

Chitas for Friday, Parshas Behar-Bechukosai

Erev Shabbos Kodesh

Chof-Alef 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
ולע"נ אביו הרה"ח הרה"ת ר' ישראל הלוי בן הרה"ח הרה"ת ר' שניאור זלמן הלוי דוכמאן ע"ה
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~ by Anonymous ~

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Lizchus

Alta Shaina bas Rochel Yosefa

~ for a Refuah Sheleimah Ukrovah! ~

May the learning of Chitas this week serve as a merit for Alta Shaina to have an immediate recovery!

In honor of the birthday of

Tzivia Leah bas Zlata

Chof-Alef Iyar

~ Shnas Bracha Vehatzlacha! ~

CHUMASH :: Parshas Behar-Bechukosai - Shishi with Rashi

In today's *Chumash*, we learn about *Erkin*. What does this mean?

A person might decide that he wants to give Hashem a present — worth as much as himself, or someone in his family! How much money does he have to give?

The Torah gives us amounts of money based on ages:

- For an adult man (from 20-60 years old) he needs to pay 50 silver *shekel*
- For an adult woman (from 20-60) he needs to pay 30 silver *shekel*
- For a young man (from 5-20) he needs to pay 20 silver *shekel*
- For a young woman (from 5-20) he needs to pay 10 silver *shekel*
- For a baby boy (one month old until 5 years old) he needs to pay 5 silver *shekel* (this is also how much we give for a *Pidyon Haben*!)

- For a baby girl (one month — 5 years old) he needs to pay 3 silver *shekel*
- For an old man (over 60) he needs to pay 15 *shekel*
- For an old woman (over 60) he needs to pay 10 *shekel*

If someone sees he can't afford it, the *kohen* figures out how much he should pay.

If a person promises to give an animal, even though it is easy to know how much an animal is worth, he can't just pay that amount. If the animal is kosher for a *korban*, the animal itself becomes *kodesh*, holy for Hashem! He also can't trade it for another one — if he does that, BOTH animals become holy.

Only if the animal is not kosher for a *korban*, the *kohen* will decide how much to sell it for. If the OWNER wants to buy back that animal from the *kohen*, he has to pay an extra 1/5th of the amount.

The same thing is for a house: If a person promises his house to Hashem, the *kohen* sells it for the amount he thinks it is worth. But if the person who gave it wants to buy the house from the *kohen*, he has to pay an extra 1/5th.

TEHILLIM :: 104 - 105

In *kapitel Kuf-Daled* (104), there is a *posuk* “**Moh Rabu Maasecha Hashem!**” How great are the works of Hashem!

There are many *maamorim* in *Chassidus* that explain this *posuk*. There is a *maamar* from the Rebbe Rashab that starts with this *posuk* and explains it — and there is a story behind it!

Once the Rebbe Rashab was learning with the Poltaver *Rav*, R' Yaakov Mordechai Bezpalo. The Friediker Rebbe was 3 or 4 years old, and his bed was in the room where they were learning.

R' Yaakov Mordechai looked over at the sleeping boy, and said that his shining face showed the *kedusha* that he had!

When the Rebbe Rashab heard that comment, he felt that he wanted to kiss his son. But he stopped himself, and instead wrote a *maamar* called *Moh Rabu Maasecha Hashem*. When the Friediker Rebbe got older, the Rebbe Rashab gave him the *maamar*, and told him, “this is a *Chassidische kush!*” Years later, he told him the story.

TANYA :: Likutei Amarim Perek Nun

The Alter Rebbe has been showing us, over the last *perakim*, different ways to have *Ahava* and *Yirah* — what to think about to make us feel a love for Hashem so we will want to learn Torah and do *mitzvos*.

For example, we can think about how Hashem gives us life, and that Hashem is our father Who takes care of all of our needs. We can think about how Hashem loves the Yidden so much that He chose us to be so close to Him, and we love Hashem back. We show our love by learning Hashem's Torah and doing Hashem's *mitzvos!*

One thing is the same in all of these ways of loving Hashem: We feel what Hashem does FOR US, what He gives TO US, and that makes us love Hashem.

Today the Alter Rebbe tells us about a different kind of love for Hashem — a kind of love that has nothing to do with us! In fact, when a Yid has this kind of love for Hashem, he doesn't want anything for himself — he wants his *neshama* to become one with Hashem, even though that means he won't have any *chayus* or any of

the things that Hashem usually gives to people!

When the Alter Rebbe came to the Maggid, the Alter Rebbe would learn with the Maggid's son, R' Avraham der Malach. For three hours the Alter Rebbe would share his knowledge in Nigla, and for three hours R' Avraham would share his knowledge in Chassidus.

