

Chitas for Thursday, Parshas Haazinu Chof-Ches 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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In honor of the birthday of אסתר

May her mitzvos light up this world and make Hashem proud!

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by Reuven Litzman ~ **In honor of Shlomie & Shternie Litzman's anniversary on Chai Elul**

In honor of

My Dear Mother, a"h

Countess Rivka Elkaim

מרת רבקה בת ר' אברהם שלמה, ע"ה

On Her Birthday - Chof-Zayin Elul

~ by Miss Esther Rochel Elkaim ~

CHUMASH :: Parshas Haazinu - Chamishi with Rashi

To stop the Yidden from doing their *aveiros* anymore,
Hashem might let the *goyim* beat the Yidden in a war.

The *goyim* think that it's because they're smart, and so strong too
But if they were smarter, they'd know that can't be true!

They tried to beat the Yidden so many times before
But even with their idols, they never won a war!

It has nothing to do with their fighting, or how powerful they've been
It's only that Hashem is now letting them win.

~

Really, all of the *aveiros* are so bitter and upsetting
The punishment the Yidden deserve is worse than what they're getting.

But Hashem won't let the *goyim* DESTROY them, because then
The *goyim* would think that their idols are stronger than Hashem!

Never think that your *aveiros* can be hidden from Hashem!
Or that the *Avos* will keep you from getting punished for them!

Hashem knows every single thing that you do all along

And will punish so you'll do *teshuvah* for what you did wrong.

~

When you are suffering from the *aveiros*, you'll learn how to behave
You'll see that when you need help, only Hashem can save!

The punishments will help you learn what you must know is true:
Hashem runs the world, and His *mitzvos* you must do.

TEHILLIM :: 135 - 139

Today's *Tehillim* is *kapitelach* *Kuf-Lamed-Hey* through *Kuf-Lamed-Tes*. We also say the three *kapitelach* for *Elul*: *Pey-Beis*, *Pey-Gimmel*, and *Pey-Daled*.

Kapitel Kuf-Lamed-Tes is a very special *kapitel*. It teaches a person how to serve Hashem — there is no other *kapitel* that does this in such a special way!

One of the things that Dovid Hamelech says is about how Hashem created Adam *HaRishon*. Adam *HaRishon* says: “**Achor VaKedem Tzartani**” — “You created me last and first.”

What does that mean? How can Adam be created last AND first at the same time?!

We learned in *Tanya* that you can have two opposite things together if they are for different reasons! Adam *Harishon* is last in one way, but first in another way:

The Alter Rebbe explains in *Likutei Torah* that “*Achor*” (last) means that he is created on the LAST day of Creation, and he is the lowest *madreigah*, because he can do an *aveira* — going AGAINST what Hashem wants. Only a person can do an *aveira* — so he's like the LAST, the lowest thing.

But he is FIRST because he has a *neshama*, and nothing else that Hashem made has a *neshama* like a person does! And even his *Guf* is very special, too.

So that's how Adam Harishon can be FIRST AND LAST at the same time!

Every Yid, just like Adam *Harishon*, has the choice to be the first or last in Creation with the choices that he makes.

TANYA :: Igeres Hakodesh Siman Yud-Ches

Doing *mitzvos* like giving *tzedakah* helps us to not fall for the *Yetzer Hara's* tricks!

Every Yid has love for Hashem hiding inside. Because of it, he always wants to be close to Hashem and act the way Hashem wants.

Sometimes, a person can forget and think that it doesn't really matter so much if he does an *aveira*. But really, it's a trick of the *Yetzer Hara* that doesn't want us to remember that we love Hashem!

The *Avodah* of a Yid is to take away all of the things that try to hide the love for Hashem so we will be able to serve Hashem properly in everything we do!

This is something we need to do ourselves, but we still also need Hashem's help to have *hatzlacha*. By doing *mitzvos* like giving *Tzedakah*, we get a special *bracha* from Hashem to be successful in our mission!

HAYOM YOM :: Chof-Ches Elul

In today's *Hayom Yom* we learn that someone who gives from his time for *tzedakah* or strengthening *Yiddishkeit* will be paid well by Hashem! Even if it takes some time, Hashem will not remain in debt.

How does a person become rich?

Does he just have a good job and work hard?

No! That is just the *keili* that the person makes to receive the *bracha* from Hashem. What makes a person rich or have any other good things like to be healthy and have *nachas* from children, is all from the *bracha* of Hashem!

