

Chitas for Wednesday, Parshas Netzavim-Vayeilech Chof-Beis 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 Elul's inner light shine forth and illuminate the world!

ולזכות אסתר בת שיינדל מלכה, יצחק שמואל בן מרים לאה, אהבה בת אסתר

L'ilui Nishmas

My Dear Mommy

Countess Rivka Elkaim, a"h Rivka bas Avrohom Shlomo, a"h

On Her Second Yahrzeit

~ by Miss Esther Rochel Elkaim ~

*Mazel Tov **Nesanel Aryeh Lang** (Crown Heights)*

~ Upshernish Chof-Beis Elul ~

Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

CHUMASH :: Parshas Netzavim-Vayeilech - Revi'i with Rashi

Moshe is farbrenging with the Yidden, on his last day in the world — Zayin Adar:

Look Yidden! You have a choice — you can choose to keep the Torah, which will bring you *brachos*, or you can choose to *chas veshalom* not keep the Torah, which will bring not good things.

“Uvocharta Bachayim!” “Choose life!” Choose to follow the Torah, so you will be able to live in Eretz Yisroel and get all of Hashem’s *brachos*!

Moshe Rabbeinu told this to the Yidden who were about to go into Eretz Yisroel, but also to the Yidden in all future generations.

In the maamar “Vechol Bonayich” which the Frierdiker Rebbe said on the Shabbos of the aufruf before the Rebbe and Rebbetzin’s chasuna, the Frierdiker Rebbe explains these pesukim. He brings a vort from the Alter Rebbe that the words of the Torah themselves, “Uvocharta Bachayim,” will help us make the right choice! If we really want to do the right thing, connecting to the kedusha of these words of the Torah will help us choose life, and become a keili to

Hashem's brachos.

Because Parshas Netzavim and Vayeilech are together, we now continue with Parshas Vayeilech.

Moshe Rabbeinu tells the Yidden:

“Today I became 120 years old, and even though I am still healthy and strong, I am not the leader anymore — now Yehoshua is in charge. I am also not able to reveal certain ideas in Torah anymore.

“Hashem won't let me cross the Yarden, but Hashem will go ahead of you and fight against the *Goyim* living there, and Yehoshua will lead you into Eretz Yisroel.”

“Hashem helped you win against Sichon and Og very easily, even though they were so strong! Hashem will do the same thing to the *Goyim* in Eretz Yisroel.

“Don't be afraid! Hashem is going with You!”

TEHILLIM :: 106 - 107

Today's kapitelach of Tehillim are Kuf-Vov and Kuf-Zayin. We also say the kapitelach for Chodesh Elul: Samach-Daled, Samach-Hey, and Samach-Vov.

In the second *posuk* of today's *Tehillim*, Dovid Hamelech says “**Mi Yemalel Gevuros Hashem, Yashmia Kol Tehilaso?**” “Who is able to say the greatness of Hashem, to say all the special things about Hashem?”

In a *maamar*, the Alter Rebbe tells over a *vort* from the Baal Shem Tov:

The word *Yemalel* (to say) can also mean “to break,” and *Gevuros* (the greatness) can also mean “the strictness”. So the *posuk* is asking, “Who can break the strictness of Hashem” — so Hashem doesn't have to be strict with us? The answer is, “*Yashmia Kol Tehilaso*” — the one who makes us hear the special things about Hashem. The word *Tehilaso* (the special things about Him) can also mean *Tehillim*, so the answer is “Someone who says the whole *Tehillim*.”

So besides for all of the other good things about saying *Tehillim*, it also has a special *koach* to help that Hashem shouldn't have to be strict with us, and will treat us with *chesed*!

TANYA :: Igeres Hakodesh Siman Yud-Zayin

In this letter, the Alter Rebbe is teaching us that even though there are great Ruchnius'dike rewards for the neshama in Gan Eden, the greatest reward will be at the time of Techiyas Hameisim. Tzedakah is a special mitzvah which gives us the koach to get that reward then!

We learned yesterday that we will get to see the higher kind of *chayus* from Hashem, called *Sovev Kol Almin*, as a reward for doing *mitzvos*, especially *Tzedakah*!

When will we get to see it? After *Techiyas Hameisim*!

There are some rewards a person gets in *Gan Eden*, but this reward will be only when *Moshiach* comes — when every *Neshama* will be in a body. Why only then?

Because “**Sof Maaseh BeMachshava Techila**” — the last thing was thought of first.

Did you ever build a Lego set? First you look at the box, and see an amazing picture of a really neat building, or car, or boat. Then you open the instruction book and start to build, one piece at a time. Your model starts looking more and

more like the picture! Finally, you finish — you built it just like the box shows!

What did you think of FIRST? The finished building. And when did you get it? Last! That's "Sof Maaseh BeMachshava Techila." You thought of it first, so that's what you got in the end.

