

Chitas for Thursday, Parshas Emor Yud-Alef Iyar, 5779

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CHUMASH :: Parshas Emor - Chamishi with Rashi

Today we are learning about the Yomim Tovim of Rosh Hashana and Yom Kippur!

Hashem tells Moshe to tell the Yidden that the first day of Tishrei should be the Yom Tov of Rosh Hashana. On this day, they should say *pesukim* from the Torah to remember the Akeidas Yitzchak and how Avraham Avinu took a ram (the animal we take a *shofar* from) as a *korban* instead of Yitzchak. These *pesukim* are called *Pesukei Zichronos* and *Pesukei Shofros*.

On Rosh Hashana, we can't do *melacha*, and we bring a Yom Tov *korban* in the Beis Hamikdash.

On the 10th day of Tishrei, it is Yom Kippur. Hashem will forgive the Yidden for the things they did wrong, if they fast and keep the *inuyim* of Yom Kippur. We aren't allowed to do *melacha* on Yom Kippur! We make it holy by wearing clean clothes and *davening* the special Yom Kippur *tefillos*.

TEHILLIM :: 60 - 65

In *Kapitel Samech-Alef* (61), Dovid Hamelech asks Hashem for something very special: That "**Yomim Al Yemei Melech Tosif**" — "Hashem should add days to the days of the king." Dovid Hamelech was asking Hashem that

he should live for a long time.

The *Zohar* says that when a person is born, Hashem decides how long they will live. If they have a special *zechus*, Hashem will make them live even longer! This is what Dovid Hamelech was asking from Hashem — that he should have the *zechus* to live extra-long.

The *Chachomim* teach us that “**Kol Yisroel Melachim Heim**,” ALL Yidden are like kings. Dovid Hamelech was also asking for ALL Yidden that they should have a special *zechus* to live a long time!

See maamar Yud-Alef Nissan Tof-Shin-Chof-Beis

TANYA :: Likutei Amarim Perek Mem-Ches

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

How do we show our love back to Hashem? The Alter Rebbe will teach us how, over the next two perakim. 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 will learn 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!

In today's *Tanya*, the Alter Rebbe starts to explain the idea of *tzimtzum*.

Hashem's light is so strong, it needs to be hidden to make a world that we can see!

Like the light of the sun which shines SO strong that nobody can look at it, it would be too much for us to live in a world where Hashem's light shines fully. Only through *tzimtzum*, with Hashem hiding part of this light, are we able to have a world.

Even in *Olam Haba*, and in *Gan Eden*, the *neshamos* and *malochim* can only appreciate the light of Hashem if it comes through a *tzimtzum*.

When we understand that Hashem even hides His own light to make a world where we can do Torah and mitzvos, we will also want to hide what we want for ourselves so we can do what Hashem wants.

HAYOM YOM :: Yud-Alef Iyar

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

In today's Hayom Yom, the Rebbe tells us to make sure we read these words right when we daven. There are different nuschaos for these words, and the Rebbe shows us the way to read them in the Chabad nusach. In our siddurim, they are already printed this way.

In *Korbanos*: **VeChein Shnei Chesuvim** (not “VeChan” — *tzeirei*, not *patach*)

Before Baruch She'amar: **Chiyisoni Miyardi Vor** (not “Chiyisani” — *komatz*, not *patach*)

In *Ashrei*: **Zecher Rav Tuvcha** (not “Zeicher” — *segol*, not *tzeirei*)

In *Halelukah*: **Mashlich Karcho Chefitim** (not “Korcho” — *patach*, not *komatz*)

In *Emes Veyatziv*: **Umalchuso Ve'emunaso Lo'ad Kayemes**.

SEFER HAMITZVOS :: Shiur #258 - Mitzvas Asei #236, Lo Saasei #289, #296

Today we learn yesterday's *mitzvah* again — *Mitzvas Asei #236*. This *mitzvah* is that if a person makes someone else get hurt, he needs to pay him to make up for what he did.

We learn this from a *posuk* in *Parshas Mishpatim*: וְכִי יִרְיֹבוּ אֲנָשִׁים וְהָפָה אִישׁ אֶת רֵעֵהוּ

The details of this *mitzvah* are explained in *Perek Ches* of *Mesechta Bava Kama*.

We also learn two more *mitzvos*, from the next set of *halachos*:

1) (*Mitzvas Lo Saasei #289*) A Yid is not allowed to kill another person.

This *mitzvah* is one of the *Aseres Hadibros*, which are in *Parshas Yisro*: לֹא תִרְצֹחַ

The *halachos* are explained in *Perek Tes* of *Mesechta Sanhedrin*, and *Perek Beis* of *Mesechta Makos*.

2) (*Mitzvas Lo Saasei #296*) The *Beis Din* is not allowed to take money from someone who killed on purpose, in order not to punish him the way the Torah tells us to.

We learn this *mitzvah* from a *posuk* in *Parshas Masei*: וְלֹא תִקְחוּ כֶּפֶר לְנַפְשׁ רֵצַח אֲשֶׁר הוּא רָשָׁע לְמוֹת

The *dinim* of this *mitzvah* are explained in *Mesechta Makos*.

RAMBAM :: Hilchos Chovel U'Mazik - Rotzeiach U'Shmiras HaNefesh

In today's Rambam, we learn the last two *perakim* about someone that damages another person's things. We also learn the first *perek* of *Rotzeiach*, about someone who *Chas Veshalom* killed someone else.

