

Chitas for Wednesday, Parshas Emor Zayin Iyar, 5784

**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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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 :: 39 - 43

In *Kapitel Mem* (40) of *Tehillim*, we have a *posuk* that says “**Nifle’osecha U’machshevosecha Eileinu, Ein Aroch Eilecha!**” “Your *nissim* and Your thoughts are for us — no one is like You.”

Chassidus explains the meaning of this *posuk*: “**Nifle’osecha U’machshevosecha Eileinu,**” all of Hashem’s *nissim* are for US, meaning that they are incredible only to us. But to Hashem, “**Ein Aroch Eilecha**” — they are like nothing to You, Hashem!

When we think about the great *nissim* of Hashem, and how they are like nothing compared to the greatness of Hashem, it will make us feel very small. We will realize how important it is to do exactly what Hashem wants from us, and we will do it with *simcha*!

TANYA :: Likutei Amarim Perek Mem-Vov

The Alter Rebbe told us in the beginning of the *perek* that when a *Yid* thinks about how great Hashem is, and how Hashem has millions of *malochim* that are considered like nothing compared to Hashem, we realize how great Hashem is!

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?

There is a hint for this in the *bracha* we say before we do a *mitzvah*: “*Asher Kidishanu Bemitzvosav...*” The simple meaning of these words are that Hashem makes us holy with His *mitzvos*, but the word “*Kidishanu*” can also be like the word “*Kiddushin*,” which we do by a *Chasunah*. According to this, the meaning of the *bracha* is that Hashem makes us His *kallah* with the *mitzvos*! A *mitzvah* makes us close to Hashem like a *Chasuna* makes a *kallah* close to her *chosson*!

HAYOM YOM :: Zayin Iyar

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

When a man puts on his *Tallis*, he first wraps himself up before putting it just on his head and shoulders. It is our *minhag* that he covers his face, just past his eyes, with the *Tallis*.

During *Sefiras Haomer*, it is our *minhag* to learn *Gemara Mesechta Sotah*, that has a page for each day of *Sefiras Ha'omer*! We learn one page every day.

In today's page of *Gemara Sotah*, it talks about not showing off, and making sure that we are the same on the inside and the outside! That is what we work on during *Sefiras Haomer* — making sure that our inside and outside should be with good *midos*.

SEFER HAMITZVOS :: Shiur #50 - Mitzvas Asei #165, Lo Saasei #329, Asei #164, Lo Saasei #196

Today we learn FOUR *mitzvos* about *Yom Kippur*!

1) (*Mitzvas Asei #165*) We need to rest from doing *melacha* on *Yom Kippur*.

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: שְׁבַת שְׁבִתוֹן הִיא לָכֶם

2) (*Mitzvas Lo Saasei #329*) We are not allowed to work on *Yom Kippur*. The *dinim* of this *mitzvah* are explained in *Mesechta Beitzah*, *Megillah*, and other places.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְכָל מְלָאכָה לֹא תַעֲשׂוּ

3) (*Mitzvas Asei #164*) We need to do things that aren't comfortable for our body on *Yom Kippur* — the *inuyim* (no eating or drinking, no baths, no smearing creams, no leather shoes, and married people have to act differently).

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: תַּעֲנוּ אֶת נַפְשֵׁיכֶם

4) (*Mitzvas Lo Saasei #196*) We are not allowed to eat on *Yom Kippur*. The *dinim* of this *mitzvah* are explained in the end of *Mesechta Yoma*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: כִּי כָּל הַנֶּפֶשׁ אֲשֶׁר לֹא תַעֲנֶה וְגו' וְנִכְרְתָהּ

RAMBAM :: Hilchos Shevisas Asor

In today's *Rambam*, we learn all three *perakim* of “*Shevisas Asor*” — resting on the tenth day of *Tishrei*, which is *Yom Kippur*!

One thing the *Rambam* says is that a kid that isn't nine years old yet shouldn't fast on *Yom Kippur* because it might bring to a *sakana*. After turning nine, kids can practice fasting by waiting an hour longer than usual before they eat.

Even kids shouldn't wear leather shoes on *Yom Kippur*, even though they are allowed to eat and drink.

RAMBAM- PEREK ECHAD :: Hilchos Terumos - Perek Yud-Daled

Today we learn more *halachos* about when *Terumah* gets mixed up with other foods. If there is more than one

container, or there are many types of food mixed together, the *halachos* are more complicated.

For example, if a green *Terumah* apple fell into a barrel with 50 red and 50 green apples, is it counted as if there are 100 times more regular apples than *Terumah* apples?

INYANA D'YOMA :: Getting Used to Doing Mitzvos Right

When the Rebbe Rashab turned twelve, he asked his father (the Rebbe Maharash) how he should learn Torah so that he will BEHAVE according to what he is learning.

Based on what his father told him, he decided to learn the *halachos* of *Orach Chayim*, and to review each one not only with his mind, but with his body — he practiced DOING the *mitzvos* right! He wanted his body to get used to keeping each of these *halachos*.

The Rebbe Rashab told this story to the Friediker Rebbe once when they went together for a walk, and the Rebbe told us this story many times by farbrengens, with an important lesson: We should get our bodies used to keeping the mitzvos that we need to do!

