

# Chitas for Sunday, Parshas Behar

## Pesach Sheini

### Yud-Daled Iyar, 5782

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

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Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Behar - Rishon with Rashi**

Hashem spoke to Moshe on *Har Sinai*, and told him the *halachos* of *Shemita*. Rashi asks, why is it important to say that Hashem explained specifically this *mitzvah* while Moshe was on *Har Sinai*? Rashi answers that this *posuk* is an example to show us how EVERY *mitzvah* was said with all of its details on *Har Sinai*, just like this one!

Every seven years starting from when the Yidden come into Eretz Yisroel will be a *Shemita* year. During *Shemita*, we have to let the land in Eretz Yisroel rest. We can eat what grows in it, but we don't own it during this year — ANYONE can come and take food from the fields to eat.

The Torah also tells us that every 7 *Shemita* years is a year of *Yovel*! We blow the *Shofar* on *Yom Kippur* to announce that it is a *Yovel* year. In *Yovel*, everything goes back to its first owner — fields go back to the person who sold them, and slaves go free.

During *Yovel*, we also aren't allowed to plant or work in the fields, like *Shemita*.

## **TEHILLIM :: 72 - 76**

In *Kapitel Ayin-Gimmel*, there is a *posuk* "**Mi Li Bashamayim Ve'imcha Lo Chofatzti Ba'aretz.**" "Who do I

have in *Shomayim*? And I don't want what's with You in the world." The next *posuk* continues, "**Kalah She'eiri U'levavi**," my heart and my flesh yearn for You, Hashem.

The Alter Rebbe says that this *posuk* is the cry of a *Baal Teshuvah*!

A *tzadik* is very happy with his *Avodas Hashem*! He is able to connect to Hashem and collect sparks of *kedushah* from everything in the world. This is what we say in *Shema*, to love Hashem "*Bechol Nafshecha*" — with all of the *kochos* of a person's *neshama*.

But a *Baal Teshuvah* is NOT happy with his *Avodah*. He wants to connect to Hashem, but he feels like he is in a very dark place and wants to get out! He tells Hashem, "I don't want what I have here! I want to be close to Hashem!"

This is loving Hashem "*Bechol Me'odecha*," with all of your might. This is the love the *Baal Teshuvah* has for Hashem.

See *maamar Ki Kaasher Tof-Kuf-Samach-Daled*, published for the first time for *Pesach Sheini* 5779

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

In today's *Tanya*, the Alter Rebbe tells us more about how Hashem's *chayus* is hidden in the world. It 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*! This *chayus* makes a tree different than a stone, and a person different than an animal.

2) **Sovev Kol Almin** — This kind of *chayus* is the same for EVERYTHING Hashem makes. The *Sovev chayus* is what makes the *Gashmius* world exist *Yeish Me'ayin*, something from nothing!

This main *chayus* of Hashem is very strong, and it needs to be hidden because otherwise the world wouldn't be able to exist in front of such a strong light of Hashem!

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!

*Tomorrow we will see how this mashal helps us understand this chayus of Sovev Kol Almin. Then we will learn how understanding this chayus will help us feel a love for Hashem!*

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

Today is twenty-nine days of the *Omer*!

What is *Pesach Sheini* all about? It teaches us that it's NEVER TOO LATE! There is always a second chance to fix things up.

*In the Midbar, when the Yidden were bringing the Korban Pesach, there were some Yidden who were tomei with Tumas Meis. Because they were tomei, they couldn't bring the korban, and they felt very disappointed.*

*They went to Moshe Rabbeinu and asked "Lama Nigara?" "Why should we be left out?"*

*Moshe asked Hashem, and Hashem said that if they didn't get a chance to do it the first time, they can do it one month*

later! This is Pesach Sheini, when someone who was *tomei* before has another chance to bring the *Korban Pesach*.

By the *Korban Pesach Sheini*, the *posuk* (in *Parshas Behaalosecha*) says that a person who is *tomei*, or was far away, or even if it was “**Lachem**” — their fault — brings the *korban* on *Pesach Sheini*. This is the lesson to every one of us: If it ever seems like we missed an opportunity or even if we did something wrong and it was our fault, Hashem always gives us a chance to make up for whatever was missing.

## **SEFER HAMITZVOS :: Shiur #336 - Mitzvas Asei #173, Lo Saasei #362, #364, #363, #365**

We are now on the last set of halachos in Rambam! These *perakim* talk about the *mitzvos* of kings, and later we will learn about the greatest king of all, *Moshiach*!

