

Chitas for Sunday, Parshas Emor Tes 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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Mazel Tov **Yisroel Arye Leib Slonim** (Houston, TX)
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CHUMASH :: Parshas Emor - Rishon with Rashi

In today's Chumash we learn mitzvos that Hashem tells Moshe to tell the kohanim, mitzvos for a Kohen and a Kohen Gadol.

The first thing we learn about is about *tumah* that *kohanim* need to be careful with. The Torah tells us that the older *kohanim* need to make sure that the *kohanim* who are children also stay away from these kinds of *tumah*!

A *kohen* isn't allowed to become *tamei* on purpose from someone who passed away (as long as someone else can take care of the *Levayah* and burying). This means that a *kohen* can't go to a *Levayah*, or help bury someone, or go to a *Beis Hachayim*.

Only if it is someone in his very close family, he is allowed to go. Here are the relatives that he is allowed to become *tomei* for:

- 1) Wife
- 2) Mother
- 3) Father
- 4) Son
- 5) Daughter

6) Brother

7) Sister who isn't married yet

Even though a *kohen* is allowed to become *tomei* if his wife passes away, this is only if he was allowed to marry her. If she was one of the kinds of women a *kohen* is not allowed to marry (like we will learn soon), he isn't allowed to make himself *tomei* if she passes away.

Now the Torah tells us that a *kohen* needs to be careful with his body and not hurt it or make it look different like the *goyim* do. A *kohen* isn't allowed to shave off his hair or beard, and he is not allowed to make himself bald or hurt himself to show that he is sad that someone passed away. Even though these are also *mitzvos* for all of the Yidden, the Torah says it again about *Kohanim* to teach us more about the *mitzvah*.

Now we learn that a *kohen* is holy, so he needs to be careful about who he marries. A *kohen* is not allowed to marry:

- A *Zonah* (someone who acted like she was married to somebody she's not allowed to marry)
- A *Chalalah* (one kind of *chalalah* is a daughter of a *kohen* whose father married someone he's not allowed to)
- A *Gerusha* (someone who got divorced)

The *Beis Din* needs to make sure that *kohanim* only marry who they are allowed to, and even if they already got married, the *Beis Din* forces the *kohen* to divorce the woman he wasn't supposed to marry.

Here is a story about a kohen who wanted to marry a Gerusha, but was not allowed to:

Many years ago in Cracow, Poland, there lived a kohen named Shlomo Seligman. He was very rich and worked for the Polish prince in charge of Cracow.

Shlomo unfortunately was not interested in keeping the mitzvos, and called himself Sigmund instead of Shlomo.

Sigmund once met a Jewish woman who had gotten divorced. He decided that he liked her and wanted to get married to her.

Of course, the Rav of Cracow, Rabbi Yitzchak, told him that this is not allowed!

Sigmund got very upset about this, and told the prince that the Rabbi could have found a way in halacha to make a chasunah for him, but he was being stubborn.

The prince sent a group of soldiers to bring the Rav to the marketplace, so he would be FORCED to make the chasunah.

Standing in the marketplace, in front of a crowd of Jews and non-Jews, the Rav begged Sigmund and the woman not to do something asur like this, and warned them that whatever happened would be their fault.

But they ignored the Rav's words, and told him to make the chasunah. The Rav looked up at Shomayim and asked Hashem to help!

Suddenly, a hole opened up in the ground, and swallowed up Sigmund and the woman, like Korach was swallowed up in the Midbar!

Then the hole closed back up again, as if nothing had happened. The soldiers, who had just seen this miracle, put their swords into the ground around the place where the hole had been to mark where it was.

After seeing the hand of Hashem, and that what he had done was wrong, the prince apologized to the Rav. The Rav asked him to build a wall around that spot, which had become a kever for those two Yidden, so that kohanim would be

able to walk in the marketplace.

We give *kohanim* special *kavod*, like getting the first *Aliyah* to the Torah and leading the *bentching*.

Even the children of the *kohanim* are expected to be on a higher level. If the married daughter of a *kohen* became a *Zonah*, she gets a stricter punishment than a regular woman.

A *Kohen Gadol* has a higher level of *kedusha*, so there are more things he needs to be careful with. He is not allowed to let his hair grow long the way an *avel* does, even if someone in his family passes away. He is also not allowed to become *tamei* even for someone in his close family. He has to keep doing his *Avodah* in the *Beis Hamikdash*, and can't stop even if someone in his family passes away.

