

Chitas for Shabbos Kodesh, Parshas Emor Tes-Vov 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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~ by Anonymous ~

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L'ilui Nishmas

יעקב ליבער בן גמליאל צבי

Dr. Resnick, the Rebbe's doctor

~ 19th yartzeit Tes-Vov Iyar ~

Mazel Tov Moshe Elye halevi Bruchstat (Crown Heights)

~ 7th birthday Tes-Vov Iyar ~

Shnas Bracha Vehatzlacha!

Mazel Tov Mina Leba Muchnik (proud Captain in Tzivos Hashem)

~ 8th birthday Tes-Vov Iyar ~

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 :: 77 - 78

Kapitel Ayin-Ches reviews all of the *nissim* that Hashem did for the Yidden, starting from *Yetzias Mitzrayim*, until the time when Hashem made Dovid Hamelech the king over the Yidden!

In one of the *pesukim* in this *kapitel*, the *posuk* says "**Vayikatz Keyashen Hashem**" — Dovid Hamelech asks Hashem to wake up!

What does this mean? Does Hashem sleep?!

Chassidus explains (in the *Bar Mitzvah maamar*) that during *Golus*, the *chayus* that the world feels is like the *chayus* a person feels when he is sleeping. When someone is asleep, the *neshama* goes up to *Shomayim* and the person can only have dreams, and not think about things that make sense.

The same way, during *Golus*, the world doesn't feel most of the *chayus* of Hashem. It only feels the little bit of *chayus*, like the *chayus* of a person who is asleep.

So we ask Hashem to bring *Moshiach*, when everyone can see and feel the *chayus* of Hashem in the world like a person who is awake!

TANYA :: Likutei Amarim Perek Mem-Ches

In the last two perakim, we started to learn another kavana, something that will make us want to learn Torah and do mitzvos because we love Hashem — Lishma!

*In the first part of the kavana, we think about how we were like a poor person, sitting alone in a garbage dump. Hashem Himself came and took us out of the garbage dump of Mitzrayim, and brought us close to Him! And every day, Hashem gives us the chance to leave our Mitzrayim, through *Kabolas Ol* we take upon ourselves in *Shema*, and brings us closer to Hashem than we could ever feel through learning Torah and doing mitzvos!*

When we think about how much Hashem loves us, and how much Hashem does for us, we start feeling a strong Ahava to Hashem too! But how do we show Hashem how we feel?

In these next two perakim, we will see how we can learn a way to show our strong Ahava back to Hashem!

First we will learn about how Hashem created the world through tzimtzum, where Hashem's strong chayus is hidden in order that there can be a Gashmius'dike world.

Hashem's *chayus* is so strong, that it needs to be hidden so it can come into the world.

How is this *chayus* hidden? This is called *Tzimtzum*, that Hashem hides most of the *chayus* and only a VERY little bit of it shines in the world.

The MAIN *chayus* of Hashem, called **Sovev Kol Almin**, is completely hidden. 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.

Only a little bit of this *chayus*, called **Memalei Kol Almin**, can be felt in the world. This *chayus* "fills" up each specific part of the world with just the right amount it needs to be what it is.

But the *chayus* of *Memalei Kol Almin* goes through such a big *tzimtzum* that it cannot be compared to *Sovev Kol Almin* at all!

Here's a *mashal* to understand:

Think of a HUGE number, like 5 billion, 700 thousand, and 63. Wow, that's a lot!

Now think of a small number, like 1. Can you compare 1 to 5,000,700,063? Well, yes, you can, but those numbers are very far apart!

But can you compare even TEN billion to infinity? No! Infinity means that it has no end — that it just keeps going on forever, past where numbers can even count! Infinity can't even be compared to a hundred billion, even though it is such a big number.

The *chayus* of *Sovev Kol Almin* is like infinity. The *chayus* of *Memalei Kol Almin* can't be compared to the *chayus* of *Sovev Kol Almin* at all! Still, Hashem made a *tzimtzum* to this *chayus* of *Sovev Kol Almin*, so that there could be a world the way we have it, where a Yid can have a part of making a *Dira Betachtonim*!

Later we will learn that when we think about how Hashem put everything aside to make a world where we can do a mitzvah, we also want to put everything aside in our own lives to be able to serve Hashem properly!

HAYOM YOM :: Tes-Vov Iyar

Today is thirty days of the Omer!

In today's *Hayom Yom*, we learn about the *Ahavas Yisroel* that the *Chassidim* of the Alter Rebbe had.

