

# Chitas for Friday, Parshas Behar Erev Shabbos Kodesh Yud-Tes Iyar, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן  
~ by Rabbi Aryeh & Esther Kaltmann ~

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*To many more happy healthy blessed years together with overflowing revealed Brochos!*

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## **CHUMASH** :: Parshas Behar - Shishi with Rashi

In today's *Chumash*, we learn about what happens if someone is so poor he sells himself as a slave!

We are not allowed to treat him like a slave, and make him do things like put on our shoes for us or do things we don't really need just so he will be busy. We have to treat a Jewish slave in a much nicer way, like a regular

worker. We even need to make sure his children have food to eat. If we need someone to do work like a slave, we need to buy a non-Jewish slave.

Just like with fields and houses, in a *Yovel* year a Jewish slave goes free.

## **TEHILLIM :: 90 - 96**

The first *kapitel* in today's *shiur Tehillim* is *kapitel Tzadik* (90). Dovid Hamelech wrote many *kapitelach* himself, but this one is different. Dovid Hamelech found this whole *kapitel* already written, and he was told that it was written by Moshe Rabbeinu! So he decided to include it in the *Sefer Tehillim*.

This *kapitel* speaks about how a person should be humble, not a big-shot. It also helps a person to want to do *Teshuvah*.

One of the *pesukim* says "***Tosheiv Enosh Ad Daka VaTomer Shuvu Bnei Adam***" — "Hashem, You make a person feel very small so that he will do *Teshuva*." The word "*Tasheiv*" ("do *Teshuvah*") is the same letters as the word *Shabbos* — because *Shabbos* is a special chance for every Yid to do *teshuva* — to become closer to Hashem.

## **TANYA :: Likutei Amarim Perek Mem-Tes**

The *Chachomim* instituted the *brachos* before *Shema* to help us prepare ourselves to fulfill the *mitzvah* of loving Hashem that we talk about in *Shema*.

Yesterday we learned what the first *bracha* should make us feel, and now we look at the second *bracha*:

In the second *bracha*, we talk about how much Hashem loves us, even more than all of these *malachim*. Hashem made the world for US, the Yidden!

Hashem loves us with an "*Ahavas Olam*" — a love that lasts forever. *Olam* also means the world, a place that Hashem needs *Tzimtzum* to be in. Hashem is ready even to hide Himself with *Tzimtzum*, not to let His light shine all the way, because He wants us to learn Torah and do *mitzvos*!

And from everyone in the world, Hashem chose us, the Yidden!

If Hashem loves us so much, then for sure when we say *Shema* we will love Him too!

*In tomorrow's Tanya, we'll see more about how these brachos make us love Hashem — the mitzvah of Shema!*

## **HAYOM YOM :: Yud-Tes Iyar**

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

Today's *Hayom Yom* comes from a *maamar* of the *Frierdiker Rebbe*, which was said when he left Russia and came to Poland, in the year *Tof-Reish-Tzadik*. The *maamar* is based on a story in the *Gemara*, that starts with the words *Rava Chazya Lerav Hamnuna*. This *maamar* is a very basic *maamar*, which explains what *Avodas Hashem* is all about, and how we are able to make ourselves more *aidel* by living according to Torah and working on *Avodas HaTefillah*. The *maamar* was written in *Yiddish* and in a simple way, so that everyone could understand it!

*At the end of the maamar, there are four paragraphs which speak about what Chassidus is, and what Chassidus does! These paragraphs seem to be based on what the maamar teaches. Today's Hayom Yom is the second paragraph:*

*Chassidus* is a “*Getliche Farshtand*,” a *Ruchnius’dike* way of understanding things. *Chassidus* teaches us about Hashem and about the *kedusha* in the world.

Learning about this makes a person realize how small we really are alone, but how great we can become through *Avodah*! By working on ourselves through following the path of *Yiddishkeit*, through Torah and *Tefillah*, a Yid can become truly great.

## **SEFER HAMITZVOS :: Shiur #2 - Hakdama**

Today’s *Sefer Hamitzvos* gives us the rules the Rambam used to decide which *mitzvos* are counted in the 613 *mitzvos*. (Besides for the Rambam, there are other *Chachomim* who count the *mitzvos* differently. Here the Rambam shows us why he counts the *mitzvos* specifically this way.)

In today’s *Sefer Hamitzvos* we will learn the first 4 rules of how to decide if something is counted as a *mitzvah*:

- 1) The *mitzvos D’Rabbonon* aren’t counted in the 613 *mitzvos*; it has to be in the *pesukim* of the Torah.
- 2) It has to be SAID in the Torah, not something we learn from a hint.
- 3) It has to be a *mitzvah* that is ALWAYS a *mitzvah* (so a *mitzvah* about the *Mishkan* that we don’t keep in the *Beis Hamikdash* isn’t counted)
- 4) We only count *mitzvos* that are said in a specific way, not things like “do everything Hashem tells you to.”

