

Chitas for Thursday, Parshas Ki Seitzei 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
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

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May her mitzvos light up this world and make Hashem proud!

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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Ki Seitzei - Chamishi with Rashi

Moshe Rabbeinu tells the Yidden about more of the *mitzvos* they will soon get a chance to keep in Eretz Yisroel!

Imagine you are a worker in the hot sun. You are picking the most juicy, delicious-looking grapes you ever saw. You are carefully putting them into a big basket so they can be sold in the marketplace. Do you think you'd want to taste a few?

The Torah tells us that when someone is working in another person's field, helping to pick vegetables or fruits, he is allowed to eat until he is full! He can't take any home with him, but he is allowed to eat while he works.

We learned many times about how a Jewish marriage is full of Kedusha. What happens when someone can't stay married anymore?

If two people are married, and one of them acts in a way that isn't right for a Yid, sometimes it is the right thing for them not to stay married anymore. They need to go to *Beis Din*, who writes a special paper called a *Get*. It is very hard to write a *Get* properly! Once the man gives her the *Get*, they aren't married anymore, and she is allowed to marry someone else.

The Torah warns other men to be careful about marrying someone if her *Get* was because she didn't act like a Jewish woman should — they will probably end up giving her a *Get* too.

If the man and woman change their minds, they can only get married again if she didn't get married to anyone else since she got her *Get*.

TEHILLIM :: 39 - 43

Today's *kapitelach* of *Tehillim* are *Lamed-Tes* to *Mem-Gimmel*. We also say *kapitelach* *Yud-Tes*, *Chof*, and *Chof-Alef*.

In today's *Tehillim*, it says "**Haysa Li Dimasi Lechem Yomam Valayla, Be'emor Eilai Kol Hayom Ayei Elokecha.**" "My tears were like my food all day and night, when they say to me all day 'Where is Hashem?'"

The Rebbe explains that this *posuk* is saying that for a person to really be close to Hashem, we need to be crying for Hashem ALL the time, not just on Shabbos or only when we're *davening*, but even when we're eating or playing on a regular weekday.

TANYA :: Igeres Hakodesh Siman Yud-Alef

Emunah needs to be SO strong, that a person won't ever be sad about *Gashmius*. Since he knows that everything is from Hashem, and Hashem is good, nothing bad could be happening to him!

Hashem sometimes makes things LOOK not good to test us. When we get a test from Hashem, it makes us work hard so that our *neshama* shines very strong. We have to use ALL of the *koach* of our *neshama* to remember and to know that the most important thing is *Emunah* in Hashem. With that *Emunah*, we can be happy even when it's hard.

When we are *besimcha* even when it's hard, since we know that Hashem is good, we become very close to Hashem. Then we will be able to see things like Hashem sees them, and we'll be able to see how everything is really good.

HAYOM YOM :: Zayin Elul

Every word in the Torah is EXACT. We know all of the words and letters, and a *sofer* has to be very careful to write every single one perfectly!

There is only one letter in the Torah that we aren't SURE about: That letter is in this week's Chumash, Shlishi of Parshas Ki Seitzei, in the word "Daka." There are two ways to write this word — with an Alef at the end, or a Hey at the end.

It says in today's *Hayom Yom* that the Alter Rebbe says the word "Daka" should be with an Alef.

The Frierdiker Rebbe talks about *Sifrei Torah* he saw where the word "Daka" was written with an Alef! One of those Torahs was in Prague, where there was a *Sefer Torah* that the Yidden said was checked over by Ezra HaSofer! Another place was in Wurms, where there was a Torah written by R' Meir M'Rotenburg, also with *Daka* spelled this way.

SEFER HAMITZVOS :: Shiur #124 - Mitzvas Asei #124, #122, Lo Saasei #213, 214

Today we learn the last mitzvos about what we leave in our fields for the poor people.

Peret:

1) (*Mitzvas Asei #124*) If one or two grapes fall on the ground while we are picking them, we need to leave them there for poor people to take later. (This *mitzvah*, and the other *mitzvos* of gifts to the poor from our fields, are only kept in Eretz Yisroel.)

