

Chitas for Wednesday, Parshas Behar

Yud-Zayin 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 - Revi'i with Rashi

We are learning about Shemitah and Yovel, and how in the year of Yovel, all fields go back to their original owners.

In today's Chumash, we learn details about a person who sold their field. This field is called a Sedei Achuzah, a field that is part of the family's inheritance in Eretz Yisroel.

Sometimes a person might be very poor and need to sell his field so he has enough money to live. Rashi tells us that is the only reason a person should ever sell their field in Eretz Yisroel!

If someone did sell his part of Eretz Yisrael, it is like it is in *Golus*! He should try to buy it back, and bring it a "Geulah."

For the first two years after he sells it, it stays with the buyer. The poor person who sold the field is not allowed to buy it back yet. But after those two years, the person he sold it to HAS to let him buy it back. If he can't pay enough himself, someone from his family should help him buy it back, so each part of Eretz Yisroel stays with the right family.

How much does it cost to buy it back? It depends how many years there are until *Yovel*. He pays the buyer the amount that those years are worth.

But even if nobody has money to buy it back, it will still go back in the year of *Yovel*.

TEHILLIM :: 83 - 87

In today's *Tehillim*, in *Kapitel Pey-Daled*, we have a very special *posuk* which we learned about in *Tanya*! "**Ki Shemesh UMagen Hashem Elokim!**" "Because the name of Hashem and *Elokim* is like a sun and a cover."

A *mashal* for Hashem is the sun, which shines very strong. If the sun shines on us with all of its might, it would make the word too hot! The world can be a place for us to live because there is a cover on the sun, so we can enjoy its light.

The same is with Hashem: The *chayus* from the name *Havaya* is so strong that we wouldn't be able to feel like people — we would all just be part of Hashem. But the name *Elokim* covers up the name *Havaya* so the world can keep on being the way we see it.

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.

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).

Hashem's "light" is so strong! Hashem had to make *Tzimtzumim*, hiding His light more and more until there could be a world where we can live and make a *Dira Betachtonim*.

Here are the three main *tzimtzumim*: Each time, Hashem hid His light more and more. From *Atzilus* (where there is only *Elokus* and nothing else), there needs to be a *tzimtzum* to create *Beriyah*, where some high *malochim* and *neshamos* can exist. From there, there needs to be another *tzimtzum* to create *Yetzira*, which is still too *Ruchnius'dik* for a person to live. And there still needs to be another *tzimtzum* to create the world of *Asiyah*. Only in *Asiyah* can we have a *Gashmius'dike* person.

Hashem made all of these *Tzimtzumim* for a reason — so there can be a *Gashmius* person, who can be a part of making a *Dira Betachtonim*.

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 also hide the things that WE want to do more and more, so we can do the *shlichus* that Hashem lets us be a part of!

Now we understand how knowing about the two kinds of *chayus* of Hashem helps us love Hashem!

The Alter Rebbe told us before that a very good time to think about this is during the *brachos* of *Shema* and *Shema*. The words of the *Chachomim* in these *brachos* can help us think about these things!

If you look at the two *brachos* before *Shema*, they don't seem to have anything to do with *Shema*! The *brachos* before all other *mitzvos* have to do with that *mitzvah*! So why don't these *brachos* talk about *Shema* too?

The Alter Rebbe tells us that really these *brachos* ARE connected — they help us get ready to say *Shema*. How?

Shema is the time when we work on doing the *mitzvah* of loving Hashem, like we say in *Shema*, “*Ve’ahavta Es Hashem Elokecha, Bechol Levavcha Uvechol Nafshecha Uvechol Me’odecha*” — nothing in our life should stop us from loving Hashem.

The *brachos* before *Shema* will help us feel that! *IY”H* we will soon see how.

HAYOM YOM :: Yud-Zayin Iyar

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

We don't say *Tachanun* in *Mincha* because tonight is *Lag B'omer*.

There is a time in the morning that is called “***Sof Zeman Kriyas Shema***.” This means the latest time to say *Shema* in the morning to do the *mitzvah* right. Many people say *Shema* in the morning BEFORE *davening*, so they can *daven* at their regular time (which is sometimes after the time of *Kriyas Shema*) and not miss the *mitzvah* of *Kriyas Shema* in the morning.

