

Chitas for Wednesday, Parshas Ki Seitzei Vov 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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In honor of the birthday of אסתר

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

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by Reuven Litzman ~ **In honor of Shlomie & Shternie Litzman's anniversary on Chai Elul**

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In loving memory of

Our Dad **Zalman ben Shlomo Zosman**

~ by his kids, grandkids and great-grandkids ~

Mazel Tov **Menachem Mendel Gniswisch** (Montreal, Canada)

~ 5th birthday Vov Elul ~

Shnas Bracha Vehatzlacha!

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

Moshe Rabbeinu is talking to the Yidden about the *mitzvos* they will do in Eretz Yisroel!

- The nations of Amon and Moav caused the Yidden to do an *aveira* (the story of Bal Pe'or), so a *goyishe* man from those nations who becomes a *Ger*, and all of his children, cannot marry a Jewish woman. The nations of Mitzrayim and Edom (from Eisav), tried to hurt the Yidden's bodies, so if a man or lady from one of these nations becomes a *Yid*, the third generation is allowed to marry someone who is not a *Ger*.
- A Jewish army camp has to be very holy! If someone is *tomei*, he needs to go out until he can become *tahor* again. We need to make sure that there is a special place for a bathroom. If a soldier is too far away from the bathroom, he has to have a shovel so he can cover up the place he used, so nobody will see and it will be a comfortable place for Hashem to be, together with the soldiers!
- If a Jewish slave runs away from the non-Jew who owns him, we can't send him back. And if a NON-Jewish slave runs away to Eretz Yisroel, we also can't send him back. If his owner was Jewish, the slave needs to become a *Ger*, and will have to pay back his owner however much he cost.
- A Jewish woman is not allowed to be a *Zonah* — someone who makes other people act like they are married to her. A man can't do that either! If someone DOES *chas veshalom*, and they get paid for it, that money is not nice money, and we can't use it to buy a *korban* for Hashem. We also can't use a sheep that was traded for a dog as a *korban*.
- A *Yid* can't pay interest (*ribbis* or *neshech*) when he borrows money from another *Yid* (he can pay a *Goy*

interest). This way Hashem will *bentch* you in everything you do in the land of Eretz Yisrael, which you are going to inherit.

- If you promise to bring a *korban*, you have to bring it before 3 *Yomim Tovim* pass! You aren't doing an *aveira* if you don't make a promise, but if you don't keep a promise, it is an *aveira*. So be careful to only make a promise if you are SURE you can keep it.

TEHILLIM :: 35 - 38

Today's *kapitelach* are *Lamed-Hey* to *Lamed-Ches*. The three special *kapitelach* for *Elul* are *Tes-Zayin*, *Yud-Zayin*, and *Yud-Ches*.

In today's *Tehillim* there is a *posuk*, "**Kol Atzmosai Tomarna**," "all of my bones speak the praises of Hashem."

The *Zohar* in *Parshas Shoftim* explains this *posuk* when discussing the *pesukim* in this week's *parsha*, which speak about *Eidus*, saying testimony.

The *Zohar* says, "*Atzmosai Tomarna*," the bones will speak *Le'asid Lavo*. The bones of a person will say *Eidus* of what the person did — *mitzvos* or *chas veshalom* the opposite.

The *Zohar* explains that everything we do now, *mitzvos* or *chas veshalom* the opposite, become engraved in our bones. At the time of *Techiyas Hameisim*, the bones will speak, and they will give *Eidus* about how we live.

There is a *maamar* from the Alter Rebbe that starts with the words "*Lo Yakum Eid Echod B'Ish*," on the *Zohar* of *Parshas Shoftim*. It explains these words of the *Zohar* according to *Chassidus* and why it is specifically the BONES of a person that will say this *Eidus* in the time of *Techiyas Hameisim*.

See *Maamar Lo Yakum Eid Echod B'Ish*, *Tof-Kuf-Samach-Daled*

TANYA :: Igeres Hakodesh Siman Yud-Alef

We are learning a new letter of the Alter Rebbe today! This letter starts with the words "*Lehaskilcha Binah*," and is a famous letter which talks about how everything Hashem does is good, even when it might not feel like it. When we know this all the time, it will help us overcome the *nisyonos*, the hard times we have in our lives.

Sometimes a person will do something that they know they shouldn't be doing. They daven to Hashem that nobody should see them doing it!

Does that person believe in Hashem? Of course he does. But is his Emunah making him live the way Hashem wants?

In order for the person to LIVE according to his Emunah, the person really needs to understand his Emnah, so he has it in a way of Pnimius.

The Alter Rebbe shows us how our Emunah also needs to make us happy all the time:

Sometimes, *chas veshalom*, something can happen to a person *Begashmius* that can make him sad. Maybe he got hurt, or something he likes got lost, or someone got mad at him — or even *Chas Veshalom* something worse.

