

# Chitas for Thursday, Parshas Kedoshim Daled 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  
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חסיד ומקושר מגזע חסידי חב"ד ~ ליום היארצייט שלו ו' אייר  
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L'ilui Nishmas **Rebbetzin Rivka bas Moshe Chaim Korf**

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

לעילוי נשמת

הרב חיים משה יהודה בן הרב ירמיהו הכהן בלוי  
יארצייט ג' אייר

In honor of

**Eliezer's Bar Mitzvah**

~ by the Rivkin Family ~

May he grow as a Chossid, Yerei Shomayim and Lamdan and bring much nachas to the Rebbe and his family!

**In honor of the birthday of our Tatti!**

Continued success and lots of brachos! Shnas Bracha Vehatzlacha!

Love, Yaffa Bracha, Shayna Miriam, Avraham Tzvi, Eliana Shira, Chana, and Chaya Mushka!

Mazel Tov מויש דרוקמן (Lucerne, Switzerland)

~ 11th birthday Lamed Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Private Sholom Kesselman** (Greenville, SC)

~ 2nd birthday Daled Iyar ~

Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Kedoshim - Chamishi with Rashi**

We learn about the punishments for certain aveiros:

- Anyone who does the Avodah Zara of Molech needs to be killed
- Someone who goes to people who use Tumah to tell the future like Ov and Yidoni, will be cut off from Hashem (kareis).

These kinds of aveiros are very serious, so the punishments are very strict. Yidden should make themselves holy by separating themselves from Avodah Zarah!

## **TEHILLIM :: 23 - 28**

In today's *Tehillim*, there are two *pesukim* (*Kapitel Chof-Hey*, *pesukim ches* and *tes*) that talk about how Hashem shows us the right way to live. The last words of these *pesukim* are “**VeYelamed Anavim Darko**” — Hashem teaches humble people His path.

The Rambam says that this is talking about two things that Hashem gives to Yidden to help them do *teshuvah* and do the right things:

- 1) He sends them *Neviim* (and *Rebbeim*) who teach them the ways of Hashem and how to do *teshuva*, and
- 2) Hashem makes a person WANT to do the right thing when they learn about it.

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

*Now we are starting a new Perek in Tanya. We are going to learn about an even EASIER way to bring out our love for Hashem, so that our Torah and mitzvos will be Lishma, and nothing will distract us from doing what Hashem wants us to do! This new way will be very easy for us to understand and connect with! It is going to be explained to us over the next four perakim.*

Did you ever stand by a lake or river and look inside? It's just like a mirror — you can see yourself!

“*Kamayim Hapanim LePanim, Kein Leiv Ha'Adam El Ha'Adam.*”

Shlomo Hamelech tells us in *Mishlei* that our heart is ALSO like looking in water — the way we feel about other people is the way they will feel about us. When we love someone else, they will love us too.

(Shlomo Hamelech is also teaching us a lesson here: If we are in a fight with someone, this can help us fix things up! If we love the other person, they will feel it too and stop fighting with us.)

*IY”H we will see that the same way that this is true in our own lives, between people, it is also true between us and Hashem! When we think about the great love that Hashem shows to the Yidden, it will make us love Hashem back in the same way!*

## **HAYOM YOM :: Daled Iyar**

Today is nineteen days of the *Omer*!

It is a *Yiddishe minhag* not to cut a boy's hair until he turns three. We then cut his hair for the first time, called an *upshernish*.

The main reason for this *minhag* is so that we can show him that we are NOT cutting his *peyos*!

After the *upshernish*, we make sure that the boy gets used to wearing *tzitzis*, saying *brachos* in the morning, *bentching*, and saying *Shema* before going to sleep.

*In a sicha, the Rebbe says that the time of the upshernish is only a deadline when we MUST start to teach a child, but we don't have to wait until then! We should start as soon as possible.*

*Also, the same way that girls become Bas Mitzvah a year earlier, girls' chinuch should start earlier too.*

*Even though we are now in the middle of Sefiras Haomer and can't make an upshernish until Lag B'Omer, we still make sure to start all of the other parts of Chinuch right away! We make sure the upshernish boy wears a yarmulka*

and tzitzis, even before his hair is cut!

## **SEFER HAMITZVOS :: Shiur #326 - Mitzvas Lo Saasei #287**

Today's *mitzvah* (*Mitzvas Lo Saasei* #287) is that a relative can't be a witness, not to say good things and not to say bad things. The Rambam tells us that this is a *Gezeiras Hakasuv*, a *mitzvah* that doesn't have a reason.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לא יומתו אבות על בנים ובנים לא יומתו על אבות

The details are explained in *Mesechta Sanhedrin perek Gimmel*.

## **RAMBAM :: Hilchos Eidus**

In **Perek Yud-Daled** we learn about an adult being a witness about something he saw when he was a child. When he was a child he would not be able to say *Eidus* about it, because he is not old enough to be an *eid*. But if he says when is an adult that he remembers as a child bringing dough from *Hafroshas Challah* to someone who was a *kohen*, he can say that in *Beis Din* to prove that person is really a *kohen*.

