

Chitas for Thursday, Parshas Ki Savo Yud-Daled 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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CHUMASH :: Parshas Ki Savo - Chamishi with Rashi

Moshe Rabbeinu is getting the Yidden ready for when they come into Eretz Yisroel. Today we learn what the Yidden will do on *Har Grizim* and *Har Eival* when they cross the Yarden. (We learned about this in general in *Parshas Re'eh*, and now we will see exactly how it works!)

When the Yidden cross over the Yarden, they will have to go straight to *Har Grizim* and *Har Eival*, two mountains in Eretz Yisroel.

Half of the *Shevatim* will stand on *Har Grizim*, and the other half on *Har Eival*. The *Leviim*, with the *Aron*, will be in the middle. Then the *Leviim* will say certain things to tell the Yidden to do what Hashem wants.

The *Leviim* will first look at *Har Grizim* and tell the Yidden that they will have *brachos* if they do things the way Hashem wants, and then look at *Har Eival* and tell the Yidden that not good things will happen if they DON'T listen to what Hashem wants.

Even though they are only looking at some of the *Shevatim* at a time, really they are talking to every Yid. Every time they say something, all the Yidden should answer "Amen!"

Most of the things that the *Leviim* will remind the Yidden about are *aveiros* that other people won't always see, so nobody will tell the person to stop doing them.

The first thing the *Leviim* will say is:

Looking at Har Grizim: "Brachos will go to the person who doesn't make an idol and doesn't secretly set it

up!” — and all of the Yidden will answer “Amen!”

Looking at Har Eival: “Curses will go to the person who makes an idol and sets it up secretly.” — and all of the Yidden will answer “Amen.”

Here are all the rest of the things the *Leviim* will warn the Yidden about:

- Not to treat parents with the opposite of *kavod*
- Not moving a fence to steal land in a tricky way
- Not hurting someone by giving them bad advice (*Lifnei Iver*)
- Not to judge a *Ger*, a *Yasom*, or an *Almanah* (convert, orphan, or widow) unfairly
- Not getting married to people in your close family (these were each said separately)
- Not getting married to an animal
- Not to speak *Lashon Hara*
- A judge not taking a bribe to have someone killed by *Beis Din*

Then the *Leviim* will say, “*Brachos* will go to someone who keeps the Torah!” and “Curses will go to a person who doesn’t keep the Torah.” Again all the Yidden will answer *Amen*.

Now *Moshe Rabbeinu* gives the Yidden his own *brachos* and curses. Today we see some of the *brachos*:

If you listen to what Hashem wants, you will have lots of *brachos*! You will have *brachos* in *Gashmius* things, and also *Ruchnius* things — you will pass away without any *aveiros*, just like you were born without any *aveiros*.

TEHILLIM :: 72 - 76

Today’s *kapitelach* are *Ayin-Beis* to *Ayin-Vov*. We also say *kapitelach Mem*, *Mem-Alef*, and *Mem-Beis* for *Elul*.

In *Kapitel Ayin-Gimmel*, there is a *posuk* “***Mi Li Bashamayim Ve’imcha Lo Chofatzti Ba’aretz.***”

The *Tzemach Tzedek* tells us that the Alter Rebbe used to say that this *posuk* means, “Do I need *Shomayim*? And I don’t want what’s with You in the world.” The Alter Rebbe was saying that he doesn’t want what’s WITH Hashem, like *Gan Eden* or *Olam Haba*. He just wanted Hashem Himself.

What does that mean for us? When we do a *mitzvah*, we shouldn’t think about how we will get a reward from Hashem — even a special *Ruchnius’dike* reward! The only thing that should be important to us is that we become connected to Hashem and fulfilling the *shlichus* He gave us to make Hashem’s *kedusha* felt in the world.

TANYA :: Igeres Hakodesh Siman Yud-Gimmel

In this letter, so far, we learned about two kinds of Yidden. One is very strict and makes sure to do everything EXACTLY right, so he always gives just the amount of *Tzedakah* just like the *Halacha* tells him to.

There is also another kind of Yid that is not always thinking about being strict — he’s thinking about how to give and do MORE, and that’s how he acts.

Because both of these *midos* come from *Kedusha*, everyone needs to have both! It just depends which one is the MAIN one, and which one is usually hiding.

Hashem shows a special *Chesed* to Yidden when WE act with a special *Chesed*! When we give *tzedakah* without

making a *cheshbon* how much we should give, then Hashem will give us *Chesed* without making a *cheshbon* if we deserve it or not!

Since ALL Yidden have this *koach* at least hiding inside, we all need to use it when it comes to *Tzedakah*. Then we can ask Hashem to protect us, and give us what we need with this *Chesed* that has no limits!

HAYOM YOM :: Yud-Daled Elul

In today's *Hayom Yom*, we learn to be careful with what we use our energy for: Helping make *Yiddishkeit* stronger, not wasting time proving we are right!