That seems like a good reason to get upset, or to be very sad.

The Alter Rebbe tells us, though, that if our *Emunah* in Hashem is very strong, we won't be sad! Why? Because

everything that Hashem does is really good. The only reason why we don't see it or feel it is because Hashem hides in the world — even though Hashem is with us all the time, Hashem made the world in a way we won't feel it. So we might think that something isn't good...

But if we think about and KNOW the truth, how can we be sad? We know everything is from Hashem, so it MUST be good — Hashem is only good!

HAYOM YOM :: Vov Elul

The Baal Shem Tov loved light. In today's *Hayom Yom*, the Tzemach Tzedek explains why.

The word “light” (*Ohr*) and the word “secret” (*Raz*) have the same *Gematria* (if you add up the letters like numbers). When two words in Torah have the same *Gematria*, it means there is something the same about them!

What does light have to do with secrets?

When a room is dark, people can't see what's happening. So if there are a lot of people in a dark room, nobody will know what is happening! But if even one person knows how to turn on the light, he can make it light so everyone can see!

If people don't know something that they SHOULD know, because it is still a secret, it is like they are stuck in the dark. But if even one person is able to share the secret with them, then everyone will know what they need to, and won't be stuck anymore! By telling them about it, it is like bringing them light.

That's why *Ohr* (light) and *Raz* (secret) are the same *Gematria* — because showing something secret that people should know is just like bringing them light.

The same thing is with *Chassidus*. Before the Baal Shem Tov came, the Yidden were like people stuck in a dark room — they couldn't see the truth of what Hashem wants. But the Baal Shem Tov knew the secrets of the Torah, and was able to make it light for everyone!

That's why the Baal Shem Tov liked light so much — because that was his whole *shlichus*: To teach the secrets of Torah and bring light to all Yidden!

SEFER HAMITZVOS :: Shiur #123 - Mitzvas Asei #121, #123, Lo Saasei #211, 212

Today's mitzvos are about leaving parts of our fields for the poor.

Leket:

1) (*Mitzvas Asei #121*) If stalks of wheat fall on the ground when we are gathering the wheat, we need to leave them for the poor.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְלֶקֶט קְצִירְךָ לֹא תִלְקֹט לְעֵנִי וְלִגֵּר תַּעֲזֹב אֹתָם

2) (*Mitzvas Lo Saasei #211*) It is *asur* for the owner of the field to take the *leket*!

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְלֶקֶט קְצִירְךָ לֹא תִלְקֹט

Olelos:

3) (*Mitzvas Asei #123*) If we find some clusters of grapes that aren't as good (like if they don't have as many grapes as usual), we need to leave them for the poor.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לְעֵנִי וְלִגֵּר תַּעֲזֹב אֹתָם

4) (*Mitzvas Lo Saasei* #212) The owner of the vineyard is not allowed to take these *olelos*.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: כְּרִמְךָ לֹא תֵעוּלֵל

The details of all of these *mitzvos* are explained in *Mesechta Pe'ah*.

RAMBAM :: Hilchos Matnos Aniyim

In today's *Rambam*, we learn about *Pe'ah*, and also the *mitzvos* of today's *Sefer Hamitzvos* (plus one more *mitzvah*)!

The first two *perakim* today are about *Pe'ah*, then we learn about *Leket*, *Peret*, and *Olelos* in the last *perek*.

Perek Beis: *Pe'ah* means leaving the corner of our fields for the poor. There are five conditions a field needs to have to be *chayav* in the *mitzvah* of *Pe'ah*:

- 1) It has to be a field of food (not like flax or cotton)
- 2) It has to grow from the ground (not like mushrooms)
- 3) It has to be guarded (to show that it belongs to someone) — not *hefker*
- 4) It has to all become ripe at the same time (not like figs, that all get ripe at different times)
- 5) It has to be something that can be stored for a long time, or dried and then stored (not like most vegetables)

Perek Gimmel: We learn how to do the *mitzvah* of *Pe'ah* in more than one field, or a field that is split up in a way that makes it become like two fields.

Perek Daled: When one or two stalks fall down when we are harvesting, they belong to the poor people — that's *Leket*. But if they fell down because a person who was harvesting hurt himself, they don't belong to the poor. We learn what happens if *leket* gets mixed up with the rest of that person's grain.

Peret means one or two grapes that fall off the clusters when we are harvesting the grapes. They belong to the poor people. We are not allowed to put a basket under the vine to catch any grapes that fall, because that is stealing from the poor!

Finally we learn about *Olelos*. The *Rambam* says that they are called *Olelos* because an *olel* means a baby — and these grape clusters are still like babies, since they never grew up properly into big clusters of grapes. They need to be left for the poor — even if the WHOLE vineyard is full of them!

