

# *Chitas for Shabbos Kodesh, Parshas Bechukosai Shabbos Mevorchim Siwan Chof-Zayin Iyar, 5782*

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

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*In gratitude to Hashem for the recovery of our father and grandfather. Thank You Hashem for Your kindness and benevolence!  
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*Shnas Bracha Vehatzlacha!*

## **CHUMASH :: Parshas Bechukosai - Shvi'i with Rashi**

We are learning the *mitzvos* about giving presents to Hashem.

We learned that we can give the amount of money someone is worth as a present to Hashem, called *Erkin*. But if a person decides to give an amount of money for a person who is going to be killed by *Beis Din*, it doesn't mean anything. There is no amount of money given for someone who is going to be killed.

We also learn about *Maaser Sheini*. *Maaser Sheini* means that a person needs to bring 1 of every 10 of his grain (like wheat and barley), wine, and oil from that year. He needs to take it to Yerushalayim and eat it there!

If a person doesn't want to bring the food to Yerushalayim, he can pay the amount of money the food is worth plus an extra 1/5th, and then he can use the money to buy another kind of food and eat it in Yerushalayim.

We also learn about *Maaser Beheimah*. It is a *mitzvah* to give the tenth of each baby sheep or cow to Hashem. This is done by letting the animals out of their pen one at a time. The 10th one is marked with a red line so we know that this one is *maaser*! Even if this animal gets a *mum* and can't bring it as a *korban*, it still belongs to Hashem and can't be traded for a different animal.

The Torah finishes off all of these *mitzvos* by saying that these are the *mitzvos* that Hashem told Moshe to tell the Yidden when they camped by *Har Sinai*.

**Chazak, Chazak, Venis'chazeik!** *Mazel Tov! We now finish the sefer of Vayikra!*

## **TEHILLIM :: 120 - 134**

A *Chossid* once complained to the Rebbe Maharash about how hard it is for him at home, because he has no money. He said (from today's *Tehillim*), "**MeiAyin Yavo Ezri?**" "Where will my help come from?"

The Rebbe Maharash answered, "Your answer is in the next *posuk*! '**Ezri Me'Im Hashem, Osei Shomayim VaAretz!**' Your help comes from Hashem, Who takes care of everything in the *Shomayim* and the earth. He gives everything what it needs in the right time, and He will take care of you too!"

## **TANYA :: Likutei Amarim Perek Nun-Alef**

*There are two kinds of chayus that a person has from his neshama: One is a kind of Chayus that is the same for the whole person, to keep him alive, and there is a second kind of Chayus that is specific for each part of the person. Each part gets exactly the kochos it needs from the neshama to do its job, like the eye to see, the ear to hear, and the feet to walk.*

*The world is the same way! Hashem gives the whole world one kind of chayus so it can exist. This chayus is the same in the highest Ruchnius world, and in the lowest part of the Gashmius world.*

*Then Hashem gives ANOTHER kind of chayus which is specific to each part of the world, so it has the exact koach it needs.*

*Kabbalah calls this chayus "Ohr", "light", because light can be in many places, but with curtains or windows you can see it more or less. There are some places where this chayus shines more, and we can feel it more! There are other places where it doesn't shine as much, and it is felt less.*

*The higher Ruchnius'dike worlds are able to handle the chayus of Hashem much better. So the light of Hashem shines in a stronger way.*

*But this Gashmius'dike world can't handle such a strong chayus in a revealed way. That's why Hashem's light is very hidden here.*

*We will see later that this works just like it does in a person! In a person, this second kind of chayus is mainly in the head, and from there it spreads to the rest of the body. The same thing is with the second kind of chayus in the world: It is mainly in the Shechinah, which rests in the Beis Hamikdash when it is standing, and in Torah and mitzvos always. From there, it spreads out to the rest of the world.*

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

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

The Rebbe Rashab heard from his father (the Rebbe Maharash), who heard from HIS father (the Tzemach Tzedek), who heard from the Alter Rebbe, that the Alter Rebbe would say that he was a son of the Maggid of Mezritch and a grandson of the Baal Shem Tov.

*Even though the Maggid was his Rebbe, not his father, he still felt like he was a child of the Maggid!*

*In one of the first years after the Rebbe became Rebbe, he gave the bochurim a bracha on Erev Yom Kippur, like a father gives a bracha to a son. The Rebbe said: "Since you are learning in the Rebbe's Yeshiva, you are the Rebbe's children!" ("Ir lernt in dem Rebber's Yeshiva, zaint ir doch dem Rebber's kinder.") and then gave them the bracha of Birchas Kohanim, like a father gives to his son.*

## **SEFER HAMITZVOS :: Shiur #10 - Mitzvas Lo Saasei #256, #301, #304, #305**

In today's *Sefer Hamitzvos*, we learn 4 more *mitzvos* about how to treat other people:

1) (*Mitzvas Lo Saasei #256*) We can't make an *almanah* (widow) or a *yasom* (orphan) feel bad. We have to be very careful to speak to them and act with them in a VERY friendly and nice way!

We learn this from a *posuk* in *Parshas Mishpatim*: כָּל אֱלֵמָנָה וַיְתוּם לֹא תַעֲנוּן

2) (*Mitzvas Lo Saasei #301*) We are not allowed to go around talking about other people — even if the things are true, and even if we aren't saying not nice things! This is called *rechilus*. When people share information with other people, they probably don't want everyone to know about it.

This *mitzvah* also includes *Motzi Shem Ra*, saying something not nice that ISN'T true about another person. (In today's Rambam, we see that this *mitzvah* also includes *Lashon Hara*, saying something true that isn't nice.)

