

Chitas for Wednesday, Parshas Kedoshim Gimmel Iyar, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Kedoshim - Revi'i with Rashi

In today's Chumash, we learn more mitzvos!

- We are not allowed to say mean things to a *Ger*, like reminding him that he used to do *Avodah Zarah*
- Love a *Ger*. Remember that you were also like a *Ger* when you were in *Mitzrayim* — treat him the way you would want to be treated.
- We need to be honest in business and make sure that we measure things properly. We aren't even allowed to have *keilim* that don't measure things right, because a *Yid* is not allowed to act in a tricky way.

TEHILLIM :: 18 - 22

In today's *Tehillim* (in *Kapitel Yud-Tes*) we have a *posuk* that says "**Hashomayim Mesaprim Kevod Keil.**" ("The sky tells about Hashem's *kavod*.")

Dovid Hamelech tells us that when we look at things in the world, we will see how special Hashem is! It makes us want to praise Hashem!

This is one of the things we learned in *Tanya* — that when we look around at the world, it can help us have *Yiras Shomayim* if we remember that Hashem is hidden inside of all of these amazing things!

TANYA :: Likutei Amarim Perek Mem-Hey

We are learning now how to serve Hashem with the right kavana, lishma. We want to reach a level where we are doing our mitzvos JUST to connect to Hashem, not to get prizes or feel proud of ourselves! We learned how to serve Hashem with Ahava and Yirah, and now we are going to learn how to serve Hashem with Rachmanus. This will help us do our mitzvos in a pure and Ruchinius'dike way!

We need to think about how Hashem took a part of Himself and put it in a *Yiddishe* body. In the world where the body is, Hashem is hiding! So in the body, Hashem is in *Golus*, and especially if the Yid does or thinks things that aren't nice for the piece of Hashem inside of him.

When we think about this, we will have *Rachmonus* on our *neshama*! We will want to help this piece of Hashem inside of us come out of its *Golus*, through learning Torah and doing *mitzvos*. This will make the piece of Hashem inside of us happy, because it will be able to reconnect to its source!

The Torah tells us that when Yaakov Avinu saw Rochel, he cried. He had *rachmonus* on her, and also helped her feel better. Yaakov wasn't just having *rachmonus* on Rochel, he was having *rachmonus* on ALL the *Yiddishe neshamos*!

When we learn Torah and do *mitzvos*, that's using the part of the *neshama* that is like Yaakov. With it, we can have *rachmonus* on the part of our *Neshama*, compared to Rachel, that is stuck in *Golus*.

By connecting our *neshama* to Hashem through Torah and *mitzvos*, we are helping that part of the *Neshama* that is in *Golus* to come closer to Hashem.

Doing our *Avodas Hashem* because of these thoughts is another way of learning Torah and doing *mitzvos* with *kavana lishma*.

HAYOM YOM :: Gimmel Iyar

Today is the eighteenth day of the *Omer*!

After *Shkiyah* on Shabbos afternoon (if we are not in the middle of a meal), we don't even drink water before hearing *Havdalah*.

~

People act the way they act because of their midos. Good midos make a person act in a good way, and not-so-good midos make a person act in a not-so-good way...

But really, it's not always the MIDAHA itself that's good or not-good, it's what is behind the midah! A midah which is done because of BITTUL (in order to serve Hashem) is a good midah. But a midah done because of YESHUS (for the person's own benefit or even chas veshalom to do an aveira) is a NOT-good midah. For example, the midah of zrizus can be used in two ways: A person could run quickly to get their taavos or to do aveiros — that is a not good midah. Or a person could go quickly to do a mitzvah, which IS a good midah.

Reb Meshulam Zusya of Anipoli, learned many *midos* from a thief!

A thief is:

- 1) Secretive (he makes sure nobody knows what he's doing)
- 2) Brave (he's ready to do even dangerous things)

- 3) Detail-oriented (he knows that every little thing is important)
- 4) Hard-working (he's ready to do whatever it takes to get the job done)
- 5) Quick (he does things fast)
- 6) Optimistic (he hopes he will be successful)
- 7) Persistent (he will keep trying again and again)

The thief uses these middos for selfish reasons and to do an aveira, but WE can use these same middos for Kedusha, to do what Hashem wants!

Can you think of ways to use these middos to be a better Yid?

SEFER HAMITZVOS :: Shiur #325 - Mitzvas Lo Saasei #286

Today's *mitzvah* (*Mitzvas Lo Saasei #286*) is that a judge isn't allowed to listen to an *eid* (witness) who is a *rasha*, like someone who is known to be a robber.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: אֵל תִּשָּׂא יָדְךָ עִם רֹשֶׁע לְהִיטֵי יַד הַקֹּמֵס
The details are explained in *Mesechta Sanhedrin perek Gimmel*.

RAMBAM :: Hilchos Eidus

In today's Rambam we are learning more about people who can't be *eidim*:

In **Perek Yud-Alef** we learn that a person who isn't a *mentsch* — like if he doesn't learn Torah at all, and doesn't have normal friends, is considered a *rasha* and we can't use him as an *eid*. If he has no *aidelkeit* and will take off his clothes in front of other people while he is working so he can be more comfortable, he might not be embarrassed to lie in front of *Beis Din* either!

