

Chitas for Shabbos Kodesh, Parshas Ki Seitzei Yud-Alef 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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May Elul's inner light shine forth and illuminate the world!

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Shnas Bracha Vehatzlacha!

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CHUMASH :: Parshas Ki Seitzei - Shvi'i with Rashi

Moshe Rabbeinu is telling the Yidden more *mitzvos*, teaching how to act in a caring way to other people:

- If someone does work for you, pay right away, especially if he is poor, because he might need the money you're supposed to give him! He worked hard and may have even endangered his life for the money. If you don't pay him right away, it is an *aveira*.
- Close relatives can't be witnesses (*eidim*) for each other in court.
- The *Beis Din* has to be extra careful with the way they treat an orphan or a *ger*, making sure that they are treated fairly.
- An *almanah* (a woman whose husband R"L passed away) also needs extra sensitivity. If she borrowed money, even if she didn't pay back, you can't take a *Mashkon* from her. Hashem took us out of Mitzrayim and gave us *mitzvos* to keep. We need to keep them even if they are hard, like this one, where someone might lose money!
- When you are cutting your wheat from the field, or picking olives and grapes, and you forget something by mistake you need to leave it for a poor person and not take it for yourself.
- The *Beis Din* needs to make sure to make a proper *Din Torah* to say who is right and who is wrong.

- Then we learn the *mitzvah* of the court giving *malkos* to a person who deserved that punishment in court for an *aveira* he has done.
- You are not allowed to cover the mouth of an animal when it is working in the field! (People used to cover the mouth of an animal, called muzzling, to keep it from eating the food in the field.)
- Then we learn the *mitzvah* of *yibum* and *chalitzah*. If someone passed away without children, his wife needs to get married to the brother of her husband so they can name a child after him. That's called *Yibum*. If that's not possible or they don't want to, then *chalitzah* is done.
- If someone does something very embarrassing to someone else when they were fighting, he must pay. A person doesn't just have to pay for hurting someone else, but also for embarrassing him.
- When you do business it needs to be honest and then Hashem will be happy and give you long life.
- Remember, and never forget, what Amalek did to us when we left Mitzrayim. We need to wipe out their name. This *mitzvah* will be finished when *Moshiach* comes!

TEHILLIM :: 60 - 65

Today's *kapitelach* of *Tehillim* are *Samach* through *Samach-Hey*. We also say another three *kapitelach* for *Chodesh Elul*, *kapitelach Lamed-Alef*, *Lamed-Beis*, and *Lamed-Gimmel*.

One of the *Kapitelach* we say in today's *Yom* of *Tehillim* is *Kapitel Samech-Gimmel*.

In this *kapitel*, Dovid Hamelech says how his *neshama* wants to be close to Hashem. He compares himself to a person who is thirsty for water in a place where there is none: **"Tzoma Lecha Nafshi!"**

The Rebbe explains that when a person is VERY thirsty and doesn't have any water, when he finally gets the water it tastes so delicious to him, much better than any other water!

The same thing is when the *neshama* feels like it's not close to Hashem, and it's really "thirsty" to feel close. Then, when it DOES learn Torah and do *mitzvos* and feel close to Hashem, the Torah that it learns and the *mitzvos* that it does are much more *geshmak*!

That's why Dovid Hamelech says in the next *posuk*, **"Kein Bakodesh Chazisicha"** — "If only I would see You like this *bakodesh*," even when I feel holy and I don't feel far away. Even then, I wish I would feel the same *geshmak* in the Torah and *mitzvos*!

When *Moshiach* comes, we will all be able to see Hashem! *Halevai* that then we should feel the *geshmak* in Torah and *mitzvos* like we do when our *neshama* is "thirsty" during *Golus*.

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 do everything just right. All of his *Avodas Hashem* is just between him and Hashem, and nobody else needs to know!

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!

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

There are two examples for these two types:

1. *Beis Shamai* and *Beis Hillel*: *Beis Shamai* was usually very strict, and *Beis Hillel* would find a way to be patient with even the most annoying people, and not as strict when he *paskened Halacha*.

2. *Yitzchak* and *Avraham*: *Yitzchak* was very strict with himself. He was always working to become better. He used his *midah* of *gevurah*. *Avraham* was kind (*Chesed*) and had a lot of *Hachnosas Orchim* — even to people who didn't believe in Hashem.

The Alter Rebbe tells us that in *kedushah*, these two *midos* are not by themselves! *Chesed* has *Gevurah* and *Gevurah* has *Chesed*! (We know this from *Sefiras Ha'omer*, where we see that each *midah* has all the other *midos* inside of it too!)