RAMBAM- PEREK ECHAD :: Hilchos Shabbos - Perek Tes-Vov

Today we learn more about the *melacha* of *Hotza'ah*, carrying. We are not allowed to transfer things from one *reshus* (type of area) to another, or to carry things inside some types of *reshus*.

We learn the *halachos* about when someone is in one *reshus*, and is moving something in a different *reshus*. For example, sticking your hand out through a window and drawing up water from a well.

INYANA D'YOMA :: Chodesh Elul

During the whole month of *Elul*, we blow the *Shofar* every day. Why? To wake us up and remind us that we need to act the way Hashem wants us to!

But we don't just do it once — we do it EVERY day, so we will remember the whole month!

We see that hearing the *Shofar* more will help us remember more. So the *Rebbe* tells us it's a good idea to blow it for other people too during *Elul*. Not only will it help other *Yidden* become inspired to do *teshuvah*, by

hearing it again, it will help us also!

TEFILLAH :: Birchas Hamazon

The *meforshim* of the *siddur* explain the ORDER of the *Horachamans* which we say after the fourth *bracha* in *bentching*. These *Horachamans* were added later, many years after the last *bracha* of *bentching*.

The *meforshim* of the *siddur* explain that the order of these *Horachamans* is similar to the order we have in *davening*. The first three *Horachamans* are requests that speak about the *kavod* of Hashem. We ask Hashem to be our king and to rule over us. Hashem should be praised in all generations and should be proud of His nation the *Yidden*.

After that we make requests for our own needs, beginning with asking Hashem to give us *parnasa* in a respectful way. We ask Hashem to bring *bracha* to those who are hosting this meal, and ask Hashem to bring us the *Geulah!*

This order is similar to what the *Chachomim* tell us about *davening*, that first we should praise Hashem, and only afterwards should we *daven* to ask for our needs.

See *Pirush Iyun Tefillah*, quoted in *Mesechta Shel Tefillah*

HALACHOS HATZRICHOS :: Ha'eitz and Ha'adamah

We are learning the *dinim* of *Kadima B'brachos*, which *bracha* to say first.

In the order of *brachos*, we make a *bracha* on *Mezonos* foods before making a *bracha* on *Shehakol* foods. As we learned before, a *siman* to remember the order is “*MaGA AiSh*” — first *Mezonos*, then *haGafen*, then *ha'Aitz*, then *ha'Adamah*, then *Shehakol*.

Even if we like the *Shehakol* food best (it is *choviv*), we should still first make the other *brachos* in the right order.

But with *Ha'eitz* and *Ha'adamah*, the rule is a little different! It is usually better to make *Ha'eitz* before *Ha'adamah*, because it is more specific, so it comes earlier in the list of *brachos*. But if you like one food better (*choviv*), you make a *bracha* on it first.

For example, if you have an apple (which is *Ha'eitz*) and a banana (which is *Ha'adamah*), and you like bananas more (*choviv*), you make the *Ha'adamah* on the banana before making *Ha'eitz* on the apple.

But this is only for *Ha'eitz* and *Ha'adamah*! If you also have a candy (that is *Shehakol*) that you like even better, you should still make the *Ha'eitz* and *Ha'adamah* before the *Shehakol*!

See *Seder Birchos Hanehenin perek Yud, se'if Zayin*

GEULAH U'MOSHIACH :: Torah Will Come From Yerushalayim!

The *Navi* Micha lived at the same time as the *Navi* Yeshaya. Hashem sometimes showed the same thing to both of these *neviim*! The words each *Navi* uses to tell the *Yidden* what they saw are almost exactly the same! Here is another *nevuah* we learned from Yeshaya, this time the way Micha saw it:

וְהָלְכוּ גוֹיִם רַבִּים וְאָמְרוּ לָכֵן וְנִעְלָה אֵל הַר ה' וְאֵל בַּיִת אֱלֹהֵי יַעֲקֹב וְיִזְכְּנוּ מִדְּרָכָיו וְנִלְכְּהָ בְּאֶרְצוֹתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדָבַר ה' מִירוּשָׁלַם

Vehalchu Goyim Rabim — Many nations will go

Ve'amru — and they will say:

Lechu Venaaleh El Har Hashem, V'El Beis Elokei Yaakov — “Let’s go up to Hashem’s mountain, to the home of Hashem, the *Beis Hamikdash*,

Veyoreinu Midrachav, Veneilcha Be'orchosav — Let Hashem teach us His ways, and we will follow what Hashem says.”

Ki Mitziyon Teitzei Sorah — They will come there, because the Torah will be taught from Tzion (Yerushalayim)

Udvar Hashem MiYerushalayim — And the word of Hashem will come from Yerushalayim!

When *Moshiach* comes, even the *goyim* will realize that the Torah is true. But Yidden don’t have to wait for this to happen in the times of the *Geulah*, we should follow the Torah now!

See *Micha perek Daled posuk Beis*

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