

Chitas for Thursday, Parshas Behar-Bechukosai Chof 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
ולע"נ אביו הרה"ח הרה"ת ר' ישראל הלוי בן הרה"ח הרה"ת ר' שניאור זלמן הלוי דוכמאן ע"ה
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~ 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!

Mazel Tov **Bubby Mishulovin** (Shlucha in Los Angeles, CA)

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CHUMASH :: Parshas Behar-Bechukosai - Chamishi with Rashi

Hashem is telling us even more brachos we will get by learning Torah and following the mitzvos it teaches us:

Hashem will make our food last so long that we won't even have enough room to store it! We will have to take out the old food to make room for the new food that grew.

Hashem will give us the *Beis Hamikdash*, and live there, among the Yidden.

We will be able to feel close to Hashem and have a real *Yiras Shomayim*.

We don't have to worry that these are too many *nissim* — Hashem, Who took us out of Mitzrayim, can certainly do all of these things!

The next part of the *parsha* is called the *Tochacha*, where Hashem warns the Yidden that if they DON'T learn Torah on purpose, and DON'T do the *mitzvos*, Hashem will send them very sad, very scary punishments.

Because it is so sad to think about the things that could happen to the Yidden if they don't do mitzvos, we don't give anyone an aliyah for this part of the parsha. Instead, the Baal Korei just says the brachos himself, like we learn in Hayom Yom.

We need to remember, though, that nothing BAD comes from Hashem! Sometimes we can see how it's good, and other times we can't...

At the end of the *Tochacha*, Hashem tells us that after all these hard things happen, the Yidden will do *teshuvah*. Then Hashem will remember the *zechus* that we have from the *Avos*, and bring us back to Eretz Yisroel. And even when the Yidden are in *Golus* because of their *aveiros*, Hashem will never destroy them — He promised us that we are His people.

The last *posuk* of today's *Chumash* tells us something about all of the *pesukim* from *Chumash Vayikra* that we have learned until now: All of these things are the *mitzvos* and the *Torahs* that Hashem gave to us on *Har Sinai*. Rashi tells us that it says "Torahs" to teach us that Moshe Rabbeinu got the *Torah Shebichsav* (the *Chumash*) AND the *Torah Shebaal Peh* on *Har Sinai*.

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

In the brachos before *Shema*, we speak about how the *malochim* recognize the greatness of Hashem, and that Hashem still chooses Yidden as His nation because He loves us.

When we think about what we are saying in these brachos, it will help us come to do the *mitzvah* of loving Hashem in *Shema* itself!

What the brachos are telling us is like a *mashal* of a great King who has many important officers. Still, the King decides to come and take a poor person out of the garbage dump, and bring him into his most private room in the palace. There, he shows the poor person that he loves him, and hugs and kisses him. (We learned about this *mashal* in *Perek Mem-Vov*.)

The *nimshal* for that is what we say in these brachos before *Shema*, how Hashem is a great King with many important *malochim*, who recognize His greatness. Still, Hashem decides to take the Yidden, who were full of *tumah* in *Mitzrayim*, like the poor person in the garbage dump, and chooses us to be His special nation! He loves us and gives us the Torah and *mitzvos*, which is like bringing us into his private room and hugging and

kissing us.

This happened a long time ago, and happens again every day when we are *mekabel Ol Malchus Shomayim*, and decide that we want to be Hashem's nation and are ready to keep His Torah and *mitzvos*.

When we think about this, then we will be able to fulfill what we say in *Shema*, "**Ve'ahavta Es Hashem Elokecha**," to love Hashem with all of our might.

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.

But this isn't enough to show how we love Hashem back.

We need to SAY the words of Torah and *davening*, and DO the *mitzvos*, because Hashem wants us to do *mitzvos* in this world, using the *Gashmius* of the world for *kedusha*. Hashem wants us to change the darkness of the world into light, and the "bitterness" of *Kelipah* into the "sweetness" of *Kedusha*!

And that is the *Avodah* of a Yid! To bring down Hashem's light into the world through learning Torah and doing *mitzvos*. But the only way we can learn Torah and do *mitzvos* right is by first waking up our love to Hashem, which we do in *Shema*! Then, we will be ready to do ANYTHING that Hashem wants us to do, and we will do it with all of our *kochos*.

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 #19 - Mitzvas Asei #73

Today's *mitzvah* (*Mitzvas Asei #73*) is the same as yesterday's: If someone does an *aveira*, they need to do *teshuvah*, to decide not to do the *aveira* ever again and feel bad about what they did. They also need to SAY to Hashem what they did and ask Hashem to forgive him. This is called *Vidui*.

