

Chitas for Tuesday, Parshas Ki Savo Yud-Beis 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**

Mazel Tov **Elul bat Esther**
~ birthday Yud-Beis Elul ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Ki Savo - Shlishi with Rashi

In today's *Chumash*, Moshe Rabbeinu tells the Yidden how they should keep their connection to Hashem new and full of *chayus*!

Even though you are being given the *mitzvos* now, you shouldn't ever get bored of them. You should feel excited, as if Hashem is giving you the *mitzvah* TODAY for the first time!

Hashem will reward you by giving you more and more chances to do *mitzvos*. For example, when a Yid will bring *bikurim*, Hashem will give him a *bracha* that he should have fruits growing again next year, so he will be able to do the *mitzvah* of *bikurim* again!

Moshe Rabbeinu also reminds the Yidden to serve Hashem and ONLY Hashem.

Hashem will reward the Yidden by choosing ONLY them to be His special nation!

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-Gimmel

This Igeres is a letter the Alter Rebbe sent with a shliach (Shadar) who was collecting tzedakah in the communities of Chassidim, to inspire them to give tzedakah.

In this letter, the Alter Rebbe explains that even people who usually do mitzvos with a cheshbon, doing them exactly the way they need to be done, have the koach to give tzedakah without a cheshbon. The Alter Rebbe is waking up this koach of their neshama to give tzedakah without a cheshbon, much more than they would plan to give! One of the rewards for doing this is that Hashem will also give brachos without a cheshbon, even more than the person deserves!

First let's learn about two different ways Yidden can serve Hashem:

A Yid can do mitzvos and learn Torah EXACTLY the way the Torah says. He can work hard to everything just right. All of his Avodas Hashem is just between him and Hashem, and nobody else needs to know! (This is like the derech of Beis Shamai, who were very strict in everything they did.)

Or there is another way — a person could feel so excited about their Yiddishkeit, that they want other people to enjoy it too! They don't spend so much time trying to make sure everything is perfect, they just are busy doing LOTS of mitzvos, showing everyone how much they love being a Yid! (This is like the derech of Beis Hillel, who were more kind and giving to others.)

A person will have one of these different ways of serving Hashem based on where their neshama comes from — Chesed or Gevurah.

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 as copies, but not as a printed sefer. 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 #129 - Mitzvas Lo Saasei #135, #136

Today we learn two more mitzvos — that two more kinds of people are not allowed to eat from the holy Terumah:

1) (Mitzvas Lo Saasei #135) A man who didn't have a *bris* is not allowed to eat *Terumah*. (Even though it doesn't say this *mitzvah* clearly in the Torah, we understand it because the Torah uses the same kinds of words when it talks about the *Korban Pesach*, where it DOES say clearly that a person without a *bris* can't eat it.)

2) (Mitzvas Lo Saasei #136) A *kohen* who is *tamei* (like if he has *Tzoraas*) is not allowed to eat *Terumah*.

RAMBAM :: Hilchos Terumos

Perek Yud: What happens if a person ate *Terumah* by mistake when he wasn't allowed to? Usually the *halacha* is that he has to pay back for what he ate, PLUS an extra fifth. We also learn about the *halachos* of what happens if someone stole *Terumah*.

Perek Yud-Alef: *Terumah* is holy, so we can't just do whatever we want with it. We need to eat it or use it in a *kavodike* way. For example, we shouldn't make a food into a drink.

Perek Yud-Beis: We are careful not to make the *Terumah* *tamei*. If it did become *tomei*, it has to be burned. If we're not sure if it's *tomei* or not, we have a problem! We can't eat it in case it is *tomei*, but we can't burn it because it wouldn't be *kavodik*, in case it really isn't *tomei*. So what do we do? We leave it alone until it becomes FOR SURE *tomei*, and then we burn it.

We also learn how the *kohanim* get their presents. They should go to the place where the produce is stored to get the *terumah*, but they don't help pick it or gather it. *Terumah* should be given with *kavod*.

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

In today's Rambam, we learn about not doing a *sh'vus*. A *sh'vus* is something which the *Chachomim* said is *asur* either because it is LIKE the way we do a *melacha*, or because it is something that might make someone forget and actually DO the *melacha*. Many of the things we don't do on Shabbos are because of *sh'vus*.

For example, we are not allowed to play marbles on a dirt floor because we might forget and smooth out the ground (the *melacha* of plowing) to make the marbles roll better.

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, Harav Hakodosh Harav Levi Yitzchak N"e, 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 :: Shemoneh Esrei on Rosh Hashana and Yom Kippur

The way *Shemoneh Esrei* is set up is that there are 3 *brachos* at the beginning praising Hashem, *brachos* in the middle asking Hashem for our needs, and 3 *brachos* at the end praising Hashem again.

The *Chachomim* teach us that these three *brachos* at the beginning of *Shemoneh Esrei* are very special. We ONLY praise Hashem and mention the *zechus* of the *Avos*. We are careful not to add anything or to ask for anything during this time when we speak about the greatness of Hashem.

But on *Rosh Hashana* and *Yom Kippur*, we do add something!

On these holiest days of the year, we add FIVE paragraphs in the first *brachos* of *Shemoneh Esrei*! In these paragraphs, we are not speaking more about Hashem's praises. We are asking Hashem for something very important. In each of these five paragraphs, we are asking Hashem to bring the *Geulah*!

Because this is such a special time, the *Chachomim* added these paragraphs in the middle of Hashem's praises. This helps us realize how important it is to ask Hashem to bring *Moshiach* now!

See *Sicha of Rosh Hashana, Hisvaaduyos 5744*, vol. 1, p. 27

HALACHOS HATZRICHOS :: Apple and Honey

After *Hamotzi* on the first night of *Rosh Hashana*, we have a very special *minhag* of eating an apple dipped in honey.

Here's how to do it:

- 1) Dip your apple into the honey (the Rebbe would dip three times!)
- 2) Make the *bracha* "**Borei Peri Ha'eitz**" (have *kavana* also for other fruits you will eat during the meal or for dessert)
- 3) Say "**Yehi Ratzon Milfanecha Shetechadesh Aleinu Shana Tova Umesuka!**" "May it be Your will that this new year should be a good and sweet year!" We say it right after the *bracha*, even before taking a bite. This way, the *Yehi Ratzon* has the *koach* of a *bracha*, so that Hashem will surely send us a sweet new year!
- 4) Eat and enjoy!

See *Halachos Uminhagei Chabad* p. 13

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It is also a *minhag* to have pomegranates on *Rosh Hashana*, asking that we should be packed full of *mitzvos* like a pomegranate is full of seeds. A pomegranate is an important fruit, because it is one of the *Shiva Minim*. We learned in the *halachos* of the order of *brachos* that we should make the *bracha Ha'eitz* on the most important

fruit! So how can we make a *bracha* on the apple, instead of the pomegranate?

We also learned that if we WANT to eat a certain fruit first, if we like it more or are more excited about it, that fruit is called “*choviv*.” Since the “*choviv*” fruit is more important TO US, we can say the *bracha* on it, even if the *Shiva Minim* fruit is right there.

Since this *minhag* of apple and honey is so special, and we say the *Yehi Ratzon* specifically for it, the apple is VERY *choviv* to us! So we say the *bracha* on the apple, and not the pomegranate.

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*.

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