

Chitas for Thursday, Parshas Behar Lag Baomer Yud-Ches 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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~ Upshernish Lag B'omer! ~

May his parents raise him L'Torah, L'Chuppah, Ul'Maasim Tovim mitoch harchava!

CHUMASH :: Parshas Behar - Chamishi with Rashi

In *Chumash*, we are learning more about Yovel:

We said yesterday that in a *Yovel* year, all fields go back to the person they belonged to first. When we sell a field in Eretz Yisroel, we are only selling it for the years until *Yovel*.

Today we learn that the *halacha* is different with a house that's in a city surrounded by walls: The person who sold it only has one year to buy it back; otherwise it belongs to the person who bought it forever, even after *Yovel*.

Houses in cities WITHOUT walls around them are like fields, that go back to the person who they belonged to first.

Houses in the *Leviim's* cities are different too: A *Levi* can ALWAYS buy his house back, and he gets it back in *Yovel*. The same is with fields in the *Leviim's* cities — they can ALWAYS buy them back.

Today we also learn about taking care of poor people: If we see that someone is becoming poor, we should help him right away even if he's not poor yet, because once he is REALLY poor it will be much harder to help him. Rashi says that this is like big heavy packages on a donkey: If you see them slipping off, even one person can keep them from falling. But once they fall on the ground, even 5 people can't pick them all up!

But when we help, we should NEVER take interest! (Interest is making someone pay back more money than they borrowed — like if someone borrows \$10 from another person, that person can't make him pay back \$11 so that he makes money.)

Even if nobody sees and nobody knows, remember that Hashem is watching!

TEHILLIM :: 88 - 89

In *Kapitel Pey-Tes*, there's a *posuk*, "***Ki Amarti Olam Chesed Yibaneh***" — Hashem said, "I will build a world of *chesed*." This means that Hashem makes the world with *chesed*!

Chassidus explains that Hashem created the world with the *midah* of *Chesed*. Why? We see that for a person to do *chesed*, there needs to be someone else to give to or help!

We see this with Avraham *Avinu*, who was the *midah* of *Chesed*. When there were no guests, it bothered him so much! Without someone to GIVE to, you can't use *Chesed*.

The same is true also with the *midos* of Hashem! In order for Hashem to give *chesed*, there needs to be a world to give it to. That's why the *posuk* says "*Olam Chesed Yibaneh*," that the world was created because of the *midah* of *Chesed*.

Hashem also gave each of us the *midah* of *Chesed*! We need to use it, to show *Ahavas Yisroel* to another Yid.

TANYA :: Likutei Amarim Perek Mem-Tes

The Alter Rebbe is teaching us something we can think about, especially during the brachos of Shema and Shema itself, that will help us love Hashem in order to do His mitzvos.

We learned about two kinds of chayus from Hashem, Sovev Kol Almin (which makes everything in the world exist, but is too strong to feel) and Memalei Kol Almin (which Hashem needs to hide through Tzimtzum so each thing can get its proper chayus).

When we think about how HASHEM made these Tzimtzumim, to hide His light more and more instead of shining it, because of His love for a YID — that should make us want to love Hashem and also hide the things that WE want to

do more and more, so we can do the shlichus that Hashem gives us the chance to be a part of!

The brachos before Shema help us feel this!

The first *bracha*, *Yotzer Ohr*, talks about how great and special Hashem is, how all of the *malachim* are like nothing next to Hashem, and how afraid they are. They say “*Kadosh, Kadosh, Kadosh!*” Hashem’s *koach* is hidden from them (*Kedusha* also means separate). And where CAN we find Hashem? In Yidden, when they do what Hashem wants!

Tomorrow we will see how the second bracha continues this thought and helps us feel a love for Hashem !

HAYOM YOM :: Yud-Ches Iyar

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

Lag B’Omer was an extra-special *Yom Tov* by the *Mitteler Rebbe!*

Together with the *Chassidim*, they would go out to the fields on *Lag B’Omer*. The *Mitteler Rebbe* didn’t wash for a *Seudah*, but he did make *L’chaim* on *mashke*, even though usually he didn’t because of his health.

It was a day of lots of *nissim*, especially *brachos* for children. All year long, people would wait for *Lag B’omer* to get a *bracha* from the *Mitteler Rebbe* to have a baby!

There are many stories about children born because of a Lag B’omer bracha from the Rebbe. One year, a group of women came from Eretz Yisroel in honor of Lag B’omer. They waited for the Rebbe, and then asked for a bracha to have children. The Rebbe gave each one of them a coin and a bracha. That year, every single one of those women were bentched with a child.

