

Chitas for Sunday, Parshas Ki Savo Yud 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
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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**

In honor of the Bar Mitzvah of
Hatomim Dovid Leib Gottlieb (shliach in Amherst, MA)
~ Bar Mitzvah Ches Elul ~
May he grow to be a Chossid, Yerei Shomayim, and Lamdan and bring much nachas to the Rebbe and to his family!

In honor of the birthday of
Reuven Daniel Baumgarten (Crown Heights)
Shnas Bracha Vehatzlacha!

Mazel Tov **to Menachem Mendel Solomon** (Hillside, NJ)
~ 6th birthday Yud Elul ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Major Yisroel Schneor Zalman Hacohe Rodal** (Inverrary, FL)
~ 8th birthday Yud Elul ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Mendel Lifshitz** (Shliach in Hallandale Beach, FL)
~ 4th birthday Yud Elul ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Ki Savo - Rishon with Rashi

Today we learn about the *mitzvah* of *Bikurim*.

Let's review: On Rosh Chodesh Shevat, only a few months before Zayin Adar (the end of Moshe Rabbeinu's shlichus as a neshama in a guf), Moshe Rabbeinu gathered the Yidden together and made a long farbrengen with them. In it, he rebuked them for the not such good things they did in the Midbar, so they won't do them again, reviewed the mitzvos they had already learned, and taught them new mitzvos they would get to keep in Eretz Yisroel. Moshe Rabbeinu was making sure the Yidden were ready for their shlichus in the next generation and in the future generations to come.

This week, we will learn many more mitzvos, and also be inspired to do all of the mitzvos, by hearing about all of the brachos we will have for doing them.

Bikurim: When you will come into Eretz Yisroel, you will send out all of the nations who live there now, and give out the different parts of land to each of the *Shevatim*. Then, once all of you have a part of Eretz Yisroel,

you will be able to do a very special *mitzvah* — *Bikurim*!

You will do this *mitzvah* by bringing the first fruit from the *Shiva Minim* — the seven kinds of fruit that Eretz Yisroel was given a special *bracha* for: Wheat, barley, grapes, figs, pomegranates, olives, and dates.

When you will see that one of these kinds of fruits is starting to get ripe, you should tie a string around it to remember which one it is. When it is ready to pick, you should put it into a special basket, and bring it to the *Beis Hamikdash*!

In the *Beis Hamikdash*, you will go to one of the *Kohanim*, and thank Hashem for giving you Eretz Yisroel. Then together with the *Kohen*, you should wave the basket of fruit (like a *Lulav*!) in front of the *Mizbeiach*.

If you are bringing the *Bikurim* during the time of the harvest, after *Shavuot* but before *Sukkos* is over, you should say a special paragraph (that we also say in the *Haggadah*!) to thank Hashem that you are in Eretz Yisroel, where you are safe — not like Yaakov in Lavan's house, or like the Yidden in Mitzrayim! Then wave the basket of *Bikurim* again, this time by yourself, and bow to Hashem. Then the *Kohanim* will be able to take the fruits home to eat.

The inyan of this mitzvah is Hakoras Hatov, appreciating good things that are done for us. Hashem tells us not only to feel it, but to say thank you!

TEHILLIM :: 55- 59

Today's *Shiur Tehillim* is *kapitelach Nun-Hey* to *Nun-Tes*. For *Chodesh Elul*, we also say *kapitelach Chof-Ches, Chof-Tes, and Lamed*.

In today's *Tehillim*, we say *Kapitel Nun-Hey*, which Dovid Hamelech said to thank Hashem for saving him from people who wanted to hurt him. Dovid Hamelech talks about how we need to have *bitachon* in Hashem!

He says, "***Hashlech Al Hashem Yehovcha, Vehu Yechalkelecha***" — "Give Hashem your problems, and He will take care of you."

Chassidus explains that sometimes, we know where to go for help. We know which doctor is the best expert, which teacher has good advice, or how to earn the money we need. We have *bitachon* that Hashem will help that what we do will be successful, and things will be good.