They used to say, "This piece of bread that I have is YOURS just as much as it is mine!" They felt that a part of everything they had really belonged to someone else.

Not only that, but they thought about the part that belonged to the other person, even before they thought about the part that belonged to themselves. First they said "it's yours" and only then did they say "it's mine"!

Once at a farbrengen, the Frierdiker Rebbe told this story about the Ahavas Yisroel of the Alter Rebbe's Chassidim.

Then the Frierdiker Rebbe shared a story that he saw:

In the summer of Tof-Reish-Nun-Zayin, the Frierdiker Rebbe and the Rebbe Rashab were in the country, at a resort. The Frierdiker Rebbe woke up very early, and was working on something. He saw that his father, the Rebbe Rashab, had also woken up early, and started to get ready for davening.

Afterwards, still early in the morning, the Rebbe Rashab told the Frierdiker Rebbe to come with him for a walk. On the walk, the Rebbe Rashab said: When you wake up early and learn and daven, you're doing something important. But if you don't have a chance during the day to do something that actually helps another Yid, it's a dry day! You need to ask Hashem to send you a Yid that you can do a favor for, someone you can really help.

Later that day, two people came from the city Rudnia to speak to the Rebbe Rashab. They asked for a favor that was very important to them.

The Rebbe Rashab called over his son, the Frierdiker Rebbe, and told him: You see! When we truly want to help someone, Hashem will help make it possible.

See Sefer Hasichos Tof-Reish-Tzadik-Tes, p. 339

SEFER HAMITZVOS :: Shiur #14 - Mitzvas Lo Saasei #16, #17, #18, #19, #20, #21, #26, #28, #27, #29, #14, #8, #9, #7

Today we learn many more *mitzvos* about staying away from *Avodah Zarah*, and only serving Hashem!

In Rambam, we are now learning *Hilchos Avodah Zarah*. This set of *halachos* has 12 *perakim* and 51 *mitzvos*! It takes four days to learn the *perakim* (3 *perakim* each day), so we need to learn all of these 51 *mitzvos* in four days too! That is why we are learning so many *mitzvos* each day.

The first six *mitzvos* are about a *Meisis*:

1) (*Mitzvas Lo Saasei #16*) No Yid is allowed to make someone else serve *Avodah Zarah*. He is called a *meisis* if he does, and the *Beis Din* punishes him with *Sekilah*. The one who he tried to convince to serve *Avodah Zarah* is the one the Torah says should carry out the punishment.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא יוֹסִפוּ לַעֲשׂוֹת לְעַשׂוֹת כְּדַבַּר הָרָע הַזֶּה בְּקִרְבָּנְךָ
The details are explained in *Mesechta Sanhedrin perek Zayin*.

2) (*Mitzvas Lo Saasei #17*) The person who the *meisis* tried to convince to serve *Avodah Zarah* can't feel bad for the *meisis*. Even though there is a *mitzvah* of *Ve'ahavta Leraeiacha Kamocha*, it does not include this person.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לֹא תִאָּבֵה לוֹ

3) (*Mitzvas Lo Saasei #18*) The person who the *meisis* tried to convince to serve *Avodah Zarah* can't stop being angry at the *meisis*. Even though there is a *mitzvah* of *Azov Taazov*, to help another Yid, the Torah says that it doesn't apply to a *meisis*.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תִשְׁמַע אֵלָיו

4) (*Mitzvas Lo Saasei #19*) Even though it is a *mitzvah* to save someone's life (*Lo Saamod Al Dam Reiacha*), it doesn't apply to a *meisis*. The person who the *meisis* tried to get to serve *Avodah Zarah* should not try to save the life of the *meisis*, even if he can.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תַחֲוֶה אֶת עַיִנְךָ עָלָיו

5) (*Mitzvas Lo Saasei #20*) The person who the *meisis* tried to get to serve *Avodah Zarah* should not look for excuses in *Beis Din* so the *meisis* won't get punished.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תַחְמֹל

6) (*Mitzvas Lo Saasei #21*) The person who the *meisis* tried to get to serve *Avodah Zarah* is not allowed to keep anything not nice he did a secret in *Beis Din*.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תִכְסֶה עָלָיו

The next four mitzvos are about not-true Nevuah:

7) (*Mitzvas Lo Saasei #26*) A person is not allowed to say that he has a *nevuah* to go do *Avodah Zarah*. He can't say that Hashem says to do *Avodah Zarah*, and he also can't say that the *Avodah Zarah* said it will reward or punish people who serve it.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְאִשָּׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנְּבִיא הַהוּא
The details are explained in *Mesechta Sanhedrin perek Yud-Alef*.

