

Chitas for Tuesday, Parshas Behar-Bechukosai Chof-Beis Iyar, 5781

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

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
~ by the Duchman Family ~

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May they have much hatzlacha in all of their endeavors!

Mazel Tov **Shaya Treitel** (Montreal, Canada)
~ 6th birthday Chof-Beis Iyar ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Major Shai Okonov** (Shliach in Brighton Beach, Brooklyn, NY)
~ 7th birthday Chof-Beis Iyar ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Menachem Mendel Hakohen** (K Space, Miami)
~ birthday Chof-Beis Iyar ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Behar-Bechukosai - Shlishi 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 it 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 five 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 :: 106 - 107

In today's *Tehillim*, we thank Hashem for miracles. *Kapitel Kuf-Zayin* (107) talks about how we thank Hashem for the four very dangerous things that a person is saved from:

- coming out of prison
- getting better from being very sick
- crossing an ocean
- crossing a desert

The Rebbe explains that these four things also mean four hard challenges a person has to deal with during his life, but Hashem helps us every time!

One of the things we thank Hashem for is coming out of prison:

Sometimes the *Yetzer Hara* can be very strong. It can even be so strong that it becomes in charge of the person, and won't let him even do things he knows are right! For the *Yetzer Tov*, this is like a prison. It is trapped by the *Yetzer Hara* and can't do what it wants.

Of course, Hashem is everywhere, and is with us even in those times. This makes us feel hopeful, and when we do our best, Hashem will help and get us out of this prison!

This is one of the challenges we thank Hashem for helping us with in this *kapitel*.

TANYA :: Likutei Amarim Perek Nun

The Alter Rebbe is teaching us about another kind of *ahava*, one that is even higher than all of the other kinds of *ahava* we learned about!

We see this kind of *ahava* in *Chumash*, in the story of Nadav and Avihu. Their *neshamos* wanted so much to be close to Hashem, that they brought *ketores* without permission. Their *neshamos* left their bodies and went back to Hashem.

That is the kind of *Ahava* we are learning about today.

The Alter Rebbe says that this was the *avodah* of the *Leviim*, who sang *niggunim* which brought out deep feelings of wanting to be close to Hashem!

The Baal Shem Tov would daven with this kind of Ahava to Hashem. He said that it was only Hashem's chesed that he is still alive after davening!

When we have *Ahavas Hashem* because we remember that Hashem gives us *chayus* and gives us everything we have, it will make us want to be connected to Hashem by learning Torah and doing *mitzvos*. But with this kind of *ahava*, we JUST want to be close to Hashem. This *ahava* by itself will not bring us to make our connection strong through Torah and *mitzvos*.

The Alter Rebbe tells us that it is important to remember that this *ahava* is not good enough on its own. “*Ratzo*” needs to bring “*Shuv*” — the point of wanting to come close to Hashem (*ratzo*) is to do Hashem’s *mitzvos* in the world! Our love for Hashem should make us do Torah and *mitzvos*, not just make us feel close to Hashem.

HAYOM YOM :: Chof-Beis Iyar

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

One time there was a *farbrengen* with the *Chassidim* of the Alter Rebbe (not too long after the Alter Rebbe became Rebbe — sometime between 5544 and 5547), and this is what they were talking about:

The Alter Rebbe did something very special that never was before! There is a *hiskashrus* between *Chassidim* and the Rebbe that makes us never feel alone. For people without a Rebbe, even if they had a *Rosh Yeshiva* or a teacher, their *NESHAMOS* weren’t connected. But with *Chassidus*, a *Chossid* and Rebbe are connected with their *neshamos*, so they will never feel alone!

We learned yesterday that this week we are working on the midah of Yesod, which is Hiskashrus. We see in today’s Hayom Yom that now, in the dark times of Golus, we have the special hiskashrus with the Rebbe that helps us overcome the Golus and prepare for the Geulah! (See sicha of Chof-Daled Iyar Tof-Shin-Yud-Alef)

SEFER HAMITZVOS :: Shiur #299 - Mitzvas Lo Saasei #241, #242

Today we learn two more *mitzvos* about a *mashkon*.

When a person borrows money, how will the person who lent him money make sure he gets paid back? One of the ways is to have a mashkon, something that belongs to the person who borrowed the money, that he keeps with him until the loan is paid back.

- 1) (*Mitzvas Lo Saasei #241*) You can’t take a *mashkon* from an *almanah* (a widow), even if she is rich.
- 2) (*Mitzvas Lo Saasei #242*) You can’t take kitchen things as a *mashkon*, or anything used to make food, like for example a knife or a mixing bowl.

RAMBAM :: Hilchos Malveh VeLoveh

In today’s Rambam, we are learning *halachos* about what a *Beis Din* should do when someone comes with a disagreement about a loan.

In **Perek Yud-Gimmel**, we learn about paying back a loan. If the person who borrowed money didn’t pay it back on time, he may be allowed to sell the *mashkon*.

Perek Yud-Daled teaches us what happens if someone says “I already paid it back!” and the other person says he didn’t. Sometimes the borrower can make a *shevuah* (a promise on something holy) in front of a *Beis Din* to prove he paid it back.

Perek Tes-Vov has *halachos* about when someone borrowed money with a condition — like saying “you have to pay me back in front of witnesses.”

The Rambam writes that there was a *halacha* that was not clear in the *Gemara*, but he found an old *Gemara*, written on parchment, that was a little bit different. Based on what it said there, everything is clear!

