

Chitas for Monday, Parshas Behar

Tes-Vov Iyar, 5782

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
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CHUMASH :: Parshas Behar - Sheini with Rashi

The Torah tells us to make sure that when we sell a field or a slave, we need to charge a fair price, depending on how long it will be until *Yovel*. Since a field goes back to its original owner, and a slave is set free, the price should be based on how many years they will be able to use the field or the slave. That's part of doing business in a fair way!

We also learn from these *pesukim* that we should first try to buy and sell from our fellow Yidden, if we have the option.

Besides for business dealings in an honest way, we also learn to be careful with the way we speak to others. We shouldn't say something that will be hurtful to them. That's not just with feelings — that's with advice too! We need to remember that Hashem knows what we're thinking, and if someone asks us for advice, we should give advice that is good for THEM, even if it's not so good for us.

The last *posuk* of today's *Chumash* tells us that if we keep these *mitzvos* of *Shemita*, we will be able to live

safely in Eretz Yisroel!

Rashi tells us that *Golus* Bavel lasted for 70 years. It was a *kapara* for the 70 *Shemita* years the Yidden didn't keep before going into *Golus*. During *Golus* Bavel, no Yid was able to work in the fields in Eretz Yisroel... This way, Eretz Yisroel "took back" the years we owed it.

TEHILLIM :: 77 - 78

Kapitel Ayin-Ches reviews all of the *nissim* that Hashem did for the Yidden, starting from *Yetzias Mitzrayim*, until the time when Hashem made Dovid Hamelech the king over the Yidden!

In one of the *pesukim* in this *kapitel*, the *posuk* says "**Vayikatz Keyashen Hashem**" — Dovid Hamelech asks Hashem to wake up!

What does this mean? Does Hashem sleep?!

Chassidus explains (in the *Bar Mitzvah maamar*) that during *Golus*, the *chayus* that the world feels is like the *chayus* a person feels when he is sleeping. When someone is asleep, the *neshama* goes up to *Shomayim* and the person can only have dreams, and not think about things that make sense.

The same way, during *Golus*, the world doesn't feel most of the *chayus* of Hashem. It only feels the little bit of *chayus*, like the *chayus* of a person who is asleep.

So we ask Hashem to bring *Moshiach*, when everyone can see and feel the *chayus* of Hashem in the world like a person who is awake!

TANYA :: Likutei Amarim Perek Mem-Ches

We learned in yesterday's *Tanya* about a *mashal* to understand the *chayus* of Hashem called *Sovev Kol Almin*, from the way a person knows something. Today we will learn how it is different by Hashem! Let's review:

Hashem's chayus in the world 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!*

Compared to Hashem's chayus that MAKES each thing Me'Ayin Le'Yesh (from nothing to something), of course this chayus is very little!

2) **Sovev Kol Almin** — *This kind of chayus is the same for EVERYTHING Hashem makes.*

Here is a mashal 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-Vov Iyar

Today is thirty days of the *Omer*!

In today's *Hayom Yom*, we learn about the *Ahavas Yisroel* that the *Chassidim* of the Alter Rebbe had.

They used to say, "This piece of bread that I have is YOURS just as much as it is mine!" They felt that a part of everything they had really belonged to someone else.

Not only that, but they thought about the part that belonged to the other person, even before they thought about the part that belonged to themselves. First they said "it's yours" and only then did they say "it's mine"!

Once at a farbregen, the Frierdiker Rebbe told this story about the Ahavas Yisroel of the Alter Rebbe's Chassidim. Then the Frierdiker Rebbe shared a story that he saw:

In the summer of Tof-Reish-Nun-Zayin, the Frierdiker Rebbe and the Rebbe Rashab were in the country, at a resort. The Frierdiker Rebbe woke up very early, and was working on something. He saw that his father, the Rebbe Rashab, had also woken up early, and started to get ready for davening.

Afterwards, still early in the morning, the Rebbe Rashab told the Frierdiker Rebbe to come with him for a walk. On the walk, the Rebbe Rashab said: When you wake up early and learn and daven, you're doing something important. But if you don't have a chance during the day to do something that actually helps another Yid, it's a dry day! You need to ask Hashem to send you a Yid that you can do a favor for, someone you can really help.

