

Chitas for Monday, Parshas Emor Yud Iyar, 5783 - Shnas Hakhel

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
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לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו

~ by Anonymous ~

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Devorah bas Avraham

~ by Naomi Greenberg ~

Mazel Tov **Menucha Vita Lotman** (Mequon, WI)

~ 2nd birthday Ches Iyar ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Emor - Sheini with Rashi

Today, Hashem tells Moshe more mitzvos that are just for Kohanim:

Any *kohen* who has a *mum* is not allowed to act as a *kohen* and bring *korbanos* in the *Beis Hamikdash*. What is a *mum*? Someone who has something wrong with his body, like someone who can't see or can't walk.

If he gets better from his problem, he can work in the *Beis Hamikdash* again.

This means that when *Moshiach* comes, ALL of the *kohanim* will be able to work in the *Beis Hamikdash*, because Hashem will give EVERYONE a *Refuah Sheleima*!

There are certain parts of *korbanos* that only a *Kohen* is allowed to eat. These pieces of *korbanos* can even be eaten from a *kohen* who has a *mum*.

If a *kohen* is *tomei*, he needs to be very careful not to touch any *korbanos* until he becomes *tahor* again.

What if a *kohen* has people working for him? Can they eat from the *kohen's* food? No, they can't. Only a *kohen*, a *Kohen's* children, and a slave that he buys, are allowed to eat from these *korbanos*.

If a *kohen* has a daughter, and she marries someone who isn't a *kohen*, she can't eat from the holy food. (If she isn't married anymore, and comes back to live with her parents, she can eat it again.)

What happens if someone eats from the holy food by mistake? He needs to pay back the *kohen*, plus a *chomesh* (1/5) extra.

TEHILLIM :: 55- 59

Towards the end of every *Yom Tov*, *Chassidim* go on *Tahalucha*, to spread the joy of *Yom Tov* and teach some *Chassidus* to Yidden that *daven* in other *shuls*.

In the year *Tof-Shin-Mem-Daled* (1984) there was a terrible rainstorm on *Shvi'i Shel Pesach* in New York City. The rain was pouring down very heavily — but the *Chassidim* in Crown Heights went on *Tahalucha* anyway, to *shuls* all over the city!

Of course, they all came back to the *farbrengen* that night soaking wet.

At the *farbrengen*, the Rebbe gave a special thank you and *bracha* to all of the *Chassidim* that had gone on *Tahalucha*. The Rebbe quoted a *posuk* from today's *Tehillim*, *Kapitel Nun-Hey*, to show how important it was for them to go even in such bad weather!

The *posuk* says, “**Beveis Elokim Nehalech b'RAGESH**” — “to the house of Hashem we will go with trembling.” The three letters of the word “*Ragesh*” (trembling) hint to three kinds of weather: The *reish* stands for *Ruach* (wind), the *gimmel* stands for *Geshem* (rain), and the *shin* stands for *Sheleg* (snow). This teaches us how no bad weather — wind, rain or snow — should stop us from doing a *mitzvah*!

The Rebbe finished off with a *bracha* that everyone who went on *Tahalucha* should be *zoche* to go on *Tahalucha* again the next year.

TANYA :: Likutei Amarim Perek Mem-Vov

Yesterday we learned a *mashal* that can help us love Hashem. The *mashal* is about a king coming to take someone out of a garbage dump, and bringing him into the palace and hugging him! That person would surely love the king very much!

When we heard that *mashal*, we thought, “OF COURSE we would love the king!”

Guess what? What Hashem does for us is even MORE than the king in the *mashal*! Because Hashem is not just a regular king, He is the king of the WHOLE world, including all of the *malachim* — and even they are like nothing compared to the greatness of Hashem!

Even though Hashem has so many *malochim*, who did Hashem choose as HIS special nation?

Hashem chose the Yidden, who were sitting in a “garbage dump” called *Mitzrayim*! Hashem came Himself and took the Yidden out of *Mitzrayim*, brought us to *Har Sinai*, and gave us the Torah and *mitzvos*, which are like a big hug! Shouldn't that make us love Hashem very much?

HAYOM YOM :: Yud Iyar

Today is twenty-five days of the *Omer*!

First we learn a *minhag* about dipping our *challah* into salt: It is our *minhag* to DIP the *challah* in the salt 3 times, not to sprinkle salt on the *challah*.

Today we learn about a story that happened on *Shavuos* with the *Rebbeim*, but it teaches us about the *avodah* of *Sefiras Ha'omer* which we are in now.

