

# Chitas for Shabbos Kodesh, Parshas Netzavim Shabbos Mevorchim Tishrei Chof-Ches Elul, 5782

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  
ולזכות יבלחט"א אמו רחל בת ראשא ראזע לרפואה שלימה וקרובה

לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו  
~ by Anonymous ~

*Chitas for the month of Elul is made possible in part*

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*Chitas for the month of Elul is made possible in part*  
**by the Sachs Family** ~ May they have much hatzlacha in all of their endeavors!

*Chitas for the month of Elul is made possible in part*  
**by the Kirstein Family** ~ in memory of Beilah Botwick Kirstein OB" M.  
As we enter the last month of the year as well as beginning to hear the shofar blast,  
may we soon hear the Great Shofar and welcome our Moshiach speedily and soon!

Mazel Tov **Levi Kavka** (Shliach of the Rebbe in Rockville, Maryland)  
~ birthday Chof-Ches Elul ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Simcha Goldberg** (Shliach in St. Paul, MN)  
~ 8th birthday Chof-Ches Elul ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH** :: Parshas Netzavim - Shvi'i with Rashi

Moshe Rabbeinu is *farbrenging* with the Yidden, on his last day in the world — *Zayin Adar*. He tells them to choose the Torah, which will bring them *brachos*!

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.

Even though we don't always see how *mitzvos* bring good, we should trust Hashem, because that's what He tells us.

So Yidden, "**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*!

## **TEHILLIM** :: 135 - 139

Today's *Tehillim* is *kapitelach Kuf-Lamed-Hey* through *Kuf-Lamed-Tes*. We also say the three *kapitelach* for Elul: *Pey-Beis*, *Pey-Gimmel*, and *Pey-Daled*.

*Kapitel Kuf-Lamed-Tes* is a very special *kapitel*. It teaches a person how to serve Hashem — there is no other *kapitel* that does this in such a special way!

One of the things that Dovid Hamelech says is about how Hashem created Adam *HaRishon*. Adam *HaRishon* says: “**Achor VaKedem Tzartani**” — “You created me last and first.”

What does that mean? How can Adam be created last AND first at the same time?!

We learned in *Tanya* that you can have two opposite things together if they are for different reasons! Adam *Harishon* is last in one way, but first in another way:

The Alter Rebbe explains in *Likutei Torah* that “*Achor*” (last) means that he is created on the LAST day of Creation, and he is the lowest *madreigah*, because he can do an *aveira* — going AGAINST what Hashem wants. Only a person can do an *aveira* — so he’s like the LAST, the lowest thing.

But he is FIRST because he has a *neshama*, and nothing else that Hashem made has a *neshama* like a person does! And even his *Guf* is very special, too.

*So that’s how Adam Harishon can be FIRST AND LAST at the same time!*

Every Yid, just like Adam *Harishon*, has the choice to be the first or last in Creation with the choices that he makes.

## **TANYA :: Igeres Hakodesh Siman Yud-Tes**

*Today we finish learning this Igeres Hakodesh. We learned the difference between Moshe Rabbeinu, who was so close to Hashem like a person that SEES someone, and tzadikim who taught Kabbalah and Chassidus, who understood Hashem like someone who HEARS about someone.*

What was Moshe Rabbeinu able to see?

He could see the *chayus* of Hashem where the Torah comes from! That’s why Moshe is the one who gave the Torah to Yidden. This *chayus* is in all the *Mitzvos* of the Torah which are all *Gashmius* things.

But inside the Torah is a *chayus* that is higher than *Gashmius* — the light of *Chassidus*, called the light of Torah. This is what the *tzadikim* like Rabbi Shimon *ben* Yochai and the Arizal understood in Torah and taught to us!

Now, this light of Torah can only be UNDERSTOOD, even by the great *tzadikim* who teach *Kabbalah* and *Chassidus*. We don’t really know what it is so clearly, what we have now is just a taste. But when *Moshiach* comes, we will be able to SEE it clearly!

## **HAYOM YOM :: Chof-Ches Elul**

In today’s *Hayom Yom* we learn that someone who gives from his time for *tzedakah* or strengthening *Yiddishkeit* will be paid well by Hashem! Even if it takes some time, Hashem will not remain in debt.

How does a person become rich?

Does he just have a good job and work hard?

No! That is just the *keili* that the person makes to receive the *bracha* from Hashem. What makes a person rich or have any other good things like to be healthy and have *nachas* from children, is all from the *bracha* of

Hashem!

How do we get that *bracha*? Today we learn the secret: By learning Torah and doing *mitzvos* and acting the way Hashem wants!

When we give our time to do *Shlichus* — spreading *Yiddishkeit* and helping Yidden with what they need — that ESPECIALLY brings Hashem's *brachos*! Hashem doesn't owe people things for a long time — everything we do, Hashem pays us back with *brachos* and good things.

## **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 Mechirah - Perek Chof-Alef**

We are not allowed to sell something that is a surprise. The person we are selling to needs to know exactly what he is getting! If not, it is like gambling, because he might be getting a very good deal or wasting all of his money!

