

Chitas for Thursday, Parshas Ki Savo Yom Habahir Yud-Ches Elul, 5785

**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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CHUMASH :: Parshas Ki Savo - Chamishi with Rashi

Moshe Rabbeinu is getting the Yidden ready for when they come into Eretz Yisroel. Today we learn what the Yidden will do on *Har Grizim* and *Har Eival* when they cross the Yarden. (We learned about this in general in *Parshas Re'eh*, and now we will see exactly how it works!)

When the Yidden cross over the Yarden, they will have to go straight to *Har Grizim* and *Har Eival*, two mountains in Eretz Yisroel.

Half of the *Shevatim* will stand on *Har Grizim*, and the other half on *Har Eival*. The *Leviim*, with the *Aron*, will be in the middle. Then the *Leviim* will say certain things to tell the Yidden to do what Hashem wants.

The *Leviim* will first look at *Har Grizim* and tell the Yidden that they will have *brachos* if they do things the way Hashem wants, and then look at *Har Eival* and tell the Yidden that not good things will happen if they DON'T listen to what Hashem wants.

Even though they are only looking at some of the *Shevatim* at a time, really they are talking to every Yid. Every time they say something, all the Yidden should answer "Amen!"

Most of the things that the *Leviim* will remind the Yidden about are *aveiros* that other people won't always see, so nobody will tell the person to stop doing them.

The first thing the *Leviim* will say is:

Looking at Har Grizim: "Brachos will go to the person who doesn't make an idol and doesn't secretly set it up!" — and all of the Yidden will answer "Amen!"

Looking at Har Eival: "Curses will go to the person who makes an idol and sets it up secretly." — and all of

the Yidden will answer “Amen.”

Here are all the rest of the things the *Leviim* will warn the Yidden about:

- Not to treat parents with the opposite of *kavod*
- Not moving a fence to steal land in a tricky way
- Not hurting someone by giving them bad advice (*Lifnei Iver*)
- Not to judge a *Ger*, a *Yasom*, or an *Almanah* (convert, orphan, or widow) unfairly
- Not getting married to people in your close family (these were each said separately)
- Not getting married to an animal
- Not to speak *Lashon Hara*
- A judge not taking a bribe to have someone killed by *Beis Din*

Then the *Leviim* will say, “*Brachos* will go to someone who keeps the Torah!” and “Curses will go to a person who doesn’t keep the Torah.” Again all the Yidden will answer *Amen*.

Now *Moshe Rabbeinu* gives the Yidden his own *brachos* and curses. Today we see some of the *brachos*:

If you listen to what Hashem wants, you will have lots of *brachos*! You will have *brachos* in *Gashmius* things, and also *Ruchnius* things — you will pass away without any *aveiros*, just like you were born without any *aveiros*.

TEHILLIM :: 88 - 89

Today’s *shiur Tehillim* is *kapitelach Pey-Ches* and *Pey-Tes*. We also say three *kapitelach* for *Elul*: *Nun-Beis*, *Nun-Gimmel*, and *Nun-Daled*.

In *Kapitel Pey-Tes*, there’s a *posuk*, “***Ki Amarti Olam Chesed Yibaneh***” — Hashem said, “I will build a world of *chesed*.” This means that Hashem makes the world with *Chesed*!

Chassidus explains that Hashem created the world with the *midah* of *Chesed*.

Avraham Avinu was the *midah* of *Chesed*. When there were no guests, it bothered him so much! Without someone to GIVE to, you can’t use *Chesed*.

The same thing is with Hashem! Hashem wanted to show His *Chesed*, and in order to do that, He created a world to show His *Chesed* in!

Hashem also gave each of us the *Midah* of *Chesed*! We need to use it, to show *Ahavas Yisroel* to another *Yid*.

TANYA :: Igeres Hakodesh Siman Tes-Vov

Every *Yid*’s *neshama* has the *Eser Sefiros* of Hashem, because the *neshama* is part of Hashem!