One year on the second day of *Shavuos*, the Tzemach Tzedek told over a story that happened with the Alter Rebbe on *Shavuos* many years earlier:

On the second day of *Shavuot* during the *seudah*, the Alter Rebbe told over something that the Maggid said on *Shavuot*, years before that! “The Torah tells us to COUNT the days until *Shavuot*, ‘**Usefartem Lachem**’ — ‘you should count.’ The word ‘*usefartem*,’ the Maggid explained, can mean counting, but also SHINING! According to that, ‘*usefartem lachem*’ can mean ‘you should make yourselves shine!’”

After saying this, the Alter Rebbe sang the special *Niggun* called the *Daled Bavos* with great *deveikus*, leaning on his hands.

After the *niggun*, the Alter Rebbe lifted up his head and said, in a tune of a question: “How do we make ourselves shine?” He then immediately answered: “**With ‘Sheva Shabbasos Temimos**,’ ‘seven complete weeks.’

These are the words of the posuk, speaking about how long we count Sefiras Ha’omer. The Alter Rebbe explained this posuk with a deeper meaning:

“We work on our *midos* for seven weeks, making sure that each *midah* is complete and it includes in it all of the other *midos*. Then our *midos* need to be like Shabbos, which is a perfect day that doesn’t need to be corrected.”

When we work on our midos properly and completely, that will make us able to shine!

SEFER HAMITZVOS :: Shiur #9 - Mitzvas Asei #207, Lo Saasei #302, Asei #205, Lo Saasei #303

In today’s Sefer Hamitzvos, we learn 4 mitzvos about Ahavas Yisroel:

1) (Mitzvas Asei #207) We have an extra *mitzvah* to love a *Ger Tzedek*, someone who became a *Yid*.

We learn this *mitzvah* from a *posuk* in *Parshas Eikev*: וְאָהַבְתֶּם אֶת הַגֵּר

These next three mitzvos all come from the same posuk — that we shouldn’t hate someone, instead we should tell them that they did something wrong, but we can’t embarrass them when we do it!

2) (Mitzvas Lo Saasei #302) We are not allowed to hate someone. If someone did something that makes us upset, we can’t be angry at them inside, instead we need to talk to them about it so we can become friends again.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לֹא תִשְׂנֹא אֶת אָחִיךָ בְּלִבְךָ

3) (Mitzvas Asei #205) We need to say something if we see that someone did or wants to do an *aveira*.

We shouldn’t say, “I will mind my own business. I’m not doing an *aveira*; if he is doing an *aveira* it is between him and Hashem!” This is against the Torah.

We need to make sure we don’t do *aveiros* ourselves, and we are ALSO responsible to help make sure others don’t do *aveiros* either, as much as possible.

Included in this *mitzvah* is also if someone did something to hurt us, we shouldn’t just be angry inside, we should let them know that we were hurt.

There are many details and conditions of how to do this *mitzvah*; like to make sure that we do it in a way that doesn’t embarrass the other person.

We learn this *mitzvah* from the same *posuk* in *Parshas Kedoshim*: הוֹכַח תּוֹכִיחַ אֶת עַמִּיתְךָ

4) (Mitzvas Lo Saasei #303) It is an *aveira* to embarrass another *Yid*.

We learn this *mitzvah* from the same *posuk* in *Parshas Kedoshim*: וְלֹא תִשָּׂא עָלָיו חָטָא

RAMBAM :: Hilchos Deios

Perek Gimmel: In this *perek*, we learn that a person should make sure that the things they do are so they can do what Hashem wants. Instead of playing outside just because it's fun, or eating healthy food because we don't like going to the doctor, or sleeping because we like to — we should do these things because when we take care of ourselves, our *nesham*a has a strong body to use to do lots of *mitzvos*!

In **Perek Daled**, the Rambam teaches which foods to eat to stay healthy. The Rambam also says that it is very important to exercise to be healthy. So go run around outside!

In **Perek Hey**, we learn how a *Talmud Chochom* should act, in a *mentchlich*, *tznius'dike* way, different from most of the world. For example, he should always have clean clothes, and not scream when he's talking!

RAMBAM– PEREK ECHAD :: Mitzvos Lo Saasei - Part 3

Today we finish counting 365 *Mitzvos Lo Saasei*, the *mitzvos* about things that we are not allowed to do. The last *mitzvah* is that a king is not allowed to have too much gold and silver for himself.

INYANA D'YOMA :: Tzivos Hashem

In a *sicha* to children, the Rebbe explains a plan we can use to win over our *Yetzer Hara*.

We are soldiers in Hashem's army! We are fighting against the *Yetzer Hara* by acting the way Hashem wants us to!

In every army, there are "*Tachsisei Milchama*" — tricks to fight better. We can learn from their ideas how to fight our own *Yetzer Hara*!

Imagine an army trying to capture another country. One way is for the soldiers to spread out and try to capture the whole thing at once! But then it's also easier for the enemy to fight back, and they might not be successful.

Another way to do it is that they can send all of the soldiers to capture one city. With all of them working together on a smaller piece of land, they will for sure be able to win over it! Then they can move on to the next city, and then the next, until they have captured the entire country!

