

Chitas for Wednesday, Parshas Acharei-Kedoshim Hey Iyar, 5780

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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Acharei-Kedoshim - Revi'i with Rashi

We learned yesterday that a Yid's marriage is very holy!

The Torah says that the *goyim* in Eretz Yisroel were not acting in a very holy way. This bothered Hashem so much, that they were pushed out of Eretz Yisroel! Now that the Yidden are about to go into Eretz Yisroel, they need to be extra careful that they are not acting the way the *goyim* were. They need to act differently, since they are Hashem's special nation!

- Two men can't get married to each other.
- People can't get married to animals.

If someone does these *aveiros*, even if the *Beis Din* can't punish them, Hashem gives them a kind of *kareis*, cutting off their *chayus* from Hashem so they will pass away young, without having children.

Keeping these *mitzvos* shows that we understand that Hashem is in charge of the world, and knows what is good for us. We understand that He will punish us if we *chas veshalom* do these *aveiros*, and we understand that Hashem will reward us for acting the way He asks us to!

Now Hashem tells Moshe to tell the Yidden something very important:

“Kedoshim Tiheyu Ki Kadosh Ani” — Hashem says, “I am holy, so you should be holy too!”

We learn many mitzvos now, and are reminded of some we learned before:

- *Kibud Av Va'em*
- Keep Shabbos
- Don't worship idols — only serve Hashem!
- When we bring a *korban*, we need to remember the *halachos* of bringing it (that we need to eat it that day), and why we're bringing it!
- **Pe'ah** — we need to leave a corner of the field for poor people to take what grows there
- **Leket** — when we're harvesting our fields, we need to leave pieces that fall on the floor, for poor people to come take
- **Olelos** — we can't pick up small bunches of grapes that fall when we're picking them — we need to leave them for the poor
- We can't steal
- We can't say not-true things to a *Beis Din*
- We can't make a not-true promise in Hashem's name
- We need to pay our workers on time
- We can't curse people
- **Lifnei Iver** — we shouldn't tell someone to do something that isn't good for him

TEHILLIM :: 29 - 34

In the last *perek* of today's *Tehillim*, Dovid Hamelech tells us **“Sur Me’Ra, Va’asei Tov, Bakeish Shalom Verodfeihu”** — “stay away from bad, and do good, and try to make *shalom*.”

The Baal Shem Tov explains that in every *gashmius'dike* thing in this world, there's a part which is good and a part which is bad. The part that's bad is the selfish feelings (*taava*) that a person has for the thing. The good part is the *chayus* of Hashem that we get from the *Gashmius*.

This is what the *Tehillim* is saying: Stay away from the selfish part, and look for the GOOD part, the *chayus* from Hashem!

Then, we have to make *shalom* between the *Gashmiyus* and the *Ruchnius* (the *chayus* of Hashem). This way, you'll feel Hashem's *chayus* even when you're using the *Gashmius*.

TANYA :: Likutei Amarim Perek Mem-Daled

In Tanya, the Alter Rebbe is teaching us how every Yid is able, with the koach of Moach Shalit Al Halev, to win over his

Yetzer Hara and make his mitzvos more pure and Ruchnius'dik!

First we learned how to win over the Yetzer Hara by bringing out the koach of Mesiras Nefesh we have inside of ourselves.

Now we are learning how to use our mind to think about our connection with Hashem, which will help us have Yiras Hashem and Ahavas Hashem to make our mitzvos more aidel and Ruchnius'dik.

First we learned what to think so we will have Yiras Hashem. Then we learned two ways of thinking to help us feel Ahavas Hashem, that can work for everyone!

If we think about these two things, we can feel our *ahava* for Hashem:

1) To love Hashem because He is our *neshama* and our *chayus*

2) To love Hashem because He is our true *Tatte*.

These two kinds of love for Hashem really also have *Yiras Hashem* together with them:

1) We are afraid to do an *aveira* which will separate us from our true *chayus*

2) We are afraid to do an *aveira* which will take us away from our true *Tatte*, Hashem.

When we remind ourselves about this, we wake up the love for Hashem we have inside of ourselves. This makes our *mitzvos* more *Ruchnius'dik*, and able to go up to *Olam HaYetzirah*, the *olam* of feeling!

But if we think even more about how we love Hashem in this way, and how we are afraid to become separate from Hashem *chas veshalom*, then we are using our own minds, not just the love that's hidden inside of us. Since it comes from our understanding, our *mitzvos* can go even HIGHER! They go up to the *olam* of *Beriyah*, the *olam* of understanding!

In fact, this *ahava* also includes *Ahava Rabbah*, a level of *ahava* which connects our *mitzvos* even with the world of *Atzilus*!

HAYOM YOM :: Hey Iyar

Today is twenty days of the *Omer*!

Why do you think a *neshama* comes into the world? Why is a baby born, with a *neshama*, to live for 70 or 80 years?

It is because the *neshama* has a special *shlichus* to do here.

What is this *shlichus*?

Here's what the Alter Rebbe heard from R' Mordechai (one of the Baal Shem Tov's *talmidim*), who heard the following from the Baal Shem Tov:

The *neshama*'s special *shlichus* in the world is to help another Yid in what he needs: In *Gashmius* — like to make sure they are happy or have food, and especially in *Ruchnius* — to help another Yid be closer to Hashem.

