

# Chitas for Tuesday

## Parshas Acharei-Kedoshim

### Daled Iyar

### 5786

### Yud-Tes L'omer

**For the safety and security of the Yidden in Eretz Yisrael  
and the success of the soldiers fighting for its protection**

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאנן  
10th yartzeit Yud-Ches Adar  
~ by Rabbi Aryeh & Esther Kaltmann ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו  
and in honor of 50 years since the beginning of the Rebbe's Yud-Beis Pesukim campaign

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

~ 6th birthday Daled Iyar ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **2 Star General Mattisyahu Biggs** (Louisville, Kentucky)

~ 9th birthday Daled Iyar ~  
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## **CHUMASH :: Parshas Acharei-Kedoshim - Shlishi with Rashi**

Yesterday we learned that the Yidden are not allowed to *shecht* a *korban* outside of the *Mishkan* or *Beis Hamikdash*. Today, the *posuk* adds that burning the *korban* outside of the *Mishkan* or *Beis Hamikdash* is another *aveira*.

We also learn about the punishment for eating blood. We are not allowed to eat blood, because the *chayus* of a living thing is in its blood. This is also why we need to cover the blood of animal when we *shecht* it ("Kisui Hadam").

If someone eats a kosher bird that wasn't *shechted* properly, he becomes *tomei* and his clothes become *tomei*, too. He is not allowed to eat from *korbanos* or go into the *Beis Hamikdash* until he goes himself into the *mikvah*, and dips his clothing into the *mikvah* too.

Now Hashem tells the Yidden to remember about Hashem, and not to act like the Mitzriyim, who didn't know that getting married is holy! The Torah will give us rules about who we can marry.

We also learn from these *pesukim* that Yidden need to behave differently than the other nations ("*Uvechukoseihem Lo Seileichu*"). We need to be dedicated to learning Hashem's Torah and doing His *mitzvos*.

Since we are Hashem's holy nation, we need to remember that getting married is a very holy thing! Hashem gives us very specific rules about getting married.

Even though before *Matan Torah* it was fine to marry close relatives, now it is not allowed anymore.

- A person can't marry his mother or stepmother
- He can't marry his sister or stepsister
- He can't marry his grandchildren
- He can't marry his aunt
- He can't marry his daughter-in-law
- He can't marry a woman and her daughter
- He can't marry two sisters
- He needs to act differently with a woman who has *Tumas Niddah*
- He can't get married to a woman who is married to someone else

Hashem also tells us NOT to do the *Avodah Zarah* of Molech.

## **TEHILLIM :: Yom Daled (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-Daled**

*We learned about two kinds of Ahavas Hashem that every Yid can have. One is to love Hashem because Hashem gives us our chayus, and the other is to love Hashem like a son loves his father.*

*One of the ways to bring out this ahava is not just to think about it with our minds, but also to use the special koach which is in our voice (like when we speak about how Hashem is the source of our chayus, in *Pesukei Dezimra*; or that Hashem is our father, in the *bracha* before *Shema*). Saying the words together with the kavana will help the kavana be more real to us!*

Today the Alter Rebbe tells us that even if it seems like we're pretending that we love Hashem, we should do this anyway!

Why?

Because in truth EVERY Yid really loves Hashem inside his *neshama*! By saying it with our voice and our *kavana*, we are bringing it out so it will help us do our Torah and *mitzvos* with the *kavana* of bringing Hashem *nachas*, like a son serving his father.

In fact, we are doing the *mitzvos* to give Hashem TWO kinds of *nachas*!

1) Our *mitzvos* make Hashem happy like a king whose son just came out of jail. Our *neshama* is in *Golus* in the *Gashmius* of the world, and when we *daven* and learn Torah and do *mitzvos*, our *neshama* is coming back to Hashem!

2) Hashem also has *nachas* that now He has a *Dira BeTachtonim*, a comfortable place in the world because of the *mitzvos* we did. Now we're bringing the *Geulah* in the world!

Even if we aren't thinking these *kavanos* while we're doing the *mitzvos*, Hashem will connect our *mitzvos* to the time we thought about it. It is counted as a kind of *Ahavas Hashem*. That way our *mitzvos* will have wings to fly up to Hashem!

## **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*, if a boy turns three during *Sefira*, 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 #78 - Mitzvas Asei #222**

Today's *Sefer Hamitzvos* is (*Mitzvas Asei #222*) that if *chas veshalom* a man and woman can't be married anymore, the husband has to give his wife a *get*. (A *get* is a document that shows that they are not married anymore.)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְכָתַב לָהּ סֵפֶר כְּרִיתוּת וְנָתַן בְּיָדָהּ  
The details are explained in *Mesechta Gittin*.

## **RAMBAM :: Hilchos Ishus - Gerushin**

In today's *Rambam*, we learn many *halachos* about a *get*. There are many details in writing and giving a *get* in a kosher way.

