

# Chitas for Monday, Parshas Behar-Bechukosai Yud-Zayin 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  
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לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו  
~ by Anonymous ~

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

לזכות

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לרפואה שלמה וקרובה

## **CHUMASH** :: Parshas Behar-Bechukosai - Sheini with Rashi

In today's *Chumash*, we learn more about *Shemithah* and *Yovel*.

In order to have enough food, the Yidden need the year before *Shemithah* to grow enough for THREE years: that year, the year of *Shemithah* when we can't grow anything, and the third year, until the new food grows.

Hashem promises that if we keep *Shemithah*, enough will grow for three years!

The Torah also starts to teach us the *mitzvos* about owning land in Eretz Yisroel. We learned before that in the *Yovel* year the land returns to its original owner. Hashem says that we shouldn't be upset that we have to give it back, because really the WHOLE land belongs to Hashem! It's just that certain people are in charge of taking care of it for different amounts of time!

Sometimes a person might be very poor and need to sell his field so he has enough money to live.

If someone sold his part of Eretz Yisrael, it is like it is in *Golus*! He should try to buy it back, to bring it a "*Geulah*."

Starting from two years after he sells it, the person he sold it to HAS to let him buy it back. If he can't pay enough himself, someone from his family should buy it back, so each part of Eretz Yisroel stays with the right family.

How much does it cost to buy it back? It depends how many years there are until *Yovel*. He pays the amount that those years are worth.

Even if nobody has money to buy it back, it will still go back in *Yovel*.

## **TEHILLIM :: 83 - 87**

In today's *Tehillim*, in *Kapitel Pey-Daled*, we have a very special *posuk* which we learned about in *Tanya*! "**Ki Shemesh UMagen Hashem Elokim!**" "Because the name of Hashem and *Elokim* is like a sun and a cover."

A *marshal* for Hashem is the sun, which shines very strong. If the sun shines on us with all of its might, it would make the world too hot! The world can be a place for us to live because there is a cover on the sun, so we can enjoy its light.

The same is with Hashem: The *chayus* from the name *Havaya* is so strong that we wouldn't be able to feel like people — we would all just be part of Hashem. But the name *Elokim* covers up the name *Havaya* so the world can keep on being the way we see it.

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

*Today we are learning more about what we learned yesterday — the two kinds of chayus of Hashem in the world.*

Did you ever see a globe? It shows you the whole world, which is shaped like a ball, at one time!

You can close your eyes, and a picture of the whole world can be in your head at the same time! Hashem also knows the whole globe — the whole world. The difference is that we just have a PICTURE in our head. When Hashem knows, He is also making it and giving it *chayus*!

That *chayus*, though, is too strong to make the world the way WE see it. So Hashem gives the world another type of *chayus*. This *chayus* is what makes each thing in the world different, with the exact amount of *chayus* so it will look right. The mountain should be big and wide, and the bump in the road should be small. The huge tree and the tiny piece of grass each get just the right amount of *chayus*. Because this *chayus* is so hidden, we can see the world the way Hashem wants it, even with our *gashmius* eyes.

*When we know this about Hashem and think about it, it will help us come to love Hashem. IY"YH tomorrow we will see why.*

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

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

*We don't say Tachanun in Mincha because tonight is Lag B'omer.*

There is a time in the morning that is called "**Sof Zeman Kriyas Shema.**" This means the latest time to say *Shema* in the morning to do the *mitzvah* right. Many people say *Shema* in the morning BEFORE *davening*, so they can *daven* at their regular time (which is sometimes after the time of *Kriyas Shema*) and not miss the *mitzvah* of *Kriyas Shema* in the morning.

When you do this, you should say the words "**Ani Hashem Elokeichem,**" and then again — "**Ani Hashem Elokeichem — Emes.**" (This way we will have 248 words in the three paragraphs of *Shema*, for each of the 248 parts of the body!) But when you say *Shema* with a different set of *Tefillin*, like *Rabbeinu Tam* or *Shimusha Raba*, you don't say the words "*Ani Hashem Elokeichem*" again — you just say once, "*Ani Hashem Elokeichem, Emes.*"

~

Once on *Lag B'omer* (5604), the Tzemach Tzedek taught something from the Baal Shem Tov:

There is a *Posuk* in *Navi (Malachi)* that says that Yidden are an “*Eretz Chefetz*” — a rich land, a land that Hashem wants.

Hashem hid lots of special and important things in the ground — like gold, diamonds, things like oil and coal that help us have electricity and heat, and vitamins that make plants grow. There are so many treasures in the ground, that nobody will ever be able to discover them all!

The *Navi* compares Yidden to the ground, because we are also full of treasures. Nobody will EVER be able to find all of the special *kochos* hiding inside every single Yid!

The Baal Shem Tov said, “I want to make sure that Yidden use all of the hidden treasures that are inside of them!”

