ 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*!

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