In **Perek Yud-Beis**, we answer a very important question: There are many ways a person can be considered a *rasha*, but how do we know if he did *teshuvah* and isn't counted as a *rasha* anymore?

The Rambam tells us some ways how we can know, depending on the kind of *aveira* a person did. For example, if someone lent money with *ribbis* (interest) like we learned about before, we know he did *teshuvah* if he apologizes, rips up any contract that had *ribbis*, and stops lending with *ribbis* even to *goyim*, when he is allowed to! Or a person who sold non-kosher food to make more money, if he moved to a place where people don't know him, and lost a lot of money because of *kashrus*, we know he did *teshuvah*.

In **Perek Yud-Gimmel**, we start to learn about tomorrow's *mitzvah* — that relatives can't be witnesses together.

RAMBAM- PEREK ECHAD :: Hilchos Shaar Avos HaTumos - Perek Tes-Vov

In today's Rambam, we start to learn the *halachos* of "*sofek*" — when we are not sure about something that might have become *Tomei*.

INYANA D'YOMA :: Chassidische 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 you will know it by heart. When you know the Torah by heart, then the Torah is always with you, even if you aren't thinking about those words at that time — because these words of Torah are already a part of you!

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 :: Shema Yisroel

We are learning the meaning of the Yud-Beis Pesukim, the 12 pesukim and maamarei 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 the Rebbe says that not only should we know the words by heart, we should also 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*.”

In a rally for children, the Rebbe explained one of the lessons from this *posuk*!

Shema Yisroel means that there is nothing that exists that is separate from Hashem!

Shema Yisroel — Listen, Yidden!

Hashem Elokeinu — Hashem is *Elokeinu*, our *chayus* and our life

Hashem Echod — Hashem is one, everything is part of Hashem!

This *posuk* isn't just something we should know, it should also change the way we behave!

In the *Chumash*, right after the *posuk Shema Yisroel*, the *posuk* says *Ve'ahavta Es Hashem Elokecha*. The Torah says that we should LOVE Hashem and want to stay connected to Hashem all the time.

Since everything in the world is part of Hashem, that makes us realize that we should want to use all of our time and everything we have in a *Yiddishe* way!

And not only should we want to be close to Hashem when we are learning or *davening*, but in EVERYTHING we do! Whether we are playing, eating, talking, or sleeping, we should want to do all of these things in order to serve Hashem and live the way Hashem wants.

See Der Rebbe Redt Tzu Kinder vol. 5, p. 269

HALACHOS HATZRICHS :: Muktza

We said that there is a kind of *muktza* that is not as strict, and there are certain ways we CAN use it on Shabbos. This kind of *muktza* is sometimes called “*Muktza Kal*.”

Even though these things are still *muktza*, not something we regularly use on Shabbos, there are some times we are able to move them: **Letzorech Gufo** (if we need to use it for something we are allowed to do on Shabbos), or **Letzorech Mekomo** (if we need the space where it is).

One type of *muktza* we can move for these reasons on Shabbos is called a “**Keili Shemelachto Le’isur**” — something that is usually used to do a *melacha* that we are not allowed to do on Shabbos. For example, a pen or a pair of scissors are both a *Keili Shemelachto Le’isur*. They are usually used for writing and cutting things to a certain size — the *melachos* of *koseiv* (writing) and *mechateich* (cutting to size).

On Shabbos we are not allowed to pick up a pen or scissors to put them back in the drawer where they belong, since they are *muktza*.

But if there is a pen on the couch, we are allowed to move it out of the way if we need to sit there (*Letzoreich Mekomo*). And if there is a bag of food that needs to be opened on Shabbos, and we don’t have a better way to open it, we are allowed to use scissors to cut open the bag (*Letzorech Gufo*).

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

GEULAH U'MOSHIACH :: A Treasure Box

What are our Torah and *mitzvos* in *Golus* like? The Rebbe Maharash brings a *mashal* to explain:

Imagine that you are given a wonderful gift, a big treasure box overflowing with gold and jewels. Every time you accomplish something, more treasures are added to the box.

The treasure box is locked tight, and you can’t even peek inside! But just knowing that it is there is a very special feeling.

And most importantly, you have the key! You know it might take some time to open the lock, but you have the key right there with you. As soon as you are ready, you can unlock the box and enjoy all of your precious treasures.

The *mitzvos* we do during *Golus* are like a treasure. But they are hidden, in a *Ruchnius* place. We can’t really see them or appreciate them yet.

But we have the key to “open up the box” and enjoy our treasures! As the Rambam says, through one good thought, or word, or action, we can bring a *Yeshua Vehatzalah* for the whole world! And in the words of the *Tikunei Zohar* (which are brought one of the Alter Rebbe’s *maamarim*), if even one *tzadik* does his *avodah* properly, it will bring *Moshiach*!

So even though we are in *Golus*, we are able to serve Hashem with *simcha*! We know we have an incredible treasure, and that it keeps growing! And we know that our *avodah* is the key to open up the locked box and appreciate all of the *mitzvos* we have been doing — our very precious treasure.

See Rosh Chodesh Nisan Tof-Shin-Mem, Sichos Kodesh vol. 44 p. 478

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