The Torah is also more strict about who a *Kohen Gadol* is not allowed to marry. He is not allowed to marry anyone a regular *kohen* can't marry, and he also can't marry an *almanah* (a widow). He is only allowed to marry someone who has never been married before.

For story, see *Lubavitcher Rebbe's Memoirs vol. 2, p. 214*; "*Korach of Cracow*", *The Storyteller vol. 3, p. 257*

TEHILLIM :: 49 - 54

The beginning of *Kapitel Nun*, in today's *Tehillim*, speaks about *Le'asid Lavo*, the time when *Moshiach* comes.

The *posuk* says that then Hashem will say: אָסְפוּ לִי חֲסִידַי בְּרִיתִי בְּרִיתִי עָלַי זָבַח

This means, "Gather to me My righteous ones, the ones who made a *bris* with Me and brought a *korban*."

Who made a *bris* with Hashem?

This *posuk* is talking about the *Yidden* at the time of *Matan Torah*, who later became the *Dor Hamidbar*. Like it says at the end of *Parshas Mishpatim*, before the Torah was given, they brought *korbanos* and made a *bris* with Hashem. They made a *bris* (a promise) with Hashem that whatever happens, Hashem's love for them and their love for Hashem will stay — they will always stay connected.

In *Mesechta Sanhedrin*, R' Elazar brings this *posuk* as a proof about *Techiyas Hameisim*. R' Elazar says that we see from here that these *Yidden* have a *chelek* in *Olam Haba*. It shows that EVERYONE from that *dor*, even the *Meraglim* and *Korach* and his group, who did things that were not appropriate, will all have *Techiyas Hameisim* and have a part in *Olam Haba*! Since they were also part of this *bris* at the time of *Matan Torah*, Hashem's love for them will always stay. There is an argument in the *Gemara* about this, but what R' Elazar said became the *halacha*.

The Rebbe tells us that we can learn a very important lesson from this in *Ahavas Yisroel*! Even if we see someone who looks as low as *Korach*, making *machlokes* with others, we need to remember that EVERY *Yid*, even *Korach*, has a part in *Olam Haba*! Hashem gives each *Yid* a *chelek* in *Olam Haba* because they are all "*Neitzer Mata'ai, Maasei Yada'i Lehispa'er*" — Hashem is proud of every *Yid* and loves every *Yid* no matter what happens! This will help us have *Ahavas Yisroel* for every *Yid* and help bring them closer to Hashem!

See *Farbrengen Yud-Beis Tammuz and Tes-Vov Tammuz Tof-Shin-Lamed-Tes*

TANYA :: Likutei Amarim Perek Mem-Vov

Now we are starting a new *Perek* in *Tanya*. We are going to learn about an even EASIER way to bring out our love for Hashem, so that the Torah and mitzvos we do will be *Lishma*, and nothing will distract us from doing what Hashem

wants us to do! This new way will be very easy for us to understand and connect with! It is going to be explained to us over the next four perakim.

This Ahava is called the Ahava of Kamayim Hapanim Lapanim, which comes from thinking about the love that Hashem has for us. This will automatically make us feel a love to Hashem in return.

Did you ever stand by a lake or river and look inside? It's just like a mirror — you can see yourself!

Shlomo Hamelech tells us in *Mishlei*, “**Kamayim Hapanim LePanim, Kein Leiv Ha’Adam La’Adam.**” “Just like water reflects a face, a heart reflects what is in another person’s heart.” Our heart is ALSO like looking in water — the way we feel about other people is the way they will feel about us. When we love someone else, they will love us too.

(In *Mishlei*, Shlomo Hamelech teaches us lessons for life. The lesson here is that if we are in a fight with someone, knowing this can help us fix things up! If we love the other person, the way Hashem set up the world is that they will feel it too and stop fighting with us. But here in *Tanya* we see that this is also true of our love for Hashem!)

Let’s close our eyes and imagine a very very poor person, who is all alone. He doesn’t even have a house, he just sits in the garbage dump, all by himself.

Now imagine that a great king hears about this person. He calls his officers to bring his royal carriage, and goes by himself down to the garbage dump! He brings that poor man into the palace, into the rooms that NOBODY is allowed to go into! The king hugs the poor man, and kisses him, and tells him that he loves him!

