

Chitas for Wednesday, Parshas Ki Savo Yud-Zayin Elul, 5781

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
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~ May they have tremendous hatzlacha in all of their endeavors! ~

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In the memory of Robinson (Robbie) the Guard Kirstein OB" M

May we hearken the coming of Moshiach speedily and soon!

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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Ki Savo - Revi'i with Rashi

In today's *Chumash*, Moshe Rabbeinu gives the Yidden instructions for the day they cross the Yardein and go into Eretz Yisroel.

Moshe Rabbeinu, together with the *Zekeinim*, tell the Yidden that they need to be careful to keep the Torah!

Yidden need to "guard" the *Mitzvos*, by learning about them and making sure they won't forget!

Since this is so important, the Yidden will need to do something that will remind them about this important job, right when they come to Eretz Yisroel.

When the Yidden cross the Yarden, they will take 12 stones out of the river. They will take these stones to *Har Grizim* and *Har Eival*, where the *Kohanim* will remind the Yidden what happens if they *chas veshalom* don't keep the Torah.

The Yidden will build a *Mizbeiach* with these big stones, by covering them with a kind of cement so they will stick together. It had to be built this way because we aren't allowed to use any metal to cut rocks to build a *Mizbeiach*. Instead, we stick rocks together to fit.

They will write words of Torah on these stones, translated into 70 languages! Then they will bring *Korbanos* to Hashem on this *Mizbeiach*.

Now Moshe reminds the Yidden:

Listen carefully! See how much Hashem wants you to always be close to him.

Usually, when a person starts something new they are excited! But later on, they get a little bit bored and they aren't so careful about it anymore. But the Yidden should feel like (and act like!) they are promising Hashem to be His nation for the very first time, every day!

So keep all of the *mitzvos* Hashem asks you to do.

TEHILLIM :: 83 - 87

Today's *Tehillim* is *kapitelach Pey-Gimmel* to *Pey-Zayin*. For *Elul* we also say *kapitelach Mem-Tes, Nun, and Nun-Alef*.

Every single *kapitel* in today's *Tehillim* has a special *niggun* which was made in honor of the Rebbe's *Yom Huledes*! Can you find the *niggun* in each one?

In *Kapitel Pey-Daled*, the *posuk* says "***Yeilchu Mechayil El Choyil, Yeiro'eh El Elokim BeTzion.***" This means that people who trust in Hashem go from strength to strength, and they go before Hashem in *Yerushalayim*.

The Rebbe tells us that *Yeilchu Meichayil El Choyil*, when we are always doing better than before, brings *Yeiro'eh El Elokim BeTzion*, that we will be able to go to the *Beis Hamikdosh*! When we keep trying to do better, every single day and every single hour, we will bring *Moshiach*!

Chassidus says that there is a new *chayus* from Hashem that comes into the world, not just every day, but every hour! When that *chayus* comes, we get more opportunities to grow in *Yiddishkeit*! We need to make sure to use that new energy to do more!

TANYA :: Igeres Hakodesh Siman Tes-Vov

One very important thing we learn about in *Kabbalah* is called the *Eser Sefiros*. In this letter, the Alter Rebbe will help us understand the *Eser Sefiros*, by learning about OUR *neshamos*! Because our *neshamos* are part of Hashem, they also have the *Eser Sefiros*.

When we learn about *Ruchnius*, like the *Eser Sefiros*, we are not learning about something that is separate from us. We are also learning about these levels in *Ruchnius* the way they are in our *neshama*!

From this we can also understand that even when we learn very *Ruchnius'dike* things in *Chassidus*, we shouldn't think that they have nothing to do with us! The *neshama* that Hashem put into us is connected to all of these *madreigos*.

HAYOM YOM :: Yud-Zayin Elul

In the *Chumash* of Friday in *Parshas Ki Savo*, we read "The *Tochacha*." It is where Moshe tells the Yidden all of the not-good things that can happen to the Yidden if they *chas veshalom* don't keep the *mitzvos*.

