

Chitas for Wednesday, Parshas Emor Tes-Zayin Iyar, 5785

**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 קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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May we learn from his example to strive to bring the Rebbe Nachas and Besuros Tovos always!

L'ilui Nishmas

Sholom Dov Ber ben Mordechai Meshulam
~ on his Shloshim ~

May we celebrate the Geulah now!

Mazel Tov **Major Shaya Sosover** (Shliach in Overland Park, Kansas)
~ 11th birthday Tes-Zayin Iyar ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Emor - Revi'i with Rashi

In today's Chumash, we learn about some of the Yomim Tovim!

First Hashem reminds us to keep Shabbos. Rashi tells us that the reason why Hashem tells us about Shabbos right before telling us about the *Yomim Tovim* is to show us that we have to be just as careful to keep *Yom Tov* as we are to keep Shabbos. Even though Shabbos is holy automatically the way Hashem set it up, and the *Yomim Tovim* only become holy when the *Beis Din* decides when *Rosh Chodesh* should be, they still need to be kept just as carefully.

Now we start to go through the *Yomim Tovim*, starting with *Pesach*:

Pesach — *Erev Pesach*, we bring a *Korban Pesach*. Then on *Tes-Vov Nissan*, *Pesach* starts! It is called *Chag Hamatzos*, and we only eat *matzah* (not *chometz*) all 7 days. The first day and the seventh day are *Yom Tov*, and we can't do *melacha*. Every day of *Pesach* there is a special *korban*.

For places outside of Eretz Yisroel, Pesach is eight days. Do you know why?

Korban Haomer — Before we can eat the grain (like wheat or barley) that grows in a field, we need to first bring the *Korban Ha'omer*. On the second day of *Pesach*, we bring an *Omer* (a certain amount) of the new grain to the *kohen*. The *kohen* waves the *Omer* like a *Lulav*, as a present for Hashem. Along with the *Omer* of grain, we also bring a sheep as a *korban*. Then we are allowed to eat from the new grain.

This is called “*Chodosh*.” There is a *machlokes* among *Chachomim* whether this needs to be kept outside of Eretz Yisroel or not.

Sefiras Haomer — Starting from the day we bring the *Korban Ha'omer*, we need to count 7 weeks (49 days).

Shavuos — On the fiftieth day of our counting is the *Yom Tov* of *Shavuos*. We need to bring another special *korban*: Two loaves of bread (*Shte Halechem*), 7 lambs, one bull, and 2 rams! We also need to bring a *Yom Tov korban* — a goat and two lambs. The *kohen* has to wave the bread and the two lambs before bringing the *korban*. On *Shavuos* we can't do *melacha*.

The Torah reminds us again about the *Matnos Aniyim*, the parts of our fields that belong to the poor: When we pick what grows in our fields, we need to leave one of the corners (*Pe'ah*) and whatever falls down (*Leket*) or was forgotten (*Shichecha*) for the poor people to take!

Rashi tells us that the Torah reminds us about these *mitzvos* right here, when we learn about the *Yom Tov korbanos*, to teach us that if someone is careful with these *mitzvos* it is like they built the *Beis Hamikdash* and brought *korbanos* in it!

TEHILLIM :: 79 - 82

In *Kapitel Pey-Alef* (81), the *posuk* says “**Tiku BaChodesh Shofar, Bakeseh LeYom Chageinu. Ki Chok LeYisroel Hu, Mishpat Leilokei Yaakov.**” These *pesukim* are talking about blowing the *shofar*, which is the *mitzvah* of *Rosh Hashana*.

The *Gemara* says that it is also talking about the *parnasa* that every *Yid* will have for the coming year. There is an argument in the *Gemara* whether a person is judged on *Rosh Hashana*, or every day, or even every hour!

Chassidus explains in many places that it's really not an argument — they're just talking about different things! In *Ruchnius*, on *Rosh Hashana* and *Yom Kippur*, it is decided what a person will have. But based on how they act every day and every moment, it is decided whether that *Ruchnius koach* he deserves will come into *Gashmius* and give him *parnasa*, or stay in *Ruchnius* for *Gan Eden*.

Some people think that since Hashem decided on *Rosh Hashana* and *Yom Kippur* how much *parnasa* they will have, it doesn't matter if they *daven* properly or join a *shiur* in Torah or do other *mitzvos*. Either they will get it or they won't get it!

