

Chitas for Shabbos Kodesh, Parshas Emor Yud-Gimmel Iyar, 5782

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

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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Emor - Shvi'i with Rashi

In *Parshas Tetzaveh*, we learned about lighting the *Menorah* with *Shemen Zayis Zach*, the first oil to come out of the olives. In today's *Chumash*, we learn this AGAIN. Rashi tells us that in *Parshas Tetzaveh*, we were learning WHY we need a *Menorah* in the *Mishkan*, and only here, in *Parshas Emor*, is Hashem telling us to DO the *mitzvah* of lighting the *Menorah*!

Hashem also tells us to bake the *Lechem HaPanim* and put it on the *Shulchan*. Rashi says that these *challos* were very thin. That's why there were racks on the *Shulchan*, to hold them up so they won't break. But the bottom *challah* had to go right on top of the *Shulchan*, to do what the Torah says, to put the *challos* on top of the *Shulchan*.

Next to each pile of *challos*, the *kohen* would put a bowl of a spice called *levonah*, as a present for Hashem. The *challos* weren't burned on the *Mizbeiach*, the *kohanim* got to eat them. The spices were burned instead, when they took the *challah* off on Shabbos.

Now the Torah tells us about a person in the *midbar* who was punished for something he did:

A man, the son of *Shlomis bas Divri*, tried to stay in the wrong part of where the Yidden had their tents. The Yidden stayed in the part of their father's *shevet*, but because this man's father was a *Mitzri*, he couldn't stay in the regular parts with the *shevatim*. He tried anyway, to stay with his mother's *shevet*, Dan. Someone from Dan brought him to *Moshe's Beis Din*, and *Moshe* said he couldn't camp there.

Rashi tells us why the Torah tells us his mother's name: Her name hints to us that she would say hello to

everyone (“Shlomis” is like “Shalom!”), even to men, and liked to talk a lot to everyone (“bas Divri” like “medaberes”, talking). Because she wasn’t careful who she talked to, a Mitzri forced her to marry him, and she had a son — this one, who later cursed Hashem.

This man got angry at Moshe. He started to make fun of things Hashem said. He said, “Shouldn’t a king eat fresh bread? The bread on the *Shulchan* is only baked once a week! So Hashem gets cold stale bread?” (Of course, the *Lechem Hapanim* stayed fresh and warm all week!) He started to curse in Hashem’s name.

The Yidden arrested him and asked Moshe what to do. Moshe asked Hashem, and Hashem told Moshe about the punishments for this kind of *aveira*. If someone curses in Hashem’s name, using Hashem’s four-letter name (*Sheim Havaya*), he is punished by *Beis Din* with *sekilah*, stoning.

Hashem also told Moshe about how someone is punished for hurting a person or an animal. These *halachos* are for ALL Yidden, including *Geirim*.

Moshe taught these *mitzvos* to all of the Yidden, and they punished the son of Shlomis *bas Divri* like Hashem told them to.

TEHILLIM :: 69 - 71

One of the *pesukim* at the end of *kapitel Samech-Tes* (69) is “**Ki Elokim Yoshia Tziyon**,” “Hashem will save Yerushalayim!” The *Medrash* tells us a story about this *posuk*:

One time there was a king who had sheep which were watched by a shepherd. One day, the king got upset and sent the sheep away, took apart the fence, and took away the shepherd. Later on, he decided to bring back the sheep. So he rebuilt the pen for the sheep, but didn’t call back the shepherd. So the shepherd went to the king and said, “You built the pen and brought back the sheep — but what about me?”

Dovid Hamelech was saying that he is like the shepherd taking care of the Yidden who are in *Golus*. He is so busy helping Yidden and making sure that Hashem brings them back, that he doesn’t have enough time to take care of himself!

That’s why the next *kapitel* starts with the words “**Lamenatzeiach LeDovid Lehazkir**” — “A song for Dovid to REMEMBER.” Dovid Hamelech asked Hashem to please remember him too! So Hashem gave him a special *bracha* to have extra *hatzlacha* in his own personal needs.