One time, after learning some very deep Chassidus, R' Avraham saw the Alter Rebbe eating a bagel and butter. He was surprised, and asked why. The Alter Rebbe explained that after learning the deep secrets of the Torah, his neshama so much wanted to connect to Hashem that it was almost ready to leave his body! This is called Klos Hanefesh. So he ate a bagel with butter to keep his neshama connected to his body! (See Likutei Sichos chelek Chof-Zayin, p. 273)

The kind of love in this story shows this second kind of *ahava*. It's not thinking about what Hashem does for you to make you special, it's just thinking about Hashem and wanting to be together with Hashem!

(We know from *Chumash* that Nadav and Avihu also had this kind of love for Hashem, which caused them to become close to Hashem, and their *neshamos* left their bodies.)

Just like in the story with the Alter Rebbe and R' Avraham der Malach, the Alter Rebbe will show us what we need to do to make sure that we have a "bagel with butter" so our neshama will stay inside of us and help us do mitzvos! It is called shuv, and we will be learning more about it tomorrow IY"H!

HAYOM YOM :: Chof-Alef Iyar

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

Today's *Hayom Yom* teaches us something that every Yid needs to know:

Hashem gives each of us a very important *shlichus*: To do *mitzvos* and strengthen *Yiddishkeit* and Torah wherever we are.

And part of giving us that *shlichus* is that with *Hashgacha Protis*, Hashem makes sure we have whatever we need in order to actually DO that *shlichus*!

But it is up to us. We need to actually DO it, and then we will see that we have everything we need in order to do the *mitzvos* and bring the light of *Yiddishkeit* and Torah to the place where we are!

The Rebbe once said this to the Shluchim: Before a shliach goes to a place, Hashem sets up that all of the things he will need to have hatzlacha will all be there. All the shliach needs to do is go there, and the people to help him and give money for his programs will all be there — the shliach just needs to do his job to make it happen, and he will see all of the brachos!

The same is true for the shlichus we ALL have: The brachos are all there to make us have hatzlacha, we just need to use the kochos Hashem gives us and we will see that it will happen!

SEFER HAMITZVOS :: Shiur #20 - Mitzvas Asei #73, #10

In today's Rambam, we finish Hilchos Teshuvah and the whole Sefer Mada! We start a new sefer, Sefer Ahava, which starts with the halachos of Kriyas Shema. So we have two mitzvos, one about teshuvah and the other about Kriyas Shema.

We learn the same *mitzvah* (*Mitzvas Asei #73*) one last time: If someone does an *aveira* (*Chas Veshalom!*) he needs to SAY to Hashem what he did and ask Hashem to forgive him.

We learn this *mitzvah* from a *posuk* in *Parshas Vayikra*: וְהִתְנַדְּהָ אִשְׁרָר קָטָא

The details are explained in the end of *Mesechta Yoma*.

We learn the *mitzvah* (*Mitzvas Asei #10*) to say *Kriyas Shema* two times every day — one time in the morning (by a certain time) and once at night.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: וְדַבַּרְתָּ בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ

The details are explained in *Mesechta Brachos*.

RAMBAM :: Hilchos Teshuvah - Hilchos Kriyas Shema

Perek Yud: In this *perek*, the Rambam tells us that the best way to serve Hashem is *lishma*, since a person knows it's the right thing to do. But that doesn't happen on its own, it takes time and work! In the meantime, a person first serves Hashem for rewards and prizes, until he learns how to serve Hashem *lishma*.

The Rambam also says “*Al Pi HaDeiah Tihiyeh HoAhava*” — the more we learn about *Yiddishkeit* and Hashem, the more we will appreciate it, and our love for Hashem and *Avodas Hashem* will be greater!

Now we have finished Sefer Mada, and we start Sefer Ahava!

In **Perek Alef** of *Hilchos Kriyas Shema*, we learn about the *mitzvah* of saying *Shema* in the morning and at night. The Rambam tells us that Yaakov Avinu asked his sons, before he passed away, if all of them believed in Hashem. They all answered, “*Shema Yisroel*,” “listen, our father Yisroel,” “*Hashem Elokeinu, Hashem Echod*!” “We all believe in Hashem!” When Yaakov Avinu heard this, he said, “*Boruch Sheim Kevod Malchuso Le'olam Va'ed*!” to thank Hashem.

In **Perek Beis**, the Rambam tells us HOW to say *Shema*. We need to make sure we have *kavana* when we say the first line of *Shema*, otherwise we need to say it again! If a person is working and realizes that he will soon miss saying *Shema* on time, he needs to stop working so he can say *Shema* properly.

RAMBAM- PEREK ECHAD :: Hilchos Yesodei HaTorah - Perek Ches

We learn the signs of how we know someone is a *Navi*. One of the ways we know is if he predicts the future. But that is not why we listen to what he says — we listen to him because Moshe Rabbeinu gave us this sign in the Torah! That's why, even if he does predict the future, there are times we wouldn't listen to him anyway, like we see in the next *perek*.

