

# Chitas for Tuesday, Parshas Kedoshim

## Beis 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*

*L'ilui Nishmas **Rebbetzin Rivka bas Moshe Chaim Korf**  
who taught hundreds of students throughout her life. Sponsored by her loving children and grandchildren.*

*L'ilui Nishmas*

**R' Kalman ben Zalman Tzvi**

*~ yartzeit Beis Iyar ~*

*Mazel Tov **Esther Raiza Berkovits** (Baltimore, MD)*

*~ birthday Chof-Tes Nisan ~*

*Shnas Bracha Vehatzlacha!*

*Mazel Tov **Azriel Shanowitz***

*~ birthday Beis Iyar ~*

*Shnas Bracha Vehatzlacha!*

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

Today we learn more *mitzvos*:

- *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 :: 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 koach 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**

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 אִיְיִתִיךָ), 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 (בְּגִיּוֹן דִּישְׁתַּמּוּדְעוּן לִיָּהּ). By learning *Chassidus*, where we learn about the greatness of Hashem, we are fulfilling the reason for the creation of the world!

## **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 #324 - Mitzvas Lo Saasei #288**

Today's *mitzvah* (*Mitzvas Lo Saasei #288*) is that ONE *eid* (witness) is not enough — the *Beis Din* needs to have TWO *eidim* in order to punish someone. (One *eid* is enough for the *Beis Din* to have someone make a *shevuah* (a strong and special kind of Torah promise), but is not enough of a proof for someone to be punished).

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא יקום עד אחד באיש לכל עון ולכל חטאת

## **RAMBAM :: Hilchos Eidus**

One of the things we learn in **Perek Ches** is that an *eid* has to actually REMEMBER what he saw. It is not enough for him to say something he saw in his diary, unless it reminded him and now he does remember. Otherwise, it is like him being an *eid* based on something his friend told him, which is not true *eidus*.

In **Perek Tes** we learn about who is not allowed to be an *eid*. There are ten kinds of people that can't be an *eid*, for example, someone who is related to the person who had to come to *Beis Din*. A *rasha* also can't be an *eid*, as the Rambam explains in detail in the next *perek*.

In **Perek Yud** we start to learn the *halachos* of tomorrow's *mitzvah*, that the *Beis Din* can't accept the *eidus* of a *rasha*. What is a *rasha*? Someone who does an *aveira* that deserves to be given *malkos* for. A *rasha* is also a person who steals or wastes his life on games and gambling.

## **RAMBAM- PEREK ECHAD :: Hilchos Shaar Avos HaTumos - Perek Yud-Daled**

Now the Rambam starts to teach us about the times when the *Chachomim* say that a case of a *sofek* (doubt) is considered *tahor*. Today we learn the first four of 12, and IY”H we will learn the rest in tomorrow's Rambam.

## **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 mitzvoyim 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 mitzvoyim 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!

## **TEFILLAH :: Shema Yisroel**

*We are learning the meaning of the Yud-Beis Pesukim, the 12 pesukim and maamorei Chazal that the Rebbe wanted every Jewish child to know. Many people say these pesukim every day after davening or after saying Shema at night, so that they know the words well! But it’s not enough to know the words by heart, we need to know what the pesukim mean, and what their lessons are for us!*

The second *posuk* of the Twelve *Pesukim* starts with the words “*Shema Yisroel.*” *Shema Yisroel* means “Listen, Yisroel.” As we learned yesterday, this *posuk* comes from the *Chumash*.

In the *Chumash*, Moshe Rabbeinu is telling the Yidden to listen. “Listen Yidden! Hashem is our *Aibershter*, Hashem is one!”

But who are WE talking to? Who are WE telling to listen?

*Chassidus* teaches that we are speaking to our *neshama*, which is also called Yisroel. We tell it, “**Shema, Yisroel!**” “*Neshama*, you need to understand!” (*Shema* can also mean to understand.)

What does the *neshama* need to understand?

That “**Hashem Elokeinu!**” “Hashem is our *Aibershter* and our *chayus!*”

How does the *neshama* understand this? From the *neshama* itself — that we know that Hashem blew the *neshama* inside of us and gives us life!

And, "**Hashem Echod!**"

"Hashem is One — everything is one with Hashem, and there is nothing aside for Hashem!"

*Sefer Halikutim Tzemach Tzedek os Kuf, p. 226*

## **HALACHOS HATZRICHOS :: 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](http://KidsChitas.org) -