Later that day, two people came from the city Rudnia to speak to the Rebbe Rashab. They asked for a favor that was very important to them.

The Rebbe Rashab called over his son, the Frierdiker Rebbe, and told him: You see! When we truly want to help someone, Hashem will help make it possible.

See Sefer Hasichos Tof-Reish-Tzadik-Tes, p. 339

SEFER HAMITZVOS :: Shiur #337 - Mitzvas Asei #187, Lo Saasei #49, Asei #188, #189, Lo Saasei #59

In today's *Sefer Hamitzvos*, we learn 5 mitzvos:

1) (*Mitzvas Asei #187*) We have to kill the seven nations that lived in Eretz Yisroel, because they were the main source of *Avodah Zarah*. We don't have to kill them if they agree to leave or keep *Sheva Mitzvos*.

Hashem gave us this *mitzvah* so we don't learn from them to serve *Avodah Zarah*.

Even though the seven nations do not exist anymore, it is still considered a *mitzvah* — the Rambam explains why.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: כִּי הָרַם תְּהַרְיֵם

2) (*Mitzvas Lo Saasei #49*) We can't leave any of those 7 nations alive. (This is the *Lo Saasei* of the *mitzvah* before.)

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא תַחֲיֶה כָּל נֶשֶׁמָה

3) (*Mitzvas Asei #188*) We need to wipe out Amalek.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: תִּמְחָה אֶת זִכְרֵן (זְכָר) עֲמָלֵק

The *halachos* are explained in *Mesechta Sotah perek Ches*.

4) (*Mitzvas Asei #189*) We need to remember what Amalek did to the Yidden. This way we won't stop hating Amalek very much over time. By speaking about the terrible things that Amalek did to the Yidden, we will always hate them very much. (We do this *mitzvah* every day by saying what Amalek did to us, in the *Sheish Zechiros* at the end of *davening*.)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: זְכוֹר אֵת אֲשֶׁר עָשָׂה לְךָ עַמְלֵק

5) (*Mitzvas Lo Saasei #59*) We can't forget Amalek. (This is the *Lo Saasei* of the *mitzvah* before. The *Asei* is to speak about Amalek, and the *Lo Saasei* is not to forget in our hearts.)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא תִשְׁכַּח

RAMBAM :: Hilchos Melachim

In **Perek Daled**, we learn about what rights a Jewish king has. He is allowed to make taxes, hire whoever he wants to work for him, and choose officers. In *halacha Yud*, the Rambam reminds us that the king has to make these decisions *Lesheim Shomayim*, to do the job Hashem wants him to do!

In **Perek Hey**, we learn about *Milchemes Mitzvah* — a war that is a *mitzvah*! One of the wars is with Amalek, of course! Another war that is a *mitzvah* is a war to take back parts of Eretz Yisroel.

The Rambam teaches us how special Eretz Yisroel is. There is a lot of *kedusha* there, and we are not allowed to leave Eretz Yisroel unless we have a very good reason, like learning Torah or getting married. The Rambam tells us that the *Chachomim* used to kiss the ground of Eretz Yisroel because they loved it so much!

Perek Vov teaches us about how to fight wars for the Jewish people. Before we fight, we always have to first ask the people if they want to make *shalom* and keep the *Sheva Mitzvos Bnei Noach*. If we surround their cities, we should leave a way out so they can escape, and that way we can take over the city without fighting them.

Even in a time of war, we shouldn't ruin things for no reason (*Bal Tashchis*). A war for the Yidden is a holy thing — we fight even on Shabbos!

RAMBAM- PEREK ECHAD :: Hilchos Tumas Ocholim - Perek Zayin

The Rambam teaches us that when foods are joined together by a liquid, then all of it can become *tomei* at once. We also learn about a *Tvul Yom* — someone who went to the *Mikvah* during the day but needs to wait until night to become *tahor*.