SEFER HAMITZVOS :: Shiur #1 - Hakdama

WOW! We are starting to learn the *Rambam* again, from the beginning — this year for the 42nd time!

Today in *Sefer Hamitzvos*, we don’t learn about any *mitzvah* yet! First we learn about WHY the *Rambam* wrote the *Sefer Hamitzvos*. The *Rambam* explains that this *sefer* shows us what the 613 *mitzvos* are.

Did you know that there are other *Chachomim* who count the 613 *mitzvos* in a different way than the *Rambam*?

In *Sefer Hamitzvos*, the *Rambam* first teaches us how the 613 *mitzvos* should be counted, so that later on in the *sefer Mishnah Torah*, where he explains all of the *mitzvos*, it will be clear what the *mitzvos* are.

The *Rambam* will show us 14 rules to figure out why something is counted as a *mitzvah* from the *Torah*. We will *IY”H* learn them over the next few days!

RAMBAM :: Hakdama

In today’s *Rambam*, the *Rambam* explains why he made the *sefer* called *Mishnah Torah*.

The *Rambam* reviews the whole history of *Torah* — how it came from *Moshe Rabbeinu* on *Har Sinai*, and how it was taught and learned and passed down *Baal Peh* for 40 generations, until the time of the *Mishnah* (when *R’ Yehudah Hakadosh* saw it needed to be written down) and the time of the *Gemara* (when *Ravina* and *R’ Ashi* saw it would be forgotten if it wasn’t written down, because of the *tzaros of Golus*).

The Rambam saw that the *Golus* was so strong, there was another problem: The reason for the *Mishnah* and *Gemara* is so we know the *halachos*, how Hashem wants us to live. And even though it's all written down, the *Gemara* has all of the discussion about these *halachos*, and they aren't in order. So unless someone knows the whole *Shas*, they might not be able to find the *halachos* they will need to know!

So the Rambam says that he took the courage to do something important. He put together all of the *halachos* in order, written clearly, in an organized way without any questions and answers — so that EVERYONE (big *Talmidei Chachomim* and simple people too) can see and understand exactly what Hashem wants us to know and to do!

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

In this *perek* we learn about other kinds of liquids that make things *tomei*, because they are like the seven kinds of liquids we learned about before. For example, tears are like regular water. So if someone *tomei* cries, their tears can make things *tomei*.

INYANA D'YOMA :: Lag B'omer

There are two very special things that happened on *Lag B'Omer*:

- 1) The students of Rabbi Akiva had been passing away because they didn't show the proper *kavod* to each other. On *Lag B'Omer*, they stopped passing away.
- 2) It is the day of the *histalkus* of Rabbi Shimon *ben* Yochai, which is a day of celebration for the secrets of Torah that he taught!

The Rebbe teaches us that both of these are connected:

Rabbi Shimon *ben* Yochai was also one of the students of Rabbi Akiva. On the day of his *yartzeit*, we celebrate the things he accomplished in his life. One of these things was to fix what was missing by the other *talmidim* of Rabbi Akiva, and show an example of how to be a proper *talmid* of a Rebbe!

A *talmid* is someone who is connected to his Rebbe, and learns Torah from him. He behaves according to what he learns and sees from his Rebbe, and is a *dugma chaya* for others to learn from.

Based on this, we would think that if a Rebbe has a few very close *talmidim*, they should all behave in the same way, since they are all learning from the same Rebbe. But that's not the way it is!

We see an example of this in *Pirkei Avos*, *Perek Beis*. R' Yochanan *ben* Zakai asked his five closest *talmidim* what is the most important *midah* for a person to work on having. You might think that they would all answer the same thing, based on the Torah they learned from their Rebbe. But each of them had a different answer! Even though the *talmidim* all learned from the same Rebbe, they were not the same.

This is because every person has a different *shlichus* in the world. Based on each person's *shlichus*, Hashem gives him different *deios*, different ways of understanding things in Torah. So each *talmid* learns the words of his Rebbe in a different way, according to the *shlichus* Hashem gave him.

The 24,000 *talmidim* of Rabbi Akiva were all very special *talmidim*. They learned from their Rebbe and made what they learned part of everything they did! They learned from his Torah, from his *Mesiras Nefesh*, and that *Ahavas Yisroel* is a most important part of Torah.

But each of them understood their Rebbe's words according to their own *shlichus*, in a very strong way.

Because they loved each other, they wanted their fellow *talmidim* to also understand things their way. They weren't able to respect a different type of *shlichus* and a different way of understanding.

This was a *chisaron* in the first 24,000 *talmidim*.

