

# Chitas for Sunday, Parshas Ki Savo Yud-Beis Elul, 5784

**For the safety and security of the Yidden in Eretz Yisrael  
and the success of the soldiers fighting for its protection**

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

*Chitas for the month of Elul is made possible in part*

לעילוי נשמת הרה"ח הרה"ח הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח 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 by*

**The Kirstein Family**

*May the closeness to Hashem this Elul bring comfort to the families of those who've perished and uplift & unite Klal Yisroel*

*Chitas for the month of Elul is made possible in part*

**in honor of Elul bas Esther**

*May Elul's inner light shine forth and illuminate the world!*

ולזכות אסתר בת שיינדל מלכה, יצחק שמואל בן מרים לאה, אהבה בת אסתר

Lizchus

**Chava Leah bas Chaya Sarah**

*~ for a Refuah Sheleimah Ukrovah! ~*

## **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 :: 66 - 68**

Today's *kapitelach* are *Samach-Vov*, *Samach-Zayin*, and *Samach-Ches*. We also say three *kapitelach* for *Elul*: *Lamed-Daled*, *Lamed-Hey*, and *Lamed-Vov*.

In *Kapitel Samech-Vov*, Dovid Hamelech says with *Ruach Hakodesh* words we will say to Hashem when *Moshiach* comes!

In *pesukim Yud*, *Yud-Alef*, and *Yud-Beis*, Dovid Hamelech tells us how we will thank Hashem for saving us from the *tzaros* of *Golus*. We will say that even though Hashem tested us with many *tzaros*, and that sometimes the troubles even got worse, in the end, Hashem saved us! ***Vatotzienu Larevaya***, we will thank Hashem for bringing us out of *Golus* to the time of *Geulah*!

*See the Metzudos on this kapitel, and the introduction in Tehillim Ohel Yosef Yitzchok*

## **TANYA :: Igeres Hakodesh Siman Yud-Daled**

*Many of the letters in Igeres Hakodesh were sent to the Chassidim to get them excited about giving Tzedakah!*

*There were other great Talmidim of the Maggid, big Tzadikim, who lived in Eretz Yisroel. It was very hard in those days to make money in Eretz Yisroel, and they needed the money that Chassidim sent from other countries. The Alter Rebbe started a special Tzedakah called Colel Chabad (which we still have today!) to collect money for Chassidim there.*

*When something new starts, everyone gets excited and wants to be a part of it! After a while, though, it isn't so new and exciting anymore, and people get busy with other things. The same was with Colel Chabad — at first, everyone was giving Tzedakah with a *chayus*! But then, the donations started slowing down. In this letter, the Alter Rebbe is getting the Chassidim excited again about giving to this special tzedakah.*

Eretz Yisroel is a very special place. It gets its *chayus* DIRECTLY from Hashem! (The rest of the world gets *chayus* through the *chayus* that goes into Eretz Yisroel.)

But this *chayus* isn't always the same. Every year, a NEW *chayus* comes into Eretz Yisroel, that was never there before!

Every year on *Erev Rosh Hashana*, all of the *mitzvos* we did all year go up to Hashem, and when we *daven* and blow the *Shofar*, the new *chayus* comes into Eretz Yisroel, and from there, to the rest of the world!

Since there is a new *chayus* in Eretz Yisroel every year, there should also be a new *chayus* every year in giving *tzedakah* to Eretz Yisroel!

## **HAYOM YOM :: Yud-Beis Elul**

*The Rebbe Rashab said a very long Hemshech called “Besha’ah Shehikdimu, Te’erav.”*

*What is a Hemshech? It is many maamarim that need to be learned in order — like one very long maamar!*

The *Hemshech* took more than THREE YEARS to say to the *Chassidim* — from *Shavuos* in 5672 (when the Rebbe Rashab was in Lubavitch) to *Parshas Vayeira* in 5676 (when the Rebbe Rashab was in Rostov)! This last *maamar* starts with the words “*VaHashem Amar.*”

There are 144 *Maamorim* in this *Hemshech*. (It is the LONGEST *hemshech* of *maamarim* in *Chassidus*!)

In fact, the Rebbe Rashab even had a SECOND part that he didn’t say it to the *Chassidim* — he just wrote it down.

