

Chitas for Monday, Parshas Ki Savo Yud-Alef Elul, 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
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

Chitas for the month of Elul is made possible in part
לעילוי נשמת הרה"ח הרה"ת הר"ר • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Elul is made possible in part
In honor of the birthday of אסתר
May her mitzvos light up this world and make Hashem proud!

Chitas for the month of Menachem Av is made possible in part
by Reuven Litzman ~ **In honor of Shlomie & Shternie Litzman's anniversary on Chai Elul**

L'ilui Nishmas
Michoel ben Shmuel hakohen Solomon
yartzeit Tes Elul
~ by his children & grandchildren

Mazel Tov **Captain Kasriel Sholom Chazan** (Postville, Iowa)
~ 8th birthday Yud-Alef Elul ~
Shnas Bracha Vehatzlacha!

In honor of the first birthday of
Mendel Gorin from Jacksonville, FL
May you grow up to bring nachas to your family
~ Shnas Bracha Vehatzlacha! ~

Mazel Tov **Chaya Hecht** (Ocala, FL)
~ birthday Yud-Alef Elul ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Ki Savo - Sheini with Rashi

We are continuing to learn the words of Moshe Rabbeinu about the *mitzvos* the Yidden will be doing when they come into Eretz Yisroel.

On *Erev Pesach* in the fourth year of *Shemithah*, a person needs to check and make sure that he gave all of the *Terumah* and *Maaser* he owes.

He has to make sure that none of it is left in his house! Then he says the *Vidui Maaser*, telling Hashem that he did his job! He gave all of the presents he was supposed to, in the right order, the way Hashem wants. He didn't make it *tomei*, or use it for the wrong things. He used the *Terumah* and *Maaser* to make people happy, like Hashem wants!

At the end, he says: Hashem! I did what you asked me to do! Now You should do what You promised — to give the Yidden *brachos*!

TEHILLIM :: 60 - 65

Today's *kapitelach* of *Tehillim* are *Samach* through *Samach-Hey*. We also say another three *kapitelach* for *Chodesh Elul*, *kapitelach Lamed-Alef*, *Lamed-Beis*, and *Lamed-Gimmel*.

One of the *Kapitelach* we say in today's *Yom* of *Tehillim* is *Kapitel Samech-Gimmel*.

In this *kapitel*, Dovid Hamelech says how his *neshama* wants to be close to Hashem. He compares himself to a person who is thirsty for water in a place where there is none: "**Tzoma Lecha Nafshi!**"

The Rebbe explains that when a person is VERY thirsty and doesn't have any water, when he finally gets the water it tastes so delicious to him, much better than any other water!

The same thing is when the *neshama* feels like it's not close to Hashem, and it's really "thirsty" to feel close. Then, when it DOES learn Torah and do *mitzvos* and feel close to Hashem, the Torah that it learns and the *mitzvos* that it does are much more *geshmak!*

That's why Dovid Hamelech says in the next *posuk*, "**Kein Bakodesh Chazisicha**" — "If only I would see You like this *bakodesh*," even when I feel holy and I don't feel far away. Even then, I wish I would feel the same *geshmak* in the Torah and *mitzvos!*

When *Moshiach* comes, we will all be able to see Hashem! *Halevai* that then we should feel the *geshmak* in Torah and *mitzvos* like we do when our *neshama* is "thirsty" during *Golus*.

TANYA :: Igeres Hakodesh Siman Yud-Beis

If we give *tzedakah* even when it's hard, Hashem makes the *Yetzer Hara* stop bothering us for a long time!

In today's *Tanya*, we are finishing *Igeres Hakodesh Siman Yud-Beis*. Before we finish learning today's *Igeres Hakodesh*, we will review a little bit.

The *posuk* tells us about two ways we can give *Tzedakah*:

1) **Maaseh Hatzedakah** — We like to give *tzedakah*, since Hashem made the *neshama* of a *Yid* want to give *tzedakah!*

2) **Avodas Hatzedakah** — This is when it is hard for us, and we don't really want to. Maybe we aren't in the mood, it is someone who makes it hard for us to help, or it's more than we expected to give. It takes *Avodah* to do it!

Anytime we do a *mitzvah*, something special happens in the world — in *Gashmius* and *Ruchnius!* This is any time we do the *mitzvah* of *tzedakah*, and it is even MORE with *Tzedakah* that is hard!

Today the Alter Rebbe teaches us that when we do *Maaseh Hatzedakah*, we bring *shalom* between the *Yetzer Tov* and the *Yetzer Hara*. During *davening*, Hashem will help us make the *Yetzer Tov* stronger so we can tell what we need to stay away from. Then the *Yetzer Hara* will have a harder time ruining our *Avodas Hashem!*

But **MAASEH Hatzedakah** only stops the *Yetzer Hara* from confusing us for a little while, during the time of *davening*. Afterwards it will start trying to trick us again, and we don't have complete *shalom* in ourselves until *Moshiach* comes.

