

Chitas for Shabbos Kodesh, Parshas Behar

Chof 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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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Behar - Shvi'i with Rashi

If a non-Jew who lives in Eretz Yisroel buys a Jewish slave, the Torah tells us to pay the non-Jew so he can go free. We shouldn't wait until *Yovel* (even though non-Jews who live in Eretz Yisroel ALSO need to keep *Yovel*) because he might learn to act like a non-Jew.

When we buy him back, we need to make sure we don't make a *Chillul Hashem*, and pay the non-Jew a fair price. Since he thought he was buying a slave until *Yovel*, we should pay him back for whatever time there is left.

We aren't allowed to see a non-Jew treating a Jewish slave badly without doing something about it.

But if nobody buys him back, he goes free in *Yovel*, like we said. Because Yidden are HASHEM'S servants, and

shouldn't be servants to other people!

TEHILLIM :: 97 - 103

In today's *Tehillim* there is a *posuk* "**Moshe VeAharon BeChohanov, U'Shmuel BeKorei Shemo.**"

The *Gemara* explains based on this *posuk* that Shmuel *Hanavi* in his generation was as great as Moshe and Aharon in their generation!

The Rebbe teaches us that when the Yidden went out of Mitzrayim, Hashem gave them TWO leaders: Moshe, who taught them the Torah that is the same for everyone, and Aharon, who helped each person do their best to connect to Torah on their own level.

Shmuel *Hanavi* was able to do BOTH jobs together — to teach Yidden the truth, AND to help everyone according to their own level.

The Rebbe tells us that the Chabad Rebbes were each like Shmuel, who have both qualities together — they teach us Torah and how we need to serve Hashem, and help each one of us according to our level come closer to doing the right thing.

TANYA :: Likutei Amarim Perek Mem-Tes

When a person thinks about the *brachos* before *Shema*, it will help him feel a love for Hashem.

It is like a *mashal* about a King who comes and takes a poor person out of the garbage dump, and brings him into the palace and loves him and hugs him. (We learned about this *mashal* in *Perek Mem-Vov*.)

When we think about how Hashem is so great, that all of the *malachim* are like nothing before Hashem, and Hashem still chooses Yidden as His nation because He loves us, that will make us love Hashem too!

This will help us do what we are saying in *Shema*, "*Ve'ahavta Es Hashem Elokecha*," to love Hashem.

When we love Hashem, we will want so much to be close to Hashem! How can we do that?

We do what it says later in *Shema*, "*Vehayu Hadevarim Ha'eileh ... Al Levavecha*," we should think and speak words of Torah. When we think about Torah, our mind is connected to Hashem's thinking, because Torah is the *chochmah* of Hashem! When our mind is connected to Hashem through Torah, it will make us feel very close to Hashem.

HAYOM YOM :: Chof Iyar

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

Sometimes it feels like it's too hard to do something. It's too hard to do our homework, or review what we learned in class, or be nice to a friend we got into an argument with. We think that maybe someone else should do it for us — our parents or our teachers.

Today's Hayom Yom tells us that this is a mistake!

We can't use anyone else as an excuse not to do something we need to do ourselves. (This is like what the *Mishnah* says: "**Im Ain Ani Li, Mi Li?**" If I don't take care of what I need for myself, who ELSE can do it for me?)

It's not always easy to do these kinds of things! That's why we need to work HARD. (As the *Chachomim* teach us, "**Yogaati Umotzosi, Taamin!**" — when we work hard, it will work!)

We do need to be careful, though, when we are helping another person. Even though we are working hard ourselves, we need to be kind and patient.

When we are patient and friendly, with Hashem's help we will have *hatzlacha* with other people! People that we are nice to are happy to do good things together with us.

But if you make other people feel like they are not important, or that you are the best, you will lose everything. Nobody wants to feel bad, and if you think that you are the only special one, you're not going to be able to do good things together with other people.

SEFER HAMITZVOS :: Shiur #3 - Hakdama

We just started Rambam again from the very beginning! We are continuing the Hakdama, which has the rules the Rambam used to decide which mitzvos are counted in the 613 mitzvos. The Rambam gives many details and examples for each of the rules, so they can take a long time to learn. We learn the Hakdama over four days, but even that might not be enough time! In the Moreh Shiur it says that we can continue learning these rules later also, even when we start learning the actual mitzvos. Here, since we are just learning them in short, we will finish learning them in these four days.

Today we will learn the next five rules of how to decide if something is counted as a *mitzvah*:

- 5)** Sometimes there is a reason the Torah tells us to do a *mitzvah* — even if it sounds like it might be its own *mitzvah*, we don't count the reason as a *mitzvah* for itself.
- 6)** If a *mitzvah* says BOTH that we should and we shouldn't do a certain thing (like "rest on Shabbos" and "don't work on Shabbos") those are counted as two *mitzvos*, a *Mitzvas Asei* and a *Mitzvas Lo Saasei*.
- 7)** The different ways we sometimes have to do a *mitzvah* aren't counted as separate *mitzvos* (like the different ways to bring a *Korban Chatas*, which are all part of one *mitzvah* of bringing the *Korban Chatas*).
- 8)** Not every time that the Torah says "Lo" (no) does it mean it's a *mitzvah* not to do a certain thing, a *Mitzvas Lo Saasei*! Sometimes the Torah is just giving a warning and it's not a *mitzvah*.
- 9)** Even if a *mitzvah* is said a bunch of times in the Torah, it's still just one *mitzvah*. We only count the THINGS the Torah tells us about, not the amount of times the Torah tells us about them.