## **SEFER HAMITZVOS :: Shiur #16 - Mitzvas Lo Saasei #35, #38, #36, #37, #34, #43, #44, #40, #39, #41, #45, #171**

*Today we learn 12 MORE mitzvos about how to stay away from Avodah Zarah!*

1) (*Mitzvas Lo Saasei #35*) It is *asur* to say “magical words” to make someone feel better or stay safe, like the *goyim* do.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא ימצא בך וגו' והביר הקר  
The details are explained in *Mesechta Shabbos perek Zayin*.

2) (*Mitzvas Lo Saasei #38*) It is *asur* to try to do things to speak to a person who passed away, like the *goyim* do.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא ימצא בך וגו' ודרש אל המתים

3) (*Mitzvas Lo Saasei #36*) It is *asur* to ask questions from a person who does the *Avodah Zarah* of “Ov.”

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא ימצא בך וגו' ושאל אוב

4) (*Mitzvas Lo Saasei #37*) It is *asur* to ask questions from a person who does the *Avodah Zarah* of “Yidoni.”

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא ימצא בך וגו' ושאל אוב וידעני

5) (*Mitzvas Lo Saasei #34*) We are not allowed to do any kind of magic or witchcraft.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא ימצא בך וגו' ומכשף

6) (*Mitzvas Lo Saasei #43*) A man is not allowed to cut off his *peyos*.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לא תקפו פאת ראשכם

7) (*Mitzvas Lo Saasei #44*) A man is not allowed to shave his beard with a razor.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: ולא תשחית את פאת זקנך

8) (*Mitzvas Lo Saasei #40*) A man is not allowed to wear women's clothes.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: ולא ילפש גבר שמלת אשה

9) (*Mitzvas Lo Saasei #39*) A woman is not allowed to wear men's clothes.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לא יהיה כלי גבר על אשה

10) (*Mitzvas Lo Saasei #41*) It is *asur* to make a tattoo.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וְכַתְּבֶתָּהּ קִעְקַע לֹא תִתְּנוּ בְּכֶם

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

11) (*Mitzvas Lo Saasei #45*) A Yid is not allowed to hurt himself because he is sad that someone passed away, or as any kind of *Avodah Zarah*.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לֹא תִתְּגַדְּדוּ

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

12) (*Mitzvas Lo Saasei #171*) A Yid is not allowed to pull out his hair because he is sad that someone passed away.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תִשְׂמוּ קַרְחָהּ בֵּין עֵינֵיכֶם לְמַת

## **RAMBAM :: Hilchos Avodas Kochavim**

**Perek Yud:** One thing that we learn is that we should give *tzedakah* to poor *goyim*, and not just poor Yidden, because we want to have *shalom*. We should be nice to them and say hello when we see them!

In **Perek Yud-Alef**, the Rambam tells us that it's a *goyishe* thing to try to figure out what will happen in the future. Yidden need to believe in Hashem, and trust that He will take care of us. (These are the *halachos* of the first part of today's *Sefer Hamitzvos*.)

In **Perek Yud-Beis**, we learn about how a Jewish man or boy can't cut off his beard or *peyos*! (These are the *halachos* of the second part of today's *Sefer Hamitzvos*.)

## **RAMBAM- PEREK ECHAD :: Hilchos Yesodei HaTorah - Perek Daled**

In this *perek*, we learn more about the world, because the Rambam tells us that by understanding the world, it will help us love Hashem and have *Yiras Shomayim*!

## **INYANA D'YOMA :: Erev Lag B'omer**

One of the reasons why *Lag B'omer* is a *Yom Tov* is because during the days of *Sefiras Ha'omer*, many of the students of Rabbi Akiva passed away from a plague. On *Lag B'omer*, the terrible plague stopped!

In *Tof-Shin-Yud-Gimmel*, for the first time after becoming Rebbe, the Rebbe held a *Lag B'omer* rally for children.

(This rally was on *Lag B'omer* morning. Later, in the afternoon, the Rebbe said a *sicha* for adults, and explained what was said at the rally in a deeper way!)

At the rally, the Rebbe spoke about the lessons we can learn from Rabbi Akiva and his students. Here is the lesson we learn from Rabbi Akiva himself:

Before Rabbi Akiva became a great *Tanna*, he was just a simple shepherd named Akiva. He was poor, and he didn't know any Torah — he didn't even know the *Alef Beis*! Akiva didn't think he could learn very much Torah even if he tried.

But one day, he saw a strange rock. Water was dripping on it, day after day, and eventually it made a hole in the rock! Even though the drops of water were small and soft, and even though the rock was big and hard, when the water kept dripping on the same place, after a long time it was able to make a hole.

Akiva thought to himself, if little drops of water can do that when they drip for a long time, I'm sure if I keep trying to learn Torah for a long time, eventually I will succeed!

Akiva decided that he would do it. He started learning Torah, day after day. Sure enough, after many years he became Rabbi Akiva — one of the greatest *Tannaim* and leaders of the Yidden!

And even though he was spending all of his time learning and not trying to earn money, in the end Rabbi Akiva also became very rich.