AVODAS Hatzedakah, giving even when it's hard, is so precious to Hashem that this lasts longer! Even after *davening* it will be harder for the *Yetzer Hara* to confuse us!

HAYOM YOM :: Yud-Alef Elul

In today's Hayom Yom, we learn a story that happened with the Tzemach Tzedek on Parshas Ki Seitzei, which teaches us about the job we have in Olam Hazeih.

It was at a Shabbos meal, where the Tzemach Tzedek's sons and many *Chassidim* were present. The Tzemach Tzedek said that the world is a world of *sheker*, full of good and bad mixed together, that we need to fix up. But *Olam Haba* is a place of *emes*, truth. There, there is nothing bad that needs to be fixed up!

The Tzemach Tzedek started a *niggun*, and made a sign that the *Chassidim* should sing too. The sons of the Tzemach Tzedek joined first, and then everyone sang along. The *niggun* made everyone feel very uplifted!

When the Tzemach Tzedek stopped singing, he gave an example: In the *Gemara*, it talks about someone who doesn't learn Torah properly, and only learns Torah "*liprakim*," once in while, which is NOT the right way to learn.

In *Gan Eden*, this is learned differently! The word "*liprakim*" can mean once in a while, but it also means "to take something apart." In *Gan Eden*, "*Halomed Torah Liprakim*" means that the Torah "takes apart" the *neshama* who is learning it. This way, the Torah can reach every part of it!

This is only the way Torah is learned in Gan Eden. But in Olam Hazeih, where we have a Yetzer Hara, the Torah has a different meaning, to help us fix the things that aren't the way they should be.

SEFER HAMITZVOS :: Shiur #128 - Mitzvas Lo Saasei #133, #134

Today we learn two mitzvos about who is not allowed to eat Terumah, which is holy!

1) (Mitzvas Lo Saasei #133) Anyone who isn't a *kohen* is NOT allowed to eat *Terumah* or *Bikurim*.

This *Mitzvas Lo Saasei* includes not only *Terumah* or *Bikurim* which belong to the *kohen*, but also not to benefit from anything that belongs to the *Beis Hamikdash* or from *korbanos*, called *Me'ilah*.

2) (Mitzvas Lo Saasei #134) Even someone who works for a *kohen* is still not allowed to eat *Terumah*.

RAMBAM :: Hilchos Terumos

In today's Rambam, we continue learning the halachos about who can't eat Terumah.

Perek Zayin: Now we learn about the *mitzvos* we'll learn TOMORROW in *Sefer Hamitzvos* — that a *kohen* without a *bris* or a *kohen* who is *tamei* is not allowed to eat *Terumah*.

Perek Ches: The daughter of a *kohen* is allowed to eat *terumah*... unless she gets married to someone who is not a *kohen*! If a girl from a non-*kohen* family gets married to a *kohen*, she is allowed to start eating *terumah* because of her husband. We learn more *halachos* about this.

Perek Tes: Even though someone who lives in the house of a *kohen* can eat *Terumah*, that doesn't last forever. If the *kohen* is not married to his wife anymore, she can't eat *Terumah* anymore. If the slave goes free, he can't eat *Terumah* anymore either. Animals also can only eat *Terumah* when they BELONG to the *kohen*.

RAMBAM- PEREK ECHAD :: Hilchos Shabbos - Perek Chof

Since a person is not allowed to even let his animals do *melacha* on Shabbos, the Rambam teaches us the *halachos* of what an animal is not allowed to go out with on Shabbos. He also teaches us the rest of the

halachos about not letting our animals or our servants do work on Shabbos.

INYANA D'YOMA :: Chassidishe Yom Tov

Today is the day of the *chasunah* of Rebbe Rashab and Rebbetzin Shterna Sarah!

The Rebbe Rashab and Rebbetzin Shterna Sarah were cousins, who both lived in Lubavitch. When they were 5 years old, their Zaidy, the Tzemach Tzedek, said that they should get married! So their parents signed a paper saying that they would get married in ten years, when they were 15.

Before they got married, Rebbetzin Shterna Sarah's family moved to Avrutch — so that is where the *Chasuna* was. Rebbetzin Rivkah came to the *chasuna* in Avrutch, but the Rebbe Rashab's father, the Rebbe Maharash, didn't come. He explained that there was a *Ruchnius* reason why.

After the *chasuna*, the Rebbe Rashab and Rebbetzin Shterna Sarah moved to Lubavitch. When they came, Rebbetzin Shterna Sarah saw that all of her cousins were very tall, and she was short! The Rebbe Maharash said, "Don't worry — short trees grow good fruit!"

And that's what happened — they had a very special "fruit" — the Frierdiker Rebbe!