We learn this *mitzvah* from a *posuk* in *Parshas Naso*: וְהִתְנַדְּוּ אֶת הַטָּאָתָם אֲשֶׁר עָשׂוּ
The details are explained in the end of *Mesechta Yoma*.

RAMBAM :: Hilchos Teshuvah

In **Perek Zayin**, the Rambam tells us many special things about *teshuvah*! Here are some of them:

- A person who does *Teshuvah* is in some ways GREATER than a *tzadik*!

בְּמָקוֹם שֶׁבַעֲלֵי תְּשׁוּבָה עוֹמְדִים אֵין צְדִיקִים גְּמוּרִים יְכוּלִים לַעֲמֹד שָׁם

- When all the Yidden do *teshuvah*, *Moshiach* will come right away!

יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה וּמִיָּד הֵם נִגְאָלִין

In **Perek Ches**, the Rambam teaches us about *Olam Haba*, the reward for a person after he passes away. We know what our bodies like — we enjoy yummy treats, fun trips, and special presents. But our *neshama* loves to feel Hashem! In *Olam Haba*, as a reward for our *avodah*, our *neshama* will be able to enjoy feeling Hashem in a very strong way.

Perek Tes: If the real reward is feeling Hashem, why does the Torah promise us *Gashmius* rewards too? The Rambam explains that it is because the *Gashmius* helps us to do even MORE *mitzvos*! For example, if we have money, we can spend more time learning Torah, and can give more *tzedakah*.

The Rambam tells us that this is why we should want *Moshiach* — so we can learn Torah and do *mitzvos* without anything stopping us!

RAMBAM- PEREK ECHAD :: Hilchos Yesodei HaTorah - Perek Zayin

In today's Rambam, we learn about *nevuah*. A Yid has to believe that there ARE *neviim* who hear things right from Hashem! A *Navi* can tell us these things so we know what Hashem wants from us at a certain time.

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 :: Seder HaTefillah - Pesukei Dezimra

Every day, the first thing we need to do is to *daven*. When we *daven*, we are doing two important things at the same time! We are keeping the *mitzvah* of *Tefillah*, asking Hashem for our needs each day. We are also doing *Avodah*, working to teach ourselves what is true and be inspired to do our *shlichus* right.

For both of these ideas in *davening*, the *mitzvah* of *Tefillah* and *Avodah*, we need to start with *Pesukei Dezimra*.

For the *mitzvah* of *Tefillah*, asking for our needs, we need *Pesukei Dezimra* first. As the *Chachomim* tell us, before asking Hashem for our needs we should first properly praise Hashem. We do this in *Pesukei Dezimra*, where we say *kapitelach* of *Tehillim* that talk about Hashem's greatness.

Pesukei Dezimra is also important for our *Avodah* — working on ourselves. Before *davening*, we think that what is important and real is only what we see and feel. In *Pesukei Dezimra*, we speak about the greatness of Hashem in creation and the care Hashem has for every part of it. We also say that this whole world is there just so a Yid can do the *Ratzon* of Hashem!

This helps us realize that what is important and true is Hashem and His *mitzvos*, and doing our *shlichus* faithfully. We understand that “*Ani Nivreisi Leshamesh Es Koni*,” I was created to serve my Creator! I'm not just here for ice cream cones, adventures, and games. Hashem made me to fulfill a *shlichus*!

When we realize that we want to do our *shlichus*, the things that we are asking for will be what we need to do our *shlichus* properly, and then Hashem will surely give them to us!

HALACHOS HATZRICHOS :: Derech Eretz B'Seudah

One very important thing about Yiddishkeit is that Torah doesn't only teach us about our davening and mitzvos, but about EVERY part of our lives! There are halachos that show us the Torah way to get dressed, eat, and do business.

Some of the halachos about eating are in part of Shulchan Aruch called “Hilchos Derech Eretz B'Seudah” — the halachos about how to behave when we eat.

Unfortunately, we don't have the Alter Rebbe's Shulchan Aruch to see how the Alter Rebbe explained these things, but we do have the regular Shulchan Aruch. Let's learn some of those halachos!

The *Shulchan Aruch* teaches that we are not allowed to watch another person eat. We shouldn't look at him or at his plate to see what and how much he is eating.

The *Aruch Hashulchan* explains that this means when it might make the person embarrassed to have other people watching. For example, a guest might be embarrassed if people watch him eat, in case they think he is eating too much of their food.

So the *halacha* is that we shouldn't look at anyone else's food or at them while they are eating if they might be embarrassed.

Shulchan Aruch siman Kuf-Ayin se'if Daled

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

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

ושאַבְתֶּם 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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