In today's *Sefer Hamitzvos*, we learn 5 *mitzvos* — 2 for all of the *Yidden*, and 3 *mitzvos* especially for kings!

1) (*Mitzvas Asei #173*) The *Yidden* need to choose a king who will lead them. They need to have a lot of *kavod* for him, even more *kavod* than they have for a *Navi*! If the king tells them to do anything that is not against *Torah*, they NEED to do it. If someone doesn't listen to the king, he is called a *Mored Bermalchus* and he deserves to be killed.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: שׁוֹם תְּשִׁים עָלֶיךָ מֶלֶךְ

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*, *Mesechta Kerisus perek Alef*, and *Mesechta Sotah perek Zayin*.

2) (*Mitzvas Lo Saasei #362*) We are not allowed to choose a *Ger* for any official jobs, like a judge or a king. For kings, it is even more specific — Hashem says that the kings will come from the family of *Dovid Hamelech*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נֹכְרִי אֲשֶׁר לֹא אֶחָיִךְ הוּא

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*.

3) (*Mitzvas Lo Saasei #364*) A king can't marry too many women. In those days, people were allowed to have more than one wife, but a king can't have more than 18. If he gets married to more wives than that, he gets *malkos*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְלֹא יִרְבֶּה לוֹ נָשִׁים

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*.

4) (*Mitzvas Lo Saasei #363*) A king isn't allowed to collect horses. He is only allowed to have what he needs for the army, and only one horse for himself! He can't have extra horses to run in front of him for honor or respect.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא יִרְבֶּה לוֹ סוּסִים

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*.

5) (*Mitzvas Lo Saasei #365*) A king shouldn't have too much money for himself. He shouldn't have more than he needs to spend for his chariots or his servants. But he IS allowed to collect a lot of money to take care of the needs of *Yidden*.

The *Torah* tells us the reasons for these last three *mitzvos*. But the *Torah* doesn't always tell us a reason for *mitzvos*, since if we would know the reasons, we might skip the *mitzvah* because we think the reason doesn't apply to us. But even when we know the reason, we don't understand the REAL reason — only Hashem does! So no matter what, we should do the *mitzvos* the way Hashem tells us to, whether we know why or not!

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְכִסְּף וְזָהָב לֹא יִרְבֶּה לוֹ מְאֹד

## **RAMBAM :: Hilchos Melachim**

In **Perek Alef**, the Rambam tells us that there are 3 *mitzvos* the Yidden have to keep when they come into Eretz Yisroel — in order! First, they have to make a Jewish king, then they have to get rid of Amalek, and then they have to build the *Beis Hamikdash*.

We learn who can be a Jewish king — only a man, who is not a *Ger*, who never had a job that might make people think he isn't important.

**Perek Beis** teaches us about the *kavod* of a king. Nobody is allowed to use his things, and he needs to always dress beautifully. He should sit on a throne in his palace, and wear a crown.

The king needs to be very humble! He should take care of every Yid, like a shepherd who takes care of every sheep.

In **Perek Gimmel**, we learn the *mitzvos* for a king (which we learned in *Sefer Hamitzvos*). A king also has a special *mitzvah* to carry a *Sefer Torah* with him wherever he goes! Even if he can't hold it (like when he's sleeping or eating) it needs to be right there near him. He also has to be careful not to do anything that makes him forget about the *Sefer Torah* or his special job of taking care of the Yidden.

## **RAMBAM- PEREK ECHAD :: Hilchos Tumas Ocholim - Perek Vov**

Now we learn the *halachos* of when foods are counted as “attached” or not. A pile of dough is counted as attached — if part of the dough is touched, the whole thing is *Tomei*. But if figs were squashed into a pile and some of the figs became *Tomei*, the rest of them are still *Tahor*.

## **INYANA D'YOMA :: Pesach Sheini**

In one *Pesach Sheini farbrengen*, the Rebbe told us one of the ways to use the special *koach* of *Pesach Sheini*!

We all have things in our *avodah* that can be done better. We know we could have done better ourselves, in how we acted with our families, or to help our students more. *Pesach Sheini* is a great time to make a *Cheshbon Hanefesh* and think about all of these things, because of the special *koach* of the day!