The Rebbe Rashab told *Chassidim* something very important:

There are people that laugh at *Yiddishkeit* sometimes. We might want to fight or argue with them, to prove that they are wrong and we are right!

This is not the right thing to do. Not because we can't win or because we are scared to fight!

We can't waste our time with arguing, because we have too much to do! We need to use ALL of our *koach* for what is important, to make sure that *Yiddishkeit* is strong, holy, and pure.

For this, we need to REALLY have *Mesiras Nefesh*! It's not enough to just be READY to have *Mesiras Nefesh*. We shouldn't think about what WE want — we just do whatever we can to help *Yiddishkeit*! There's no time for anything else.

SEFER HAMITZVOS :: Shiur #131 - Mitzvas Asei #127

Now we have started learning a new set of halachos in Rambam, about Maaser.

(*Mitzvas Asei #127*) Today we learn the *mitzvah* of *Maaser Rishon*. We need to take 1/10th of the food that grows in our fields and give it to the *Leviim*. This *mitzvah* is kept only in Eretz Yisroel.

RAMBAM :: Hilchos Maaser

In today's Rambam, we learn the first three *perakim* about *Maaser Rishon*, which goes to the *Leviim*.

One *halacha* is that *Maaser* is not as holy as *Terumah*, it is called "*chulin*." It doesn't have *kedusha* in it the way *Terumah* does.

Another interesting *halacha* is that even though *Maaser Rishon* is given to the *Leviim*, there was a time when it was given to the *kohanim*! Ezra Hasofer, who brought many Yidden back to Eretz Yisroel right after the second *Beis Hamikdash* was built, saw that the *Leviim* did not come! So he gave them a *knas* (like a punishment), and made a *takanah* that *Maaser Rishon* would go to the *Kohanim* instead of to the *Leviim* for a period of time.

RAMBAM- PEREK ECHAD :: Hilchos Shabbos - Perek Chof-Gimmel

Today we learn more examples of a *sh'vus*, something we don't do on Shabbos either because it is LIKE a *melacha* we are not allowed to do, or because it might make us END UP doing a *melacha*.

One *sh'vus* we learn in today's Rambam is that we are not allowed to *toivel* dishes in a *mikvah* on Shabbos, because it looks like fixing a *keili*.

INYANA D'YOMA :: Chassidishe Parsha - Ki Savo

Moshe Rabbeinu tells the Yidden in this week's *Chumash* (the *Chumash* of Shabbos) that they saw all the *Nissim* that Hashem made for them, from going out of Mitzrayim until now — right before they will go into Eretz Yisroel.

Still, Moshe Rabbeinu says that Hashem didn't give you a "*Leiv Lodaas*" — a heart to understand — until today. Until now, they felt things by themselves, but now, HASHEM will give them a special *chayus* in their *neshama* that they never felt before! They will need this special *chayus* so they can go into Eretz Yisroel!

The Alter Rebbe says that the same thing happens every year during the *Aseres Yemei Teshuva*. Hashem gives a special *chayus* into the *Neshama* of every Yid, so we have extra *koach* to do *Teshuvah*, come close to Hashem, and get a *Ksiva Vachasima Tova* — and a year of *Geulah* for all of the Yidden!

See Likutei Torah parshas Ki Savo, maamar Vayikra Moshe

TEFILLAH :: Avinu Malkeinu

A long time ago, one of the scariest things that could happen was a hunger. If, for a long time, there was no rain, nothing would grow. The fields would all dry up, animals would become sick and weak, and there wouldn't be enough food for everyone. There were no refrigerators to store food, no big trucks to bring food from other places, and no big pipes to bring water from faraway places to water the fields.

If there was a hunger, the Yidden would all fast and do *teshuvah*. They would gather in the *shuls* and *daven* to Hashem, saying special *tefillas* and asking Him to have *rachmonus* and give rain.

In the times of Rabbi Akiva, the Yidden once noticed something incredible: Rabbi Akiva came to the *shul* during a hunger. He came to the *Amud* and said a new *tefillah*. Rabbi Akiva said, "**Avinu Malkeinu, Chatanu Lefanecha!**" "Our Father, Our King — we admit that we did *aveiros!*" When he said these words, it started to rain.

The Yidden realized that these words had a special *koach* to ask Hashem for *rachmonus*. They added more lines starting with the words *Avinu Malkeinu*, and made them part of the *tefillas* on fast days and during the *Aseres Yemei Teshuvah*.

On *Yom Tov*, we actually don't say the first line of *Avinu Malkeinu*, "*Chatanu Lefanecha*," because we don't say *Vidui* on *Yom Tov*. Instead, we start with the next line, saying "*Avinu Malkeinu, Ain Lanu Melech Ela Ata!*" "Our Father, our King, we don't have a King aside for You!"