Can you imagine how much the poor person will love the king? Even if he isn’t a very emotional person, who doesn’t seem to get excited about things, he will still feel a very strong love for the king!

Soon we’re going to learn how this is a *mashal* — that really WE are like the poor person in the story! When we think about how this is true about how Hashem shows His love for every Yid, it will bring out OUR love for Hashem!

HAYOM YOM :: Tes Iyar

Today is twenty-four days of the Omer!

The Baal Shem Tov said:

Everything we see or hear can help us in our *Avodas Hashem*!

This is what *Avodah* is all about — to get used to trying to understand how each thing that comes into our life will help our *Avodas Hashem*.

In a *sicha* to the girls of Camp Emunah after they came back from camp, the Rebbe explained one of the *horaos* in *Avodas Hashem* we can learn from something in children’s lives — playing! The Rebbe pointed out that we see that when little girls play, one of their main games is playing house and with dolls.

Even though they are very young and don’t really think about their *shlichus* in the world, they are already practicing for it! When they get older, Hashem will IY”H give them a home and children to take care of. Now, with the game they like to play, they are already learning how to do their *shlichus* in the future, and make their home a home that will be the way Hashem wants!

This is a *hora’ah* in *Avodas Hashem* that children can take from their playing, to start thinking about their *shlichus* in the future!

SEFER HAMITZVOS :: Shiur #8 - Mitzvas Lo Saasei #64, Asei #8, Asei #6, #206

Today we learn four *mitzvos* in *Sefer Hamitzvos*:

1) (*Mitzvas Lo Saasei #64*) We need to trust what Hashem tells us through a *Navi* (once we know he is really a *Navi*), and not keep testing him to see if what he is saying is true.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: לא תנסו את ה' אלקיכם

2) (*Mitzvas Asei #8*) We need to act like Hashem! What does this mean? The Torah uses many ways to describe Hashem, like that Hashem is a *Rachum*, that Hashem has *Rachmonus*. This *mitzvah* is that we need to also follow Hashem's ways, and have *Rachmonus* like Hashem does!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Savo*: וְהִלַכְתָּ בְּדַרְכָיו

3) (*Mitzvas Asei #6*) We have to stay close to Hashem. How can we do that? By staying close to the *Chachomim*, who learn Hashem's Torah!

We should spend time with them, and try to eat, drink, and do business with them so we can learn from them how a *Yid* should behave!

We learn this *mitzvah* from a *posuk* in *Parshas Eikev*: וְלִדְבָקָהּ בּוֹ

4) (*Mitzvas Asei #206*) This *mitzvah* is to have *Ahavas Yisroel*. We need to love another *Yid* like we love ourselves: Just like we want to have nice things, we should want other *Yidden* to have nice things too! Just like we are happy when people play with us, we should try to make other people happy too! And just like we don't like it when people are mean to us, we shouldn't be mean to other people.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ

RAMBAM :: Hilchos Yesodei HaTorah - Deios

Perek Yud: In today's Rambam, we finish learning the first set of *halachos*, *Hilchos Yesodei HaTorah*! We learn how to keep the *mitzvah* of not testing a *Navi*.

Then we start a new set of halachos, called Hilchos Deios! These halachos help us to have good midos.

Perek Alef: The Rambam explains that there are three ways to have each *midah*. For example, a person has a choice to be a very stingy person, saving all of his money and not buying even important things. Another person might spend lots of money all the time, even on silly things. But there is a MIDDLE way: To spend money on things we need, and not to waste it.

The Rambam teaches us that we should try to have the MIDDLE path in most of our *midos*.

Perek Beis: There are some *midos* that we shouldn't try to go with the middle path! Even if a person doesn't get angry very often, getting angry is such a bad *midah*, he should try to do the OPPOSITE! He shouldn't get angry even in times it makes sense to get mad. The same is also with *gaava*, when someone feels like he is very important. It is not good to have the middle path — a person should not have *gaava* at all.

RAMBAM– PEREK ECHAD :: Mitzvos Lo Saasei - Part 2

Today we count more of the 365 *Mitzvos Lo Saasei*, the *mitzvos* about things that we are not allowed to do.

One of them is the *mitzvah* not to eat *chometz* on *Pesach*.