INYANA D'YOMA :: Sefiras Haomer

This week in *Sefiras Haomer*, we are working on our *midah* of *Yesod*. *Chassidus* teaches that *Yesod* is *Hiskashrus*.

What is *hiskashrus*?

In the town of Premishlan, there lived a *Tzadik* called R' Meir of Premishlan. Premishlan was a town that wasn't right by the river, but just over the mountain there was a special spring that they used for a *Mikvah* every day.

During the summer, it didn't take too long to get to the *mikvah*. The men would go on the road right over the mountain. But in the winter, it took much, much longer! The road was just too slippery in the snow and ice! The men would need to walk on a long road that went around the mountain so they could use the *mikvah* before *davening*.

Only one person walked quickly over the mountain: R' Meir of Premishlan. He never slipped and fell, no matter how windy or icy or snowy it was!

The Yidden in Premishlan were very proud of their Rebbe, and used to tell people how lucky they were to have such a special Rebbe who could do such special *nissim*.

One day, two young men came to Premishlan. They were a bit *chutzpadik*, and didn't believe that what R' Meir did was so special. "We can also go on the mountain road, just watch!" they said.

The two young men started climbing up the icy mountain. But they didn't get too far before they slipped and fell down! People came to help them, and they had to rest in bed for a few days because of all of their cuts and bruises.

When they felt better, they went to R' Meir of Premishlan to say sorry for not treating him with the right *kavod*. They asked, though, how DID he manage to go up the mountain without falling?

R' Meir answered: "**Ven men iz tzugebunden fun oiben, falt men nisht unten.** When we are connected above — when we are connected to Hashem, we don't fall down here."

That is one of the meanings of the *midah* of *Yesod*, that we are working on this week — to make sure that our connection to Hashem through *Yiddishkeit* and Torah and *mitzvos* is very strong!

TEFILLAH :: Why Do We Say Pesukei Dezimra?

In *halacha*, the *mitzvah* of *tefillah* means to ask Hashem for our needs. We have a *mitzvah* to ask for our needs directly from the One Who gives them to us — Hashem! Only Hashem can provide us with the things we need, because everything else in the world is nothing more than a *shliach* of Hashem to help us. Therefore, we ask only from Hashem.

If that's the *mitzvah*, why do we have to say *Pesukei Dezimra*, the praises of Hashem, first?

The *Chachomim* tell us, "**Le'olam Yesader Adam Shevacho Shel Makom, Ve'achar Kach Yispallel.**" "First arrange the praises of Hashem, and then *daven*."

But why? We have a *mitzvah* to ask Hashem for our needs — so go ask! Why do we need to say these praises first?

When we wake up in the morning, our *neshama* is hidden. We mainly feel the *guf* and the *Nefesh Habehamis*. This makes it hard to feel a connection to Hashem, Who we are going to *daven* to!

By praising and thinking about Hashem in *Pesukei Dezimra*, we are setting up a connection to Hashem. This way, we can go and *daven* to Hashem, Who will give us everything we need.

See *Maamar Lag B'omer* 5745

HALACHOS HATZRICHS :: Divrei Torah at Meals

We learned in *Pirkei Avos perek Gimmel* that it is very important to say words of Torah when we sit down to a meal. Those who do not say words of Torah at their meal, it is as if they are eating meat of *Avodah Zarah* (*Zivchei Meisim*). But those who sit at a table and DO say words of Torah, it is like they are eating at the table of Hashem (*Shulchano Shel Makom*)!

Based on this, the *halacha* is that we should say words of Torah when we are eating a meal.

According to some opinions, if someone isn't able to say words of Torah, the words of Torah in *bentching* can be counted. But *lechatchilah*, whenever we sit down to a meal, we should really say words of Torah besides for the *brachos* we say during the meal.

See *Shulchan Aruch siman Kuf-Ayin, Mishnah Beruriah se'if katan Alef, and Piskei Teshuvos there*

GEULAH U'MOSHIACH :: Praise Hashem

The tremendous *nisim* of the *Geulah* will make us want to praise Hashem! The *Navi* Yeshaya told his generation about this:

וְאָמַרְתֶּם בַּיּוֹם הַהוּא הוֹדוּ לָהּ קְרָאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילְתִּיו הִזְכִּירוּ כִּי נִשְׁבַּב שְׁמוֹ

Va'amartem Bayom Hahu — And you will say on that day:

Hodu LaHashem — “Thank Hashem!

Kiru Vishmo — Call out Hashem's name to praise Him!

Hodiu Vo'amim Alilosav — Let all the nations know what Hashem has done!

Hazkiru Ki Nisgav Shemo — Make sure everyone remembers to praise Hashem's name, which is so holy!”

This *posuk* brings comfort to the Yidden and reminds us that the *Geulah* is coming! It is one of the *pesukim* we say in *Veyitein Lecha*, the *bracha* we give each other at the beginning of the new week, on *Motzei Shabbos*!

See *Yeshaya perek Yud-Beis, posuk daled*

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