RAMBAM- PEREK ECHAD :: Hilchos Shechitah - Perek Alef

Now we start learning the *halachos* about *shechting* animals.

One *halacha* is that the knife used for *shechting* has to be sharp and smooth! The *shochet* checks his knife before he *shechts*, to make sure that it didn't get a nick in it since the last time he *shechted*.

INYANA D'YOMA :: Sefiras Haomer

This week in *Sefiras Haomer* we are working on the *midah* of *Yesod*.

We learned that *yesod* is *hiskashrus*, and we use it when we connect to Hashem. That is **Bein Adam Lamakom**, the way we use this *midah* with Hashem.

But there is also another kind of *yesod*, the *yesod* that is **Bein Adam Lachaveiro**, the way we use this *midah* with other people.

This kind of *yesod* is also *hiskashrus*, connecting with the other person to think about how he will feel.

How do we use our *yesod*?

Ari notices that his friend Moishy is not very organized. Moishy doesn't always do his homework, forgets to bring his Chumash, and eats all of his snack by morning recess. Ari wants to help Moishy so that he will be more organized and happier in school. He decides that Moishy needs to learn how to write things down so he doesn't keep forgetting. Ari thinks that maybe he should buy Moishy a notebook just for remembering things. But first he stops, and uses his midah of yesod. How will Moishy feel if he gives him a notebook and teaches him how to use it? He realizes that Moishy will probably be embarrassed to hear about it from a friend. Ari decides that Moishy will probably be happier to hear about writing things down if his teacher tells him about it instead. Ari gives the notebook to the teacher privately, and asks him to show Moishy how to use it.

Here's another example of using our *yesod*:

Mommy sees that the kids are going to sleep too late, and then they are kvetchy the whole day! She knows that they need to start getting ready for bed earlier. Her friend shares a chart that they use in their house, to get all the kids to sleep on time. But before Mommy hangs up the chart, she uses her yesod. Will her family like the chart and start going to sleep because of it? How will it make them feel? Mommy thinks about how her kids don't like using charts so much. She realizes that for her family, it is better to read a bedtime story at 7:00 for everyone who is in bed in time.

When we do something for another person, we first connect to them and think about how it will make them feel. This way we can make sure that what we are doing will only make good things happen for the other person!

TEFILLAH :: Yud-Beis Pesukim - Veshinantam

What do you do in your free time?

At a rally, the Rebbe spoke to kids about what we do when we have extra time.

As Jewish kids, we have a different way of doing things! We don't just look at what everyone else does, we look at what the Torah says we should do.

And what does the Torah say?

Veshinantam Levanecha Vedibarta Bam — Parents and teachers have a responsibility to teach and discuss Torah with their children and their students!

Beshivtecha Beveisecha — When you are sitting in your house, after school or *shul*, that is also a time for Torah!

Uvelechtecha Vaderech — When you are on your way somewhere, whether you are driving to school or to Bubby's house, that is a time for Torah too!

Uveshachbecha Uvekumecha — At bedtime and in the morning are also times for Torah!

After school, we are not finished learning! We can find a book, or a game, or a contest that will give us the chance to learn more.

When we are in the car, we can ask our parents to listen to Torah stories or *shiurim*!

Before we go to sleep, we can make sure we are learning something too! We can review the *Tanya* or *Mishnayos* we know by heart, or learn *Sefer Hamitzvos*.

In the morning, we can start off our day with *Chitas* or another *shiur*.

That way, we can be sure that we will be learning Torah in a way of **Veshinantam** — all the time!

See *sicha Yud-Beis Adar Tof-Shin-Mem-Beis*

HALACHOS HATZRICHOS :: Talking While Eating

We learned that it is important to say words of Torah during a meal. But when should we say them?

The *Gemara* says that when a person is eating, he shouldn't talk. Rashi says that this is because the food could go down the wrong way and make a person choke!

Some *poskim* write that since we all eat sitting up nowadays, we don't need to worry about this anymore. Other *poskim* say that since it talks about it in the *Gemara*, and because there is a *Ruchnius* reason for it too, we should be careful not to talk while we are eating.

So the best thing is not to speak even words of Torah while we are eating. Of course we should say a *Dvar Torah* BETWEEN courses or after we are finished eating, but not while we are in the middle of eating our meal.

But what if we hear someone saying a *bracha* while we are eating? Then, we rely on the *poskim* that say that it is okay to talk nowadays, and answer *amen* right away.

See *Shulchan Aruch siman Kuf-Ayin, se'if Alef (and Piskei Teshuvos there), Halacha2Go*

GEULAH U'MOSHIACH :: Excitement About the Geulah

When *Moshiach* comes, we will all want to praise Hashem for the *nisim* of the *Geulah*! The *Navi Yeshaya* told his generation this that this is what we will say to each other:

זָמְרוּ ה' כִּי גְאוֹת עָשָׂה מוֹדַעַת זֹאת בְּכֹל הָאָרֶץ

Zamru Hashem — Sing to Hashem

Ki Geius Asa — Because Hashem has done great things!

Mudaas Zos Bechol Ha'aretz — This is something that is known about all over!

Everyone, all over the world, will know about the tremendous *nisim* of the *Geulah*! We will all be so excited to praise Hashem.

See Yeshaya perek Yud-Beis posuk Hey

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