Of course that doesn't mean that all of the other Torah and mitzvos a Yid does don't count! They are all there to help make this Shlichus complete.

SEFER HAMITZVOS :: Shiur #268 - Mitzvas Lo Saasei #251

Today's *mitzvah* (*Mitzvas Lo Saasei* #251) is the same one as yesterday's! This *mitzvah* is that we are not allowed to hurt other people with our words (*ona'as devarim*). We aren't allowed to say mean things, or things that will make someone embarrassed or feel bad.

For example, we aren't allowed to remind a *Baal Teshuvah* about the *aveiros* he did, or tell someone who is sick that it must be a punishment for something he did. We also can't ask questions to a storekeeper to make him think that we are going to buy something if we aren't really planning on buying it.

We learn this from a *posuk* in *Parshas Behar*: וְלֹא תוֹנוּ אִישׁ אֶת עֲמִיתוֹ וְיִרְאֵת מֵאֲלֵקֶיךָ

The details of this *mitzvah* are explained in *Perek Daled* of *Bava Metzia*.

RAMBAM :: Hilchos Mechirah

In today's Rambam, we learn more about how to do business the Torah way!

Perek Tes-Zayin teaches us about when we can return something and get our money back! One *halacha* is that if we buy a cow and the person who sold it didn't tell us that it had no teeth, so it dies from not eating anything, we can give back the dead cow and get all of our money back.

Perek Yud-Zayin explains when the Torah says a sale wasn't fair, and we can give back what we bought and get our money back. When we sell something, we need to make sure to tell the truth about what it is and how good it is!

In **Perek Yud-Ches** the Rambam teaches us about not tricking people when we sell something. We can't paint an old car to make it look new, or put fancy apples on the top of a bag of rotten ones so someone will buy it. But we ARE allowed to give out balloons or candies to kids who come to our store so they will want to come back!

RAMBAM- PEREK ECHAD :: Hilchos Sanhedrin - Perek Yud

In *Perek Yud*, one of the things we learn is that every judge has to have his OWN opinion. Because of that, we don't ask the oldest or greatest judge to say his opinion first, because then the other judges might not want to say something different.

INYANA D'YOMA :: Sefiras Haomer

During Sefiras Haomer, we work on our midos — the way we think and the way we behave. One of the things we work on is Nahagu Kavod Zeh Bozeh, to have respect for each other. The Gemara says that during this period of time, the talmidim of Rabbi Akiva passed away because they didn't have the level of respect for each other that was expected for talmidim like them. Here is something which the Rebbe explains that helps us have kavod for each other, even though we are so different:

If you look around at trees in a forest, you will see that no two trees are exactly alike.

If you look around at people, you will see the same thing — we all look very different.

Guess what? We all ARE different inside, too! People don't all think the same way. Some people think faster or slower, come up with different ideas, or get worried about different things. One person might think that seeing something is funny, and another person might think it is scary!

Can you think of some things that you think about differently than your friend or sibling?

Hashem made us that way, on purpose! Hashem WANTS that “**Ein Deiyoseihem Shavos**,” that people shouldn’t think the same way. Every person has a different *shlichus*, and they understand things according to what they need for this *shlichus*. Hashem also wants us to share our different ideas with each other, and that will help us understand the Torah and *mitzvos* even better!

Since that’s the way Hashem wants it, there are two things we need to know:

1) We shouldn’t feel like we need to think the same as everyone else! Hashem created us in a way that we each have our own way of understanding things.

2) On the other hand, we shouldn’t think that we are always right! Even if we feel very strongly about something, we should still respect another person’s opinion. Just like Hashem created us to think strongly in our own way, Hashem also created the other person in a way that he thinks strongly in his own way, which he needs for HIS *shlichus*!

Even more, there may be something we can learn in our own *shlichus* from hearing what someone else has to say!

Only when we all work together in our own different ways of understanding will we be able to finish the main *shlichus* of all Yidden, to bring the *Geulah*!

TEFILLAH :: Hashiveinu

When the Anshei Kneses Hagedolah saw that many people didn’t know how to daven properly anymore, they set up a seder for davening so that everyone would speak to Hashem with the right kavod. The main part of the davening that they put together was Shemoneh Esrei. This is 18 (and later 19) brachos where we ask Hashem for everything we need.

The first three brachos are praise for Hashem, the middle 12 ask for the needs we have, and the last three again praise and thank Hashem.

The second *bracha* of *Shemoneh Esrei* that asks for our needs is “**Hashiveinu Avinu**.” In this *bracha* we ask Hashem to help us do *teshuvah* and show us the proper way to learn Torah and do *mitzvos*.

This *bracha* is one of the times in *Shemoneh Esrei* where we talk to Hashem as our Father. Just like a father has the *achrayus* to teach his children how to behave, we ask Hashem to show us how to act, so we can do our *shlichus* in the world properly.

HALACHOS HATZRICHOS :: Tiltul Muktza

Even though we can’t move *muktza*, it is not *asur* to touch it if it is something that usually doesn’t move. The *isur* of *muktza* is only **Tiltul Muktza**, moving something that is *muktza*.

For example, a car is definitely *muktza*. But it won’t move just by touching it, because it is so heavy. So it isn’t a problem to touch it on Shabbos.

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 בְּיַת ה' בְּרֹאשׁ הַהָרִים וְנִשְׂאָ 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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