But that's not true! Even if in *Shomayim* it was decided that a person will get a lot, if he doesn't earn Hashem's *bracha*, he won't get the *bracha* in *Gashmius*. And the opposite is also true — even if someone isn't supposed to get a lot, with Hashem's *bracha* that little bit can help him even more than a lot would!

See *maamar* of the Alter Rebbe, “*Kad Nahir Yomama D'Shabbata*”

TANYA :: Likutei Amarim Perek Mem-Ches

In today's *Tanya*, the Alter Rebbe tells us more about how Hashem's *chayus* is hidden in the world. It has to be

hidden, because the *chayus* from *Ein Sof* is too much for the world to handle! The Alter Rebbe teaches us that there are two kinds of *chayus*:

1) **Memalei Kol Almin** — This means that every thing in the world has its own special kind of *chayus*! This *chayus* makes a tree different than a stone, and a person different than an animal.

2) **Sovev Kol Almin** — This kind of *chayus* is the same for EVERYTHING Hashem creates. The *Sovev chayus* is what makes the *Gashmius* world exist *Yeish Me'ayin*, something from nothing!

This main *chayus* of Hashem is very strong, and it needs to be hidden because otherwise the world wouldn't be able to exist in front of such a strong light of Hashem!

Here is a *maschal* for this kind of *chayus*: Imagine you go to a park and look around at everything so you won't forget. Later, when you go home, you can close your eyes and think about how the whole park looks. It's like the whole park is in your mind! You can see the WHOLE thing at one time!

The same way, Hashem knows the WHOLE world! Hashem knows about the entire world and every single thing inside — all at once!

But there is a very important difference: The park doesn't change because you know about it. But with the world, the fact that Hashem knows about it is what makes it exist! This is the *chayus* of *Sovev Kol Almin*.

Even though *Sovev Kol Almin* is a much stronger *chayus* than the first one, it is COMPLETELY hidden in the world!

HAYOM YOM :: Tes-Zayin Iyar

Today is thirty-one days of the *Omer*!

After the Rebbe Rashab cut his nails, he would put a small piece of wood (like the match) inside before burning them.

~

The Rebbe Maharash had a *Chossid* named R' Elya Abeler.

Once when he came into *Yechidus*, the Rebbe Maharash told him: "Elya, I am jealous of you! Hashem gave you something so special which I don't even have! You are a business person, so you need to go to many places to do your business.

"Sometimes in the middle of talking to someone about business, you start to tell him a *Yiddishe "vort"* or a story from the *Gemara*, and make him excited to learn Torah!

"That makes me jealous of you, because when you do that, it brings Hashem so much *nachas* and Hashem gives you so many *brachos* for it."

SEFER HAMITZVOS :: Shiur #75 - Mitzvas Lo Saasei #262

In today's *Sefer Hamitzvos*, we again learn the *mitzvah* (*Mitzvas Lo Saasei #262*) that a man has to do certain things for his wife — two of them are that he has to take care of making sure she has food and clothes.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: שְׂאֵרָה כְּסוּתָהּ וְעִנְתָּהּ לֹא יִגְרַע

RAMBAM :: Hilchos Ishus

In today's Rambam, *Perakim Yud-Zayin*, *Yud-Ches* and *Yud-Tes*, we are learning many *halachos* about the *Kesuba*. This is a document the husband writes when he gets married, promising to take care of his wife. One promise is that if they can't be married anymore or the husband passes away, the woman will have money and not be stuck without any money to live.

Usually, if a husband passes away, the wife gets the amount written in the *Kesuba*. But what if the husband owed money to other people, and there's not enough to give the wife her *Kesuba* AND to pay back what he owes?

The Rambam tells us that it's more important to pay back the money the husband owes, even if there is no money left to pay the *Kesuba*. That's because the people that loaned him money were expecting to get that back, and if they don't, that money was wasted. But the wife didn't get married FOR the money, she got married to have a husband, so even without the *Kesuba*, she still got what she wanted.

RAMBAM– PEREK ECHAD :: Hilchos Gezeilah VaAveidah - Perek Vov

This *perek* has *halachos* about when things are counted as robbery even if they don't look like robbery — like taking someone's furniture that fell into the river and was washed away, or like gambling.

