

Chitas for Wednesday, Parshas Haazinu Chof-Zayin 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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Chitas for the month of Elul is made possible in part
In honor of the birthday of אסתר
May her mitzvos light up this world and make Hashem proud!

Chitas for the month of Elul is made possible in part
by Reuven Litzman ~ **In honor of Shlomie & Shternie Litzman's anniversary on Chai Elul**

Mazel Tov **General Mindy Gitlin** (Brooklyn, NY)
~ Bas Mitzvah Chof-Zayin Elul ~
May she grow as a Bas Chabad and bring much nachas to the Rebbe and her family!

Mazel Tov **Sara Chana Kahan** (Medford, NJ)
~ 9th birthday Chof-Zayin Elul ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Chaya Mushka Faiga bas Rivka**
~ birthday Chof-Zayin Elul ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Rochel Simpson** (Shlucha in Mar Vista, CA)
~ 4th birthday Chof-Zayin Elul ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Second Lieutenant Yisrael Hirsch** (Brooklyn, NY)
~ 9th birthday Chof-Zayin Elul ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Haazinu - Revi'i with Rashi

Today we are continuing to learn Shiras Haazinu, the song Moshe Rabbeinu told Yidden on the day he passed away. In this song, he tells the Yidden that Hashem loves and takes care of them. He tells them about the Golus that will come from the things they do, but that in the end they will do teshuvah and come back to Eretz Yisroel. Moshe uses the sky and the earth as witnesses, because the very same sky that Moshe stood beneath on that day, and the very same earth he stood on, are here today as well to remind us that what he said was true!

In today's Chumash, Moshe Rabbeinu is speaking about what will happen when the Yidden come into Eretz Yisroel. Hashem will give them many brachos there!

Unfortunately, they won't use these brachos in the right way, and it will look like Hashem is hiding from the Yidden. They will end up going into Golus, away from Eretz Yisroel and the brachos there.

The Maharal writes that we should say this song, Shiras Haazinu, all the time! It reminds us how to use the brachos Hashem gives us in the right way, so that Hashem will accept our teshuvah and bring the Geulah.

TEHILLIM :: 120 - 134

Today's *Tehillim* is the 15 "*Shir Hamaalos*," *kapitelach Kuf-Chof* through *Kuf-Lamed-Daled*. All of these *kapitelach* start with the words "*Shir Hamaalos*" or "*Shir Lamaalos*." We also say three *kapitelach* for *Chodesh Elul* — *Ayin-Tes, Pey, and Pey-Alef*.

Kapitel Kuf-Chof-Vov is the *Shir Hamaalos* we say before *bentching* on *Shabbos* and *Yom Tov*, or a day with no *Tachanun*. It talks about when *Moshiach* will come, and it says that *Golus* is like planting a field — a person puts seeds in the ground and cries that Hashem should make it rain. Then he is so happy when his plants grow!

Golus is like that too, we "plant" lots of *mitzvos* and cry to Hashem that they should "grow." When *Moshiach* comes, we see all that our *mitzvos* did, and we are so happy!

That's the *posuk* "***Az Yemalei Sechok Pinu***" — "then our mouths will be full of laughing" — because we will be so happy that *Moshiach* came!

The Rebbe tells us that we need to have lots of *simcha* now, to practice since *Moshiach* is almost here!

TANYA :: Igeres Hakodesh Siman Yud-Ches

In the first chelek of Tanya, the Alter Rebbe explained to us how we can have Ahavas Hashem. In the letter which we are learning today and tomorrow, the Alter Rebbe tells us how we can "earn" a feeling of love for Hashem through our hisbonenus, davening, and giving tzedakah. We can also get a higher kind of Ahavas Hashem, even more than we deserve!

There are things we get because we work hard to get it — like we get a good grade on a test if we learned and did *chazara* well. But sometimes we get a surprise: Our teacher or parents will give us a present that we don't really deserve!

The same thing is with *chayus* we have in living the way a Yid should.

There is *chayus* which we have because we deserve it. We learn and *daven* and do *mitzvos* the best way we can, and we have *chayus* in what we do! That is very special and we deserve it.

But sometimes we just feel a special *chayus* that just comes like a surprise. We didn't do anything so special to deserve to feel SO much *chayus*. It's a present from Hashem!

Even though it's a present, we only get it if we first did our best. Then Hashem gives us even more than we really deserve! First we need to make sure to live just the way Hashem wants from us, and only listen to our *Yetzer Tov*. Then we can get a *chayus* in *Yiddishkeit* from Hashem that is much stronger than the *chayus* we deserve from what we did!

HAYOM YOM :: Chof-Zayin Elul

Today we learn about the partnership Yidden have with Hashem, with *Gashmius* and *Ruchnius*.