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וּפְרֹט כְּרֵמֶךָ לֹא תִלְקֹט לְעֵנִי וְלִגְר תַּעֲזֹב אֹתָם

2) (*Mitzvas Lo Saasei* #213) It is *asur* to pick up the grapes that fall on the ground. We need to leave them for the poor.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וּפְרֹט כְּרֵמֶךָ לֹא תִלְקֹט

Shichecha:

3) (*Mitzvas Asei* #122) If we forget a bundle of grain in the field when we are cutting the wheat, or forget to harvest one of our trees, we need to leave it for the poor. (This *mitzvah* is also only in Eretz Yisroel.)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְשָׁכַחְתָּ עֵמֶר בַּשָּׂדֶה לֹא תָשׁוּב לְקַחְתּוֹ לִגְר וְלֹא לְמִנְהַ יְהִיָּה

4) (*Mitzvas Lo Saasei* #214) We are not allowed to go back and get the bundle of wheat, or pick from the tree that we forgot.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְשָׁכַחְתָּ עֵמֶר בַּשָּׂדֶה לֹא תָשׁוּב לְקַחְתּוֹ

We learn the details of all of these *mitzvos* in *Mesechta Pe'ah*.

RAMBAM :: Hilchos Matnos Aniyim

In today's *Rambam*, we learn the 5th and 6th presents for poor people from the fields, *Shichecha* and *Maaser*. Finally, we start learning about *Tzedakah*! This is what the last *perakim* in *Hilchos Matnos Aniyim* are about.

Perek Hey: We learn the *halachos* about *Shichecha*: If someone forgets a bundle of grain in the field, he has to leave it for the poor. We also learn that if someone forgets to pick the fruit off one of the trees in his orchard, that is also *shichecha*.

Perek Vov: Now we will learn the *halachos* about *Maaser*. First we review the *halachos* about the order of giving *Terumah* and *maaser*:

1) First we pick whatever grew and prepare it to be used. (For example, we separate the wheat kernels, or we squeeze the juice from the grapes.)

2) Then we take 1/50th for *Terumah Gedolah*, which goes to the *Kohen*.

3) Next we take 1/10th of what's left for *Maaser Rishon*, which goes to the *Levi*. (He needs to take *Terumas Hamaaser*, 1/10th of what he got, for the *Kohen*.)

4) Finally, we take another 1/10th of what is left for *Maaser Sheini*. On the first, second, fourth, and fifth years after *Shemita*, this is for the owner to eat in Yerushalayim. On the 3rd and 6th years, it is *Maaser Oni* — for the poor.

When a person has *Maaser Oni*, he needs to give any poor person that comes to his field at least enough to make him full. If he has a poor relative or friend, he can set aside up to half of the *Maaser* for him. If he has *Maaser Ani* at home, he can go give it to a certain person if he wants, or else he needs to give at least a *kezayis* to anyone who comes and asks.

Perek Zayin: Now we start learning the *halachos* of the *mitzvah* of giving *Tzedakah*! We need to give a poor person what he needs.

One *halacha* is that if someone says he is hungry, we give him right away. If someone says he needs clothes, we can first check if he is telling the truth. When a person goes from door to door to collect money, we give him a little bit, since he will be getting from a lot of people.

RAMBAM– PEREK ECHAD :: Hilchos Shabbos - Perek Tes-Zayin

We learn the *halachos* about what types of walls can surround an area to make it into a different type of *reshus*. (*Halacha* calls these walls *mechitzos*, and nowadays many people call it an “*eruv*.”)

INYANA D'YOMA :: Chodesh Elul

We learned a lot of *pesukim* that start with the letters of *Elul*! Today, let’s learn another one. The *sefer Megaleh Amukos* writes that the letters of *Elul* also stand for the words of the *Chachomim*, “**Oy LeRasha, V’Oy LeShcheino**” — “Oy! for a *Rasha*, and oy! for his neighbor!”

These words explain that things don’t go so good for a *Rasha* — and someone who lives near him can also end up with problems because he spends so much time with a *Rasha*.

So why would we want to say that this *Maamar Razal* is the letters of *Elul*!? It doesn’t sound like a good thing!

The Rebbe explains this, and the connection between *Chodesh Elul* and *Chodesh Av*, the month before. According to what the Rebbe explains, we can understand that this IS a good thing! When a person does *Teshuvah*, he says “OY!” When a person says “OY!” and does *teshuvah* for something he did that was like a *Rasha*, it makes the people near him (his neighbors) want to do *Teshuvah* too — “OY!”

So really, this *Maamar Razal* is a very good one! When we use the month of *Elul* to do *teshuvah*, it helps others do *teshuvah* too!

See *Shaarei Hamoadim Chodesh Elul*, p. 46

TEFILLAH :: Birchas Hamazon

There are three times that we mention the Rebbe in *davening*.

- 1) The first place is at the end of *Shemoneh Esrei*, where we say a *posuk* starting and ending with the letters of the Rebbe’s name.
- 2) The second place is right after *davening*, where we say the Rebbe’s *kapitel*.
- 3) The third place is in the place in *bentching* we are learning about now — the *Horachamans*.