But sometimes, we have NO IDEA what to do. We don't know who to ask or where to turn to for help. Even then, we also need to have *bitachon* that Hashem will help us to come up with the right idea of what *keli* to make!

All of the things we do — like asking a doctor — are like taking out a cup (a *keli*) to catch the *bracha* of Hashem. But even if we don't know what *keili* to use, because we have no idea what to do, "***Hu Yechalkelecha***" — HASHEM will make a *keili* for us! We should of course try our best, but we need to have *bitachon* that Hashem will help us even when it looks like there is nothing we can do.

TANYA :: Igeres Hakodesh Siman Yud-Beis

We are continuing to learn a letter, where the Alter Rebbe encourages *Chassidim* to give *tzedakah*, especially when it's hard!

When someone comes to us and asks us for a favor, we get excited! We know that we are helping another person, and it's good for us too, and it brings Moshiach closer! Usually we LIKE to do nice things for other people.

But what if it's someone who is annoying, or you're busy or tired now, and you don't want to do the favor? Of course we should still try to do the favor — we'll still be helping another person and bringing Moshiach closer!

The Alter Rebbe tells us that when you DON'T want to help, that is one of the most special opportunities that there could be!

In the *posuk* the Alter Rebbe used at the beginning of this letter, there are two ways the *posuk* describes the *mitzvah* of *Tzedakah*:

1) **Maaseh HaTzedakah** (DOING the *tzedakah*)

2) **Avodas HaTzedakah** (*tzedakah* with *AVODAH*)

Maaseh Hatzedakah means you give because Yidden like to give! *Avodas Hatzedakah* is that even when you DON'T want to give, you will — because that's what Hashem wants. That takes *Avodah*, doing things that aren't comfortable or easy for us.

We will see in tomorrow's Tanya, IY"H about the special opportunity we have with Avodas Hatzedakah!

HAYOM YOM :: Yud Elul

Today we'll learn what happens when a *Chossid* goes into *Yechidus*!

The older *Chassidim* of the Alter Rebbe showed us that the word *Yechidus* has three meanings in Torah — and all of those meanings are things that happen to a *chossid* when he goes into *Yechidus* by the Rebbe!

1) The word *Yechidus* can mean **CLEAR**: We see the word *Yechidus* used this way in the *Mishnah*. It says that people knew something "**Beyichud**" — it was so clear, they knew it for SURE!

When a *Chossid* goes into *Yechidus*, something becomes CLEAR to him! He is able to see clearly where he is holding in *Avodas Hashem*, and where he needs to do better.

2) The word *Yechidus* can mean **DESIGNATED** (chosen for a certain job): The word *Yechidus* is used this way in *Gemara*! The *Gemara* says that Moshe was "**Meyuchad**" — designated for a special *shlichus* that only HE could do!

When a *Chossid* goes into *Yechidus*, he realizes that he is designated to do a special *shlichus*. The Rebbe shows him what special *avodah* he needs to do!

3) The word *Yechidus* can mean **UNITED**: We see *Yechidus* used this way in the *Medrash*! The *Medrash* says that the Yidden are "**Meyachadim**" — that we show that Hashem is UNITED and one with the world.

When a *Chossid* goes into *Yechidus*, he becomes UNITED with Hashem! He will be ready to even have *Mesiras Nefesh*, giving up the things HE wants to do, so he can do his special *shlichus* in the world.

Even now, there is a way for these things to happen to us! When we learn the Rebbe's Torah, go into the Rebbe's Yechidus room, and go to the Ohel, we can also CLEARLY see where we are holding in our Avodas Hashem, realize that we are DESIGNATED for a special shlichus, and be UNITED with Hashem so we are ready to do that shlichus no matter what!