The Alter Rebbe once said something very special about Yidden:

We do something amazing! We live in a *Gashmius* world, but we are still able to live a *Ruchnius* life and stay connected to Hashem by doing what He wants!

It's like we work together — Hashem makes *Gashmius* out of *Ruchnius*, and we take the *Gashmius* and make it into *Ruchnius* by using it the way Hashem wants us to.

This inyan is very connected with Rosh Hashana, which will be very soon! This is one of the inyonim of Rosh Hashana, that Hashem paskens to give Yidden all of the Gashmius things that we need, and we accept the Malchus of Hashem, to make the Gashmius into Ruchnius.

SEFER HAMITZVOS :: Shiur #144 - Mitzvas Lo Saasei #223, Asei #134, #141, Lo Saasei #230, #231

Today we learn 5 more mitzvot about Shemitah:

1) (Mitzvas Lo Saasei #223) We are not allowed to gather grapes that grow during *Shemitah*. They can be picked and eaten, but not gathered like usual.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: וְאֵת עֲנָבֵי גִזְרֵךְ לֹא תִבְצֹר
The details are explained in *Mesechta Shevi'is*.

2) (Mitzvas Asei #134) We need to make all of the fruit that grows in *Shemitah* “*hefker*,” so anyone can take it. Making something *Hefker* means saying that it doesn’t belong to anyone, so any person can take it without needing permission.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְהִשְׁבִּיעַת תְּשַׁמְטָנָה וְנִטְשָׁתָהּ וְגו'
The details are explained in *Mesechta Shevi'is*.

3) (Mitzvas Asei #141) In a *Shemitah* year, we should forgive any money that a Yid owes us.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְאֲשֶׁר יְהִיֶּה לְךָ אֶת אַחֲיֶיךָ תִשְׁמַט יָדְךָ
The details are explained in the last *perek* of *Mesechta Shevi'is*.

4) (Mitzvas Lo Saasei #230) We are not allowed to ask someone to pay us back money after a *Shemitah* year passes.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: שְׁמוּט כָּל בַּעַל מִשָּׂה יָדוֹ אֲשֶׁר יִשָּׂה בְרַעְיוֹ לֹא יִגַּשׁ אֶת רַעְיוֹ וְאֵת אַחֲיוֹ
The details are explained in the end of *Mesechta Shevi'is*.

5) (Mitzvas Lo Saasei #231) It is *asur* to not lend money to a Yid before *Shemitah*, even if we are afraid that we will lose money if they don’t pay us back before *Shemitah*.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: הִשְׁמַר לְךָ פֶּן יְהִיֶּה דְבַר וְגו'

RAMBAM :: Hilchos Shemitah VeYovel

Perek Gimmel: We are not allowed to prepare the land before *Shemitah* so that it will grow better by itself. Because of this, we have to stop working in our fields for some time before *Shemitah* starts. This is called *Tosfos Shevi'is*.

Perek Daled: We are not allowed to take *sefichin* (vegetables and grain that grow without planting them) during *Shemitah*, even though they grew on their own. The *Chachomim* made this *Gezeira* so that people won’t try to plant things secretly. We are only allowed to take FRUIT that grows by itself, since everyone knows that a fruit tree had to be planted long before *Shemitah* for it to grow now!

Perek Hey: We treat fruit that grows during *Shemitah* with respect, since it is holy (*Kedushas Shevi'is*). One *halacha* is that we shouldn’t feed animals *Shemitah* fruit that was meant for people to eat.

RAMBAM– PEREK ECHAD :: Hilchos Eruvin - Perek Vov

In today’s *Rambam*, we start to learn about an *Eruv Techumin*. This means that if a person puts some food in a

place which is outside of the *Techum Shabbos* before Shabbos starts, it is counted as if he is there, and it makes his *Techum Shabbos* only start from 2,000 *amos* past that place. There are many *halachos* connected to this, explaining how and when a person can make such an *eruv*.

INYANA D'YOMA :: Mitvzoyim

One of the Rebbe's secretaries, Rabbi Groner A"H, once told this story:

A Yid from Eretz Yisroel called to ask for a *bracha* for his daughter, who was very sick. Next to the name of the girl, the Rebbe wrote the words "*Azkir Al Hatzion*" ("I will *daven* by the *Ohel*"), by the father's name the Rebbe wrote, "Does he go on *mitvzoyim*?" Rabbi Groner called and told the father the Rebbe's answer.

The father soon called back to say that he was doing *mitvzoyim* at the nearest Chabad House.

A few days later, the Rebbe told Rabbi Groner to find out how the girl was doing. The man told Rabbi Groner that it was a miracle! His daughter was much better.

When Rabbi Groner told the Rebbe this, the Rebbe said, "Look what *mitvzoyim* can accomplish!"