**Perek Tes-Vov** teaches that a person isn't allowed to be a witness for something they use and benefit from. Like if a *Sefer Torah* was stolen from a city, if it belonged to the whole city, no one living there can be a witness about that *Sefer Torah*.

In the end of **Perek Tes-Zayin** the Rambam tells us that there are a few kinds of people that are kosher to be an *eid*, but they can't be a judge. For example, a friend or enemy — they can be an *eid*, but they can't be a judge because their friendship or hatred might make them make a wrong decision.

## **RAMBAM- PEREK ECHAD :: Hilchos Shaar Avos HaTumos - Perek Tes-Zayin**

This *perek* teach us about when there is a *sofek* about *Tumah* in a *Reshus Hayochid*. The *halachos* are different than if we have a *sofek* about *Tumah* in a *Reshus Horabim*.

## **INYANA D'YOMA :: Sefiras Ha'omer**

Did you ever learn about manners, or being polite? Not only Yidden try to act with proper manners, but for a Yid it's extra important.

A person might think, "It doesn't matter so much how I talk to other people, it's more important how I feel about them INSIDE!"

But the truth is that the way we talk makes us feel different inside. If we speak nicely to other people, we'll start feeling nicer feelings to them too.

Also, when we act with good manners, we are making a *Kiddush Hashem* for the people that see us!

That is one of the ways that we use the *midah* of *tiferes*, the *midah* that we are working on now in *Sefiras Haomer*. *Tiferes* means beauty. We need to act in a way that people will be able to see how beautifully Yidden who are connected to Torah and *mitzvos* behave!

## **TEFILLAH :: Torah Tziva**

In *Torah Tziva*, we speak about how the Torah is "*Morasha*," a *yerusha* given to each of us! The entire Torah

belongs to every Jewish person, whether we are an adult or a child.

The Rebbe says that we need to understand that this *yerusha* we got is so precious!

Think about a big bag of nosh from Shabbos party. There are lollipops, winkies, jelly beans, sour sticks, taffies, chocolate, Bissli, and cookies! Yum!

But we should know that Torah is even SWEETER than all of that!

Think about an aisle in the toy store. There are remote-controlled cars, realistic dolls, huge boxes of magna-tiles, colorful fidget spinners, neat arts-and-crafts sets, scooters, and baseball bats. Wow!

But we should know that Torah is even MORE FUN than all of that!

Think about a big day in camp. The schedule says that we'll be going to an amusement park, go-karting, roller blading, speedboating, and arcades! Amazing!

But we should know that the Torah is even MORE EXCITING than all of that!

The Torah that we have as a *yerusha* is the most precious thing in the entire world!

*See Der Rebbe Redt Tzu Kinder vol. 5, p. 249*

## **HALACHOS HATZRICHOS :: Muktzta**

Things that aren't meant to be used on Shabbos are *muktza*.

There are different reasons why something isn't meant to be used. If we don't expect to use something on Shabbos because it is something important or expensive that we are very careful with, it is called *Muktza Machmas Chesron Kis*.

For example, a wrapped wedding present is this kind of *muktza*. You are planning on giving it to someone as a gift, so you are careful not to ruin it!

Another example is a *Shochet's* knife. A *shochet* spends a lot of time making sure his knife is very very sharp, and he wouldn't use it for anything else!

Another example of *Muktza Machmas Chesron Kis* is a birth certificate. It is a very important piece of paper that people are very careful with.

This type of *muktza* is *Muktza Chamur*, a strict kind of *muktza*. We are not allowed to move these things on Shabbos, even if we want to use them for something we ARE allowed to do, or if they are in a space we wanted to use (*Letzorech Gufo* or *Letzorech Mekomo*).

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

## **GEULAH U'MOSHIACH :: Rushing to the Beis Hamikdash**

*According to the Rebbe's hora'ah to learn Inyonei Geulah U'Moshiach from Torah Shebichsav, Torah Shebaal Peh, and other parts of Torah, we are learning some of the inyonim of Geulah from the Neviim:*

The *Navi* Yeshaya said a lot of *nevuos* about *Moshiach*!

The *Navi* told his generation (*Perek Beis*) how foolish it would be to try to copy the *goyim*. Soon *Moshiach* will

come, and the *goyim* will all be running to serve Hashem! It makes no sense to follow the *goyim*, when even they will soon see that the truth is in the Torah.

וְהָיָה בְּאַחֲרֵית הַיָּמִים נִכּוֹן יִהְיֶה הַר בֵּית ה' בְּרֹאשׁ הַהָרִים וְנִשְׂא מִגְּבְעוֹת וְנִהְרֹוּ אֵלָיו כָּל הַגּוֹיִם

***Vehaya Ba'acharis Hayamim*** — This *nevuah* will happen in the end of the days of *Golus*

***Nachon Yihiyeh Har Beis Hashem Berosh Heharim*** — The house of Hashem, the *Beis Hamikdash*, will be in its place on the top of the most important mountain

***Venisa Mig'vaos*** — Which will have more *nisim* done on it than were done on any other mountain or hill, including *Har Sinai*!

***Venaharu Eilav Kol Hagoyim*** — And all of the nations will be rushing towards it, to serve Hashem there too.

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