In today's *Hayom Yom*, the Rebbe tells us that these *Klalos*, which seem like curses, really have

hidden *brachos* inside of them!

The Alter Rebbe was the *Baal Koreh* in his *shul* in Liozna. Once, though, in the week of *Parshas Ki Savo* he was traveling, and someone else *leined* the Torah.

The Mittlerer Rebbe, who wasn't *Bar Mitzvah* yet, was in *Shul*. When he heard the *Kriyas HaTorah*, with the very scary words of the *Tochacha*, it made him feel very upset! He got so sick from hearing it, that the Alter Rebbe was worried that he wouldn't be able to fast on *Yom Kippur*, a few weeks later!

Someone asked the Mittlerer Rebbe why he got so upset when he heard the *Tochacha*. It wasn't his first time hearing it — we *lein* this *parsha* every year!

The Mittlerer Rebbe answered, "When my father (the Alter Rebbe) *leins* the *Tochacha*, I don't hear not good things — I hear the *brachos* hiding inside!"

In Chassidus, the Alter Rebbe teaches us the *pnimius* — the way things REALLY are, even though we don't see them that way. When we learn *Chassidus*, we will be able to see how EVERYTHING is really a *bracha*!

SEFER HAMITZVOS :: Shiur #73 - Mitzvas Lo Saasei #355

In today's *Sefer Hamitzvos* we learn the same *mitzvah* as yesterday again (*Mitzvas Lo Saasei #355*) — that a person is not allowed to act like he is married to a woman without first doing the *mitzvah* of *Kiddushin*, getting married according to Torah.

We learn this *mitzvah* from a *posuk* in *Ki Seitzei*: לֹא תִהְיֶה קְדוּשָׁה מִבְּגוּזֵי יִשְׂרָאֵל
The details are explained in *Mesechta Kesubos* and *Kiddushin*.

RAMBAM :: Hilchos Ishus

In today's *Rambam*, we learn about things a husband has to do for his wife. One *halacha* is that he has to buy her new clothes every year.

We also learn about moving: One *halacha* is that if the husband says that the neighbors are not good people, he can make his wife move even if she doesn't want to. And the same is for her — if she thinks the neighbors aren't good people, she can make them both move away.

RAMBAM- PEREK ECHAD :: Hilchos Maaser Sheini VeNeta Reva'i - Perek Ches

Some things DON'T have the *kedusha* of *Maaser Sheini*, like the shells of nuts or the container that the wine came in. We also learn about how to use the money to buy food in *Yerushalayim*.

INYANA D'YOMA :: Tishrei

Tonight is *Chai Elul*!

From *Chai Elul*, there are twelve days until *Rosh Hashana*. The *Rebbeim* tell us that each of these 12 days match up to one of the twelve months of the year that we should do *teshuvah* for!

So on *Chai Elul* we look back at *Chodesh Tishrei*, on *Yud-Tes Elul* we look back at *Chodesh Cheshvan*, and so on.

How do we do *teshuvah* for that month?

We think back to what happened during that month of the year. That way we can think about anything that happened during that month and make good *hachlatos* that this month in the coming year will be better. We should think about the *hachlatos* we made during that month, and see if we are keeping up with what we decided to do.

So pick a time for the next 12 days, maybe before *Kriyas Shema She'al Hamitah*, to think back to that month and make sure that next year will be even better!

TEFILLAH :: Tefillos of Yomim Noraim

The ten days of *Rosh Hashana* through *Yom Kippur* are very important days. During this time, called the *Aseres Yemei Teshuvah*, Hashem decides about what the year will be like for the whole world!

During the *Aseres Yemei Teshuvah*, Hashem shows us that He is the King of the entire world.

When we speak to Hashem in *davening* in these special days, we say some things differently to show that we are speaking to Hashem as King, and we ask Him to *bentch* us with a good year.

In the third and eleventh *brachos* of *Shemoneh Esrei*, we change how we speak about Hashem:

- Usually, we say “*HaKel Hakadosh*,” the holy *Aibershter*. During the *Aseres Yemei Teshuvah*, we say “***HaMelech HaKadosh***,” the holy King.