Since they are all connected, we see that sometimes even *Beis Hillel* was MORE strict than *Beis Shamai*! And sometimes, *Beis Shamai* was LESS strict than *Beis Hillel*!

Avraham Avinu, whose *Avodah* was *Chesed*, was also able to show a lot of *Gevurah*, like when he brought *Yitzchak* to be a *Korban*.

The same is with EVERY Yid's *neshama* — everyone has both *midos* of *Chesed* and *Gevurah*, and there is a time to use each one.

So if everyone has *Chesed* AND *Gevurah*, why do we say that there is a difference, and that there are different ways in *Avodas Hashem*?

Beis Shamai was USUALLY strict, and the *Chesed* was hiding. *Beis Hillel* was USUALLY kind, and the *Gevurah* was hiding. The same thing is with *Avraham* and *Yitzchak*! Each of them had BOTH *midos*, but one of them was usually hiding.

So each of us have both *midos*, but our *Avodah* is usually in one way.

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-Alef Elul

In today's *Hayom Yom*, we learn a story that happened with the *Tzemach Tzedek* on *Parshas Ki Seitzei*, which teaches us about the *Avodah* we have in *Olam Hazeih*.

It was at a *Shabbos* meal, where the *Tzemach Tzedek*'s sons and many *Chassidim* were present. The *Tzemach*

Tzedek said that the world is a world of *sheker*, full of good and bad mixed together, that we need to fix up. But *Olam Haba* is a place of *emes*, truth. There, there is nothing not good that needs to be fixed up!

The Tzemach Tzedek started a *niggun*, and made a sign that the *Chassidim* should sing too. The sons of the Tzemach Tzedek joined first, and then everyone sang along. The *niggun* made everyone feel very uplifted!

When the Tzemach Tzedek stopped singing, he gave an example: In the *Gemara*, it talks about someone who doesn't learn Torah properly, and only learns Torah "*liprakim*," once in while, which is NOT the right way to learn. There it is something that is not good and needs to be fixed up.

In *Gan Eden*, this is learned differently! The word "*liprakim*" can mean once in a while, but it also means "to take something apart." In *Gan Eden*, "*Halomed Torah Liprakim*" means that the Torah "takes apart" the *neshama* who is learning it. This way, the Torah can reach every part of it!

This is only the way Torah is learned in Gan Eden. But in Olam Hazeh, where we have a Yetzer Hara, the Torah has a different meaning, to help us fix the things that aren't the way they should be.

SEFER HAMITZVOS :: Shiur #172 - Mitzvas Lo Saasei #130, #129

Today we learn two *mitzvos* that show us how holy a *korban* is! We need to make sure it doesn't get *Tomei*.

1) (*Mitzvas Lo Saasei #130*) We are not allowed to eat meat from a *korban* if the meat became *tomei*.

We learn this *mitzvah* from a *posuk* in *Parshas Tzav*: וְהַבֶּשֶׂר אֲשֶׁר יִגַע בְּכֶל טֶמְאָה לֹא יֵאָכֵל

2) (*Mitzvas Lo Saasei #129*) A *tomei* person isn't allowed to eat the meat of a *korban*.

We learn this *mitzvah* from a *posuk* in *Parshas Tazria*: בְּכֹל קֹדֶשׁ לֹא תִגַע

The details of both of these mitzvos are explained in Perek Yud-Gimmel of Mesechta Zevachim.

RAMBAM :: Hilchos Pesulei HaMukdashin

In today's Rambam, we are learning about things that can make a korban (or part of a korban) posul.

Perek Yud-Alef: In this *perek*, we learn what can make a *Korban Mincha* *posul*.

Perek Yud-Beis: This *perek* talks about what can make the *korban* for *Shavuos* (*Shtei Halechem*), *Lechem Hapanim*, or *Korban Todah* *posul*.

Perek Yud-Gimmel: What the *kohen* is thinking about when he *shechts* the *korban* is very important! There are certain thoughts that can make the *Korban* not good (like we learned earlier in *Sefer Hamitzvos*).

RAMBAM- PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Ches

If birds for Korbanos get mixed up, we need to know what to do.

INYANA D'YOMA :: Chassidishe Yom Tov

Today is the day of the *chasunah* of Rebbe Rashab and Rebbetzin Shterna Sarah!

The Rebbe Rashab and Rebbetzin Shterna Sarah were cousins, who both lived in Lubavitch. When they were 5 years old, their Zaidy, the Tzemach Tzedek, said that they should get married! So their parents signed a paper saying that they would get married in ten years, when they were 15.