When you do this, you should say the words “***Ani Hashem Elokeichem***,” and then again — “***Ani Hashem Elokeichem — Emes***.” (This way we will have 248 words in the three paragraphs of *Shema*, for each of the 248 parts of the body!) But when you say *Shema* with a different set of *Tefillin*, like *Rabbeinu Tam* or *Shimusha Raba*, you don't say the words “*Ani Hashem Elokeichem*” again — you just say once, “*Ani Hashem Elokeichem, Emes*.”

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Once on *Lag B'omer* (5604), the Tzemach Tzedek taught something from the Baal Shem Tov:

There is a *Posuk* in *Navi* (*Malachi*) that says that Yidden are an “*Eretz Chefetz*” — a rich land, a land that Hashem wants.

Hashem hid lots of special and important things in the ground — like gold, diamonds, things like oil and coal that help us have electricity and heat, and vitamins that make plants grow. There are so many treasures in the ground, that nobody will ever be able to discover them all!

The *Navi* compares Yidden to the ground, because we are also full of treasures. Nobody will EVER be able to find all of the special *kochos* hiding inside every single Yid!

The Baal Shem Tov said, “I want to make sure that Yidden use all of the hidden treasures that are inside of them!”

SEFER HAMITZVOS :: Shiur #339 - Mitzvas Asei #191, #214, Lo Saasei #311, #58, Asei #221, Lo Saasei #263, #264

Today we are making a *Siyum* on the ENTIRE *Rambam* — the last of the 14 *sefarim*! We are also finishing the last *mitzvos* in *Sefer Hamitzvos* that match with these *halachos*.

In today's *Sefer Hamitzvos*, we learn 7 *mitzvos*:

1) (*Mitzvas Asei #191*) Before the Yidden fight a war that isn't a *mitzvah* (*Milchemes Reshus*), a *kohen* needs to remind them about the *mitzvos* of a war.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְהָיָה בְּקָרְבְּכֶם אֶל הַמִּלְחָמָה וּנְגַשׁ הַכֹּהֵן

The *halachos* are explained in *Mesechta Sotah perek Ches*.

2) (*Mitzvas Asei #214*) A *chosson*, who is married for less than a year, has to stay with his *kallah* and shouldn't go fight in a war or go on a long trip.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אַחַת וְשִׁמַּח אֶת אִשְׁתּוֹ אֲשֶׁר לָקַח

The *halachos* are explained in *Mesechta Sotah perek Ches*.

3) (*Mitzvas Lo Saasei #311*) We can't make a *chosson* who is married for less than a year go to the army or anything that will keep him away from his new wife.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְלֹא יַעֲבֹר עָלָיו לְכָל דְּבָר

The *halachos* are explained in *Mesechta Sotah perek Ches*.

4) (*Mitzvas Lo Saasei #58*) We are not allowed to be afraid of our enemies when we're fighting and run away.

We learn this *mitzvah* from a *posuk* in from *Parshas Eikev*: לֹא תִעָרֵץ מִפְּנֵיהֶם

The *halachos* are explained in *Mesechta Sotah perek Ches*.

5) (*Mitzvas Asei #221*) The *mitzvah* of *Yefas Toar* — if a soldier sees a non-Jewish woman he wants to marry while he is fighting.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְרֵאִיתָ בְּשַׁבְּיָהּ אִשָּׁת יַפֵּת תֹּאֵר

The *halachos* are explained in the beginning of *Mesechta Kiddushin*.

6) (*Mitzvas Lo Saasei #263*) He can't sell the *Yefas Toar* as a maidservant to someone else.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְהָיָה אִם לֹא חִפְצָתָּ בָּהּ וְשִׁלַּחְתָּהּ לְנַפְשָׁהּ וּמָכַר לֹא תִמְכְּרֶנָּה בְּכֶסֶף

7) (*Mitzvas Lo Saasei #264*) He can't use the *Yefas Toar* as a maid to do work for himself.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא תִתְעַמֵּר בָּהּ תַּחַת אֲשֶׁר עֲנִיתָהּ

The *halachos* are explained in *Mesechta Kiddushin perek Alef*.

Mazel Tov! Now we finished learning all 613 *mitzvos* according to the *seder* of the *halachos* of the Rambam!

RAMBAM :: Hilchos Melachim

In **Perek Yud**, we learn more *halachos* about non-Jews. The last *halacha* is that we should do *Bikur Cholim* for *goyim* who are sick, bury them if they pass away, and give them *tzedakah* if they need it, for the sake of *shalom*.