We learn this from a *posuk* in *Parshas Kedoshim*: לֹא תִלְךָ רֵכִיל בְּעַמֶּיךָ

3) (*Mitzvas Lo Saasei #304*) We aren't allowed to do *nekamah* — to look for a way to pay someone back for something not nice they did to us. (For example, if you went to a kid and asked to borrow his ball, but he said no, *nekamah* would mean that the next time he asks you to borrow something, you say no, to pay him back for not lending you his ball.)

We learn this from a *posuk* in *Parshas Kedoshim*: לֹא תִקָּם

4) (*Mitzvas Lo Saasei #305*) We aren't allowed to do *netirah* — to stay angry at someone who did something not nice to us, even if we don't take *nekamah*! (So if the kid didn't share his ball, we can't say to him, "I'm nicer than you because I'm going to let you play with my toy even though YOU wouldn't let me play with YOURS!") That shows that we were holding the hatred in our heart, which is *asur*.

We learn this from a *posuk* in *Parshas Kedoshim*: לֹא תִקָּם וְלֹא תִטֹּר

## **RAMBAM :: Hilchos Deios - Hilchos Talmud Torah**

**Perek Vov:** In today's Rambam, we learn that the people we are friends with, and the people we spend time with, can make a very big difference in the way we will behave! We should make sure our friends are the kind of people we want to be like!

**Perek Zayin:** The Rambam also teaches us many things about *Ahavas Yisroel*. We need to care about another person's respect like we do about our own, and be careful with another person's money the way we care about our own.

Now we start *Hilchos Talmud Torah*, the *halachos* of learning Torah:

**Perek Alef:** One of the *halachos* we learn is that a father has a *mitzvah* to make sure his kids learn Torah!

## **RAMBAM– PEREK ECHAD :: Hilchos Keilim - Perek Gimmel**

In today's Rambam, we are learning about how *Keilim* (containers or utensils) become *tomei*:

In this *perek*, we learn about wooden *keilim* that aren't supposed to be moved, like a big dresser. They can't become *tomei*.

## **INYANA D'YOMA :: Hachana L'Chag Hashavuos**

The Rebbe told us that from *Shabbos Mevorchim Sivan* (today), we should start getting ready for *Shavuos*! One of the things that the Rebbe told us we should do is that everybody should wish their friends (and kids should too!) a very special *bracha* for *Shavuos*:

What is this *bracha*? “***Kabolas HaTorah beSimcha ubePnimius***” — “you should get the Torah with *simcha* (happiness) and make it a part of you!”

The Rebbe said that we should use exactly these words, without adding or taking away any words. This is the way the Friediker Rebbe said it, so we should say it too.

When we *bentch* someone else to have *Kabolas HaTorah beSimcha ubePnimius*, that helps also that OUR *Kabolas HaTorah* should be with *simcha* and *pnimius*!

## **TEFILLAH :: Yud-Beis Pesukim - Yogaati**

A *bochur* once wrote the Rebbe a letter for his birthday, asking for a *bracha*.

The Rebbe first gave him a *bracha* for his birthday that he should grow as a *Yerei Shomayim*, a *chossid*, and a *lamdan*, and that he should bring much *nachas* to his teachers and his parents!

Then the Rebbe added that the *bochur* should remember the words of the *Chachomim*, “*Yogaati Umotzosi Taamin*.” To become a *chossid*, *yerei Shomayim*, and *lamdan*, he will need to put in *yegiyah* — to work hard!

Of course that doesn't mean to skip eating and sleeping, it is important for him to take care of his health!

But he does need to work on himself, to learn properly and with his full *kochos*, and that he should work on himself to act the way the Torah teaches. Then he can be sure that Hashem will help him — *Umotzosi*!

See *Igros Kodesh*, letter #1816

## **HALACHOS HATZRICHS :: Keeping Milchigs and Fleishigs Separate**

As *Chassidim* we need to be EXTRA careful to act the way *Shulchan Aruch* teaches us!

Here is one *halacha* about *Basar BeChalav* that maybe you didn't know:

Let's say it's *Shavuos*, and your brother is noshing the cheesecake. You already finished more than an hour ago, and you want a piece of shnitzel now. You need to put something called a "Heker" on the table. The *heker* will remind you not to sneak a taste of your brother's food!

One *heker* that *Shulchan Aruch* teaches us is for one person to eat on a tablecloth, and the other person not to. Another *heker* can be putting something between you that you usually don't put on the table, like maybe a toy!

## **GEULAH U'MOSHIACH :: Techiyas Hameisim**

The *Navi* Yeshaya asks Hashem that the Yidden should have *Techiyas Hameisim* in the times of the *Geulah*!

יְחִי מִתִּיךְ נְבִלְתֵי יְקוּמוּן הַקִּיצוֹ וְרַגְנֵי שְׂכְנֵי עֶפְרַיִם כִּי טַל אֹרֶת טַלְךָ וְאֶרֶץ רְפָאִים תִּפְּיֵל

***Yichyu Meisecha*** — Those that passed away should come to life

***Neveilasi Yekumun*** — Those who embarrassed themselves for Hashem, and passed away, should get up.

***Hakitzu Veranenu Shochnei Afar*** — Hashem will tell those who are buried in the earth to get up and sing!

***Ki Tal Oros Talecha*** — Because the Torah and *mitzvos* that they did (which are compared to dew) will be a dew of light, which will bring them *Techiyas Hameisim*.

***Va'aretz Refa'im Tapil*** — And the earth should spit out anyone who is buried inside!

See *Yeshaya perek Chof-Vov, posuk Yud-Tes*

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