

# Chitas for Wednesday, Parshas Behar-Bechukosai Yud-Tes 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  
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לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו  
~ by Anonymous ~

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Lizchus

**Alta Shaina bas Rochel Yosefa**

~ for a Refuah Sheleimah Ukrovah! ~

May the learning of Chitas this week serve as a merit for Alta Shaina to have an immediate recovery!

*L'ilui Nishmas*

גאלדא בת מרדכי ירחמיאל חיים לימא

~ yartzeit Yud-Tes Iyar ~

שיחיו נשמה should have an עלייה and be a טוב מליץ for her whole family

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והקיצו ורגנו שוכני עפר והיא בתוכם

## **CHUMASH :: Parshas Behar-Bechukosai - Revi'i with Rashi**

In today's *Chumash*, we learn about what happens if someone is so poor he sells himself as a slave!

We are not allowed to treat him like a slave, and make him do things like put on our shoes for us or do things we don't really need just so he will be busy. We have to treat a Jewish slave in a much nicer way, like a regular worker. We even need to make sure his children have food to eat. If we need someone to do work like a slave, we need to buy a non-Jewish slave.

Just like with fields and houses, in a *Yovel* year a Jewish slave also goes free.

If a non-Jew who lives in Eretz Yisroel buys a Jewish slave, the Torah tells us to pay the non-Jew so he can go free. We shouldn't wait until *Yovel* (even though non-Jews who live in Eretz Yisroel ALSO need to keep *Yovel*) because he might learn to act like a non-Jew.

When we buy him back, we need to make sure we don't make a *Chillul Hashem*, and pay the non-Jew a fair price. Since he thought he was buying a slave until *Yovel*, we should pay him back for whatever time there is

left.

We aren't allowed to see a non-Jew treating a Jewish slave badly without doing something about it.

But if nobody buys him back, he goes free in *Yovel*, like we said. Because Yidden are HASHEM'S servants, and shouldn't be servants to other people!

*We also start Parshas Bechukosai today, since it's a double parsha!*

Hashem promises that if we put a lot of effort into learning Torah and follow the *mitzvos* the Torah teaches us, Hashem will give us many *brachos*!

Hashem will make rain fall for our fields during times when the rain won't bother anyone, at night when people don't usually need to be outside. Hashem will even make the rain fall just on days when everyone is home, like late Friday night!

Even though this isn't a lot of rain, Hashem will make the fields grow plenty of food — and Hashem promises that we will feel safe and be able to enjoy it!

Hashem will keep us from needing to be afraid. Hashem will send away the wild animals, and make other armies stay away from us. If we go outside of Eretz Yisroel to fight, we won't even have to kill the enemies — they will kill each other! We will be much stronger than the enemies, and the more careful we are with the *mitzvos*, the stronger we will be!

Hashem will give us many healthy children, in reward for working hard to learn and follow the Torah. In fact, Hashem will help us by making the *mitzvos* so much a part of us that it will be hard to do an *aveira*!

## **TEHILLIM :: 90 - 96**

The first *kapitel* in today's *shiur Tehillim* is *kapitel Tzadik* (90). Dovid Hamelech wrote many *kapitelach* himself, but this one is different. Dovid Hamelech found this whole *kapitel* already written, and he was told that it was written by Moshe Rabbeinu! So he decided to include it in the *Sefer Tehillim*.

This *kapitel* speaks about how a person should be humble, not a big-shot. It also helps a person to want to do *Teshuvah*.

One of the *pesukim* says "**Tosheiv Enosh Ad Daka VaTomer Shuvu Bnei Adam**" — "Hashem, You make a person feel very small so that he will do *Teshuva*." The word "*Tasheiv*" ("do *Teshuvah*") is the same letters as the word Shabbos — because Shabbos is a special chance for every Yid to do *teshuva* — to become closer to Hashem.

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

*In today's Tanya, 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 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 first *bracha*, **Yotzer Ohr**, talks about how great and special Hashem is. All of the *malachim* say “*Kadosh, Kadosh, Kadosh!*” Hashem's greatness is hidden from them. Where CAN Hashem be found? “*Melo Chol Ha’aretz Kevodo*” — with Yidden, when they do what Hashem wants!