That’s why the *posuk* says, “*Mibesori Echezeh Elokah*” — “I can see Hashem from (looking at) myself.” By looking at the way things are in ourselves and in our *neshama*, we can understand the *Eser Sefiros* of Hashem!

Of course we know that the *kochos* of the *neshama* are just a *MASHAL* for the *Eser Sefiros*, since we are *Gashmius* people, and have to have a *Gashmius* shape and size and place and other limits. The *Eser Sefiros*, though, are *Ein Sof*, without any limits!

We might think that this is the only difference: The *kochos* of our *neshama* are like the *Eser Sefiros*, except that we have limits and the *Eser Sefiros* are *Ein Sof*.

But really, the difference between our *kochos* and the *Eser Sefiros* are much more than that!

The Alter Rebbe heard an explanation about this from the Maggid, based on what the Torah tells us Avraham Avinu said: “*VaAnochi Afar Va’eifer*,” “I am like dust and ashes.” Avraham Avinu was saying that even though his *midah* was the *midah* of *chesed*, which comes from the *chesed* of Atzilus; still, compared to the *chesed* in the *Eser Sefiros* of Atzilus where it comes from, it was like his *chesed* was dust and ashes!

What is *Afar Va’eifer*, dust and ashes?

Ashes are what is left after we burn wood. Does that mean that ashes are the same as a tree?

Imagine a big, beautiful fruit tree growing. It has big wide branches, thick green leaves, and juicy, delicious fruit. Can you compare that tree to the black ashes that are left if the wood of the tree is burned?

Of course not!

Even though the ashes are from the wood of the tree, we all understand that we can’t really compare them to the beautiful tree itself!

The same way, Avraham Avinu was saying that his *midah* of *chesed* the way it came into his *guf* was like dust and ashes compared to the *midah* of *chesed* of Hashem the way it is in Atzilus!

From that we can understand that even though our *neshama* can be a *mashal* in some way for the *Eser Sefiros*, really they are not the same thing at all!

Once we know this, we are ready to start learning the rest of the Igeres, with a mashal from our neshama to the Sefiros the way they are in Atzilus.

HAYOM YOM :: Yud-Ches Elul

In today’s *Hayom Yom*, we learn two “Torahs” of the Baal Shem Tov. First the Rebbe tells us something we need to know for *Parshas Ki Savo*, and about what happened on *Chai Elul*.

In Parshas Ki Savo, we have the Tochacha — the very scary things that happen if the Yidden don’t keep the Torah chas veshalom. We don’t give anyone this Aliyah, so the Baal Koreh who reads the Torah says the brachos for this Aliyah on his own, without being called up.

Chai Elul is the birthday of the Baal Shem Tov in the year *Tof-Nun-Ches*. On his 26th birthday (*Chai Elul*), his teacher Achiya Hashiloni came to him to teach him. Then, 10 years later, the Baal Shem Tov stopped hiding that he was a *Tzadik*, and started to teach *Chassidus*.

Chai Elul is also the birthday of the Alter Rebbe, who was born in the year *Tof-Kuf-Hey*.

The Frierdiker Rebbe tells us something very interesting about what we’re learning in today’s Hayom Yom:

The Rebbe Rashab would never say a Maamar until he felt that the Maamar was really a part of him. He would sometimes go to the Ohel of the Rebbe Maharash especially to prepare for the maamar. One of these times was right before Chai Elul in the year 5652. That year, Chai Elul was on Shabbos, and the Rebbe Rashab went to the Ohel on Friday to prepare for the Maamar he would say on Shabbos.

The Rebbe Rashab said later that for every good thing a person does, Hashem rewards him! Because he made sure to get ready for the Maamar, he got a special present: On Shabbos, the Rebbe Maharash came to him, and told him to come hear Torah from the Baal Shem Tov in Gan Eden. There they heard seven “Torahs” from the Baal Shem Tov. (We learn the first two of these in today’s Hayom Yom!) Many neshamos of Chassidim were there in Gan Eden to hear

these Torahs, including Neshamos of women.