The same thing is true for anyone who takes care of other Yidden, like parents and *Shluchim* — Hashem gives them a special *koach* that they should have *hatzlacha* to have everything they need for their own personal needs.

TANYA :: Likutei Amarim Perek Mem-Ches

When we think about how Hashem loves each one of us, it makes us want to love Him!

Now in Tanya we are learning how to show our love back to Hashem. Just like Hashem put everything aside to make a world where we can do a mitzvah, we should put everything aside to serve Hashem!

*In this perek, we are learning about how Hashem created the world through *tzimtzum*, and then about the ways Hashem gives *chayus* to the world (*Memalei Kol Almin* and *Sovev Kol Almin*). These things will help us understand how Hashem put everything aside to make a world where a Yid can be a part of making a comfortable place for Hashem!*

The MAIN *chayus* of Hashem, that doesn't have so much *Tzimtzum*, (even though it is in the world also) is hiding, and we can't see it at all! This main *chayus* of Hashem is called *Sovev Kol Almin*. It's called "Sovev" (around) not because the *chayus* isn't inside of the world, but because it isn't FELT in the world — since the *chayus* is too strong.

HAYOM YOM :: Yud-Gimmel Iyar

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

Even though tomorrow is Pesach Sheini, we DO say Tzidkascha in Mincha. The Korban Pesach was brought during the day, so its kedusha doesn't start with the Mincha of the day before.

In today's *Hayom Yom*, we learn a very short *maamar* of the Alter Rebbe, on a few words from a *mishnah* in *Pirkei Avos*: "**Da Mah Lemaalah Mimach**" — "Know what is above you."

The Alter Rebbe explains a deeper meaning of this *mishnah*, "**Da Mah Lemaalah** — Know that what is *Lemaalah*, everything in *Ruchnius*, is **Mimach** — comes from YOUR *avodah*!"

During Sefiras Haomer, we work on our Midos (like Chesed, Gevurah, and Tiferes.) In this Hayom Yom we see that when we fix our midos, it makes a big difference in Ruchnius, in the Sefiros in Shomayim! We even say this in the tefillah after Sefiras Ha'omer: "Ve'al Yedei Zeh Yushpa Shefa Rav Bechol Ha'olamos." By us fixing up our midah, we are bringing down much bracha in ALL of the Ruchnius'dike Olamos, which depend on the avodah of a Yid!

SEFER HAMITZVOS :: Shiur #335 - Mitzvas Lo Saasei #166

Today's *Mitzvah* (*Mitzvas Lo Saasei #166*) is the same as yesterday — that a *kohen* is not allowed to become *tomei* for people who pass away, except for certain people in his family.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: לִנְפֹשׁ לֹא יִטְמָא בְּעַמִּי

RAMBAM :: Hilchos Aveil

In today's *Rambam* (*perakim Yud-Beis, Yud-Gimmel and Yud-Daled*), we finish *Hilchos Aveil*. We learn that if a person cries when he hears that another *Yid* passed away, Hashem keeps all of those tears in His treasure box.

In **Perek Yud-Daled**, we learn many *mitzvos* that are part of *Ahavas Yisroel* — like *Bikur Cholim*, *Hachnosas Kallah*, and *Hachnosas Orchim*.

We learn that we should do *Bikur Cholim* even for a *goy*, so that there will be *shalom*.

The Rambam did this too! The Rambam used to work at the palace of the Sultan all day. When he came home, he would be very hungry and tired. But he would see many Yidden and goyim gathered around, waiting for someone to help them. The Rambam would take care of them, giving them medicine and helping them feel better until very late. When he would finally come home, he was all wiped out!

We can learn from the Rambam to help other people even if it is very hard.

RAMBAM- PEREK ECHAD :: Hilchos Tumas Ochalim - Perek Hey

This *perek* teaches us the *halachos* about the *Yad* (like the stem) and the *Shomer* (like the peels) of a food. If a *Yad* is attached to a food, it can become *Tomei*. A *Shomer* can always become *Tomei*, unless it gets thrown away.