In the second *bracha*, we talk about how much Hashem loves Yidden, even more than all of these *malachim*. Hashem made the world especially for the Yidden!

Hashem loves us with an “**Ahavas Olam**” — a love that lasts forever. Hashem hides His light through *Tzimtzum*, in order to be able to make a world where Yidden can learn Torah and do *mitzvos*!

We also say in this *bracha* that “**Uvanu Vacharta**” — Hashem chose Yidden, and made us His special nation at the time of *Matan Torah*!

When we think about Hashem's love for us, the Yidden, then when we say *Shema* we will be able to come to love Hashem too!

*IY”H in tomorrow’s Tanya, we’ll see more about how these brachos make us love Hashem — to be able to fulfill the mitzvah of Ve’ahavta in Shema!*

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

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

*Today’s Hayom Yom comes from a maamar of the Frierdiker Rebbe, which was said when he left Russia and came to Poland, in the year Tof-Reish-Tzadik. The maamar is based on a story in the Gemara, that starts with the words Rava Chazya Lerav Hamnuna. This maamar is a very basic maamar, which explains what Avodas Hashem is all about, and how we are able to make ourselves more aidel by living according to Torah and working on Avodas HaTefillah. The maamar was written in Yiddish and in a simple way, so that everyone could understand it!*

*At the end of the maamar, there are four paragraphs which speak about what Chassidus is, and what Chassidus does! These paragraphs seem to be based on what the maamar teaches. Today’s Hayom Yom is the second paragraph:*

*Chassidus is a “Getliche Farshtand,” a Ruchnius’dike way of understanding things. Chassidus teaches us about Hashem and about the kedusha in the world.*

Learning about this makes a person realize how small he really is alone, but how great he can become through *Avodah*! By working on ourselves through following *Yiddishkeit*, through Torah and *Tefillah*, a Yid can become truly great.

## **SEFER HAMITZVOS :: Shiur #18 - 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 הַטְּאֵתִים אֲשֶׁר עָשׂוּ  
The details are explained in the end of *Mesechta Yoma*.

## **RAMBAM :: Hilchos Teshuvah**

**Perek Daled:** The Rambam tells us about 24 things that make it harder for a person to do *teshuvah*.

There are some *aveiros* that are very serious. If a person does them, Hashem won't help him do *teshuvah*! For example, if someone makes other people do the wrong thing, Hashem won't help him do *teshuvah*.

There are also some *aveiros* that a person thinks aren't such a big deal, and they won't even TRY to do *teshuvah* for them. For example, a person might look at non-*tznius* pictures, and thinks that since he isn't DOING anything, it isn't a problem. But really, a person needs to do *teshuvah* for it, because it is the cause for very serious *aveiros*!

**Perek Hey:** The Rambam reminds us that we always have a choice to do the right thing, what Hashem wants — or *chas veshalom* NOT the right thing.

It's also our choice that if we see we didn't do what Hashem wants, we can right away do *teshuvah* and start doing the RIGHT thing again.

In **Perek Vov**, the Rambam shows us how many *pesukim* and stories of Torah don't contradict what we learned, that a person has free choice to act in the right way.

## **RAMBAM- PEREK ECHAD :: Hilchos Yesodei HaTorah - Perek Vov**

The Rambam talks about the *kedusha* in Hashem's name when it is written — that's why we put papers with Torah or Hashem's name into *shaimos* and bury them!

## **INYANA D'YOMA :: Making Up for Lag B'Omer**

Every year, the Arizal used to travel to Meron for *Lag B'omer*, the *hilula* of Rabbi Shimon *ben* Yochai. He used to stay there for three days — the day of *Lag B'omer*, and the two days afterwards.

In a number of *sichos* and letters, the Rebbe said that this shows us that the *inyan* of *Lag B'omer* lasts for three days! So if we missed anything on *Lag B'omer*, we can make up for it afterwards.

This also fits with the lesson we just learned from *Pesach Sheini*, that “**S'iz Nishto Kein Farfallen**,” it is never too late to make up for something good.

See also *Hisvaaduyos* 5742, *chelek gimmel*, p. 1395

## **TEFILLAH :: Preparation for Davening Summary**

Let's review where we're up to in *davening*:

**Kriyas Shema She'al Hamitah:** We started the day the way a Yid should, by saying *Kriyas Shema She'al Hamitah*. We made a *Cheshbon Hanefesh* and prepared for the coming day.