RAMBAM :: Minyan Hamitzvos

In today's Rambam, we are counting the *mitzvos*! Today we go through a list of all 365 *Mitzvos Lo Saasei* (the *mitzvos* that are about the things Hashem tells us NOT to do).

RAMBAM- PEREK ECHAD :: Hilchos Tumas Ocholim - Perek Yud-Beis

This *perek* teaches us about wet foods becoming *tomei*: We learn that only if they are wet ON PURPOSE, and the person wanted them to get wet, can they become *tomei* from being wet. So if water splashed on a fruit that you wanted to keep dry, it can't become *tomei*. The Rambam gives us many examples so we will understand what is "on purpose" and "wanting" food to get wet. (For example, if someone had to hide their food in a wet place so nobody will steal it, it's not counted that they wanted it to get wet.)

INYANA D'YOMA :: Leben Mit Der Tzeit

The Torah doesn't always tell us what day things happened, but in *Parshas Behaalosecha*, we learn about something special that happened today, on *Chof Iyar*!

Today was the first day that the Yidden left from *Midbar Sinai* after getting the Torah. They had stayed there for almost a year (since they came on *Rosh Chodesh Sivan*). Now, on the 20th of *Iyar* the next year, they started traveling for the first time through the *Midbar*! "**Vayehi Binso'a HoAron...**" — the *Aron* led the Yidden as they went.

This day has a very important message for us! It's easy for us to realize that Hashem is with us when we are "at *Har Sinai*," like when we are doing *mitzvos* and learning Torah. But we might think that when we "leave *Har Sinai*," like when we go to play or eat or work, that Hashem isn't with us as much anymore.

But what happened today shows us that's not true! The Torah we learned goes in front of us, like the *Aron*, and clears the way to help us be able to always act the way Hashem wants us to! Moshe Rabbeinu *davens* for us that nothing should stand in our way of doing what Hashem wants.

from a sicha at a children's rally, Chof Iyar, 5740

TEFILLAH :: Yud-Beis Pesukim - Veshinantam

The eighth *posuk* of the *Yud-Beis Pesukim* is the *posuk* of *Veshinantam*. This *posuk* comes from the Torah, and is a part of the *Shema* that we say every day!

The *posuk* means:

Veshinantam Levanecha — You should teach the words of Torah to your children (and your students)

Vedibarta Bam — and discuss it with them

Beshivtecha Beveisecha — when you are sitting in your house,

Uvelechtecha Vaderech — and when you are going on your way,

Uveshachbecha — and when you lie down to go to sleep

Uvekumecha — and when you wake up.

The *Yud-Beis Pesukim* all have important lessons for us. What is the lesson of *Veshinantam*?

The Rebbe tells us that kids need to make sure that they are getting what they deserve! Parents and teachers have the *achrayus* to do *Veshinantam Levanecha*, to teach their kids and their students Torah! And not just a little bit of Torah — but in a way that we will have Torah with us all the time! Our house should be a Torah house, when we go places it should be in a Torah way, and we should go to sleep with a word of Torah and get up in the morning the way the Torah teaches!

Kids can be very stubborn about things, and this is a GOOD thing to be stubborn about! We should tell our parents that we want to have A LOT of Torah! We want to go to a Jewish camp and a Jewish school, to have the BEST *Chinuch*, so that we will know Torah and be able to live with it all the time.

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

HALACHOS HATZRICHS :: Shehecheyanu in Sefira

There are many different *minhagim* about saying the *bracha* of *Shehecheyanu* on new fruit during *Sefiras Ha'omer*.

We learned in *Hayom Yom* that it is our *minhag* NOT to say *Shehecheyanu* during *Sefira*.

But this is only during the week. On Shabbos and *Lag B'omer*, we DO say a *Shehecheyanu* on new fruit!

So for example, if someone has a birthday during *Sefiras Ha'omer*, usually they can't keep the *minhag* of making a *Shehecheyanu* on a new fruit on their birthday. But if their birthday falls out on Shabbos, they are able to keep this *minhag* even during *Sefira*!

See *Shulchan Menachem* vol. 3 p. 26

GEULAH U'MOSHIACH :: U'she'avtem Mayim Besason

The *Navi* Yeshaya tells us how the Yidden will feel when *Moshiach* comes:

וְשָׂאֲבֹתֶם מַיִם בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה

U'she'avtem Mayim Besason — And you will draw water with joy

Mimaaynei Hayeshuah — Because it is coming from a wellspring, a fountain of water that never runs out — the wellspring of *yeshuah*, our being saved!

What does this mean?

The *meforshim* explain that this is a *mashal*.

The *Metzudos* tells us that this is a *mashal* about the goodness of Hashem, which He will show us in the times of the *Geulah*. It will be like someone who is taking water from a fountain, who can take as much water as he wants, without being worried that it might run out. We will feel that Hashem is giving us only open goodness that never ends!

Rashi tells us that water is a *mashal* for Torah! Because of the hard parts of *Golus*, Yidden forgot a lot of Torah. But in the times of the *Geulah*, our hearts will open up and we will be shown the secrets of the Torah that we never knew before! Because of the fountains of *yeshuah*, which will open up our hearts, we will be able to take these new secrets of Torah with joy!

See *Yeshaya perek Yud-Beis posuk Gimmel*

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