INYANA D'YOMA :: Sefiras Haomer

During this week in *Sefiras Haomer*, we are working on the *midah* of *Netzach*.

What is *Netzach*?

Sometimes a person can be very excited about *davening*! They may have gotten a new *siddur*, or won a prize for *davening* nicely.

A person may be very excited about giving *tzedakah*, after hearing a story about how special the *mitzvah* of *tzedakah* is.

A person can feel very close to their parents, like after not seeing them for a long time, and want to do something to make them happy.

When we do something because we feel a love and excitement for what we are doing, we are using the *midah* of *Chesed* and *Ahava*.

But what happens after we use the new *siddur* for a month, or forget the beautiful story about *tzedakah*, or we see our parents every day? We don't feel as excited about what we are doing, and we don't enjoy doing it as much. But we know that these *mitzvos* are what we SHOULD do. We should be *davening*, we should be giving *tzedakah*, and we should be having *Kibud Av Va'em* — and so we do it.

That's using our *midah* of *Netzach*! We do the same things as when we were able to do it with our *Chesed* (when we were excited to do it) even when we aren't interested anymore. We have *Netzach*, victory! Even though we may want to read a book or play a game, we do what we know is right... we have victory over the *Yetzer Hara*.

TEFILLAH :: Veshachat Oso

After the section of the *Korban Tomid*, we say a *posuk* that starts with the words “*Veshachat Oso*,” saying that a *Korban Olah* (like the *Korban Tomid*) is *shechted* on the north side of the *Mizbeich*.

The *Medrash* tells us that this *posuk* also hints to the *Akeidah*, reminding Hashem to have *rachmonus* on us in the *zechus* of the *Avos*.

In fact, the whole *mitzvah* of bringing the *Korban Tomid* is connected to the *Akeidah*: The *Medrash* teaches that at the time of the *Akeidah*, Hashem decided that the *Yidden* should bring a *Korban Tomid* every day.

HALACHOS HATZRICHOS :: Exceptions to Muktza

Things that are not meant to be used on Shabbos are *muktza*, and we are not allowed to move them.

There are some times when the *Chachomim* took away their *gezeira* of *muktza*. One time is when leaving the *muktza* where it is will be a *sakana* for people.

For example, broken glass is *muktza*, since it usually can't be used for anything.

But if glass breaks on the table or where people walk, someone could get hurt! Because of this, the *Chachomim* didn't make it counted as *muktza*, and we are allowed to clean it up in the regular way.

See the Alter Rebbe's *Shulchan Aruch*, *siman Shin-Ches se'if Chof-Ches*

GEULAH U'MOSHIACH :: The End of Avodah Zarah

The *Navi Yeshaya* said many *nevuos* about what will happen in the times of the *Geulah*!

One of the *nevuos* is about people who have lots of *gaavah*, who serve *Avodah Zarah*. When the days of *Moshiach* will come, they won't feel proud anymore — they will be very embarrassed! They will throw away all of their *Avodah Zarah* and run to hide from the glory of Hashem that will be seen in the world.

The *posuk* says:

לְבוֹא בְּנִקְרוֹת הַצְּרִימִים וּבְסַעְפֵי הַסְּלָעִים מִפְּנֵי פַחַד ה' וּמִהֲדַר גְּאוֹנוֹ בְּקוֹמוֹ לְעֵרֹץ הָאֲרָץ

The *posuk* before tells us that everybody who has *Avodah Zarah* will throw it away when they run to hide!

Lavo Benikros Hatzurim — They will run to hide in the holes of the rocks

Uv'se'ifei Hasela'im — And in the caves of the cliffs

Mipnei Pachad Hashem — From the fear of Hashem

Umeihadar Ge'ono — And from Hashem's great glory

Bekumo La'arotz Ha'aretz — When Hashem gets up to punish the *Resha'im* in the world.

The Alter Rebbe brings this *posuk* at the end of *Perek Lamed-Vov* in *Tanya*, where he speaks about the time of the *Geulah*. The Alter Rebbe says that from the light of Hashem that will shine on the Yidden through Torah, the darkness of the world will also become light! The *goyim* will leave whatever wrong things they are doing, and come to the light of Hashem.

See *Yeshayahu perek Beis*, *posuk Chof-Alef*, *Tanya Perek Lamed-Vov*

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