Before they got married, Rebbetzin Shterna Sarah's family moved to Avrutch — so that is where the *Chasuna* was. Rebbetzin Rivkah came to the *chasuna* in Avrutch, but the Rebbe Rashab's father, the Rebbe Maharash, didn't come. He explained that there was a *Ruchnius* reason why.

After the *chasuna*, the Rebbe Rashab and Rebbetzin Shterna Sarah moved to Lubavitch. When they came, Rebbetzin Shterna Sarah saw that all of her cousins were very tall, and she was short! The Rebbe Maharash said, "Don't worry — short trees grow good fruit!"

And that's what happened — they had a very special "fruit" — the Frierdiker Rebbe!

TEFILLAH :: Yud-Beis Pesukim - Yismach

The 12th of the *Yud-Beis Pesukim* and *Maamorei Razal* is "*Yismach*." These words come from *Tanya*, where the Alter Rebbe teaches us the importance of *simcha*.

Yismach Yisroel Be'osav — "Yidden should be happy with Hashem Who created them." (these words are from *Tehillim*)

Peirush — This is what it means:

Shekol Mi Shehu Mizera Yisroel — That everyone who has the *neshama* of a Yid

Yeish Lo Lismoach — Should be happy

Besimchas Hashem — With the joy of Hashem!

Asher Sas Vesameiach — Because Hashem is happy and joyful

Bediraso Besachtonim — That the world is being made into Hashem's home — a *Dira Betachtonim*!

This teaches us that whatever we are doing, we should do it in a happy way: When we think about how much *nachas* our *Avodah* brings Hashem, we will feel a special joy and *chayus*! Not only do we have a *neshama* which is a part of Hashem and Hashem is always with us, but we are making the world more of a home for Hashem, a home that will be ready when *Moshiach* comes. We can feel Hashem's joy in our *neshama*, and that should make us DOUBLY happy!

This is the twelfth and last of the *Yud-Beis Pesukim*, which makes sure that everything we learned about in the other *pesukim* will be done with *simcha*! Our learning Torah, doing *mitzvos*, and helping another Yid with *Ahavas Yisroel* should all be done with *simcha*!

When what we are doing is with a feeling of *simcha*, it will be done in the most beautiful and best possible way, and we will also have the most *hatzlacha*!

HALACHOS HATZRICHS :: Order of Brachos

We learned that when we have many foods together with the same *bracha*, we say the *bracha* on the most important food.

There are a few ways for a food to be important, if it is whole and not cut up, if it is our favorite, or it is part of the *Shivas Haminim*.

If we have many fruits together, along with some of the *Shiva Minim*, we can either pick what we like most, or we can pick the most important one of the *Shiva Minim*.

Usually, it is best to make the *bracha* on a whole fruit, whether or not it is our favorite. But if we pick the *Shiva Minim*, they are more important than the other fruits, even if the *Shiva Minim* fruits are cut up!

(Of course, if we have two of the same *Shiva Minim* fruit that are the most important, it is best to make the *bracha* on the one that is whole. So for example, if the most important *Shiva Minim* fruit we have is a fig, it is best to choose a whole fig to make the *bracha* on.)

See *Seder Birchos Hanehenin Perek Yud, Toras Menachem vo. 58 p. 3 ha'arah 1* (about *shaleim* in *Shiva Minim*)

GEULAH U'MOSHIACH :: The Greatest Beis Hamikdash

Chagai was one of the *Neviim* at the time that the second *Beis Hamikdash* was being built. He encouraged the *Yidden* to keep working to rebuild the *Beis Hamikdash*, even though it was hard.

This *nevuah* speaks about the second *Beis Hamikdash*, according to some opinions. But according to the *Zohar*, it is really about the third *Beis Hamikdash*, in the times of *Moshiach*!

גָּדוֹל יְהִיֶּה כְבוֹד הַבַּיִת הַזֶּה הָאֲחֵרֹן מִן הַרְאִשׁוֹן אָמַר ה' צְבָאוֹת וּבְמִקוֹם הַזֶּה אֶתֵּן שְׁלוֹם נְאֻם ה' צְבָאוֹת

Gadol Yihiyeh Kavod Habayis HazeH Ha'acharon — The *kavod* of this last *Beis Hamikdash* will be greater

Min Harishon — Than the first *Beis Hamikdash*!

Amar Hashem Tzeva'os — So says Hashem.

Uvamakom HazeH Etein Shalom — And in this place (Yerushalayim) I will give peace

Ne'um Hashem Tzeva'os — So says Hashem.

See Chagai perek Beis posuk Tes

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