Sometimes they are counted as part of the food, and sometimes not!

INYANA D'YOMA :: Yud-Gimmel Iyar

Yud-Gimmel Iyar is the *yartzeit* of the Rebbe's brother R' Yisroel Aryeh Leib. He passed away in the year *Tof-Shin-Yud-Beis* (5712).

R' Yisroel Aryeh Leib was very smart! His father, R' Levi Yitzchak, once said he has a mind like the Tzemach Tzedek!

R' Yisroel Aryeh Leib was able to concentrate very hard. Once his mother was calling him and calling him, but he didn't hear her because he was in the middle of learning. She was so proud of how hard he learned Torah!

The Rebbe mentioned R' Yisroel Aryeh Leib's *yartzeit* during *farbrengens* in a number of years.

In *Tof-Shin-Lamed-Alef*, the Rebbe spoke about how we add in learning Torah and giving *tzedakah* on a *yartzeit*, for the *zechus* of the person who passed away. Since a *neshama* in *Gan Eden* is not able to do *mitzvos*, when we do a *mitzvah* in its *zechus*, it is like we are giving *tzedakah* to the *neshama* in *Gan Eden*!

When we give *tzedakah*, it helps the person who is giving AND the person who is getting. This kind of *tzedakah* also helps both! We help the *neshama* by learning Torah and doing *mitzvos* in its *zechus*, and the *neshama* helps us by asking Hashem to give us *bracha* and *hatzlacha*!

See *sicha Yud-Gimmel Iyar 5731 (Lahak)*, see also *Yud-Daled Iyar 5747 (watch — JEM)*

TEFILLAH :: Ki Karov

The *posuk Ki Karov* is the fifth *posuk* of the *Yud-Beis Pesukim*.

The *posuk* means that doing Hashem's *mitzvos* is *Karov*, it's something that isn't too hard for us!

The Rebbe tells us that our *Yetzer Hara* might make us think, "Well, that's only talking about adults. When I am older and I know a lot of Torah and have done a lot of *mitzvos*, then I'll be able to serve Hashem properly! For now, I'm just a kid, and that's too hard for me."

But that's not true! The *posuk Ki Karov* tells us that everyone can do it!

Ki Karov Eilecha Hadavar Me'od — It is very close to you and doable

Beficha Uvilvavcha — to use your words and to use your heart

Laasoso — to do *mitzvos*, with *Ahavas Hashem* and *Yiras Hashem*!

We might still be very young, but learning Torah and doing *mitzvos* with a *chayus* is something that is *Karov Me'od*, it is very possible for all of us to do!

See *Der Rebbe Redt Tzu Kinder vol. 5, p. 279*

HALACHOS HATZRICHS :: Muktza

A *bosis* isn't only something with *muktza* ON it, it can also be something with *muktza* IN it.

For example, a bag with money in it, or a drawer with *muktza* inside of it, can also become a *bosis*.

We will *IY"Y* learn later how to keep something from becoming a *basis* so we can use it on Shabbos.

GEULAH U'MOSHIACH :: Tzion Bemishpat Tipadeh

In the first *perek* of Yeshayahu, the *Navi* tells his generation a *nevuah* about the time of the *Geulah*!

צִיּוֹן בְּמִשְׁפַּט תִּפְדֶּה וְשָׁבִיהָ בְּצֶדֶקָה

Tzion Bemishpat Tipadeh — Yerushalayim will be redeemed in the *zechus* of *Mishpat* (which is Torah)

Veshaveha Bitzedakah — And its captives will be redeemed through *tzedakah*.

This is the last *posuk* of the *haftorah* we say on *Shabbos Chazon*, the Shabbos before *Tisha B'Av*, and there are many *maamarim* from that time which explain this *posuk* according to *Chassidus*.

One thing we learn from here is that the *Geulah* will come in the *zechus* of *Mishpat*, which means Torah, especially *halachos*, and in the *zechus* of *Tzedakah*!

See Yeshayahu *perek Alef* *posuk Chof-Zayin*

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