TEFILLAH :: Hamelech

On *Shacharis* of *Rosh Hashana*, we start with the regular Shabbos and *Yom Tov* davening. Then, in *Pesukei Dezimra*, we say something different.

Right before *Yishtabach*, there is a line that says, "*Hamelech Hayosheiv Al Kisei Ram Venisa.*" We are praising "the King Who sits on the high and uplifted throne" on the holy day of Shabbos and *Yom Tov*.

But on *Rosh Hashana*, we aren't just talking about something that Hashem sometimes does. We say, "**Hamelech YOSHEIV**," "the King IS sitting" on His throne!

During the year, we talk about how Hashem is the kind of King Who sits on a high throne in Shomayim. That is very special. But on Rosh Hashana, Hashem's Malchus (the koach of Hashem as King) is very strong and easy to see. So on Rosh Hashana we say that Hashem IS sitting on His throne! It is happening RIGHT NOW, just look!

In our *Machzor*, there is a story about one of the Maggid's great *talmidim*, R' Aharon of Karlin. One *Rosh Hashana*, when he started to say the word "*Hamelech*," he fainted.

After they woke him up, the *Chassidim* around him asked what happened. R' Aharon answered that he had been thinking about a story in the *Gemara*:

Before the time of the Churban, R' Yochanan ben Zakai managed to sneak out of Yerushalayim to ask the enemy to let the Yidden survive. R' Yochanan knew that Hashem would only let the emperor himself destroy Yerushalayim, not a regular general. He realized that the general now leading the siege against Yerushalayim would need to become the emperor. So when he spoke to the general, he called him, "the Emperor."

The general was very angry at R' Yochanan! He said, "You just called me the emperor, when I am not the real emperor! You deserve to die for not respecting the emperor!"

"And if I really am the emperor, you also deserve to be killed! Why didn't you come earlier to speak with me?" (A few minutes later, the emperor got a message that indeed, the king had died, and he was the new emperor.)

R' Aharon of Karlin explained that he was thinking about what the general had told R' Yochanan ben Zakai. "If I am

the emperor, why didn't you come earlier?" If Hashem is the King, why didn't I come to Him earlier?

R' Aharon of Karlin was asking — we are preparing ourselves and coming before Hashem on Rosh Hashana, but where were we the rest of the year? Are we ALWAYS acting in a way that shows that we know Hashem is our King?

In our *Machzor*, this finishes off by saying: If R' Aharon of Karlin, such a great *tzadik*, felt this way, how should the rest of us feel?

We need to make sure that coming close to Hashem on *Rosh Hashana* should make a difference for our whole year!

HALACHOS HATZRICHOS :: Order of Brachos

We learned that when we have many foods together with the same *bracha*, we say the *bracha* on the most important food.

There are a few ways for a food to be important, if it is whole and not cut up, if it is our favorite, or it is part of the *Shivas Haminim*.

If we have many fruits together, along with some of the *Shiva Minim*, we can either pick what we like most, or we can pick the most important one of the *Shiva Minim*.

Usually, it is best to make the *bracha* on a whole fruit, whether or not it is our favorite. But if we pick the *Shiva Minim*, they are more important than the other fruits, even if the *Shiva Minim* fruits are cut up!

(Of course, if we have two of the same *Shiva Minim* fruit that are the most important, it is best to make the *bracha* on the one that is whole. So for example, if the most important *Shiva Minim* fruit we have is a fig, it is best to choose a whole fig to make the *bracha* on.)

See Seder Birchos Hanehenin Perek Yud, Toras Menachem vo. 58 p. 3 ha'arah 1 (about shaleim in Shiva Minim)

GEULAH U'MOSHIACH :: The Greatest Beis Hamikdash

Chagai was one of the *Neviim* at the time that the second *Beis Hamikdash* was being built. He encouraged the *Yidden* to keep working to rebuild the *Beis Hamikdash*, even though it was hard.

This *nevuah* speaks about the second *Beis Hamikdash*, according to some opinions. But according to the *Zohar*, it is really about the third *Beis Hamikdash*, in the times of *Moshiach*!

גָּדוֹל יְהִיֶה כְבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן מִן הָרֵאשׁוֹן אָמַר ה' צְבָאוֹת וּבְמִקּוֹם הַזֶּה אֶתֵּן שְׁלוֹם נְאֻם ה' צְבָאוֹת

Gadol Yihiyeh Kavod Habayis HazeH Ha'acharon — The *kavod* of this last *Beis Hamikdash* will be greater

Min Harishon — Than the first *Beis Hamikdash*!

Amar Hashem Tzeva'os — So says Hashem.

Uvamakom HazeH Etein Shalom — And in this place (Yerushalayim) I will give peace

Ne'um Hashem Tzeva'os — So says Hashem.

See Chagai perek Beis posuk Tes

- Credits, sponsorships, and contact info at KidsChitas.org -