But Rabbi Shimon *ben* Yochai fixed that!

Rabbi Shimon *ben* Yochai was also very connected to the Torah of his Rebbe. He learned from Rabbi Akiva's *Mesiras Nefesh* and spent 13 years in a cave, learning Torah, with barely any food and always in *sakana*. Still, when he left the cave and saw people who were not doing things in his way of serving Hashem, he was able to respect that other Yidden have a different kind of *shlichus*.

On *Lag B'omer*, we celebrate what we learn from Rabbi Shimon *ben* Yochai. We learn how to be a *talmid* of Torah and of our Rebbe in the right way! Together with being connected in a very strong way and making what we learn part of everything we do, we always need to remember that Hashem wants there to be many types of Yidden! Each of them have a different *shlichus* and a different way of understanding things. Hashem made them this way and wants them all to be here, so we can all work together in our own way to bring *Moshiach* now!

See *sicha* of *Lag B'omer*, *Likutei Sichos chelek Chof-Beis* and *Chelek Lamed-Beis*

TEFILLAH :: Bereishis

The first *posuk* of the Torah tells us that the whole world is made by Hashem.

Bereishis Bara Elokim — In the beginning when Hashem created

Es Hashomayim — the heavens

V'Es Ha'aretz — and the earth.

Of course this doesn't mean JUST the sky and the ground. The *Chachomim* tell us that the word "Es" is hinting to everything inside of them! So the *posuk* is telling us:

Bereishis Bara Elokim — In the beginning when Hashem created

Es Hashomayim — ALL of the heavens and everything inside

V'Es Ha'aretz — and the WHOLE ENTIRE earth with everything inside.

When we realize that the whole world was created by Hashem, we will make sure to do everything the way Hashem says!

We will make sure to eat the way Hashem tells us to (only kosher food, and with a *bracha*), to play the way Hashem tells us to (in a nice way, and with *Ahavas Yisroel*), and even sleep the way Hashem tells us to (with *Shema* and *Negel Vasser*)!

We will want to do things the way Hashem wants us to, because we know that this whole wonderful world was made by Hashem!

See *Der Rebbe Redt Tzu Kinder* vol. 5, p 286

HALACHOS HATZRICHS :: Some Halachos and Minhagim of Lag Ba'omer

- We don't say *Tachanun* on *Lag B'omer*.

- It is a *minhag* to give more *tzedakah* than usual. One year the Rebbe said to give *tzedakah* in multiples of 18,

especially because *Lag B'omer* is the 18th of *Iyar*.

- It is a *minhag* to eat eggs on *Lag B'omer*. It was the Rebbe's *minhag* to eat an egg that was dyed brown. (One way to dye eggs brown is to boil them with onion skins.)

- It is a *minhag* to eat *bukser* (carob fruit) on *Lag B'omer*. This reminds us of the *bukser* that Rabbi Shimon *ben Yochai* and his son Rabbi Elazar ate for 13 years in the cave!

The Rebbe once said at a *farbrengen* that he remembers eating *bukser* at his house as a child. It was a very rare fruit, but they had it every year on *Lag B'omer*.

- It is not our *minhag* to cut hair on *Lag B'omer*, except for an *upshernish*. A boy with an *upshernish* after *Lag B'omer* waits to cut his hair until *Erev Shavuos*.

- It is a special time to learn and spread *Chassidus*.

- We should try to add in Torah and *Tefillah* on *Lag B'omer*. One year the Rebbe said that we should say *Kapitel Lamed-Gimmel* ("Lag") of *Tehillim*, and learn *Chitas* better than usual.

- It is an old *minhag* for children to go out to the fields and play with bows and arrows. Nowadays we make rallies and parades for kids in honor of *Lag B'omer*. Adults should also have *farbrengens* for *Lag B'omer*.

GEULAH U'MOSHIACH :: Signs of Moshiach

It is a *minhag* on *Lag B'omer* for kids to go out to the fields and play with bows ("Keshes") and arrows.

One of the reasons is to remind us about *Moshiach*! This is based on what the *Zohar* says about rainbows, which are also called *Keshes* in *Lashon Kodesh*.

The *Zohar* says that when you see a rainbow with bright colors, it is a sign for *Moshiach*!

Lag B'omer is the *Yom Hilula* of R' Shimon *ben Yochai*, who taught *Pnimius HaTorah*. Teaching the secrets of Torah (like *Chassidus*) is ALSO a sign for *Moshiach*!

On this special day, we play with bows and arrows, to be a sign that *Moshiach* is coming very soon!

See *Toras Menachem Hisvaaduyos vol 3 p. 77*

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