TEFILLAH :: Piyutim

In the *tefillos* of the *Yomim Noraim*, we find many *piyutim*. *Piyutim* are poems that speak about the *inyan* of the day and ask Hashem to bring us the special *brachos* that come with the *Yom Tov*.

The beautiful words of the *piyutim* are written using many expressions and hints, so it's hard to understand the meaning of them if you just think about the exact translation of each of the words. At least the *Chazan* who is *davening* should make sure he understands what the *piyutim* are saying! (Most translated *Machzorim* write the meaning of the *piyutim* in a way that you can understand.)

In some *Machzorim*, there are many *piyutim* added to *davening*, starting in the *brachos* of *Shema*. In our *Machzor*, there are much fewer *piyutim*, and we only add them in the *Chazaras HaShatz* of *Shacharis* and *Musaf*. Even though they are in the *Chazan's* repetition of *Shemoneh Esrei*, most of them are written in a way that the whole *shul* says parts of it together before the *Chazan*, or repeating after the *Chazan*.

The Maggid of Mezritch explains why our *Machzor* doesn't have as many *piyutim* as in other *nus'chaos*. The Maggid tells us that when we *daven*, we only say things that the *Anshei Kneses Hagedolah* put into the *siddur*, and the *piyutim* of R' Elazar Kaliri. These are not just meaningful *tefillos*, but they are *emes* and they fit also according to *Kabbalah*.

The Maggid teaches that the words of our *tefillos* on *Yom Tov* bring down the *chayus* of Hashem for this *Yom Tov*. We are careful to say just these words, which each bring down the special *kedusha* of *Rosh Hashana*. We don't say less than we need to bring down the full *chayus* of the day, and we don't say anything extra.

See *Otzar Minhagei Chabad*, p. 97

HALACHOS HATZRICHOS :: Shehecheyanu on the Second Night

On the second night of every *Yom Tov*, we make a *Shehecheyanu* for this new day of *Yom Tov*. But on *Rosh Hashana*, there is an opinion that we don't say *Shehecheyanu* on the second night!

Most *Yomim Tovim* are one day long in Eretz Yisroel, and two days long in other parts of the world, because of a *sofeik* about the day of *Yom Tov* ("*sfeika deiyoma*").

Rosh Hashana is different! Even in Eretz Yisroel, we keep two days of *Rosh Hashana*. There is an opinion that *Rosh Hashana* is considered one long day (“*yoma arichta*”), not two separate days. If the whole *Rosh Hashana* is part of one day, how could we say the *bracha Shehecheyanu* twice for the same day?

The final *halacha* is that we do say *Shehecheyanu* on the second night of *Rosh Hashana* anyway. But to follow the other opinion also, we try to wear new clothes or eat a new fruit on the second night of *Rosh Hashana*. We have it out and keep it in mind when we *bentch licht* on the second night (for women) or when we make *kiddush* (for men). This way our *Shehecheyanu* follows ALL of the opinions.

See the Alter Rebbe’s *Shulchan Aruch*, *siman Tof-Reish*

GEULAH U'MOSHIACH :: Nevuah

Over the past few months, we have been learning many of the *nevuos* about *Moshiach*! We finished learning the last *sefer* of *Navi*, *Malachi*, and the *nevuos* he said about the *Geulah*.

Malachi lived in the time of the second *Beis Hamikdash*. After *Malachi*, *nevuah* left the *Yidden*, and there were no more *Neviim*.

The *Rambam* tells us, based on the *nevuah* of *Bilaam*, that *nevuah* will come back to the *Yidden*! The *Rambam* explains that *Bilaam*’s *nevuah* even tells us the date that *nevuah* will return!

Bilaam said:

Ka’eis — Like this time,

Ye’amar L’Yaakov Ul’yisrael — It will be said to *Yaakov* and *Yisrael*:

Ma Pa’al Keil — “What has *Hashem* planned?”

The *Rambam* explains that “*Ka’eis*,” “like this time,” means that this will happen after the same amount of years as the year *Bilaam* said this. *Bilaam*’s *nevuah* was said in the year 2488, the year that the *Yidden* entered Eretz *Yisroel*!

Bilaam was saying in his *nevuah* that another 2488 years later, *nevuah* will return to the *Yidden*! This means the year 4976.

That is actually what happened! Around that year, there were great *tzadikim* who saw the future and said true *nevuah*! For example, *R’ Shmuel Hanavi*, the father of *R’ Yehuda Hachassid*, *R’ Elazar* the author of the *Rokeach*, the *Ramban*, the *Raavad*, *R’ Ezra Hanavi*, and *R’ Yehuda Hachassid*. They all said *nevuah* and did many *nissim*!

This also brought back *nevuos* about the *Geulah* in our time, which we will *IY”H* learn about tomorrow!

See *Likutei Sichos chelek Beis*, p. 588 and sources there

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