INYANA D'YOMA :: Sefiras Haomer

This week we are working on a very special *midah* in *Sefiras Haomer*. It is called the *Midah* of “*Hod*.” Every day this week, we are working on making one thing about the “*Hod*” way of behaving even better, the way Hashem wants it to be!

Hod is like the word “*Hoda'ah*,” which means *Bittul*.

In the *Mishna*, we see the word *Hoda'ah* when one *Tanna* changes the way he thinks, and agrees with another *Tanna*. (“**Modim Chachomim L'Rabi Meir.**”)

For us, *Hoda'ah* is that even though we understand things or want to do things one way, we are ready to change our minds and do what HASHEM wants us to do!

~

One time the Rebbe spoke about the Lubavitcher Yeshivas made by the Rebbe Rashab. He asked, “How can a *Yeshiva* like this work? Most *Yeshivos* learn *Gemara* most of the day, and there is more time where the *bochurim* can choose what to learn or do.

“In *Tomchei Temimim*, you need to learn *Gemara*, *Chassidus*, *Daven* (*ba'avodah*), go out to help other Yidden (like on *mitzvoyim*), and keep a very strict *seder*! If there is so much happening, how can the *bochurim* have a *chayus* in anything?”

The Rebbe explained that the Rebbe Rashab taught the *bochurim* not to think about THEMSELVES and what THEY like learning or doing, just think about what Hashem wants! Then they can have a *chayus* in EVERY part of *Yeshiva*, since they know that the Rebbe, the *Nasi* of the *Yeshiva*, set up this *seder* showing them the *Ratzon* of Hashem!

This is the *midah* of *Hod*.

We all have many things to do: Learn well in *Cheder*. Be nice and help our friends. Listen to our parents and teachers. Go on *mitvzoyim* and help in the *Shlichus*. Make a *Kiddush Hashem* for the whole world. Learn *Chitas*! Have fun so we are healthy and happy.

When we know that Hashem wants all of these things, and we have *Hod*, we can do it ALL in a beautiful way! This is actually another meaning of *Hod* — “beautiful!”

See sicha of Acharon Shel Pesach Tof-Shin-Lamed-Vov (printed in the hosafos to Likutei Sichos Chelek Yud-Daled)

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 other words, in these *brachos* we are asking Hashem to bring the *Geulah* for all the Yidden — to bring *Moshiach* now!

HALACHOS HATZRICHS :: Muktzah

It is the Chabad *minhag* to light at least some of our Shabbos candles on the table.

But if there are candles resting on the table, the whole table can become a *basis* to the *muktzah*! Then the table would be *muktzah* too, and we wouldn't be able to move it on Shabbos.

(The real problem is the flames, which are *Muktzah Machmas Isur*. This is a strict kind of *muktzah* that can't be moved for any reason. Candlesticks are only a *Keili Shemelachto L'isur*, which CAN be moved if you need the space, as long as they are not a *basis* to the flames. But since the table is also a *basis* to the flames, the whole table can't be moved at all.)

That's why we also have a *minhag* to put the *challos* on the table before *Licht Bentchen*. Since the *challos* are more important than the flames, and they are also resting on the table, the table doesn't become a *basis* only to the *muktzah*. This way we are able to move the table on Shabbos if we need to.

Based on Halacha shiur from Rabbi Y. Schusterman, muktzah part V

GEULAH U'MOSHIACH :: Thanking Hashem for Golus!

The Navi Yeshaya said a *nevuah* that the *Geulah* will be such an incredible *Geulah* that we will even be able to

understand why the *Golus* had to be. We will be able to even THANK Hashem for the hard parts of *Golus*!

וְאָמַרְתָּ בַּיּוֹם הַהוּא אֲדֹכָךְ ה' כִּי אָנֹכֶת בִּי יֵשֶׁב אִפְךָ וּתְנַחֲמֵנִי

Ve'amarta Bayom Hahu — You will say on the day of the *Geulah*:

Odcha Hashem Ki Anafta Bi — I will thank You Hashem, for being angry with me and putting me in *Golus*

Yashov Apcha Usenachameini — At that time, Your anger will go away, and You will comfort me.

Even though now a Yid can't feel that way, since we are still in *Golus*, the *Navi* tells us that when the *Geulah* happens, we WILL be able to feel it!

See Yeshaya perek Yud-Beis posuk Alef, and Igros Kodesh chelek Yud-Beis p. 414

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