SEFER HAMITZVOS :: Shiur #127 - Mitzvas Lo Saasei #154

Today's *mitzvah* is that we are not allowed to bring the *Terumos* and *Maasros* in the wrong ORDER! Here's the

right order:

- 1) *Bikurim*
- 2) Separate *Terumah* for the *Kohen*
- 3) Separate *Maaser Rishon* for the *Levi*
- 4) Separate *Maaser Sheini* to eat in *Yerushalayim*, or *Maaser Ani* on the third and sixth year of *Shemittah*

For example, let's say that my wheat field ripened, and I set aside my *bikurim*. I harvest the field and separate the wheat kernels, piling them up carefully. Now my wheat is *Tevel*, and I need to bring the presents the Torah tells me to!

First I set aside 1/50th of the wheat for *Terumah Gedolah*. Then I take 1/10th of what is left, and put that aside for *Maaser Rishon*. I take 1/10th of what is left from that and set it aside for *Maaser Sheini* or *Maaser Ani*. I give the *Terumah* to a *kohen*, the *Maaser Rishon* to a *Levi*, and eat the *Maaser Sheini* in *Yerushalayim*, or give the *Maaser Ani* to the poor.

RAMBAM :: Hilchos Terumos

Perek Daled: We are learning more about the **person** that separates *Terumah*. If someone can't do it himself, he can have someone else do it for him — this is called making a *shliach*. If someone doesn't officially make a *shliach*, another person can't separate the *terumah* for him. So his workers can't just do it for him without him asking them to!

Perek Hey: Now we learn about what **part of the food** to use for *Terumah*. We are supposed to take from the BEST of our fields for *Terumah*! But if there are no *kohanim* around, it is better to take food that won't get rotten before we can bring it to the *kohen* — like raisins, even if the grapes are better.

Perek Vov: In this *perek*, we start learning about who is not allowed to eat *Terumah*. It has many *mitzvos*, that we will *IY"H* learn over the next few days in *Sefer Hamitzvos*!

RAMBAM- PEREK ECHAD :: Hilchos Shabbos - Perek Yud-Tes

We are allowed to wear things outside on Shabbos, and it isn't a problem of *hotza'ah*. In this *perek*, we learn what is considered wearing and what is considered carrying. One *halacha* is that if you wear a box over your head to keep your clothes dry, it's called carrying, because a box is not a regular kind of clothes! Only normal clothing is not called *hotza'ah*.

The Rambam tells us to make sure to check our pockets before Shabbos so we don't carry by mistake!

INYANA D'YOMA :: Chodesh Elul

The month of *Elul* is a time for *teshuvah* and fixing up the past year, and also getting ready for the coming year.

The Rebbe teaches us that each day of the month of *Elul* can fix up that day of EVERY month of the past year, and prepares us for that day of each month in the coming year! (Since there are only 29 days in *Elul*, *Chof-Tes Elul* also includes *Lamed* of every month, the same way that in a month of 29 days, we say the *shiur* of *Tehillim* for *Yom Lamed* also on *yom Chof-Tes*.)

So on *Yud Elul*, we should think about all of the "Yuds" of the year.

Some of the "Yuds" that might be easier to remember are:

- *Yud Tishrei* — *Yom Kippur*

- *Yud Kislev* — the *Chag Hageulah* of the Mitteler Rebbe
- *Yud Shevat* — the day the Rebbe became Rebbe, and *yartzeit* of the Frierdiker Rebbe
- *Yud Nissan* — the day before *Yud-Alef Nissan*
- *Yud Av* — the day after *Tisha B'Av*

Those are some of the “Yuds” in the year that should be easier to remember!

We can try to think of anything we did very well that we should do next year too, or a *hachlata* we made that now we’re ready to start keeping. Or, we might be able to remember a mistake we made then so that we won’t do it again!

See *Hisvaadyos, Tof-Shin-Mem-Tes, chelek Daled*, p. 236; *Shaarei Hamoadim Chodesh Elul* p. 66

TEFILLAH :: Ledovid Hashem Ori

Starting from *Rosh Chodesh Elul*, all the way through *Hoshaana Rabbah*, we add a special *mizmor* to our *davening* each day, in *Shacharis* and *Mincha*. This is *kapitel Chof-Zayin* of *Tehillim*, which starts with the words ***Ledovid Hashem Ori***.

