

Chitas for Thursday, Parshas Netzavim Chof-Vov 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 ~

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לעילוי נשמת הרה"ח הרה"ת הר" משה פינחס בן הר" אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר' מרדכי בן הר' פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

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!

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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!

L'ilui Nishmas

My Dear Bubby

מרת אסתר בת ר' שמעון אלקיים, ע"ה

~ by Miss Esther Rochel Elkaim ~

לזכות

בתי' בת עיטא

לרפואה שלימה וקרובה

Mazel Tov **Faiga Kagan** (Hollywood, Florida)

~ 6th birthday Chof-Vov Elul ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Fraida Sossonko** (Shlucha in Miami Shores, FL)

~ 7th birthday Chof-Vov Elul ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Netzavim - Chamishi with Rashi

Moshe Rabbeinu continues telling the Yidden what will happen when they do *teshuvah*.

When the Yidden do *Teshuvah* and keep all of the *mitzvos*, Hashem will take away all of the *klalos* (curses) from the *Tochacha*, and use them to punish the *Goyim* who try to hurt the Yidden.

Hashem will give lots of *brachos* to the Yidden, because Hashem will be so happy with what we are doing!

TEHILLIM :: 119 (second half)

Today's *Tehillim* is the second half of the longest *kapitel* in the whole *Tehillim*! In Aramaic, this *kapitel* is called *Tamnya Anpi* — the eight faces, because there are 8 *pesukim* that start with each letter of the *Alef-Beis*! Today we are saying the *pesukim* starting with *Mem*, all the way until *Sof*. We

also say three *kapitelach* for *Chodesh Elul: Ayin-Vov, Ayin-Zayin, and Ayin-Ches*.

There is a *minhag* to say a *posuk* starting with the first letter of your name, and ending with the last letter of your name, before the end of *Shmoneh Esrei*. Many good *pesukim* for this are in *Kapitel Kuf-Yud-Tes*!

One example is the first *posuk* of today's *Tehillim*, "**Ma Ahavti Sorasecha, Kol Hayom Hi Sichasi**" — "I love Your Torah so much, I talk about it all day!" (This *posuk* is good for someone whose name is Mordechai.)

Do you know which pesukim are for YOUR name?

TANYA :: Igeres Hakodesh Siman Yud-Tes

We learned a very big question in yesterday's *Tanya* — how can *Chassidus* explain things to us, even more than Moshe Rabbeinu was able to see with *nevuah*? Today we learn the answer.

We can understand with a *mashal* — the difference between seeing and hearing:

When you see something, you see that it is real. You know EXACTLY what it is.

But if you hear about something, you might understand about it, but you don't really know what it is.

You can try this right now — think of something you saw, and try to explain to someone else what it is, just with your words. Who knows what it is better?

Only if you SAW something do you really know what it is.

Moshe Rabbeinu was a *Navi*. The way he understood Hashem was through *nevuah*, almost like the way a person sees. It is not possible for a person even as holy as Moshe Rabbeinu to see any more than the "back" of Hashem.

But understanding and learning is more like hearing — so there can be *Tzadikim* that UNDERSTAND even more than the things that Moshe Rabbeinu SAW. In fact, even Moshe Rabbeinu himself certainly understood with *chochmah* much more than he saw in a way of *nevuah*!

HAYOM YOM :: Chof-Vov Elul

In *Chassidus*, we very often compare our body (the *nefesh habehamis*) to an animal. We learn many things in *Avodah* about how to deal with our body from how we deal with an actual animal.

In today's *Hayom Yom*, we learn something in our *Avodas Hashem* from a *beheima*:

Even a Kosher animal has non-kosher blood inside that needs to be taken out before it can be eaten and used for *Kedusha*. We remove the blood through *Melicha*, salting.

The same is with our *Nefesh Habehamis* — even though it is Kosher (it is in a Jewish body), it has non-kosher "blood" — *chayus* in things it shouldn't be excited about.