One interesting *halacha* is that there needs to be witnesses for the *get*. They have to sign their names on the *get*. But what if they don't know how to write? We can write their names with water on the paper, and they can trace over it. Usually this isn't a kosher way for *eidim* (witnesses) to sign, but it is okay for a *get* because we want to make sure that the woman can get married again.

Another very important *halacha* is that a man needs to WANT to give the *get*. If he doesn't want to, but he needs to, the *Beis Din* is allowed to force him until he says "I want to!"

But if you force someone until they say yes, they don't really want it!

The Rambam tells us that really EVERY Yid wants to do all the *mitzvos*. Sometimes our *Yetzer Haras* trick us and try to get us not to do the right thing, but really we DO want to do the right thing. When the *Beis Din* forces the man, his *Yetzer Hara* becomes weak, and what the Yid really wants comes out! He realizes that he DOES want to do the *mitzvah* and give the *get* like the Torah tells him to.

*The Rebbe would repeat this halacha often, to show that every Yid deep down really wants to do all of the mitzvos!*

## **RAMBAM- PEREK ECHAD :: Hilchos Tefillin U'Mezuzah V'Sefer Torah - Perek Alef**

There are 10 things that *Tefillin* need to have in order to be kosher. (Many of these *halachos* are also for *mezuzos* and *Sifrei Torah*, which is why these *halachos* are all in the same set of *halachos*.) The first two are about how they are made:

1) They need to be written with ink: We make ink by mixing soot from burning candles with sap and honey, crushing it into powder, and drying it. We mix it with a liquid (like gallnut juice) and write with that. The ink has to be BLACK — if even one letter is written in another color, even gold, they are *posul*!

2) They have to be written on parchment: Parchment is made from the skin of an animal, which we soak to make it get smaller and harder. Once it is ready, it is called *g'vil*. *G'vil* can be separated into two parts — *klaf* (the outside part touching the hair of the animal) and *duchsustos* (the inside part touching the meat). It is best to write a *Sefer Torah* on *g'vil*, a *mezuzah* on *duchsustos*, and *Tefillin* on *klaf*. (Nowadays, we only use *g'vil*, with some of the top and most of the bottom rubbed off. This makes it a lighter color.)

The Rambam also teaches us about the *kavana* the *sofer* needs to have when he is writing. If he writes Hashem's name without thinking about the *kedusha* of Hashem, the whole thing is *posul*!

## **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 if I speak politely to other people or not, all that counts is how I feel about them INSIDE!"

But the truth is that the way we talk makes us feel different inside. If we speak in a polite way 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 :: Two Kinds of Needs - Shemoneh Esrei**

The *Chachomim* put together *Shemoneh Esrei* as the main part of each *tefillah*. In *Shemoneh Esrei*, we ask Hashem for all of our needs.

Here is how the *brachos* of *Shemoneh Esrei* are organized:

- The first three and last three *brachos* of *Shemoneh Esrei* are praise and thanks TO Hashem.
- The middle 12 (now 13) *brachos* are what we ask FROM Hashem.

These middle *brachos* are split up into two sections as well:

- First, we ask for our personal needs. These are the first six of the middle *brachos*. We are asking Hashem for the things we need for ourselves, like *sechel*, health and *parnasa*, and a personal *Geulah* from the things that bother us from living the way a Yid should.
- Then, we ask for what we need for all Yidden together, in the other six middle *brachos*.

What do we need for all Yidden together? We ask Hashem to bring back the Yidden to the way things used to be, so that we can again fulfill all of the *mitzvos* properly in Eretz Yisroel. In these *brachos*, we ask Hashem to bring the *Geulah* for all the Yidden! In other words, these *brachos* ask Hashem to bring *Moshiach*!

## **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 :: Parah Adumah**

The Rebbe shows us an important *halacha* that the Rambam teaches about asking for *Moshiach*!

The Rambam tells us that nine *Parah Adumahs* were brought until the end of the second *Beis Hamikdash*. The

first one was brought by Moshe Rabbeinu, the second one by Ezra Hasofer, and 7 more in the time of the second *Beis Hamikdash*. The tenth one will be brought by *Moshiach*!

Right after saying this, the Rambam adds the words “**Meheira Yigaleh Amen Kein Yehi Ratzon**” — “*Moshiach* should immediately be revealed.” The Rebbe tells us that the Rambam here is teaching us a very important *halacha*: We should want *Moshiach* so much that even if we’re talking about something else, if we mention *Moshiach* we should right away *daven* that he should come!

Even though the Rambam doesn’t say this EVERY time he speaks about *Moshiach* in his *sefer*, still at least one time in the *Mishnah Torah*, he shows us that when you speak about *Moshiach*, you need to ask for *Moshiach* to come.

*See Likutei Sichos chelek Chof-Ches, parshas Chukas; and Chof Cheshvan Tof-Shin-Mem-Vov*

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