- At the end of the *bracha* of “*Hoshiva Shofteinu*,” we usually say “*Melech Ohev Tzedakah Umishpat*,” that Hashem is a King Who loves *tzedakah* and justice. During the *Aseres Yemei Teshuvah*, we say “***HaMelech Hamishpat***,” the King Who judges fairly.

In the first and last two *brachos* of *Shemoneh Esrei*, we add 4 pieces to *davening* asking for a good year:

- 1) ***Zochreinu Lechaim*** (in the first *bracha*)
- 2) ***Mi Chamocha*** (in the second *bracha*)
- 3) ***Uchesov*** (in *Modim*)
- 4) ***Uvesefer Chaim*** (in *Sim Shalom*)

Like a person usually does when asking, we ask for something smaller first, then for something bigger. In the first two lines, we ask Hashem to remember us for life. Then in the next two lines, we ask for more — that Hashem should write us down for a GOOD life.

See the *Alter Rebbe's Shulchan Aruch*, *siman Tof-Kuf-Pey-Beis*

HALACHOS HATZRICHOS :: Forgetting in Davening of Aseres Yemei Teshuvah

The changes we make in *Shemoneh Esrei* during the *Aseres Yemei Teshuvah* are very important. Hashem's relationship to the world is different during this time, and we need to show that when we speak to Him privately in *davening*. Hashem is always the King of the world, but now that *inyan* is the MAIN way we connect to Him.

If a person forgets to say *HaMelech Hakadosh* (the holy King) instead of *HaKeil Hakadosh* (the holy *Aibershter*), he needs to go back and say the *bracha* again. But because the first three *brachos* of *Shemoneh Esrei* are all connected, like one long *bracha* of praising Hashem, he needs to go back to the beginning of the whole

Shemoneh Esrei. (If he remembers right away, before a few seconds pass, he can just say the right words then.)

If a person wasn't paying attention, he probably said it the way he is used to *davening*, with *HaKeil Hakadosh*. If he can't remember if he said it right, the *halacha* is that he probably didn't. He also needs to go back to the beginning of *Shemoneh Esrei*.

Forgetting *Hamelech Hamishpat* has a different *halacha*. Since even during the year we speak about Hashem as a *Melech* (*Melech Ohev Tzedakah Umishpat*), if a person forgets to say the words *Hamelech Hamishpat* instead, he doesn't need to go back. Still, because there are some opinions that we shouldn't mention *tzedakah* during the *Aseres Yemei Teshuvah*, it is best for him to *daven* another *Shemoneh Esrei* afterwards as a *nedavah* (a present to Hashem).

All the other lines in *Shemoneh Esrei* were added by the *Geonim*, after the times of the *Gemara*. If a person forgot to add them, he doesn't need to go back. But if he remembers before finishing the *bracha* they are said in, he can say them in the place he remembers.

See *Shevach Hamoadim Kitzur Hilchos Yomim Noraim siman Vov*

GEULAH U'MOSHIACH :: Always Hashem's Special Nation

When *Moshiach* comes, EVERYONE in the world will serve Hashem. But still, the Yidden will be Hashem's special nation! The world will be full of *brachos*, but there will be special *brachos* just for the Yidden!

וְגִלוּ גוֹיִם רַבִּים אֶל ה' בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם וְשָׁכַנְתִּי בְּתוֹכָם וַיְדַעַתְּ כִּי ה' צָבָאוֹת שְׁלַחְנִי אֵלֶיךָ

Venilvu Goyim Rabim El Hashem — And many nations will join the Yidden in serving Hashem

Bayom Hahu — On that day of *Geulah*.

But, Hashem says:

Vehayu Li Le'am — “The Yidden will always be My special nation

Veshachanti Vesocheich — And I will rest only among you.”

Veyadat — And you will know

Ki Hashem Tzva'os Shelachani Eilecha — That Hashem sent the *Navi* with special *nevuos* for the Yidden!

See *Zechariah perek Beis posuk Tes-Vov*

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