The Rebbe explains a lot about these “Torahs,” and it’s printed in Keser Shem Tov (the sefer of the Baal Shem Tov). The way we learn today’s Hayom Yom is based on the Rebbe’s explanation.

The first “Torah” (like a *Maamar*) of the Baal Shem Tov was after *Kabolas Shabbos*.

The Baal Shem Tov gave a deeper explanation of the first *posuk* in *Parshas Ki Savo*, “*Vehaya Ki Savo*,” about bringing *bikurim*.

He explained that a person’s *Neshama* can get a special feeling of wanting very much to be close to Hashem. This feeling is a present from Hashem, that we get just for being a Yid!

What happens when we get this feeling? It shouldn’t just feel good, it needs to actually make us DO something! Just like we need to put *bikurim* into a basket, we also need to put this feeling into doing a *mitzvah*. First of all, it needs to give us *chayus* in our own learning Torah.

But that’s not enough! It also needs to help us act in a way that will help people around us get more excited about THEIR *Yiddishkeit*. In fact, that’s why Hashem sends us to different places — to help others with their *Yiddishkeit*!

Whenever a Yid comes to a place, even if he is coming because HE needs something for himself, like for *Parnasa*, he needs to know that Hashem brought him there for a *Ruchnius* reason too! He needs to bring Hashem there, by helping other people with their *Yiddishkeit*.

After this Maamar, and after the Rebbe Rashab davened Maariv, he heard another Maamar in Gan Eden. It was based on the same Maamar, but there was another part:

The Baal Shem Tov said that it is not enough to just get excited to do what Hashem wants because our *neshama* feels that way, like a present from Hashem. Yes it is a very strong feeling, but Hashem wants US to do *Avodah*, to serve Hashem with our OWN *kochos*, not just from *kochos* Hashem gives us as a present!

So what do we do? We need to have *Mesiras Nefesh* to GO places to spread *Yiddishkeit* (like going on *Shlichus*!), and not just wait until we are there for a different reason.

How do we spread *Yiddishkeit*? By saying a *bracha* and saying *Tehillim*, by ourselves and with other Yidden who need to be taught — and that is something that makes Hashem very happy!

SEFER HAMITZVOS :: Shiur #195 - Mitzvas Asei #107

Today (and for the next week!) we will be learning the same *mitzvah*:

(*Mitzvas Asei #107*) If someone gets *Tomei* with *Tumas Meis* (the *tumah* from a body after the *neshama* leaves it), he needs to follow the *halachos* about how he becomes *tomei* and how the *tumah* gets passed on. Later we will learn how to become *Tahor* from this kind of *tumah*.

RAMBAM :: Hilchos Tumas Meis

In today’s Rambam, *Perakim Gimmel, Daled* and *Hey* of *Hilchos Tumas Meis*, we learn many *halachos* about *Tumas Meis*, and also important rules about passing on *Tumah*. A person can get some kinds of *Tumah* only if he touches or carries it, and he can get other kinds if he is even just in the same house!

Becoming *Tomei* from *Tumas Meis* makes a person *Tomei* for 7 days, and only afterwards can he become *Tahor*.

RAMBAM– PEREK ECHAD :: Hilchos Sechirus - Perek Yud-Beis

One *halacha* is that the *mitzvos* about letting workers eat while they are working are only with things that grow. So a person working in an ice cream store doesn't have a *mitzvah* to be able to eat ice cream. (The ice cream store owner could let him eat anyway, though!)

INYANA D'YOMA :: Chassidishe Yom Tov

In today's *Hayom Yom*, we see that there are two special birthdays today! We have the birthday of the Baal Shem Tov, and the Alter Rebbe.