Just like taking out the blood has three steps in *halacha*, taking out the "blood" (not-kosher *chayus*) from our *Nefesh Habehamis* also has three steps — in *Avodah*:

- 1) **Soaking** — "soaking" our *Nefesh Habehamis* in *Chassidus*, learning a lot of *Chassidus*, enough that it makes a person really want to have...
- 2) **Salting** — *Yechidus*. Like we learned in a different *Hayom Yom*, that's where a *Chossid* finds out just how he is supposed to connect to Hashem. Then he does...

3) **Rinsing** — *Niggun* — he sings a *niggun*. This is the last step that makes the *Nefesh Habehamis* and the *guf* (the *beheimah* inside of a person) a place where the *neshama* can shine!

SEFER HAMITZVOS :: Shiur #127 - Mitzvas Lo Saasei #154

Today's *mitzvah* is that we are not allowed to bring the *Terumos* and *Maasros* in the wrong ORDER! Here's the right order:

- 1) *Bikurim*
- 2) Separate *Terumah* for the *Kohen*
- 3) Separate *Maaser Rishon* for the *Levi*
- 4) Separate *Maaser Sheini* to eat in *Yerushalayim*, or *Maaser Ani* on the third and sixth year of *Shemittah*

For example, let's say that my wheat field ripened, and I set aside my *bikurim*. I harvest the field and separate the wheat kernels, piling them up carefully. Now my wheat is *Tevel*, and I need to bring the presents the Torah tells me to!

First I set aside 1/50th of the wheat for *Terumah Gedolah*. Then I take 1/10th of what is left, and put that aside for *Maaser Rishon*. I take 1/10th of what is left from that and set it aside for *Maaser Sheini* or *Maaser Ani*. I give the *Terumah* to a *kohen*, the *Maaser Rishon* to a *Levi*, and eat the *Maaser Sheini* in *Yerushalayim*, or give the *Maaser Ani* to the poor.

RAMBAM :: Hilchos Terumos

Perek Daled: We are learning more about the **person** that separates *Terumah*. If someone can't do it himself, he can have someone else do it for him — this is called making a *shliach*. If someone doesn't officially make a *shliach*, another person can't separate the *terumah* for him. So his workers can't just do it for him without him asking them to!

Perek Hey: Now we learn about what **part of the food** to use for *Terumah*. We are supposed to take from the BEST of our fields for *Terumah*! But if there are no *kohanim* around, it is better to take food that won't get rotten before we can bring it to the *kohen* — like raisins, even if the grapes are better.

Perek Vov: In this *perek*, we start learning about who is not allowed to eat *Terumah*. It has many *mitzvos*, that we will *IY"H* learn over the next few days in *Sefer Hamitzvos*!

RAMBAM- PEREK ECHAD :: Hilchos Mechirah - Perek Yud-Tes

In today's *Rambam*, we learn more about how to buy and sell things according to the Torah!

First we learn about selling something that might get ruined. We are also not allowed to sell someone a house that is being argued about in *Beis Din*, because then the person who bought it will have to go to *Beis Din*! Another *halacha* is that if we sell something with a warranty, by promising to pay for anything that happens to it, we still don't need to pay if there was an earthquake and it got ruined, because that's something that we wouldn't expect to happen!

INYANA D'YOMA :: Yemei Haselichos

The whole *Chodesh Elul* is special, but there is something extra-special about the days of *Selichos*!

The days of *Elul* are so special! The *Melech* is in the field, Hashem is so close to us, helping us get ready for a

Shana Tova.

Now it is also *Yemei Haselichos*, the days where we say *Selichos* to prepare for *Rosh Hashana*. What is special about these days?

The Baal Shem Tov teaches that during the year, Hashem gives us many *brachos*. Some of them are based on what we deserve, but others Hashem gives us as a loan — for us to “pay back” through our good behavior.

As we get closer to *Rosh Hashana*, we might look back at all the *brachos* Hashem gave us this past year and realize that we didn’t deserve them all! Oh no! How can we ever pay back that loan?

That’s what the *Yemei Haselichos* are for. During these days, Hashem gives us *selicha*, and is *mochel* our loan. Hashem tells us that it is okay, we can pay back whatever we can.