Since sometimes people mean different things with the same words, the Rambam gives rules to know exactly what a person is selling. For example, if a person sells something like "a piece of land to build a house on," does that mean big enough to build a mansion, or a little *sukkah*? The Rambam tells us that if the seller doesn't say anything different, the person who buys it is able to use a certain amount of space.

## **INYANA D'YOMA :: Shabbos Mevorchim**

This Shabbos, we don't give the special *Bracha* for the coming month the way we do for all the other months. We learned a reason for it in *Hayom Yom* — because HASHEM *bentches* this month! (Still, don't forget that we

still say the whole *Tehillim* and keep the *minhag* of *farbrenging* on *Shabbos Mevorchim!*)

There is another reason why we don't *bentch* the new month — to mix up the Satan so that he won't say bad things about the Yidden *chas veshalom* on *Rosh Hashana*.

What does it mean to confuse the Satan? Doesn't he remember from last year? Why does he get mixed up every year with the same thing again?

We will understand it after this story:

In the first years right after the Rebbe Rashab became Rebbe, a *chossid* came and asked for a *Bracha* for something very serious that he needed. The Rebbe Rashab said, "I'm sorry but I can't help you."

You can imagine how the *chossid* felt. He was so upset, he went out of *yechidus* and started to cry and cry. The Rebbe Rashab's brother the Raza saw him and asked what happened.

The Raza felt bad for him and went to ask the Rebbe Rashab why the *chossid* can't get a *Bracha*. The Rebbe Rashab said to send him back in, put on his *gartel*, and gave him a *bracha*.

Why did the Rebbe Rashab do that? Why didn't he just give the *chossid* a *bracha* when he asked first?

The answer is because the first time the *chossid* wasn't a *keli* for the *bracha*. Only after he cried and did *teshuva* did he deserve to receive this important *bracha* which he needed so much.

The same is true about *bentching* the *Chodesh*. Hashem says NO! You can't *bentch* the *chodesh*. That makes us feel bad, and try to think why, so we do *teshuva* and become better.

When we do that the Satan becomes mixed up, because he was hoping that Yidden would do *Birchas Hachodesh* and still act the way they always did. But now because we can't, we try to become better — and then the Satan has nothing bad to say about Yidden!

Then, like in the story, we become a *keli* to receive the *Bracha* which we get from Hashem Himself, which gives us *bracha* for the whole year!

See *Likutei Sichos chelek Chof-Daled*, p. 222

## **TEFILLAH :: Shehecheyanu**

On *Rosh Hashana*, we say the *bracha* of *Shehecheyanu* on BOTH days of *Rosh Hashana*, all over the world.

We don't say *Shehecheyanu* at a *Bris Milah*, because even though the baby got such a special *mitzvah*, it can still hurt! Because the baby has *tzaar*, we don't say the *bracha* of *Shehecheyanu*.

But we DO say *Shehecheyanu* on *Rosh Hashana*. The fact that we say this *bracha* on *Rosh Hashana* teaches us that there is no place for *tzaar* on *Rosh Hashana*.

The Rebbe tells us that this is because we have *bitachon* — we are SURE that Hashem will *bentch* us with a good year, a *Kesiva Vachasima Tova*, a *Shana Tova Umesuka!* That's why we say *Shehecheyanu*, which is only said when we have a feeling of *simcha!*

See *Farbrengen Erev Rosh Hashana Tof-Shin-Lamed-Zayin and Tof-Shin-Lamed-Tes*

## **HALACHOS HATZRICHOS :: Av Harachamim**

Before *Musaf* on Shabbos, there is a paragraph that starts with the words *Av Harachamim*. In *Av Harachamim*, we speak about the many Yidden who gave up their lives *Al Kiddush Hashem*. We ask Hashem to punish those who killed Yidden. Because *Shabbos Mevorchim* is such a special and happy time, we don't say this paragraph.

What about this Shabbos, where Hashem *bentches* the month? We do the *minhagim* of *Shabbos Mevorchim*, like saying *Tehillim* and having a *farbrengen*, but we don't say *Birchas Hachodesh*. So should we say this paragraph or not?

The answer is that since we don't say the *bracha* on the new month, we DO say *Av Harachamim* this week.

*Luach Colel Chabad*

## **GEULAH U'MOSHIACH :: Nevuah in Our Times**

We learned, based what the Rambam says in *Igeres Teiman*, that *nevuah* will return to the Yidden before *Moshiach* comes!

We learned when this first happened, and which great *tzadikim* lived then.

Later, in the times of the *Nesiim* of *Chassidus*, the Baal Shem Tov, the Alter Rebbe, and the later *Rebbeim*, again we saw great *nissim* that they did, and *nevuos* they said about what would happen in the future! They had the signs the Rambam gives to know if someone is a true *Navi*.

In our time, the Friediker Rebbe (and later the Rebbe too) told us that "*Hinei Zeh Moshiach Ba*" — *Moshiach* is about to come!

By following the *horaos* that they gave us, we will speed up the time when we will see this *nevuah* come true!

See *Sefer Hasichos Tof-Shin-Nun-Alef* p. 790 ff

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