There are many ways to remember things: We can write it down, we can review it many times, or teach it to someone else! But with halachos that we need to know, we also need to PRACTICE them! That way we can make sure our body gets used to doing the mitzvah in the right way.

*Can you think of a halacha that you can get so used to doing until it becomes automatic? One idea: Making sure that you never go to sleep without *negel vasser* — just like you don't forget to put on your pajamas or cover yourself with your blanket!*

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LEARNING FROM THE REBBE :: Nachalas Olam

When the Rebbe spoke about Eretz Yisroel in sichos, there were certain expressions he would say often. We will learn about one of them:

The Aibershter who is Elokei Olam, forever, gave Eretz Yisroel which is a Nachalas Olam, an inheritance forever, to the Am Olam, to the nation who is forever.

Today we will learn more about the second part of this expression, Nachalas Olam.

When Hashem gave Eretz Yisroel to the Yidden, He did it in a way of *Nachala*, an inheritance.

An inheritance is something that goes from a father to his children, like if an older person passes away, the things he owned now will belong to his children.

What is interesting about a *nachala*, an inheritance, is that the children don't have to deserve it. The *Nachala* automatically belongs to them, just because they are his children!

When Hashem gave us Eretz Yisroel, it is ours as a *Nachala*, an inheritance. We are the children of Avraham, Yitzchak, and Yaakov, and Eretz Yisroel belongs automatically to us and to our children.

Eretz Yisroel is not only a *Nachala*, it is a *Nachalas OLAM*, an inheritance forever. It will always belong to Yidden, to Am Yisroel, and not ever be passed on to anyone else.

Eretz Yisroel is our land, and it will always be that way!

TEFILLAH :: Hashiveinu

When the *Anshei Kneses Hagedolah* saw that many people didn't know how to daven properly anymore, they set up a *sefer* for davening so that everyone would speak to Hashem with the right *kavod*. The main part of the davening that they put together was *Shemoneh Esrei*. This is 18 (and later 19) *brachos* where we ask Hashem for everything we need.

The first three *brachos* are praise for Hashem, the middle 12 ask for the needs we have, and the last three again praise and thank Hashem.

The second *bracha* of *Shemoneh Esrei* that asks for our needs is "**Hashiveinu Avinu.**" In this *bracha* we ask Hashem to help us do *teshuvah* and show us the proper way to learn Torah and do *mitzvos*.

This *bracha* is one of the times in *Shemoneh Esrei* where we talk to Hashem as our Father, "*Avinu*". Just like a father has the *achrayus* to teach his children how to behave, we ask Hashem to show us how to act, so we can do our *shlichus* in the world properly.

HALACHOS HATZRICHOS :: Picking Up Muktza by Mistake

What happens if you pick something up on Shabbos, and then realize that it is *muktza*? What should you do? Should you drop it right away, or can you put it back down where it belongs?

The *halacha* depends on what kind of *muktza* it is!

If it is the kind of *muktza* called *Muktza Kal*, the less strict kind of *muktza*, you can put it down where it belongs. So for example, if you picked up a pen by mistake, you can put it away in its proper place.

But if it is the strict kind of *muktza*, *Muktza Chamur*, you need to drop it right away! So for example, if you reach into your pocket and pull out a piece of paper, and realize it is a dollar bill, you have to drop it right away! If you need it to go into a safe place, you need to kick it or blow it away. (Of course, we should check our pockets before Shabbos so this kind of thing doesn't happen!)

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

GEULAH U'MOSHIACH :: There Will Be No More Wars

The *Navi Yeshaya* saw that the *Yidden* in his time wanted to copy the *goyim* and act the way they do. He told them *nevuos* about *Moshiach*, showing them that even the *goyim* will realize that the Torah is true. So it is very foolish to copy the *goyim*, when very soon the *goyim* will be trying to learn from *Yidden* and the Torah how to act! We should follow the Torah and *mitzvos*, which soon everyone will see is true!

This next *posuk* is a very famous *nevuah* about *Moshiach*!

וְשִׁפְטוּ בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכַתְּתוּ חַרְבֹתָם לְאַתִּים וְחַנְיֹתוֹתֵיהֶם לְמִזְמְרוֹת לֹא יִשָּׂא גּוֹי אֶל גּוֹי חַרֵּב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה

Veshafat Bein Hagoyim — *Moshiach* will judge any arguments between the nations of the world

Vehochiach Le'amim Rabim — And will tell many of them to change the way they are acting.

Now the nations won't have any reason to fight with each other anymore, since *Moshiach* will have told them what is right and what is wrong! Now what will they do with their weapons?

Vechitsu Charvosam Le'itim — And they will bend their swords into plows for their fields

Vechaniseihem Lemazmeiros — And they will bend their spears into pruning hooks (poles with a curved knife at the end, to cut off extra branches from trees so they will grow better)!

This means that instead of using their weapons for war, they will use their weapons to help things grow better!

Lo Yisa Goy El Goy Cherev — No nation will lift up their swords to fight with each other anymore,

Velo Yilmedu Od Milchama — And they won't even learn about or practice fighting, since they will all know that there will NEVER be another war!

See Yeshayahu perek Beis posuk Daled

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