The same thing is what happened when Hashem made the world — first He thought of something that He wanted, and then He made the world. What did Hashem want? A *neshama* inside of a *guf* in this world! That's why people were made last!

That's also why we'll be able to see the special *chayus* of *Sovev Kol Almin* only at the time of *Techiyas Hameisim*. Even though *neshamos* will first have been in *Gan Eden*, this highest *chayus* of Hashem will not shine until the *neshama* comes back into a *Guf*, at the time of *Techiyas Hameisim*. Only then is the time of the *Sof Maaseh*, the way Hashem wanted things to be from the beginning!

The letter started off with a *posuk* from *Tehillim*, and now we finish learning what it means according to *Chassidus*:

"Lechol Tichla Ra'isi Keitz, Rechava Mitzvascha Me'od" — "for everything we do there is an end, but Your *mitzvah* is very big (and doesn't have an end)!"

Chassidus explains that the word "*Tichla*" (goal) can also mean "*Klos*," wanting — that the *Neshama* wants to be together with Hashem, like it feels in *Gan Eden*. Still, all of these feelings have an end!

But, "*Rechava Mitzvascha Me'od*," the *mitzvah* of *Tzedakah* is so great that it will make us able to feel even the *chayus* of Hashem that is so strong (*Sovev Kol Almin*) after *Techiyas Hameisim* — even the *neshamos* in the highest parts of *Gan Eden* can't feel that!

Pretty amazing! Make sure to give lots of *tzedakah*, especially now before *Yom Tov*. The *Rebbe* tells us that we need to make sure that everyone has enough money to buy all the things that they need for *Yom Tov*!

HAYOM YOM :: Chof-Beis Elul

In today's *Hayom Yom* we learn that when we do the *mitzvah* of *Hocheiach Tochiach*, we need to be careful not to hurt or embarrass the other *Yid*.

Did you ever poke yourself with your fingernail by mistake? Ouch!

Did you know that saying something mean to another person can hurt like that too? Maybe it is saying something that will make them feel like they aren't as good as you.

Chassidus teaches us that if we need to show someone they are doing something wrong (it's a *mitzvah* to help another *Yid* do the right thing — *Hocheiach Tochiach*!), we need to first make sure that we aren't going to hurt them.

SEFER HAMITZVOS :: Shiur #183 - Mitzvas Asei #54, Lo Saasei #156, #229, Asei #16, #79

Today we learn many *mitzvos* about being happy on *Yom Tov*!

1) (*Mitzvas Asei #54*) There are three *mitzvos* connected with the *Shalosh Regalim*. Two of them we learned yesterday (the *Olas Re'iyah* and the *Korban Chagigah*), and today we learn the third *mitzvah*: We need to be happy with Hashem on the *Yomim Tovim*! In the times of the *Beis Hamikdash*, this *mitzvah* was kept by bringing *Shalmei Simcha*, a *korban* which we are able to eat from. Eating meat makes a person happy!

Nowadays, there are other ways we do this *mitzvah* of being happy on *Yom Tov*. Each person needs to get the things that make them happy! Some of the things the Rambam tells us about are for men to drink wine, for women to get new clothes, and for kids to get treats.

This *mitzvah* also includes making sure that poor, sad, or lonely people, and *gerim*, are also able to be happy on *Yom Tov*!

The *Simchas Beis Hashoeiva* that was done in the *Beis Hamikdash* was also part of this *mitzvah* of *simcha*.

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: וְשִׂמְחָתָּ בְּחֵגְךָ

2) (*Mitzvas Lo Saasei* #156) We can't come to the *Beis Hamikdash* without presents (*korbanos*) for Hashem!

(This is the *Mitzvas Lo Saasei* for the *mitzvos* of the *Shalosh Regalim*, which are the *korbanos* we bring when we go to the *Beis Hamikdash* on these *Yomim Tovim*.)

This *mitzvah* comes from a *posuk* in *Parshas Mishpatim*: וְלֹא יֵרָאוּ פְּנֵי רִיבֹנָם

The details of this *mitzvah* are explained in *Mesechta Chagigah*.

3) (*Mitzvas Lo Saasei* #229) We are not allowed to forget about the *Leviim* — we need to give them their presents, and make sure that they have what they need to be happy on *Yom Tov*!

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: הִשְׁמֵר לְךָ פֶּן תִּשְׁכַּח אֶת הַלֵּוִי

4) (*Mitzvas Asei* #16) This is the *mitzvah* of **Hakhel**! On the second day of *Sukkos* in the year after *Shemittah*, all of the *Yidden* need to come together and be inspired by seeing and hearing the king read from *Chumash Devarim*! Even though *Hakhel* has a specific time, which usually means that women don't need to keep it, this *mitzvah* is an exception, and it is for EVERYONE — men, women, and children!