How do we get that *bracha*? Today we learn the secret: By learning Torah and doing *mitzvos* and acting the way Hashem wants!

When we give our time to do *Shlichus* — spreading *Yiddishkeit* and helping Yidden with what they need — that ESPECIALLY brings Hashem's *brachos*! Hashem doesn't owe people things for a long time — everything we do, Hashem pays us back with *brachos* and good things.

SEFER HAMITZVOS :: Shiur #145 - Mitzvas Asei #140, #136, #137, Lo Saasei #224, #225, #226

Today we learn SIX mitzvos about Yovel! Yovel is the 50th year — after we had 7 Shemitah years!

1) (Mitzvas Asei #140) It is a *mitzvah* to **count the years** until Yovel — after every 7 Shemitah years, it is Yovel! This is a *mitzvah* for the Sanhedrin. Just like every Yid counts the days of *Sefiras Ha'omer*, the Sanhedrin counts 49 years, and the 50th year is Yovel.

We learn this *mitzvah* from a *posuk* in Parshas Behar: וְסָפַרְתָּ לְךָ שִׁבְעַת שָׁנִים וְגו'

2) (Mitzvas Asei #136) We need to **make the Yovel year holy**, like Shemitah — not planting and working the land, and making the food that grows *hefker*.

We learn this *mitzvah* from a *posuk* in Parshas Behar: וְקִדַּשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה

3) (Mitzvas Asei #137) We **blow the Shofar** on Yom Kippur of the Yovel year, to show that all Jewish slaves need to go free.

We learn this *mitzvah* from a *posuk* in Parshas Behar: וְהִעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרֵי לַחֹדֶשׁ בַּיּוֹם הַכִּפּוּרִים תִּעְבְּרוּ וְהִעֲבַרְתֶּם שׁוֹפָר בְּכָל אֲרָצְכֶם ... וְקִרְאתֶם דְּרוֹר בְּאָרֶץ לְכָל יִשְׂרָאֵל

4) (Mitzvas Lo Saasei #224) We are not allowed to **work in the fields** during Yovel.

We learn this *mitzvah* from a *posuk* in Parshas Behar: לֹא תִזְרְעוּ

5) (Mitzvas Lo Saasei #225) We aren't allowed to **harvest food** that grew by itself during Yovel.

We learn this *mitzvah* from a *posuk* in Parshas Behar: וְלֹא תִקְצְרוּ אֶת סְפִיחֵיהֶּ

6) (Mitzvas Lo Saasei #226) We are not allowed to **harvest fruit** that grew during Yovel.

We learn this *mitzvah* from a *posuk* in Parshas Behar: וְלֹא תִבְצְרוּ אֶת נֹרְיָהּ

RAMBAM :: Hilchos Shemitah VeYovel

In today's Rambam, we learn many halachos about *Kedushas Shevi'is*, the *kedusha* of food that grew during *Shemitah*.

Perek Vov: Food that grows during *Shemitah* is holy! We are not allowed to sell it like we sell regular fruits and vegetables. We can only sell a little bit of it at a time (like enough to eat for one day), and the money we get for selling it becomes holy too! We can only use the money to buy food to eat. Once we buy the food, the money loses its *kedusha*, and the food we bought gets *Kedushas Shevi'is*.

Perek Zayin: We are allowed to gather food that grew by itself during *Shemitah* to eat during *Shemitah*. But once that kind of food stops growing, we aren't allowed to have it in our house anymore! So once the grapes are all finished for the year, and there are no more grapes in the vineyards, we can't have them at home either. We need to do "*Biur*" (like *Biur Chometz*!) of all of that food! On the day of *biur*, we can try to give out whatever *Shemitah* grapes or raisins we have left for people to eat that day, and whatever is left needs to be burned.

Perek Ches: We need to be careful not to help a person do an *aveira* by helping them do something *asur* during *Shemitah*. For example, a person is not allowed to sell a plow to someone that we know might use it during *Shemitah*.

RAMBAM- PEREK ECHAD :: Hilchos Eruvin - Perek Zayin

Today we learn the other way of making an *Eruv Techumin*: Going to a place and staying there until Shabbos starts. That way, a person can make that their place for Shabbos and walk 2,000 *amos* in any direction from that spot.

The Rambam tells us that really this is the MAIN way of making an *Eruv Techumin*, and putting food there is something the *Chachomim* set up to make it easier.