In **Perek Yud-Alef**, we learn about *Moshiach*! The Rambam shows us that *Moshiach* isn't just something nice that the *Chachomim* told us, it is a part of Torah! If someone doesn't believe in *Moshiach* and doesn't hope that he is coming, it means they don't believe the Torah is true, *chas veshalom*.

Perek Yud-Beis: When *Moshiach* comes, a lot of very special things will happen. But did you know that that's not the reason why all of the *Chachomim* and *Neviim* wanted *Moshiach*? They only wanted *Moshiach* because then we can learn Torah and do ALL of the *mitzvos* without anything stopping us!

Tam Venishlam — Shevach LoKeil Borei Olam!

Mazel Tov! Today we finished learning the Rambam, for the 41st time since the Rebbe began this *takana*!

The Rebbe encouraged everyone to take part in a *siyum*, in person if you are able to.

Today is the day to make a strong *hachlata* to learn *Sefer Hamitzvos* every day and be an example for those around you!

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

What happens if a *Tvul Yom* was shaking a pot with wet *Terumah* vegetables, and then he sees his hands are wet, and isn't sure if the pot splashed on his hand or he touched something inside of it? If he touched the food, he might have made it *tomei*! We learn the *halachos* in a case like this, and many other cases.

INYANA D'YOMA :: Lag B'Omer

Today is Erev Lag B'Omer. At a Lag B'Omer parade, the Rebbe spoke about the great *simcha* of the *hilula* of Rabbi Shimon ben Yochai!

In *Sifrei Kabbalah*, there is a story about one of the *talmidim* of the Arizal, named R' Avraham Halevi. R' Avraham Halevi was a *gilgul* of the *Navi Yirmiyah*, meaning that he had the same *neshama* as this *Navi*, who said the *Nevuah* about the *Churban* of the *Beis Hamikdash*.

Since R' Avraham Halevi had this *neshama*, he felt the *Churban* more than other people did. Every day, he would say the *Tefillah* of *Nacheim* in the *bracha* of *Velirushalayim*, asking Hashem to rebuild the *Beis Hamikdash* and comfort (*Nacheim*) us for the *Churban*. He would say this *tefillah* even on happy days, like on *Chol Hamoed*, because it bothered him so much that the *Beis Hamikdash* was destroyed.

One *Lag B'Omer*, R' Avraham Halevi was with his Rebbe, the Arizal, in Meron, near the *kever* of Rabbi Shimon ben Yochai. As usual, when he *davened* he added the *tefillah* of *Nacheim*.

The Arizal told him that Rabbi Shimon ben Yochai was upset about this! How could someone say *Nacheim*, a *tefillah* that brings sadness, on the day of his *simcha*? In fact, something happened to R' Avraham Halevi because of this.

For great *tzadikim* like Rabbi Shimon ben Yochai, there was no *Churban*! These great *tzadikim* still see the same level of *Elokus* like there was when the *Beis Hamikdash* was standing!

So on the day of the *histalkus* of Rabbi Shimon ben Yochai, it is not right to be sad about the *Churban*.

At the parade, the Rebbe pointed out that even though R' Avraham Halevi said *Nacheim* on *Chol Hamoed*, the only time when it was a problem was on *Lag B'Omer*! This shows us that the *simcha* of *Lag B'Omer* is a *simcha* that is in a way greater than the *simcha* of other *Yomim Tovim*! And even when *Moshiach* comes, and the *Yomim Tovim* don't feel as special since there is so much *Elokus* in the world, *Lag B'Omer* will always be a very special *Yom Tov*!

See *sicha* of *Lag B'Omer Tof-Shin-Mem-Gimmel*, *Hisvaaduyos Mem-Gimmel chelek Gimmel* p. 1441; *Likutei Sichos* vol. 22 p. 30-31

LEARNING FROM THE REBBE :: Siyum Horambam

All of our *brachos* come through Torah, each through a different part. So to have our *brachos* COMPLETELY, in every part of our lives, we have to be connected through the WHOLE Torah!

The Rambam is the only *sefer* that has the ENTIRE Torah, all of the *halachos* of the Torah, gathered from all of the different *Gemaras* and brought together in one place.

In *Tanya* the Alter Rebbe tells us that when we learn something in Torah we become united with that part of Torah, which connects us with Hashem, and when we all learn the same *chelek* in Torah, that same piece of Torah unites all of the Yidden who are learning it together!