The Baal Shem Tov and the Alter Rebbe are very connected. The Baal Shem Tov taught that EVERYONE could serve Hashem, and the Alter Rebbe continued the Baal Shem Tov's work, by making it possible for everyone to learn and understand *Chassidus*.

Still, the way of *Chassidus* of the Baal Shem Tov is very different than the way of *Chassidus* of the Alter Rebbe.

The Baal Shem Tov made many *nisim*, helping Yidden to have a stronger *Emunah*. By seeing how great Hashem is, the Yidden felt excited to serve Hashem. In *Chassidus* this is called "*Milmaalah Lemata*," that a more *Ruchnius koach* brings us to do more *Avodas Hashem* down here.

The Alter Rebbe's way was different. The Alter Rebbe taught that we need to understand *Chassidus* in our own minds. We need to work hard on how we think and feel, so that through our own *avodah*, we can connect to Hashem. In *Chassidus* this is called "*Milmata Lemaalah*," that our *avodah* down here makes us accomplish more in *Ruchnius*.

The story in today's *Hayom Yom* shows us how to use BOTH of these ways together! This is the idea of *Chai Elul*, that we have the *kochos* of the Baal Shem Tov AND the Alter Rebbe.

In the story, we see that the Rebbe Rashab heard a Torah from the Baal Shem Tov in *Gan Eden*. Hearing something in *Gan Eden*, and being able to tell it to the rest of us, is a *mofes*, a *neis*! But the Rebbe Rashab took that Torah that he got through a *neis*, and taught it in a way that *Chassidim* would understand it. Using their own *kochos*, they would take this Torah and use it to make their *Avodas Hashem* better.

This is both ways in *Chassidus* together! On *Chai Elul*, we get the *koach* to do the *avodah* of the Baal Shem Tov, together with the *avodah* of *Chassidus Chabad*, taught by the *Rebbeim*.

See *Hisvaaduyos* 5747, vol. 4, p. 335

TEFILLAH :: Shir Hamaalos

There is a *minhag* from the Arizal about adding *Kapitel Kuf-Lamed*, *Shir Hamaalos*, in *davening* during the *Aseres Yemei Teshuvah*, including on *Rosh Hashana* and *Yom Kippur*. We add it right after *Yishtabach*, before the *bracha* of *Yotzer Ohr*.

This *kapitel* has many deep explanations in *Chassidus*, starting from *Likutei Torah*, where the Alter Rebbe explains the *pesukim* of this *kapitel* with a lot of details.

Kapitel Kuf-Lamed starts with the words "***Shir Hamaalos, Mimaakim Kerasicha Hashem***" — "A song that brings us higher: From the deep places I call out to You, Hashem!"

The Alter Rebbe explains that during the *Aseres Yemei Teshuvah*, Hashem is VERY close to Yidden. It's like the

mashal of holding a fire close to sparks. Those sparks will very easily and very quickly burst into flame and become part of the fire! During the *Aseres Yemei Teshuvah*, Hashem is THAT close to Yidden (“*Kiruv HaMa’or El HaNitzutz*”)!

During these special days, we can become inspired to connect and be close to Hashem very easily. So during the *Aseres Yemei Teshuvah*, we do the *avodah* of “*Mimaamakim*,” “from the deep places.” We reach deep into our *neshama*, and bring out *kochos* that help us fill up any “holes” in our *avodah* of the year. We are able to fix up anything that was missing, like *mitzvos* we didn’t do properly, or chances we missed to do good things.

To remind us to do this special *avodah*, we say *Kapitel Kuf-Lamed* every day of *Aseres Yemei Teshuvah*, right after finishing our praise of Hashem in *Pesukei Dezimra*!

(It is not our *minhag* to open up the *Aron Kodesh* when we say this *kapitel* as some have the *minhag*, or to repeat each line after the *Chazan*. The *Chazan* just finishes off the last section as usual.)