When we ask Hashem for the things we need, *Chassidim* add a special *Horachaman*, asking for a *bracha* for the Rebbe!

There is a story about this Horachaman, from the Tzemach Tzedek:

The Tzemach Tzedek was also a *Rav*, and often was asked to *pasken* in very serious cases, like cases of an *Agunah*.

What is an *Agunah*?

A woman is only allowed to be married to one man. She is not allowed to marry a different person unless she is given a *Get*, and isn’t married to her first husband anymore. Even if her husband goes away, and doesn’t live in the same house anymore, she still can’t get married to anyone else until she gets her *Get*. She is called an *Agunah*.

If a husband disappears, then she has a very big problem. If her husband passed away, she can get married to

someone else. If he is still alive, then he needs to give her a *Get*. But if she doesn't even know if he is alive or not, she is stuck!

It is very complicated to decide what to do in *halacha*. Sometimes we can say that he probably passed away, and she is allowed to marry someone else.

Once the Tzemach Tzedek was asked to *passen* about an *Agunah*.

The Tzemach Tzedek, together with his sons, were discussing the case. The Tzemach Tzedek's son Yisroel Noach was overwhelmed at how clearly the Tzemach Tzedek understood the complicated *halachos*. He said, "Now we can see the *koach* of the *Chassidim* with their strong *Hiskashrus*, who *bentch* the Rebbe with a full heart!"

"Yes," the Tzemach Tzedek answered. "The love of the *Chassidim* to the Rebbe, and their *brachos*, make a very big difference in *Shomayim*! For example, the '*Horachaman*' that is said by R' Moshe Eliyahu of Vitebsk, brings good 'fruit' in *Shomayim* and we can see those fruits down here."

R' Moshe Eliyahu was just average in the *Chassidus* he knew and in his *avodah*. But he had a very strong *Hiskashrus*, and his *bracha* for the Rebbe in the *Horachaman* of *bentching* was accepted in *Shomayim*!

See *Sefer Hamaamarim Tof-Shin-Ches* p. 195

HALACHOS HATZRICHS :: L'Kavod Shabbos

To have a special Shabbos, we need to prepare before! We need to go shopping, cook, clean, set up, learn, and more!

In *Shulchan Aruch* it says that we should make sure that all of these things we do are with the *kavana* that they are *L'Kavod Shabbos*.

Everything we buy, we should SAY that it is *L'Kavod Shabbos*! And everything we do, we should THINK that it is *L'Kavod Shabbos*!

One of the differences between buying and doing is that when you buy, there is at least one other person there, that you are buying from. When you SAY that it is L'Kavod Shabbos, not only do you know about it, but the other person will also think about Shabbos!

See the Alter Rebbe's *Shulchan Aruch*, *siman Reish-Nun*, *se'if Vov*

GEULAH U'MOSHIACH :: There Will Be No More War!

The *Navi* Micha lived at the same time as the *Navi* Yeshaya, before the *Churban* of the first *Beis Hamikdash*.

When Hashem sends a message through a *Navi*, the *Navi* tells the *Yidden* what he saw. Sometimes, Hashem showed the same thing to both Yeshaya and Micha! When we look at these *pesukim*, we see that each *Navi* used almost exactly the same words to tell the *Yidden* what Hashem showed them.

Here is a *nevuah* about the *Geulah* that we learned from Yeshaya, this time the way Micha saw it:

וְשָׁפַט בֵּין עַמִּים רַבִּים וְהוֹכִיחַ לְגוֹיִם עֲצָמִים עַד רְחוֹק וְכַתְּתוּ חֲרָבֵיהֶם לְאֵתִים וְחַנְיֵיתֵיהֶם לְמִזְמְרוֹת לֹא יִשְׂאוּ גוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּן עוֹד מִלְחָמָה

Veshafat Bein Amim Rabim — *Moshiach* will judge any arguments between the many nations of the world

Vehochiach LeGoyim Atzumim Ad Rachok — And will tell the strong and the faraway nations to change the

way they are acting.

Now the nations won't have any reason to fight with each other anymore, since *Moshiach* will have told them what is right and what is wrong! Now what will they do with their weapons?

Vechitsu Charvoseihem Le'itim — They will bend their swords into plows for their fields

Vechaniseihem Lemazmeiros — And they will bend their spears into pruning hooks!

(Pruning hooks are poles with a curved knife at the end, to cut off extra branches from trees so they will grow better.)

Lo Yis'u Goy El Goy Cherev — No nation will lift up their swords to fight with each other anymore,

Velo Yilmedun Od Milchama — And they won't even learn about or practice fighting, since they will all know that there will NEVER be another war!

See Micha perek Daled posuk Gimmel

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