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 *mitvzoyim*), 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)

LEARNING FROM THE REBBE :: Taanis BaHaB

Today (Monday) is the last fast of *Taanis BaHaB*. “*BaHaB*” stands for Monday (*beis*), Thursday (*hey*), Monday (*beis*). There is a *minhag* brought in *Shulchan Aruch* to fast on Monday, Thursday and Monday in the month after *Pesach* and *Sukkos*, in case something not appropriate was done with the *simcha* of *Yom Tov*. (We first wait for the Shabbos after *Rosh Chodesh* before counting for *BaHaB*.)

In *Tof-Shin-Mem-Ches*, the Rebbe said a *sicha* on each day of *BaHaB*, and explained why the *minhag* is that even *Chassidim*, who are very careful with *mitzvos*, don’t usually fast. The Rebbe said that the day should still be used to add in *inyonim* of Torah and *mitzvos*, because every fast day is an *Eis Ratzon*!

Many bochurim, out of love for the Rebbe, would try to copy things that the Rebbe would do. Some of the bochurim who knew that the Rebbe fasted BaHaB, would also copy the Rebbe and fast this taanis.

One of these bochurim was there as the Rebbe said this sicha, and heard that the Rebbe said Chassidim should not actually fast on these days. He was sadly thinking, “Now I will have to stop keeping BaHaB like the Rebbe does.”

As he was thinking this, the Rebbe said, “But those who already started keeping this fast should continue, and it will bring them brachos for health and good things.”

To this day, this bochur still fasts BaHaB like the Rebbe said to!

For the rest of us, we have a *hora’ah* from the Rebbe not to fast. But we still need to make sure to use the *Eis Ratzon* of this day, to add in giving *tzedakah*, and other *inyonim* of *Yiddishkeit*, more than usual!

TEFILLAH :: Vehinei

The sixth *posuk* of the *Yud-Beis Pesukim* starts with the words “*Vehinei Hashem.*” This *posuk* comes from the *Tanya*, in *Perek Mem-Alef*. The Alter Rebbe uses these words to strengthen our *Yiras Shomayim*, by remembering that Hashem is always watching us to see if we will behave in the right way!

Vehinei Hashem Nitzav Alav — Hashem is standing right next to us!

U'melo Chol Ha'aretz Kevodo — And even though Hashem's glory fills the world,

U'mabit Alav — Hashem is looking specifically at US!

Uvochein Klayos Valeiv — Hashem checks to see what we are thinking and feeling

Im Ovdos Kara'ui — To see if we are serving Hashem the way we should.

When we think about this, we will be careful to always do what Hashem wants!

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 :: Kibbutz Galuyos

The *Navi Yeshaya* said a famous *nevuah* about *Kibbutz Galuyos*, Hashem gathering back all of the *Yidden* when *Moshiach* comes. This is the first *posuk* of this *nevuah*:

וְהָיָה בַּיּוֹם הַהוּא יוֹסִיף ה' שְׁנֵית יָדוֹ לְקַבֹּץ אֶת שְׂאֵר עַמּוֹ אֲשֶׁר יִשְׁאַר מֵאֲשׁוּר וּמִצָּרִים וּמִפְתְּרוֹס וּמִכּוּשׁ וּמֵעִילָם וּמִשְׁנַעַר וּמִחֲמַת וּמֵאֵי הַיָּם

Vehaya Bayom Hahu — This will happen in the days of *Moshiach*:

Yosif Hashem Sheinis Yado — Hashem will stretch out His hand again, like in the times of *Yetziyas Mitzrayim*

Liknos Es She'ar Amo — To take the rest of His nation

Asher Yisha'er — That are left in many places:

Me'Ashur UmiMitzrayim, Umipasros UmiKush Ume'Eilam UmiShin'ar UmeiChamas — From Ashur and

from Mitzrayim, and from Pasros and from *Kush*, and from Eilam and from Shin'ar and from Chamas

Ume'Iyei Hayam — And from the islands of the sea.

Just like in the times of *Yetziyas Mitzrayim*, when Hashem took out every Yid from *Golus*, Hashem will again take out every Yid from this *Golus*!

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