HALACHOS HATZRICHS :: Bentching on Rosh Hashana

On *Rosh Hashana* during *bentching*, we say the paragraph *Yaaleh Veyavo*, like on each *Yom Tov*. We ask Hashem, “***Vezachreinu Letovah Beyom Hazikaron Hazeh!***” “Remember us for good on this day of remembering (*Rosh Hashana*)!”

Because we don’t usually say *Yaaleh Veyavo*, if someone is not paying attention, it is easy to forget.

If you realize right away, before saying Hashem’s name in *Uvene*, you should go back and say *Yaaleh Veyavo* right there. If you realized after saying Hashem’s name in the *bracha* of *Uvene*, you finish the *bracha*, and then say the short *bracha* printed in the *siddur* just for times like this.

But if you already started the next *bracha* — even if you just said the word “*Baruch*” — the *halacha* is different. If it is the NIGHT of *Rosh Hashana*, you need to go back to the beginning of *bentching*.

If it is the DAYTIME *seudah* of *Rosh Hashana*, you just finish *bentching*, you don’t have to go back.

Why is the *halacha* different at night or during the day?

The *seudah* of the nights of *Rosh Hashana* is a *mitzvah*. Part of the *mitzvah* of eating a meal includes praising Hashem for the *Yom Tov* in *bentching*. If we forget to do that part of the *mitzvah*, we need to go back!

But there is not a *chiyuv* to eat a *seudah* during the day on *Rosh Hashana* the way there is at night. So if we forget to say *Yaaleh Veyavo*, we don’t miss out on part of the *mitzvah*.

Later on in *bentching*, we also say a special *Horachaman*, asking Hashem to give us a good new year! “***Horachaman Hu Yechadesh Aleinu Es Hashana Hazos Letova Velivracha.***”

See *Shevach Hamoadim*, *Kitzur Hilchos Yomim Nora'im*, *siman Tes*

GEULAH U'MOSHIACH :: To Help the Yidden

When *Moshiach* comes, people from all of the nations of the world will want to come along with the Yidden. They will want to help the Yidden, because they want to be connected to Hashem!

The *Navi* Zechariah tells us that MANY *goyim* will want to come along!

כֹּה אָמַר ה' צְבָאוֹת בְּיָמֵינוּ הִנֵּה אֲשֶׁר יִחְזִיקוּ עֲשָׂרָה אָנָּשִׁים מִכָּל לְשׁוֹנוֹת הַגּוֹיִם וְהִחְזִיקוּ בְּכַנֵּף אִישׁ יְהוּדִי לֵאמֹר גְּלוּכָה עִמָּכֶם כִּי שָׁמַעְנוּ אֱלֹקִים עִמָּכֶם

Ko Amar Hashem Tzva'os — This is what Hashem says:

Bayamim Haheima — In those days of the *Geulah*

Asher Yachaziku Asara Anashim Mikol Leshonos Hagoyim — There will be ten people from each of the languages of the *goyim*

Vehecheziku Bichnaf Ish Yehudi — And they will grab onto the corner of a Yid's clothing.

Leimor — They will say:

Neilcha Imachem — “We want to go along with you

Ki Shamanu Elokim Imachem — Because we heard that Hashem is with you!”

Rashi says that this *posuk* tells us how many people will be grabbing onto each of the corners of a Yid's *Tallis*. There will be 10 people for each of the 70 languages of the world — 700 people for each corner of the *Tallis*! So there will be 2,800 people following each Yid, asking to go along with him to serve Hashem. That's a lot of people!

The Rebbe asks, what will we do with 2,800 people wanting to help us so they can be a part of serving Hashem? We don't have that many things we need help with!

The Rebbe answers that this is another question we will need to ask *Moshiach* — he will tell us what to do!

See Zechariah perek Ches *posuk* Chof-Gimmel, MiGolah L'Geulah p. 259

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