

Chitas for Thursday, Parshas Acharei-Kedoshim Vov Iyar, 5780

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~ Shnas Bracha Vehatzlacha! ~

Mazel Tov **Captain Yaakov Michoel Hacoen Rodal** (Inverrary, FL)

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May he grow to be a Chossid, Yerei Shomayim, and Lamdan!

Mazel Tov **Mendel Chaim Fantl** (Cleveland, Ohio)

~ 6th birthday Vov Iyar ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Major Blumale Stein** (Shlucha in Southfield, MI)

~ 8th 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 Kamocho!** (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."

Chassidus teaches 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 waking up our *Ahava Mesuteres*, the special love for Hashem which we all have as part of our *neshama*. Still, we need to try to feel *Ahavas Olam*, which is a kind of love we create 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. 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 *Chassidische* 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!

SEFER HAMITZVOS :: Shiur #269 - Mitzvas Lo Saasei #253

Today’s *mitzvah* (*Mitzvas Lo Saasei #253*) is that we’re not allowed to cheat a *Ger*, to sell him something for too much money or buy something from him for too little.

Of course, we can’t cheat ANYONE! But the Torah adds an extra *aveira*, so that we will be extra-careful with a *Ger*. Since the *Ger* had to leave behind so much of what he was used to in order to become a *Yid*, we need to be even more careful not to hurt him in any way.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְגֵר לֹא תוֹנֶה

RAMBAM :: Hilchos Mechirah

In today’s Rambam, we learn more about how to buy and sell things according to the Torah!

In **Perek Yud-Tes**, we learn about selling something that might get ruined. We are also not allowed to sell someone a house that is being argued about in *Beis Din*, because then the person who bought it will have to go to *Beis Din*! Another *halacha* is that if we sell something with a warranty, by promising to pay for anything that happens to it, we still don’t need to pay if there was an earthquake and it got ruined, because that’s something that we wouldn’t expect to happen!

Perek Chof: This *perek* teaches us what we do if people argue about if they sold or bought something. Who needs to prove that it belongs to them? The *halacha* is, “*Hamotzi MeChaveiro, Alav Haraya*.” The one that has it now doesn’t need to prove anything — the other person, who wants to take it away from them, needs to prove that it is theirs.

In **Perek Chof-Alef** the Rambam teaches us that we are not allowed to sell something that is a surprise. The person we are selling to needs to know exactly what he is getting! If we don’t know what we are getting, it is like gambling, because we might be getting a very good deal or wasting all of our money!

Since sometimes people mean different things with the same words, the Rambam gives rules to know exactly what a person is selling. For example, if a person sells something like “a piece of land to build a house on,” what does that mean? Does it mean a piece of land big enough to build a mansion, or a piece of land just big enough for a little *sukkah*? The Rambam tells us that the words “land to build a house” mean a piece of land that is a certain size. If the seller doesn’t say anything different, the person who buys it is able to use that amount of space.

RAMBAM– PEREK ECHAD :: Hilchos Sanhedrin - Perek Yud-Alef

Perek Yud-Alef talks about the differences between judging cases about money (*Dinei Mamonos*), and judging cases where someone would be punished by being killed (*Dinei Nefashos*). We try NOT to have someone killed by *Beis Din*. One of the ways we see this is that even someone who is not a judge can give a reason why NOT to punish someone, but only the judges can give a reason to say why he is guilty!

INYANA D'YOMA :: Ahavas Yisroel

The Hayom Yom, which was the first published sefer of the Rebbe, is a collection of pieces of the Frierdiker Rebbe’s

sichos, maamarim, and letters, arranged so we can learn something connected to each day of the year. It was a calendar made in the year Tof-Shin-Gimmel, but Chassidim took on the minhag to learn it every year, which the Rebbe encouraged.

For the next year, the Rebbe also began to gather more pismamim from the Frierdiker Rebbe's Torah, but in the end did not set it up for a year. It was printed after Gimmel Tammuz, in a booklet called Hayom Yom Chelek Sheini, and later also in Reshimas Hayoman.

Here are one of the pismamim from Hayom Yom Chelek Sheini:

The Baal Shem Tov said that when a Yid gives a *krechitz* (groan) because of the *tzaar* of another Yid, it stops any *malachim* in *Shomayim* that are trying to say not-good things against the Yidden.

And when a Yid is happy for the good that someone else has and gives him a *bracha*, Hashem accepts it like the *tefilos* of R' Yishmael Kohen Gadol in the *Kodesh Hakodoshim* on *Yom Kippur*!

See Toras Menachem Reshimas Hayoman, p. 472

TEFILLAH :: Selach Lanu

The Chachomim set up the words of davening to help us express ourselves properly when we stand before Hashem three times a day.

*The first three and last three brachos of Shemoneh Esrei praise and thank Hashem. In the middle 13 brachos, we ask for our needs. These 13 brachos are divided into two sections: The first half ask Hashem to help us have a *Geulah Protis*, and the second half ask Hashem to give us a *Geulah Klolis*.*

*The *Geulah Klolis* is when all Yidden are taken out of this *Golus*. The *Geulah Protis* is when we are free of the *Golus* inside of us — all of the things that stop us from doing our *Avodas Hashem* properly. Problems with health, *parnasa*, and our own *Yetzer Haras* make it hard for us to serve Hashem. In the first half of these middle brachos, we ask Hashem to free us from them.*

The first of these *brachos* is **Ata Chonen**, where we ask Hashem to give us *sechel*. It's very easy to get distracted by things around us, and get confused about what we are supposed to be doing. We ask Hashem to give us *sechel* to know what to do and how to do it!

The next *bracha* is **Hashiveinu Avinu**, that Hashem should give us the *koach* to actually DO what we know is the right thing!

After that comes the *bracha* of **Selach Lanu**. We ask Hashem to forgive us for our past *aveiros*. Once we prepared for *davening* properly, and asked Hashem to help us serve Him, we are on a higher level than before! We ask Hashem to help make sure that what we did in the past won't stop us from doing the right thing now. We ask Hashem to free us from the bad habits we got into, so we can have a fresh start today.

HALACHOS HATZRICHS :: Muktzta

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

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 *muktza* 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.

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 לָכֵן וְנִעְלָה אֶל הַר ה' אֶל בֵּית אֱלֹהֵי יַעֲקֹב וַיְרַנְּנוּ מִדְּרָכָיו וְנִלְכָה בְּאַרְחֵיהֶם 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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