This way we will be able to go into *Rosh Hashana* happily, knowing that our debts to Hashem are taken care of!

See Shaarei Hamoadim, Chodesh Elul, p. 289, from Shabbos Selichos Tof-Shin-Lamed-Daled

TEFILLAH :: Unesaneh Tokef

In *Chazoras HaShatz of Musaf on Rosh Hashana*, we say a very special *tefillah* called **Unesaneh Tokef**. (There is a well-known story behind this *tefillah*, about R’ Amnon. You can read it at Chabad.org/418982)

In this *tefillah*, we speak about how powerful this day is. On *Rosh Hashana*, Hashem judges every creation and decides what will happen to them. We end off by saying, **“U’Teshuvah, U’Tefillah, U’Tzedakah Maavirin Es Ro’a Hagezeira!”** “*Teshuva*, *Tefillah*, and *Tzedakah* take away the not good part of the decree!”

In a famous *sicha*, the Rebbe explains that the words *Teshuvah*, *Tefillah*, and *Tzedakah* are not what they usually translated as.

Teshuvah: Most people translate this as “repentance.” Repentance means for someone to change from being not good, to being good. But that’s not what *teshuvah* means! The word *Teshuvah* comes from the word “*shuv*,” to return. Every Yid already IS good, because he has a *neshama*, even if it is sometimes covered up! *Teshuvah* means to return to the REAL us, to the *neshama*.

Tefillah: Most people translate this as “prayer.” Prayer means asking for something. But that’s not what *Tefillah* is all about! *Tefillah* comes from the word “*tofel*,” to connect. Through *Tefillah*, we connect to Hashem. Of course, as part of our connection to Hashem, we ask for our needs, but the main part of our *davening* is connecting to Hashem and awakening our *neshama*.

Tzedakah: Most people translate *tzedakah* as “charity.” Charity means to take something that is yours, and be nice by giving it to someone else. But that’s not what *Tzedakah* really means! *Tzedakah* comes from the word “*tzedek*,” which means righteous and correct. When Hashem gives us money to spend, He also gives us some extra money (*maaser* or a *chomesh*) that belongs to poor people. When we give *tzedakah*, we are just passing on the money to who it really belongs to.

Through returning to our real selves, our *neshama*; connecting to Hashem through *tefillah*; and doing the right thing with the money we have, we will take away the not good parts of the *gezeira* and be given a good and sweet year!

HALACHOS HATZRICHOS :: Shehecheyanu on the Second Night

On the second night of every *Yom Tov*, we make a *Shehecheyanu* for this new day of *Yom Tov*. But on *Rosh Hashana*, there is an opinion that we don't say *Shehecheyanu* on the second night!

Most *Yomim Tovim* are one day long in Eretz Yisroel, and two days long in other parts of the world, because of a *sofeik* about the day of *Yom Tov* ("*sfeika deyoma*").

Rosh Hashana is different! Even in Eretz Yisroel, we keep two days of *Rosh Hashana*. There is an opinion that *Rosh Hashana* is considered one long day ("*yoma arichta*"), not two separate days. If the whole *Rosh Hashana* is part of one day, how could we say the *bracha Shehecheyanu* twice for the same day?

The final *halacha* is that we do say *Shehecheyanu* on the second night of *Rosh Hashana* anyway. But to follow the other opinion also, we try to wear new clothes or eat a new fruit on the second night of *Rosh Hashana*. We have it out and keep it in mind when we *bentch licht* on the second night (for women) or when we make *kiddush* (for men). This way our *Shehecheyanu* follows ALL of the opinions.

See the Alter Rebbe's Shulchan Aruch, siman Tof-Reish

GEULAH U'MOSHIACH :: Moshiach for Everyone

A poritz once asked a *chossid*: "You Jews believe that *Moshiach* is going to come and take you all out of *Golus*. But what happens if your *Moshiach* comes and I don't believe in him?"

The *chossid* answered, "Don't worry Mr. Poritz! If you don't believe in him, I also won't believe in him!"

When Moshiach will come, EVERYONE will know that it is Moshiach, and be ready to live a life of Geulah!

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