**Birchos Hashachar:** We woke up and thanked Hashem for giving us new life! We said *brachos* for many of the specific gifts Hashem gave us, asked Hashem for a successful day, and thanked Hashem for giving us the Torah.

**Hareini, Mah Tov, Adon Olam:** We said we are ready to have *Ahavas Yisroel* before we ask Hashem for our own needs. We showed that we appreciate the special time of *davening*, and know Who we are going to *daven* to.

**Akeidah and Kriyas Shema Ketanah:** We asked Hashem to remember the *zechus* of our *Avos* when we *daven*, and read *Kriyas Shema Ketana*.

**Korbanos:** We went through the *seder* of the *Avodah* in the *Beis Hamikdash*, especially concentrating on the *Korban Tomid* and the *Ketores*. Before or after saying many of these paragraphs, we asked Hashem to consider our words as if we were doing the actual *Avodah*, so that our *davening* should accomplish what it should.

**Aizehu Mekoman, Rabi Yishmael, Sheyibaneh:** We learned a part of *Mishnayos* and *Medrash*, and finished off by asking Hashem to rebuild the *Beis Hamikdash* — *Sheyibaneh Beis Hamikdash Bimheira Veyameinu!*

In *shul*, this is followed by a *Kaddish Derabanan*, a *Kaddish* which is said after learning Torah in public.

Men and boys are already wearing their *Tallis* and *Tefillin*, and now we are ready to start the main sections of *davening*!

## **HALACHOS HATZRICHOS :: Yarmulka**

Part of the “uniform” for a boy in *Tzivos Hashem* is a yarmulka.

The *Shulchan Aruch* lists a few reasons why a Jewish boy needs to wear a yarmulka all the time:

- 1) **Tznius** — For a boy, the top of the head is a part of the body that should be covered. Boys wear yarmulkas to keep their heads *tznius*.
- 2) **Acting like a Yid** — Because of *tznius*, it became the *minhag* of Yidden to wear yarmulkas. Not wearing a yarmulka is now like acting in a *goyishe* way. This is *asur* because of “*Uvechukoseihem Lo Seileichu*,” that we are not allowed to follow a non-Jewish way of behavior.
- 3) **Yiras Shomayim** — Wearing a yarmulka reminds us to have *Yiras Shomayim*.

The *Gemara* (*Mesechta Shabbos, daf 156 amud beis*) tells a story about an *Amora* named R' Nachman. An astrologer told his mother that he would be a thief! R' Nachman's mother told him to always keep his head covered, so that the fear of Heaven would be upon him.

Another important reason to wear a yarmulka all the time is to be able to follow the *halacha* that your head needs to be covered whenever you say Hashem's name.

See the Alter Rebbe's *Shulchan Aruch, siman beis*

## **GEULAH U'MOSHIACH :: Hinei Keil Yeshuasi!**

The *Navi* Yeshaya tells us one of the things the Yidden will say when *Moshiach* comes:

הִנֵּה אֶ-ל יְשׁוּעָתִי אֲבַטַח וְלֹא אֶפְחַד כִּי עֲזִי וְזַמְרַת יְ-הוָה נִיְהִי לִי לְיִשׁוּעָה

**Hinei Keil Yeshuasi** — Here is Hashem who saves me from *Golus*!

**Evtach Velo Efchad** — Now I feel safe and I am not afraid of anything.

**Ki Azi Vezimras Kah Hashem** — The strength and the praise that comes from Hashem's name becoming whole, in the times of the *Geulah*

**Vayehi Li Liyeshua** — that is what saved me.

Rashi explains that until Hashem destroys Amalek in the times of *Moshiach*, Hashem's name is not complete. But after Amalek is destroyed and the Yidden are saved, we can see Hashem's true strength and praise Him with His whole name!

We say this *posuk* at the beginning of *Havdalah*, because it is a comforting *posuk*. We want *pesukim* that bring us comfort because we are sad that Shabbos is leaving us. When we remind ourselves about the things we will say at the times of the *Geulah*, we feel much better!

See *Yeshaya perek Yud-Beis*, *posuk Beis*

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