8) (*Mitzvas Lo Saasei #28*) We can't listen to someone who says he is a *Navi* for *Avodah Zarah*. For a true *Navi*, we test him to see if he knows the future. But for someone who says he is a *Navi* for *Avodah Zarah*, we don't even give him a chance!

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לֹא תִשְׁמַע אֶל דְּבַרֵי הַנְּבִיא הַהוּא

9) (*Mitzvas Lo Saasei #27*) It is *asur* to say ANY *nevuah* that didn't really happen. This means that it is *asur* to say that Hashem said something that He really didn't say, or to say that he got a *nevuah* that Hashem really says to a different *Navi*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: אֶךְ הַנְּבִיא אִשָּׁר יִזְיַד לְדַבֵּר דְּבַר בְּשֵׁמִי אֶת אִשָּׁר לֹא צִוִּיתִיו לְדַבֵּר
The details are explained in *Mesechta Sanhedrin perek Yud-Alef*.

10) (*Mitzvas Lo Saasei #29*) We shouldn't be afraid of a not-real *Navi*. We shouldn't be afraid to punish him, even if he is saying *Nevuos* in the name of Hashem.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא תִגּוֹר מִמֶּנּוּ
The details are explained in *Mesechta Sanhedrin perek Yud-Alef*.

We learn one mitzvah about not promising in the name of an Avodah Zarah:

11) (*Mitzvas Lo Saasei #14*) We can't make a *shevuah* in the name of an *Avodah Zarah*, or even cause a goy to promise in the name of an *Avodah Zarah*.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תִזְכִּירוּ
The details are explained in *Mesechta Sanhedrin perek Zayin*.

The last three mitzvos for today are about not serving different types of Avodah Zarah:

12) (*Mitzvas Lo Saasei #8*) We are not allowed to serve the *Avodah Zarah* called *Ov*.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: אַל תִּפְנוּ אֶל הָאֱבֹת
The details are explained in *Mesechta Sanhedrin perek Zayin*.

13) (*Mitzvas Lo Saasei #9*) We are not allowed to serve the *Avodah Zarah* called *Yidoni*.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: אַל תִּפְנוּ אֶל הָאֱבֹת וְאֶל הַיְדֻעֲנִים

The details are explained in *Mesechta Sanhedrin perek Zayin*.

14) (*Mitzvas Lo Saasei #7*) We are not allowed to serve the *Avodah Zarah* called Molech.

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: וּמִזְרֵעַךְ לֹא תִתֵּן לְהַעֲבִיר לְמִלֶּכֶךְ

The details are explained in *Mesechta Sanhedrin perek Zayin*.

RAMBAM :: Hilchos Avodas Kochavim

Perek Daled: We learn about an *Ir Hanidachas*, a city where a lot of people started serving *Avodah Zarah*. The whole city has to be destroyed!

In **Perek Hey**, we learn about a person who tries to get other people to serve *Avodah Zarah* (a *meisis*), and the punishment he gets.

Perek Vov: In this *perek*, we learn about different types of *Avodah Zarah*. In the beginning of the *perek* we learn the details of today's *mitzvos*, about the *Avodah Zarah* of Ov, Yidoni, and Molech.

RAMBAM- PEREK ECHAD :: Hilchos Yesodei HaTorah - Perek Beis

This *perek* has the *halachos* about loving Hashem, and having *Yiras Shomayim*! We need to think about how special everything Hashem created is. The more we think and learn about Hashem, the more we will love him and want to act the way a Yid should.

INYANA D'YOMA :: Pirkei Avos

This week's *Pirkei Avos* is *Perek Daled*. In the first *Mishnah*, it says, "**Ben Zoma Omer: Eizehu Chacham? HaLomeid Mikol Adam.**" "Ben Zoma says: Who is a *chochom*? Someone who learns from every person..."

The *Mishnah* also says, "Who is a strong person? Someone who wins over his *Yetzer Hara*... Who is a rich person? Someone who is happy with what he has... Who is a respected person (*kavodik*)? Someone who has *kavod* for other people..."

The Rebbe once explained that this *Mishnah* teaches us what these four things are, because we would think that they are really very different!

1) **Chochom** (a smart person): We would think that a smart person is someone who understands the way things really are — they can know if someone is good, and if someone is not.

But no! A *chochom* is someone who can find something good in everyone and everything!

2) **Gibor** (a strong person): We would think that a strong person is someone who can pick up heavy things, or can fight with strong people.