INYANA D'YOMA :: Rosh Hashana on Shabbos

This year, *Rosh Hashana* falls out on Shabbos.

Whenever this happened, the Rebbe would tell us that we need to make this year a *Shabbos'dike* year!

How do we make a year *Shabbos'dik*?

The Rebbe explained this many times in different ways. Here is one way to make a year *Shabbos'dik*:

Shabbos is a day of rest. We rest from doing *melacha*, and are able to spend more time learning and *davening* and thinking about our connection to Hashem!

On all of the other days of the week, we have a lot of things to do. We need to do all kinds of *melacha* to take care of all of the *Gashmius* that we need.

So how do we make a whole year *Shabbos'dik*? We can't not do *melacha* for a whole year! We need to cook food, to work, to write, and to travel!

First of all, we can make sure to make EXTRA time to learn and *daven*! And, we can make sure that when we do our weekday kinds of things, we are thinking about how they will help us stay connected to Hashem!

For example, when we are working, we can think about how the money we will earn will help us be able to learn Torah with a clear head, to do the *mitzvah* of giving *tzedakah*, and to pay for the *Chinuch* of our children.

That way, even when we're doing weekday things, we're doing them in a way of Shabbos — a time of feeling extra connected to Hashem.

See many Michtavim Klalim and Farbrengens of years when Rosh Hashana falls out on Shabbos

TEFILLAH :: Shehecheyanu

On *Rosh Hashana*, we say the *bracha* of *Shehecheyanu* on BOTH days of *Rosh Hashana*, all over the world.

We don't say *Shehecheyanu* at a *Bris Milah*, because even though the baby got such a special *mitzvah*, it can still hurt! Because the baby has *tzaar*, we don't say the *bracha* of *Shehecheyanu*.

But we DO say *Shehecheyanu* on *Rosh Hashana*. The fact that we say this *bracha* on *Rosh Hashana* teaches us that there is no place for *tzaar* on *Rosh Hashana*.

The Rebbe tells us that this is because we have *bitachon* — we are SURE that Hashem will *bentch* us with a good year, a *Kesiva Vachasima Tova*, a *Shana Tova Umesuka*! That's why we say *Shehecheyanu*, which is only said when we have a feeling of *simcha*!

See Farbrengen Erev Rosh Hashana Tof-Shin-Lamed-Zayin and Tof-Shin-Lamed-Tes

HALACHOS HATZRICHS :: Saying Tehillim on Rosh Hashana

Rosh Hashana is not like every other day of the year. It is like the head of the year!

Your body is made of lots of different parts. Your stomach, toes, fingers, nose, and more! But one of those parts is different. It has the chayus of the whole body, and sends it to the rest of the body. This is the head, of course!

The days, hours and minutes of *Rosh Hashana* are the head of the year. They hold the *chayus* for every other day!

So we are extra-careful with how we behave on *Rosh Hashana*. We know that this time will make a difference for our whole year!

We have extra *chayus* in our *Kabolas Ol*, so that the whole year will have more *Kabolas Ol*. How do we have more *Kabolas Ol*? By saying a lot of *Tehillim*, which we say even if we don't understand it.

We also make sure not to waste any time, by using every free moment not to talk about *narishkeit*, but to say more *Tehillim*!

This way, our *Rosh Hashana* will be a good and healthy head that will help our whole year be a time of *Kabolas Ol* and *Simcha*!

Igros Kodesh vol. 3, p. 468, and see Otzar Minhagei Chabad Elul-Tishrei p. 68 for additional reasons

GEULAH U'MOSHIACH :: Nevuah in Our Times

We learned, based what the Rambam says in *Igeres Teiman*, that *nevuah* will return to the Yidden before *Moshiach* comes!

We learned when this first happened, and which great *tzadikim* lived then.

Later, in the times of the *Nesiim* of *Chassidus*, the Baal Shem Tov, the Alter Rebbe, and the later *Rebbeim*, again we saw great *nissim* that they did, and *nevuos* they said about what would happen in the future! They had the

signs the Rambam gives to know if someone is a true *Navi*.

In our time, the Friediker Rebbe (and later the Rebbe too) told us that “*Hinei Zeh Moshiach Ba*” — *Moshiach* is about to come!

By following the *horaos* that they gave us, we will speed up the time when we will see this *nevuah* come true!

See *Sefer Hasichos Tof-Shin-Nun-Alef* p. 790 ff

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