*Pesach Sheini* teaches us that “**Es Iz Nishto Kein Farfalen**” — it's never too late to fix something up! With this *koach*, we don't get sad when we think about what we didn't do right before. We are excited that now we have another chance to fix them all up!

It is a *minhag* to eat *matzah* on *Pesach Sheini*.

See *farbrengen* of *Parshas Behar Tof-Shin-Mem-Tes*

## **TEFILLAH :: Vehinei**

*IY”H tomorrow we will start to learn the meaning of Vehinei, the sixth posuk of the Yud-Beis Pesukim. Today, we will hear a story about how this posuk can help us in our war against the Yetzer Hara!*

A *bochur* once had his turn to go into *Yechidus* with the Rebbe. Usually, *Chassidim* would write down their questions, and the Rebbe would answer them during the *Yechidus*.

When this *bochur* was preparing what to write, he thought of a certain problem he was having in *Avodas Hashem*. He was uncomfortable writing it, and wasn't sure what he should do. Finally, he decided that if he would remember during the *Yechidus*, he would ask the Rebbe. He knew that during a *Yechidus*, *Chassidim* would often forget everything else! If he remembered anyway, that would be a sign that he should ask.

When the *bochur* came into *Yechidus*, the Rebbe quickly read through what he wrote, and answered his questions. The *bochur* realized that the *Yechidus* was almost over, and remembered the problem he was having. Like he had decided, he asked the Rebbe what to do.

The Rebbe answered that he should learn the beginning of *Perek Mem-Alef* of *Tanya Baal Peh*, until after the section of *Vehinei*.

Then the Rebbe raised his voice and said:

“And when the *Yetzer Hara* will come to you, you should remind yourself.” The Rebbe said the words slowly and clearly and in a loud voice: “That ***Vehinei Hashem Nitzav Alav, U'mlo Chol Ha'aret Kevodo! Umabit Alav Uvochein Klayos Valeiv, Im Ovdo Kara'ui!*** And when you remind yourself of this, the *Yetzer Hara* will RUN AWAY from you!”

*As we will learn, these words mean that Hashem is watching us the whole time to see if we will act the way we should! Like we see in this story, these words are very powerful! Thinking about what they mean can help us have hatzlacha in our fight against the Yetzer Hara.*

*As heard from Rabbi Yekusiel Farkash, audio shiur #6 of Seder Yomo Shel Yehudi, approximately 6 minutes in*

## **HALACHOS HATZRICHS :: Muktza**

*We are in the middle of learning some of the halachos of muktza. Now we are learning about a Bosis Ledavar Ha'asur, a “base” for something muktza which becomes muktza too.*

If we have, for example, a drawer that has *muktza* things inside, it might become a *bosis*. This would happen if the *muktza* was put there on purpose, and was there during *Bein Hashmashos*, when Shabbos starts. It would then be called a “*Bosis Ledavar Ha'asur*”, and we would not be allowed to open it at all on Shabbos!

So how do we keep the drawer from becoming a *bosis* so we can open it?

We make sure that it is a base for something non-*muktza* as well (*Bosis Ledavar Ha'asur Vehamtuar*), and that the non-*muktza* thing is more important!

We can do this by making sure that during *Bein Hashmashos*, when Shabbos starts, there is something inside the drawer that is more important than the *muktza*, like a *sefer*. Since the most important thing in the drawer now is the *sefer*, then the *muktza* doesn't make it into a *bosis*, and we are allowed to open the drawer.

This would only be with a drawer, though, where you can't shake out the *muktza*. But if it was on a table, even though you are allowed to move the table, if it is possible we should try to shake off the *muktza* thing first. (We will learn more about this later IY”H.)

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

## **GEULAH U'MOSHIACH :: Asking for Moshiach**

Some people think that Hashem put us in *Golus*, and He knows the right time to end it. What is the point of

ASKING for *Moshiach*?

We learn from *Pesach Sheini* that asking can be very important! We only got this *Yom Tov* because we ASKED for it, saying that we didn't want to be left out of the *mitzvah* of the *Korban Pesach*.

That teaches us how important it is to ask Hashem to bring us *Moshiach* NOW, because Hashem wants us to ASK for the *Geulah*. When we do, we will get our biggest *Yom Tov*, just like the Yidden got it then!

See *farbrengen* of *Pesach Sheini*, *Tof-Shin-Mem-Daled*

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