But no! Someone who is really strong is someone who holds himself back from using his *koach* for not-good things, and wins over his own *Yetzer Hara*!

3) **Ashir** (a rich person): We would think that a rich person is someone who is always trying to get more and more money.

But no! Someone who is really rich is someone who is happy with what Hashem gives him!

4) **Mechubad** (an honored person): We would think that a person is respected if he stays separate from other

people because he is special, and doesn't waste his time thinking about other people and being with them.

But no! Someone who is really *mechubad* is someone who is nice to everyone and shows respect to everyone!

See Biurim L'Pirkei Avos

TEFILLAH :: Ana B'koach

Another reason why we say *Ana B'koach* is to hint to another part of the *Avodah* in the *Beis Hamikdash* that we didn't say yet!

We said parts of the Torah about the *Terumas Hadeshen*, the *Korban Tomid*, and the *Ketores*. We mentioned most of the rest of the steps of the *Avodah* in the paragraph of *Abaye*.

But there was something else that was done in the *Beis Hamikdash* every day that we didn't say anything about here! In the *Beis Hamikdash*, they said *Birchas Kohanim* every day. (We did say the words of *Birchas Kohanim* in *brachos*, we didn't say that it is part of the *Avodah* in the *Beis Hamikdash*.)

When we say *Ana B'koach*, we are hinting to *Birchas Kohanim*!

Ana B'Koach has hinted inside of it Hashem's holy name. In the *Beis Hamikdash*, when they said *Birchas Kohanim*, they said the name of Hashem, the holy *Sheim Hameforash*! *Ana B'Koach* hints to that.

HALACHOS HATZRICHOS :: Muktza

We are in the middle of learning some of the halachos of muktza. Now we are learning about a Bosis Ledavar Ha'asur, a "base" for something muktza which becomes muktza too.

If we have, for example, a drawer that has *muktza* things inside, it might become a *basis*. This would happen if the *muktza* was put there on purpose, and was there during *Bein Hashmashos*, when Shabbos starts. It would then be called a "*Bosis Ledavar Ha'asur*", and we would not be allowed to open it at all on Shabbos!

So how do we keep the drawer from becoming a *basis* so we can open it?

We make sure that it is a base for something non-*muktza* as well (*Bosis Ledavar Ha'asur Vehamtuar*), and that the non-*muktza* thing is more important!

We can do this by making sure that during *Bein Hashmashos*, when Shabbos starts, there is something inside the drawer that is more important than the *muktza*, like a *sefer*. Since the most important thing in the drawer now is the *sefer*, then the *muktza* doesn't make it into a *basis*, and we are allowed to open the drawer.

This would only be with a drawer, though, where you can't shake out the *muktza*. But if it was on a table, even though you are allowed to move the table, if it is possible we should try to shake off the *muktza* thing first. (We will learn more about this later *IY"H*.)

See the Alter Rebbe's Shulchan Aruch, siman Shin-Tes

GEULAH U'MOSHIACH :: Kibbutz Galuyos

The *Navi Yeshaya* said a famous *nevuah* about *Kibbutz Galuyos*, Hashem gathering back all of the *Yidden* when *Moshiach* comes. This is the first *posuk* of this *nevuah*:

וְהָיָה בַּיּוֹם הַהוּא יוֹסִיף ה' שְׁנֵית יָדוֹ לְקַנּוֹת אֶת שְׂאֵר עַמּוֹ אֲשֶׁר יִשְׁאָר מֵאֲשׁוּר וּמִצָּרִים וּמִפְתְּרוֹס וּמִכּוּשׁ וּמִעֵילָם וּמִשְׁנַעַר וּמִחֲמַת וּמֵאֵי הַיָּם

Vehaya Bayom Hahu — This will happen in the days of *Moshiach*:

Yosif Hashem Sheinis Yado — Hashem will stretch out His hand again, like in the times of *Yetzias Mitzrayim*

Liknos Es She'ar Amo — To take the rest of His nation

Asher Yisha'er — That are left in many places:

Me'Ashur UmiMitzrayim, Umipasros UmiKush Ume'Eilam UmiShin'ar UmeiChamas — From Ashur and from Mitzrayim, and from Pasros and from *Kush*, and from Eilam and from Shin'ar and from Chamas

Ume'Iyei Hayam — And from the islands of the sea.

Just like in the times of *Yetzias Mitzrayim*, when Hashem took out every Yid from *Golus*, Hashem will again take out every Yid from this *Golus*!

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