We can use that same idea in our *Avodas Hashem*.

We might have many parts of our *Avodah* that need to be better. But instead of trying to fix everything all at once, we can use all of our *kochos* to fix up one thing at a time. If we're using all of our *kochos* in one part of our *Avodas Hashem*, we will definitely be able to correct it! Then we can move on to another thing, and another — until everything we do is the way Hashem wants us to do it!

See Der Rebbe Redt Tzu Kinder (second edition), volume 1, p. 26

TEFILLAH :: Ketores

Since *davening* today is instead of the *Avodah* of the *Beis Hamikdash*, we say the words from Torah that speak about the *Avodah* every day in *davening*.

In the *Beis Hamikdash*, after bringing the *Korban Tomid*, they would bring the *Ketores*. So after reading the part of Torah speaking about the *Korban Tomid*, we read about the *Ketores*.

We say a short paragraph as an introduction, and then read the *parsha* of *Ketores* from the *Chumash*. Afterwards we say the words of the *Mishna* that explain the details of the mixture of spices.

The Arizal writes that speaking about the details of the *Ketores* is very special. It is connected with *birurim*, taking sparks of *kedusha* that are stuck in *kelipah* and elevating them again.

The *Zohar* in *Parshas Vayakhel* speaks at length about the special rewards we get for saying the *Ketores* every day, especially when we say it with *kavana*!

HALACHOS HATZRICHS :: Taanis BaHaB

Today (Monday) is the first fast of *Taanis BaHaB*.

What is BaHaB? “BaHaB” is made of three letters in Hebrew, *Beis*, *Hey*, *Beis*. The letter *beis* is two, which stands for Monday (the second day of the week), *hey* is the fifth letter, meaning Thursday (the fifth day of the week), and again Monday (*beis*). There is a *minhag* brought in *Shulchan Aruch* to fast on Monday, Thursday and Monday in the month after *Pesach* and *Sukkos*, which should be a *kapara* in case something not appropriate was done with the *simcha* of *Yom Tov*. (We only are starting now, because we wait for the first Shabbos after *Rosh Chodesh* before counting Monday, Thursday, and Monday.)

In *Tof-Shin-Mem-Ches*, the Rebbe said a *sicha* on each day of *Pesach*, and also on each day of *Taanis BaHaB* after *Yom Tov*. In one of these *sichos*, the Rebbe explained why the *minhag* is that many Yidden, and even *Chassidim*, who are usually extra-careful with *mitzvos*, don’t actually fast on these days.

Still, the Rebbe said that since every fast day is an *Eis Ratzon*, a special time to connect to Hashem, even if a person is not fasting, the day should still be used to add in *inyonim* of Torah and *mitzvos*!

Here is a story that happened during one of those *sichos*:

Many *bochurim*, out of love for the Rebbe, would try to copy things that the Rebbe would do. Some of the *bochurim* who knew that the Rebbe himself did fast BaHaB, would also copy the Rebbe and fast this *taanis*.

One of these *bochurim* was there as the Rebbe said this *sicha*, and heard that the Rebbe said *Chassidim* should not actually fast on these days. He was sadly thinking, “Now I will have to stop keeping BaHaB like the Rebbe does.”

As he was thinking this, the Rebbe added, “But those who already started keeping this fast should continue, and it will bring them *brachos* for health and good things.”

To this day, this *bochur* still fasts BaHaB like the Rebbe said to!

For the rest of us, though, we have a *hora’ah* from the Rebbe not to fast. But we still need to make sure to use the *Eis Ratzon* of this day, to add in giving *tzedakah*, and other *inyonim* of *Yiddishkeit*, more than usual!

See *sichos* of BaHaB, *Toras Menachem Tof-Shin-Mem-Ches* vol. 3, p. 257

GEULAH U'MOSHIACH :: The Light of Hashem Will Shine on Everyone

When *Moshiach* comes, the light of Hashem will shine on the Yidden the way it did at *Matan Torah*!

Through the Yidden, this light will shine to the *goyim* too! We see this in the *pesukim* from Yeshaya which we have been learning. The *Navi* tells us that the *goyim* will want to come learn how to live according to Hashem’s way, telling the Yidden, “**Beis Yaakov, Lechu Venelcha Be’or Hashem!**” The *Navi* also tells us how the *goyim* will feel so embarrassed, that they will throw away their *Avodah Zarah* and run to hide in the rocks and the cliffs.

We see from here that even the *goyim* will see the light of Hashem!

This was the way it was for a short time at *Matan Torah*, when the WHOLE world heard the *Aseres Hadibros* and there was no echo, because it was felt in the entire world! When *Moshiach* comes, it will stay this way forever.

See Tanya, end of perek Lamed-Vov

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