On *Rosh Hashana*, we ask for Hashem's *rachmonus* by saying *Avinu Malkeinu*. But there is another way that we get Hashem's *rachmonus*! In the *Zohar*, it writes that the *neshamos* in *Shomayim* look for ways to ask Hashem to have *rachmonus* on the Yidden in this world, that Hashem should *bentch* us all with a good year.

See Shaar Hakolel end of perek Mem-Beis

HALACHOS HATZRICHS :: Avinu Malkeinu

There are certain words in *davening* that we are very careful to pronounce the right way, so that the meaning isn't *chas veshalom* changed to a not-good meaning. In *Shema* there are some places like this, for example making sure that even if we say the word "*Echod*" ("one") slowly in *Shema*, that it doesn't sound like *Acher* ("another one").

Especially during the *Yomim Noraim*, when we are being carefully judged, there are some parts of *davening* where we are very careful to pronounce the words just right.

For example, we add the line “*Zochreinu Lechaim*,” asking Hashem to remember us for life. We are careful to say the word *LE’Chayim*, with a *sheva*, and not to say it as “*La’Chaim*,” with a *komatz* or *patach*. That is because “*LaChaim*” could sound like two words — *La Chayim* — which could *chas veshalom* mean NOT life!

Another place we are very careful is when we say the line in *Avinu Malkeinu*, “***Kra Ro’a Gzar Dineinu***,” asking Hashem to rip up the bad parts of our decree. We are careful not to pause between the words “*Ro’a*” (bad) and “*Gzar*” (*gezeira*). If we pause, it might sound like we are asking Hashem, “rip up the bad thing — our *gezeira*!” We don’t want Hashem to rip up our whole *gezeira*, *chas veshalom*, with all of its good parts — we only want Hashem to take out the not good parts of our *gezeira* for this year and we should be left with only what’s good!

See the Alter Rebbe’s *Shulchan Aruch*, *siman Tof-Kuf-Pey-Beis* and *Shaar Hakolel* end of *perek Mem-Beis*

GEULAH U'MOSHIACH :: Prazos Teisheiv Yerushalayim

In the *nevuos* of the *Navi* Zechariah, we see how Hashem showed things to him, like a *mashal*.

In one of these *nevuos*, Zechariah saw a *malach* with a measuring stick. He asked the *malach* what he was doing, and the *malach* said he was measuring Yerushalayim.

Another *malach* came over to the first *malach*, and told him to stop measuring! Now, Yerushalayim is a city with a wall around it, so it can be measured. But when *Moshiach* comes, Yerushalayim will be like the cities without walls. This way it will be able to grow as more and more Yidden come to live there!

וַיֹּאמֶר אֱלֹהֵי ה' דָּבַר אֶל הַנֶּעֱרָר הַלְזֵ לְאֹמֶר פְּרוּזוֹת תֵּשֵׁב יְרוּשָׁלַם מֵרַב אָדָם וּבְהֵמָה בְּתוֹכָהּ

Vayomer Eilav — The second *malach* said to the first *malach*:

Rutz Dabeir El Hanaar Halaz — “Run and speak to this young man (Zechariah)

Leimor — Saying:

Prazos Teisheiv Yerushalayim — ‘Yerushalayim will be lived in like a city without walls

Meirov Adam Uveheima Besocha — From the many people and animals that live there!’”

~

In *Tof-Shin-Chof-Zayin*, during the Six Day War, the Yidden captured Yerushalayim from the Arabs that were living there with great *nissim*. Finally we could come back and live in our holy city!

At the *farbrengen* of *Yud-Tes Kislev* in *Tof-Shin-Chof-Tes* (about a year and a half later) the Rebbe said a *maamar* which included an explanation of the words of this *posuk*, “*Prozos Teisheiv Yerushalayim*,” that we will be able to live in Yerushalayim as if it was a city without any walls!

After the *maamar*, the *Chassidim* sang a happy *niggun*!

After they had been singing for a while, the Rebbe told one of the *Chassidim* from Yerushalayim to sing the words “*Prozos Teisheiv Yerushalayim*” to this tune.

Then the Rebbe said a *sicha* explaining this *posuk* and what we can learn from it! The Rebbe also said that Hashem made many *nissim* to let us have Yerushalayim back, and that now that we have it back, we need

to make sure to hold on to it! Then the Rebbe asked that the ones who are good at *niggunim* should sing the happy *niggun* again with the words *Prozos Teisheiv Yerushalayim*.

After the *sicha*, the *Chassidim* learned the new words to the *niggun*, and practiced singing it joyously for about 15 minutes.

The Rebbe liked this *niggun* a lot and would ask the *Chassidim* to sing it at many *farbrengens*.

Now this happy *niggun* reminds us that we will soon ALL be able to live in Yerushalayim in a way of *Prozos Teisheiv Yerushalayim*, with the coming of *Moshiach*!

See Zechariah perek Beis posuk Ches; *farbrengen* Yud-Tes Kislev 5729

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