*For many years, Chassidim only had parts of this Hemshech in copies of handwritten notes. In the year Tof-Shin-Lamed-Zayin, the Rebbe asked for it to be printed! The Rebbe gave special instructions how this should be done, and asked everyone to be a part of it! (See Derher magazine, Kislev 5777, for the whole story of when this happened!)*

*One of the things we can learn from this is about the Avodah we do in Chodesh Elul, where we make hachlatos for the coming year. We can learn from this that it is possible to make a hachlata that will take a long time to finish — even a few years!*

*Did you ever think about making a hachlata that will take you a long time to finish?*

## **SEFER HAMITZVOS :: Shiur #173 - Mitzvas Asei #91**

*We already learned the mitzvos of not LEAVING OVER any meat from a korban past the time we are supposed to eat it, and NOT EATING IT after that time. Today we learn another mitzvah about that kind of meat:*

(*Mitzvas Asei #91*) If any meat was left over (*Nosar*) from a *korban* after the time we have to eat it, we need to burn it! It is also part of this *mitzvah* to burn *Pigul*, meat from a *korban* where the *kohen* PLANNED to eat it at the wrong time.

We learn this *mitzvah* from a *posuk* in *Parshas Tzav*: וְהִנֹּחֵת מִבֶּשֶׂר הַזֶּבַח בַּיּוֹם הַשְּׁלִישִׁי בְּאֵשׁ יִשְׂרָאֵל

The details of this *mitzvah* are explained in *Mesechta Pesachim* and in the end of *Mesechta Temurah*.

## **RAMBAM :: Hilchos Pesulei HaMukdashin**

In today’s *Rambam*, we learn about *kavanos* that can make a *Korban* not good.

**Perek Yud-Daled:** For a *kavana* to make a *korban* not good, there are certain conditions: It only goes by the thought of the *kohen* who is bringing the *korban*, not the person who the *korban* is brought for. The *kohen* needs to be someone who is fit to do the *avodah*, the *korban* has to be fit to be brought as a *korban*, and the place where the *korban* is brought has to be fit as well.

**Perek Tes-Vov:** If the *kohen* had a thought that he is bringing a different *korban* (like if he thought he was bringing an *Olah* when he was bringing a *Shelamim*), the *korban* is still kosher to bring on the *Mizbeiach*, but the owners have to bring a new *korban*. But for a *Korban Chatas* and a *Korban Pesach*, these kinds of thoughts would actually make it *posul*, and it can’t even be brought on the *Mizbeiach*.

**Perek Tes-Zayin:** If the *kohen* thinks that he is going to bring it at the wrong time, it is called *pigul*. But that’s only if he did not mix in any other thought that makes it *posul* at the same time, like thinking that it’s a

different *korban* or that he will eat it in a different place. (There are different *halachos* for a *korban* that is *posul* or a *korban* that is *pigul*.)

## **RAMBAM– PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Tes**

What if our birds for *korbanos* fly away, or fly to a different group of birds? This *perek* discusses what to do, since we can't switch a bird or animal to a different *korban*!

## **INYANA D'YOMA :: Chodesh Elul**

In *Elul*, we make a *Cheshbon Hanefesh* — seeing how we did this past year, to prepare for the coming year, so it will be much better. Did we do a good job with our *mitzvos*? Did we start figuring out some of the tricks our *Yetzer Hara* tries to use on us? Are we doing better in our *Avodas Hashem* than last year? Are we really using ALL of our *kochos* to bring the *geulah* closer?

How do we make this *Cheshbon Hanefesh*?

The Rebbe's father, R' Levi Yitzchak, explained that the word "*Elul*" teaches us how! If you make the letters "*Elul*" into numbers, you will get 67. Another word with the same *Gematria* (making letters into numbers) is *Bina*, understanding!

There are two ways of understanding something — we can understand something in general, or we can understand it completely with all of the details. When we understand something completely, that is using our *koach* of *Bina*.

For our *Cheshbon Hanefesh* in *Elul*, we need to have *Bina*! We can't JUST think about "Did I have a lot of *Kibbud Av Va'em*? Maybe I need to do better." We need to think, "I need to have more *Kibbud Av Va'em* by doing what Mommy and Tatty tell me RIGHT AWAY, instead of waiting until I'm in the mood."

When we think about how we acted with *Bina*, we can figure out how to make every little part better and be sure that we are doing our *shlichus* in the coming year in the best possible way!

See *Toras Menachem Tof-Shin-Mem-Daled*, vol. 4, p. 2504

## **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 Fanai*” — “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 :: Moshiach Will Explain**

The *Navi* Zechariah lived at the same time as the *Navi* Chagai. During those days, the *Yidden* had returned to *Eretz Yisroel* and were trying to build the second *Beis Hamikdash*.

Zechariah started saying *nevuos* when he was still young, and he says some of the most famous *nevuos* about the *Geulah*!

Many of Zechariah's *nevuos* are very mysterious. The *Navi* tells us what he saw, and they are like dreams that we can't understand. Rashi tells us (in the first *posuk* of Zechariah) that we will not understand all of Zechariah's *nevuos* until *Moshiach* himself comes to explain them!

*IY"H* over the next few days we will learn some of Zechariah's famous *nevuos* about the *Geulah*.

- Credits, sponsorships, and contact info at [KidsChitas.org](http://KidsChitas.org) -