

Chitas for Tuesday, Parshas Ki Savo Yud-Daled 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

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

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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 Ukrova! ~

Mazel Tov **Zalman Hecht** (Cortland, NY)

~ 12th birthday Yud-Daled 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 :: 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 Tes-Vov

In this letter, the Alter Rebbe will help us understand the *Eser Sefiros*, by learning about our *neshamos*!

When we look outside at the beautiful things Hashem made, like the sky and the stars and the waterfalls and trees and birds... we can see how amazing Hashem is! But there are things we CAN’T see. Just like we can see the special things we do but can’t see our *neshama* inside of us, we KNOW that Hashem makes the world, but we can’t see that.

There is a part of Torah that teaches us about the things we can’t see, called *Kabbalah*. But for most people, it’s too hard to understand *Kabbalah*!

That’s why the Alter Rebbe started something called “*Chassidus Chabad*.” The word Chabad stands for three words (*Chochma Bina Daas*) that mean to understand. *Chassidus Chabad* teaches us how we can UNDERSTAND about Hashem, even from these very hard parts of Torah.

One very important thing we learn about in *Kabbalah* is called the *Eser Sefiros*. When we understand the *Eser Sefiros*, we will understand Hashem a lot better! In this letter, the Alter Rebbe will help us understand the *Eser Sefiros*, by learning about OUR *neshamos*! Because our *neshamos* are part of Hashem, they also have the *Eser Sefiros*.

When we learn about our *Neshama* (which is much easier for us), we can understand *Ruchnius* things about Hashem and be excited to live the way Hashem wants us to, with a lot of *chayus*!

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 #175 - Mitzvas Asei #49

(Mitzvas Asei #49) Today's *mitzvah* is that we have to do ALL of the *Avodah* of *Yom Kippur*! Even though there are lots of details that are done as part of the *Avodah*, they are all really part of this one *mitzvah*.

The whole *mitzvah* is explained in its own *Mesechta* — *Mesechta Yoma*.

RAMBAM :: Hilchos Avodas Yom HaKipurim

In today's Rambam, we start a new section — we start to learn about the *Avodah* of *Yom Kippur*!

Perek Alef teaches us how the *Kohen Gadol* gets ready for *Yom Kippur*.

Perek Beis explains how he made himself *tahor* and about the *Vidui* — using Hashem's special name!

Perek Gimmel explains how the goat for Azazel worked.

These perakim are all very interesting to read through. Reading it with all of the details can make us feel like we are watching it happen in the Beis Hamikdash!

RAMBAM– PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Yud

In this *perek*, we learn what can make a *Korban Mincha* *posul*.

INYANA D'YOMA :: Chodesh Elul

The month of *Elul* has three names: *Chodesh Hacheshbon*, *Chodesh Hachana*, and *Chodesh Horachamim*.

Chodesh Hacheshbon: *Elul* is a month of *cheshbon*, a month of calculation. *Elul* is the last month of the year, and Hashem gives us time to make a *cheshbon* of the year, to see what went right and what needs to be fixed, as we learned in *Hayom Yom*.

Chodesh Hachana: *Elul* is also a month of *hachana*, preparation. As we learned in *Tanya*, a new *chayus* will come into the world at the start of the new year. During *Elul*, we prepare for this *chayus* so we will be a *keili* for it!

Chodesh Horachamim: *Elul* is also a month of *Rachamim*, where the *Aibershter* is extra close to us and ready to help us when we ask. We see this in the famous *mashal* of *Melech Basodeh*, the king in the field — that Hashem is right here in the field with us, and it is easy to go to Hashem and ask us for help with everything we need. This special time comes from the *Yud-Gimmel Midos Horachamim* which shine during *Elul*. The *Yud-Gimmel Midos* are higher than the regular way the world works, and make this month a much easier time to do *teshuvah* and come close to Hashem!

All of these names of *Elul* are connected! In order to finish off the year, and be prepared for the new year, Hashem makes the *Yud-Gimmel Midos Horachamim* shine. They help us do *teshuvah* and fix whatever is missing, so that we will be a *keili* for the *brachos* Hashem is waiting to give us! This way we will be able to get the *Kesiva Vachasima Tova*, and the *Shana Tova Umesukah* that Hashem brings down to us on *Rosh Hashana*, the head of the year.

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 *tefillos* 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 *tefillos* 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 אֵלָיו רֵץ דַּבֵּר אֶל הַנֶּעֱר הַלֵּז לֵאמֹר פְּרוּזֹת תֵּשֵׁב יְרוּשָׁלַם מֶרֶב 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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