Adding this *kapitel* is a *minhag* that goes back to the time of the Arizal! It is written that if we say this *mizmor* during *Elul*, it takes away any not good *gezeiros*, so that we will be judged only for good. In *Ledovid Hashem Ori*, there are many hints to the *avodah* of *Elul* and the *Yomim Noraim*:

We say, “*Hashem Ori Veyishi*,” “Hashem is my light and my salvation.” The *Medrash* explains that during *Rosh Hashana*, Hashem shows Himself in a way of *Ori*, as our light. On *Yom Kippur*, Hashem shows Himself in a way of *Yishi*, saving us.

Another hint is near the end of this *kapitel*, in the *posuk* “*Lulei He'emanti*,” “if only my *emunah* was proper.” The word *Lulei* is the same letters as the word *Elul*, only backwards! This hints to the *avodah* of *Elul* — looking back on what happened during the past year so we can work on doing better next year.

Chassidus brings that a very important *posuk* of this *Mizmor* connected to *Elul* is “*Lecha Amar Libi, Bakshu Fana!*” — “My heart says to search out the *pnimius* of Hashem.” When Hashem is like a king in the field, it is much easier to find the *pnimius* of Hashem! This is the *avodah* of *Elul*, to use the *kochos* of this time and connect to Hashem in this special way.

See *Otzar Minhagei Chabad, Chodesh Elul and sources cited there*

HALACHOS HATZRICHS :: Ledovid Hashem Ori

There are many different *minhagim* about when to start and finish saying *Ledovid Hashem Ori*, what part of *davening* to say it in, and in which of the daily *tefillos* to say it.

Our *minhag* is to start early — on the first day of *Rosh Chodesh Elul*, even though it is still part of *Chodesh Av*. We continue saying it until *Hoshaana Rabbah*, the end of the time of *din*.

We say *Ledovid Hashem Ori* in *Shacharis* and *Mincha*, but not in *Maariv*.

In *Shacharis*, we say *Ledovid Hashem Ori* after the *Shir Shel Yom*, before the *kaddish* of the *Shir Shel Yom*.

In *Mincha*, we say it before *Aleinu*.

Even though this is our *minhag*, it is more important to follow the *halacha* of saying *Aleinu* together with the *minyan*. So if we are *davening Mincha* with a *minyan* that says *Ledovid Hashem Ori* after *Aleinu*, we should say *Aleinu* and *Ledovid Hashem Ori* afterwards, together with the *minyan*.

See *Otzar Minhagei Chabad Chodesh Elul, os Hey, Igros Kodesh vol. 19 p. 30*

GEULAH U'MOSHIACH :: Hashem Will Bring Us Back

At the end of his *sefer*, the *Navi Tzefaniah* says a very famous promise from Hashem that will happen in the time of the *Geulah*! You might know these words from *davening*.

בְּעֵת הַהִיא אָבִיא אֶתְכֶם וּבְעֵת קִבְצִי אֶתְכֶם כִּי אַתֶּן אֶתְכֶם לְשֵׁם וְלַתְּהִלָּה בְּכָל עַמֵּי הָאָרֶץ בְּשׁוּבִי אֶת שְׁבוּתֵיכֶם לְעֵינֵיכֶם אָמַר ה'

Ba'eis Hahi Avi Es'chem — At the time of the *Geulah* I will bring you back

Uva'eis Kabtzi Es'chem — And at that time I will gather all of you.

Ki Etein Es'chem Lesheim VeliSehilah — Because I will make the Yidden known and praised

Bechol Amei Ha'aretz — By all of the nations of the world.

Beshuvi Es Shevuseichem — When I bring back the Yidden that were captured

Le'eineichem — In front of your eyes (this is a hint to *Techiyas Hameisim*, because the *Navi* is telling the Yidden of his time that *Kibbutz Galuyos* will happen in front of their eyes!)

Amar Hashem — So says Hashem.

See *Tzefaniah perek Gimmel posuk Chof*

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