The Rebbe told the children what we need to learn from this story:

Even though most of us already know the *Alef Beis*, there is still a lot of Torah we don't know. We might feel like it's too hard to learn so much, and wonder if we'll ever manage to do it. We might feel like it's not for people like us, and wonder if the things we're learning will even help us in our lives.

But we can learn from Rabbi Akiva that if we decide that we are going to do it, and we're ready to work on it, day after day, we are sure to have *hatzlacha*! And just like with Rabbi Akiva, in the end we will also see how it helps us in every part of our lives!

*From a Lag B'omer rally, Tof-Shin-Yud-Gimmel (Likutei Sichos chelek Beis, English, or Yiddish)*

## **TEFILLAH :: Ribon Haolamim**

Once we have finished the *Seder HaKorbanos*, the order of the *Avodah* in the *Beis Hamikdash*, we say a special *tefillah* to Hashem.

We say, “Hashem, You told us to bring the *Korban Tomid* and the *Ketores*! But now, because of our *aveiros*, we have no *Beis Hamikdash*, and we can't bring them. So please, count the words we say as if we had brought the real *korbanos*, like the *posuk* says, ‘*Uneshalma Parim Sefaseinu.*’”

Because this paragraph is *Tachanun*, asking Hashem to forgive our *aveiros*, we only say it on days when we say *Tachanun*.

(For those that wear a *Tallis* or *Tefillin*, here is the place where they put them on.)

## **HALACHOS HATZRICHS :: Muktzah**

We are learning more *halachos* about a *basis*.

Imagine that you walked into your room on Friday night, after the meal, and saw that some *tzedakah* money was left on the stool you use to reach the tall shelf in your closet.

Even though the money was resting on the stool during *Bein Hashmashos*, when Shabbos starts, the stool did not become a *basis* for the money. That's because you didn't mean for the coins to stay on the stool, that's not where they belong!

So is it okay to move the stool over to the closet to take down the game you wanted to play?

The *Shulchan Aruch* says that it is better not to move the stool with the *muktza* still on it. First you should try to do “*Niyur*,” shaking off the *muktza* onto the floor.

So first you should push the stool over so the coins fall onto the floor. Then you can pick up the stool and move it to wherever you need to use it.

But if there was something on the stool that might break if you shake it off, then you don't have to do *Niyur*. Since the stool is not a *basis*, you are allowed to move it, even though the *muktza* is still on it.

Only if it is possible to shake it off without anything getting ruined, we should shake off the *muktza*.

*Alter Rebbe's Shulchan Aruch, siman Shin-Tes*

## **GEULAH U'MOSHIACH :: Lag B'Omer**

*Today is Erev Lag B'Omer. At a Lag B'Omer parade, the Rebbe spoke about the great simcha of the hilula of Rabbi Shimon ben Yochai!*

In *Sifrei Kabbalah*, there is a story about one of the *talmidim* of the Arizal, named R' Avraham Halevi. R' Avraham Halevi was a *gilgul* of the *Navi Yirmiyah*, meaning that he had the same *neshama* as this *Navi*, who said the *Nevuah* about the *Churban* of the *Beis Hamikdash*.

Since R' Avraham Halevi had this *neshama*, he felt the *Churban* more than other people did. Every day, he would say the *Tefillah* of *Nacheim* in the *bracha* of *Velirushalayim*, asking Hashem to rebuild the *Beis Hamikdash* and comfort (*Nacheim*) us for the *Churban*. He would say this *tefillah* even on happy days, like on *Chol Hamoed*, because it bothered him so much that the *Beis Hamikdash* was destroyed.

One *Lag B'Omer*, R' Avraham Halevi was with his Rebbe, the Arizal, in Meron, near the *kever* of Rabbi Shimon ben Yochai. As usual, when he *davened* he added the *tefillah* of *Nacheim*.

The Arizal told him that Rabbi Shimon ben Yochai was upset about this! How could someone say *Nacheim*, a *tefillah* that brings sadness, on the day of his *simcha*? In fact, something happened to R' Avraham Halevi because of this.

For great *tzadikim* like Rabbi Shimon ben Yochai, there was no *Churban*! These great *tzadikim* still see the same level of *Elokus* like there was when the *Beis Hamikdash* was standing!

So on the day of the *histalkus* of Rabbi Shimon ben Yochai, it is not right to be sad about the *Churban*.

At the parade, the Rebbe pointed out that even though R' Avraham Halevi said *Nacheim* on *Chol Hamoed*, the only time when it was a problem was on *Lag B'Omer*! This shows us that the *simcha* of *Lag B'Omer* is a *simcha* that is in a way greater than the *simcha* of other *Yomim Tovim*! And even when *Moshiach* comes, and the *Yomim Tovim* don't feel as special since there is so much *Elokus* in the world, *Lag B'Omer* will always be a very special *Yom Tov*!

*See sicha of Lag B'Omer Tof-Shin-Mem-Gimmel, Hisvaaduyos Mem-Gimmel chelek Gimmel p. 1441; Likutei Sichos vol. 22 p. 30-31*

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