But what if someone didn't learn the whole Rambam this year?

Even if you didn't learn through all five books of the Torah, you still celebrate on *Simchas Torah*! So when it is time to make a *siyum* on Rambam, it is a *simcha* even for Yidden who didn't learn it. So even if you didn't have a chance to learn through the whole cycle of Rambam or *Sefer Hamitzvos*, you should still be part of a *siyum*!

TEFILLAH :: Vehinei

How can we win over our *Yetzer Hara*? What if the *Yetzer Hara* doesn't want us to do what we are supposed to? Are there any tricks to help us win?

If we know the sixth *posuk* of the Twelve *Pesukim* by heart (*Vehinei*), we have a good chance!

Even though Hashem made the *malochim* and so many great *Ruchnius* "worlds" and such a beautiful *Gashmius* world that we live in, and runs them all in a way of *Hashgacha Protis*, taking care of each detail, still Hashem puts all of that aside and thinks about each one and wants to see that we are acting like we should.

When we think about this *posuk*, any time our *Yetzer Hara* might come up with a trick to get us in trouble, we will remember that what we decide to do is so important to Hashem. That way we will for sure win!

There was a Chossid of the Alter Rebbe, R' Mottel, whose gaavah made him a Chossid.

Even though gaavah is not a good midah, he was able to use it for kedusha!

R' Mottel had a Yetzer Hara, which would sometimes give him ideas of what to do. It would say, "Mottel! Do an aveira!"

R' Mottel would respond with pride and shock. "ME?! I am a chossid of the Alter Rebbe, a gvir and a lamdan! You want ME to do an aveira?!?"

When we think about the fact that Hashem puts everything aside to see what we are going to do, and that the whole world depends on how we behave, we will have the pride to answer our own *Yetzer Haras* too: "ME?!? Hashem HIMSELF is watching me, and the WHOLE WORLD depends on what I choose! You want ME to do an *aveira*?!?"

See also sicha of Simchas Beis Hashoeiva 5715

HALACHOS HATZRICHS :: How We Put on Our Shoes

Every thing we do, we do in a Torah way. The Torah teaches us exactly how Hashem wants us to act, in every part of our lives!

In *Shulchan Aruch*, we even learn about how we should put on our shoes:

First, we put on our right shoe, and then our left shoe.

We do this because we know that the Torah gives *kavod* to the right side, so we give *kavod* to our right side too. For example, during the *Shivas Yemei Hamiluim*, the seven days when they prepared the *Mishkan* to be used, oil was put on the hands and feet of the *kohanim*. The oil was placed on the right hand and foot first. We see more

examples like this in the *halachos* of a *Metzora* and with *Chalitzah*!

If we have shoes with laces that need to be tied, we DON'T tie the right shoe first. We see from the *mitzvah* of *Tefillin* that *kavod* is given to the LEFT side for things that are tied, like *Tefillin*. So we tie our left shoe before tying our right shoe.

This *halacha* is also for other clothing. For clothes where we need to put on two of them (like socks) or two sides (like shirt sleeves), we put on the right side first. If we have ties or bows on other parts of our clothes, we tie the left side before tying the right side.

See the Alter Rebbe's *Shulchan Aruch siman Beis, se'if daled*

GEULAH U'MOSHIACH :: Thanking Hashem for Golus!

The *Navi* Yeshaya said a *nevuah* that the *Geulah* will be such an incredible *Geulah* that we will even be able to understand why the *Golus* had to be. We will be able to even THANK Hashem for the hard parts of *Golus*!

וְאָמַרְתָּ בַּיּוֹם הַהוּא אֲדַבֵּר ה' כִּי אָנֹכֶת בִּי יְשׁוּב אִפְךָ וּתְנַחֲמַנִּי

Ve'amarta Bayom Hahu — You will say on the day of the *Geulah*:

Odcha Hashem Ki Anafta Bi — I will thank You Hashem, for being angry with me and putting me in *Golus*

Yashov Apcha Usenachameini — At that time, Your anger will go away, and You will comfort me.

Even though now a Yid can't feel that way, since we are still in *Golus*, the *Navi* tells us that when the *Geulah* happens, we WILL be able to feel it!

See *Yeshaya perek Yud-Beis posuk Alef, and Igros Kodesh chelek Yud-Beis p. 414*

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