*The details of the 14 rules the Rambam uses to count the mitzvos are very long. The Rambam gives many proofs and examples to explain each of the rules! In the Moreh Shiur, it says that they can be learned over time, even after we already start learning the actual mitzvos. (We divided them up by learning 4 rules today, and 5 tomorrow and the next day.)*

## **RAMBAM :: Minyan Hamitzvos**

In Rambam, we are counting the *mitzvos*! Today we say a list of all 248 *Mitzvos Asei* (those are the *mitzvos* that are about something we need to DO for Hashem — the *mitzvos Lo Saasei* are the things Hashem asks us NOT to do).

Did you know what the Rambam says is the very first *mitzvah*? To know that there is a Hashem! That’s a *mitzvah* that you can do all the time!

## **RAMBAM- PEREK ECHAD :: Hilchos Tumas Ocholim - Perek Yud-Alef**

Now we learn special *halachos* about grapes and olives, which have different *halachos*, and how they become *tomei*.

## **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 everyone...”

The Rebbe once explained that this *Mishnah* teaches us four things that we might think are the opposite!

1) **Chochom** (a smart person): We would think that a smart person is someone who understands the way things really are — he'll know who is good, and who is bad.

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 *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 *kavodik* if he stays separate from other people because he is special, and doesn't waste his time thinking about other people.

But no! Someone who is really *kavodik* is someone who is nice to everyone and shows *kavod* to everyone!

## **TEFILLAH :: Bereishis**

*Were you ever listening to a story and then started feeling scared? Or do you sometimes get nervous during a thunderstorm? Some people are worried when they see some kinds of animals. Other kids get nightmares from things.*

We might sometimes feel like the world is a scary place!

It feels like we can't stop things from happening, and we don't want to get hurt!

The seventh *posuk* of the *Yud-Beis Pesukim* helps keep us from being afraid:

**Bereishis Bara Elokim** — In the beginning when Hashem created

**Es Hashomayim** — the heavens

**V'Es Ha'aretz** — and the earth.

From the very beginning, the whole world was, and ALWAYS is, created by Hashem!

Nothing in the world happens by itself, Hashem is always deciding what will happen. So we don't have to be scared of anything!

Whenever we find ourselves feeling scared, we can think about this *posuk*. We can remember that this is HASHEM's world, and Hashem is taking care of everything!

*See sicha Lag B'Omer Tof-Shin-Lamed-Vov*

## **HALACHOS HATZRICHOS :: Making Up for Lag B'Omer**

Every year, the Arizal used to travel to Meron for *Lag B'Omer*, the *hilula* of Rabbi Shimon *ben* Yochai. He used to stay there for three days — the day of *Lag B'Omer*, and the two days afterwards.

In a number of *sichos* and letters, the Rebbe said that this shows us that the *inyan* of *Lag B'Omer* lasts for three days! So if we missed anything on *Lag B'Omer*, we can make up for it afterwards.

This also fits with the lesson we just learned from *Pesach Sheini*, that “**S’iz Nishto Kein Farfallen**,” it is never too late to make up for something good.

Here is one *minhag* that you might not have gotten a chance to do on *Lag B’omer*:

There is a *minhag* to eat *bukser* (carob) on *Lag B’omer*. This reminds us of the *bukser* that Rabbi Shimon ben Yochai and his son Rabbi Elazar ate for 13 years in the cave!

The Rebbe once said at a *farbrengen* that he remembers eating *bukser* at his house as a child. It was a very rare fruit, but they had it every year on *Lag B’omer*.

See also *Hisvaaduyos 5742, chelek gimmel, p. 1395*

## **GEULAH U'MOSHIACH :: Hinei Keil Yeshuasi!**

The *Navi* Yeshaya tells us one of the things the Yidden will say when *Moshiach* comes:

הִנֵּה אֵלֵי יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי עָזִי וְזַמְרָת יְ-הוָה וַיְהִי לִי לִישׁוּעָה

**Hinei Keil Yeshuasi** — Here is Hashem who saves me from *Golus*!

**Evtach Velo Efchad** — Now I feel safe and I am not afraid of anyone.

**Ki Azi Vezimras Kah Hashem** — The strength and the praise that comes from Hashem’s name becoming whole, in the times of the *Geulah*

**Vayehi Li Liyeshua** — that is what saved me.

Rashi explains that until Hashem destroys Amalek in the times of *Moshiach*, Hashem’s name is not complete. But after Amalek is destroyed and the Yidden are saved, we can see Hashem’s true strength and praise Him with His whole name!

We say this *posuk* at the beginning of *Havdalah*, because it is a comforting *posuk*. We want *pesukim* that bring us comfort because we are sad that Shabbos is leaving us. When we remind ourselves about the things we will say at the times of the *Geulah*, we feel much better!

See *Yeshaya perek Yud-Beis, posuk Beis*

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