In **Perek Zayin**, we learn about kinds of damage that you can't see — like making something *tomei*, where it doesn't look different. We also learn about doing something that makes something get damaged, like moving a pillow away when a glass is falling, and when someone isn't sure how much damage he did.

In **Perek Ches** we learn the *din* of a *moser* — someone who tells on a Yid to the government so they will take him or his money. It is a VERY BIG *aveira*.

In the first *Perek* of **Hilchos Rotzeiach** we learn the two *mitzvos* in today's *Sefer Hamitzvos* and the BIGGEST *MITZVAH* a person can do — to save the life of another Yid. The Rambam tells us that if a person saves another Yid it is like he saved the WHOLE world!

The Rebbe tells us that the same is true of helping a Yid to do a mitzvah and giving every child a good chinuch. It is also like saving their life, which the Rambam says is like saving the WHOLE world!

RAMBAM- PEREK ECHAD :: Hilchos Tumas Meis - Perek Yud-Zayin

This *perek* teaches us *halachos* about if something sticking out of a house can be counted as an *ohel*, or if a container can be counted as an *ohel* to pass on *Tumas Meis*.

DARKEI HACHASSIDUS :: Chinuch

In this week's *parsha*, *Parshas Emor*, we learn *mitzvos* that are special for *kohanim*.

In the beginning of the *parsha*, Hashem says, “**Emor El Hakohanim**,” You should speak to the *kohanim*, “**Ve’amarta Aleihem**,” and you should say to them.

Rashi brings a reason why it needs to say (twice) “Emor” AND “Ve’amarta.” The *Chachomim* teach that it is “**Lehazhir Hagedolim Al Haketanim**,” that the *kohanim* need to warn their children to be careful to follow the *mitzvos* of the *kohanim*, just like the adults.

The word the *Chachomim* use is “Lehazhir,” to warn. Why don’t they use a word like “to teach” or “to tell”? The word “Lehazhir” can also mean light (like *Zohar*). It teaches us that if the adults will teach their children properly, it won’t only help their children — it will bring light to the adults too!

This is a lesson in *chinuch* for everyone, not just *kohanim*. When we are busy with *chinuch*, it lights us up too!

See *Likutei Sichos chelek Zayin p. 151*

TEFILLAH :: Hashiva Shofteinu

The eleventh *bracha* of *Shemoneh Esrei* is “**Hashiva Shofteinu**.” In this *bracha*, we ask Hashem to bring back our judges, the *Sanhedrin*, to what they were before. When the *Sanhedrin* met, they decided exactly how the *mitzvos* should be kept. Everyone was able to understand clearly what Hashem wanted from them, and could do all the *mitzvos* properly.

We ask Hashem to bring us back to that, with the coming of *Moshiach*!

The Rebbe told us that we can have a taste of this by following the *horaos* of the *Rebbeim*. The *Rebbeim* showed us how to do the *mitzvos*, and how to make everything we do part of serving Hashem. They especially taught us that *Moshiach* is almost here, and that we should get ready now!

HALACHOS HATZRICHOS :: Muktza

There are some times when something that isn’t usually *muktza* WILL be *muktza* on Shabbos.

How?

If when Shabbos started, something had *muktza* on top of it, that thing can become *muktza*, just like whatever was on top of it. This is called a **Bosis Ledavar Ha’asur**, “a base for something *asur*.”

For example, let’s say you have a table (which is not *muktza*), with a computer on top of it. That table becomes *muktza*, just like the computer, and you can’t move it on Shabbos! The same thing is true if you have a stool (not *muktza*) with a *menorah* burning on it. That stool becomes *muktza* just like the *menorah*!

But just having something muktza on top of it doesn’t mean that it HAS to become a basis. IY”H we’ll learn more about when something becomes a basis, and how to keep something from becoming a basis.

See the Alter Rebbe’s *Shulchan Aruch*, *siman Shin-Tes se’if daled*

GEULAH U'MOSHIACH :: Geulah in Davening

The Rebbe made a *hora’ah* that we should learn *Inyonei Geulah U’Moshiach*, starting from *Torah Shebichsav*, especially in *Navi*, and in *Torah Shebaal Peh*, the *Gemara*, *Medrash*, and *Zohar*, as well as *Chassidus*. Based on this, we have been learning *pesukim* from the *Neviim* who said *Nevuos* about the *Geulah*.

The *Avudraham* (Rabbeinu Dovid Avudraham) was one of the later *Rishonim*. He wrote a *sefer* explaining the *davening*. One of the things he shows is that when the *Anshei Kneses Hagedolah* made the *nusach* of *davening*, they took *pesukim* and changed them a little bit to be used as a *Tefillah*. In other words, we speak to Hashem based on the words of Hashem's Torah!

In the second half of the *brachos* in *Shemoneh Esrei* where we ask for our needs, we ask Hashem mainly for the great need of *Klal Yisroel*, that Hashem should bring us the *Geulah*! The *Avudraham* shows that the words the *Chachomim* chose for these *brachos* are based on the *Nevuos* about the *Geulah*, like *pesukim* from *Yeshaya* and *Yechezkel* that we have been learning here!

So when we *daven* every day, we are asking that these *nevuos* we learn about the *Geulah* should come true, right away!

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