This *mitzvah* comes from a *posuk* in *Parshas Vayeilech*: הִקְהֵל אֶת הָעָם הָאֲנָשִׁים וְהַנְּשִׂאִים וְהַטַּף

We also learn one *mitzvah* from the next set of *halachos*, *Hilchos Bechoros*:

5) (*Mitzvas Asei* #79) Firstborns (*bechor*) are special for Hashem. This *mitzvah* is to separate our firstborn animals and say that they are holy to Hashem. This is true for kosher animals, and also for donkeys, even though they are not kosher.

Kosher animals are given to the *kohanim*. The *kohen* brings part of the animal on the *Mizbeiach* and can keep the rest. A firstborn donkey is redeemed, like we learned in *Shiur* #142.

This *mitzvah* is only kept inside of Eretz Yisroel when we have a *Beis Hamikdash*. Outside of Eretz Yisroel, and everywhere nowadays, we do not give the animal to a *kohen* — we wait until it gets a *mum*, and then we are allowed to use it.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: קִדַּשׁ לִי כָּל בְּכוֹר פֶּטֶר כֹּל רֶחֶם בְּבִנֵי יִשְׂרָאֵל בְּאָדָם וּבַבְּהֵמָה

The details of this *mitzvah* are explained in *Mesechta Bechoros*.

RAMBAM :: Hilchos Chagigah - Bechoros

In today's Rambam, we finish learning about the special *Korbanos* of *Yom Tov*!

Perek Beis: We learn the rest of the *halachos* of the *korbanos* everyone needed to bring when they went up to Yerushalayim for *Yom Tov*!

The Rambam explains the reason for today's *mitzvah* not to forget about the *Leviim* when we come to Yerushalayim. Since the *Leviim* don't have a place in Eretz Yisroel, and they don't even get the gifts that the *kohanim* do, we need to make sure that they will also be happy on *Yom Tov*!

Perek Gimmel: We learn about the *mitzvah* of *Hakhel*! The Rambam tells us exactly what happened in the *Beis Hamikdash* in a *Hakhel* year, and how the king would inspire all of the Yidden to strengthen their *Yiddishkeit*!

Then we start a new set of halachos, about the Bechor, the firstborn!

Perek Alef: In this *perek*, we start learning about how a firstborn animal has a special *kedusha*.

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

Now the Rambam explains the *halachos* of what to do with *tomei*, *nosar*, *Pigul*, or *posul Korbanos*.

Mazel Tov! We have now finished learning this set of halachos!

INYANA D'YOMA :: Elul

During the month of *Elul*, we are looking at our behavior, to make sure that it is the way the Torah teaches us. The Rambam tells us that it's not enough to do *teshuvah* for our *mitzvos*, to make sure we are doing our *mitzvos* right, but we also have to do *teshuvah* for our *midos*, to make sure that our *midos* are the way they should be!

There is a story that the Friediker Rebbe tells us in a letter, which was an introduction to the vort that was used in today's Hayom Yom:

One of the *Chassidim* of the Rebbe Rashab used to learn a lot of *Chassidus*, and even used to sometimes *daven b'arichus* (with lots of *kavana*, which takes a long time).

But he wasn't very careful about other people's feelings. So at *farbrengens*, he would tell everyone else what they need to fix, but not in a nice way! Sometimes it would make people feel bad or embarrassed.

When the Rebbe Rashab heard this, he told the *Chossid* that he was acting "like a head without a body!" Yes, there is a head full of Torah, but there is no "body" — no Yid acting with good *midos*.

Today's Hayom Yom is a reminder to work on our midos and be sensitive to other people's feelings.

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 :: Saying Tehillim on Rosh Hashana

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

Our body is made of lots of different parts. Our 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 :: The First Place in Torah

When the Rambam teaches (in the last two *perakim* of the whole *Mishnah Torah*) about *Moshiach*, he brings sources from the Torah that teach us about the *Geulah*.

The first place in Torah where the *Geulah* is talked about clearly is in this week's *parsha*, *Parshas Netzavim*!

וְשָׁב ה' אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרַחֲמֶךָ וְשָׁב וְקִבְּצֵךְ מִכָּל הָעַמִּים ... אִם יְהִיָּה נִדְחָךְ בְּקִצְהָ הַשָּׁמַיִם מִשָּׁם יִקְבְּצֶךָ ה' אֱלֹהֶיךָ ... וַיְבִיאֲךָ ה' אֱלֹהֶיךָ אֶל הָאָרֶץ

Hashem promises that He will take all of the Yidden out of *Golus*, and bring them back to Eretz Yisroel!

The Rambam tells us that these words, which are written clearly in the Torah, include in them all of the things about the *Geulah* which were said by the *Neviim* later on.

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