

Chitas for Friday, Parshas Va'eschanan

Erev Shabbos Kodesh

Yud-Daled Menachem Av, 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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This week's Chitas is dedicated

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In the merit of my eldest Daughter, Mira, for her 10th Birthday!

This week's Chitas is dedicated

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~ for a Refuah Sheleimah Ukrovah! ~

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~ 9th birthday Yud-Daled Av ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Va'eschanan - Shishi with Rashi

In today's *Chumash*, Moshe Rabbeinu tells the Yidden the *parsha* of *Shema*, that the Yidden should keep their *emunah* strong, remember Hashem, remember *Yetziyas Mitzrayim*, and remember their *achrayus* to keep the *mitzvos*!

Today's *Chumash* starts off with *Shema*! We learn the whole *Shema*, until *Uvisharecha*! Rashi explains that "Hashem Elokeinu Hashem Echod" is talking about *Moshiach* — when *Moshiach* comes, Hashem's name will be one!

We need to love Hashem "*bechol levavcha*" — with our *Yetzer Tov*, AND our *Yetzer Hara*.

In the first parsha of Shema, we have the first five of the Ten Mivtzoyim! Ahavas Yisroel (as the Alter Rebbe explained that one of the ways we love Hashem is through loving a Yid), Chinuch, Torah, Tefillin, and Mezuzah. Can you find

them all in the first parsha of Shema?

Then Moshe tells the Yidden to be careful when they come into Eretz Yisroel, not to forget about Hashem. Since Hashem had the *Goyim* build cities for the Yidden, and dig them wells and plant them trees, it might be easy to forget that HASHEM is Who gave them all of these things!

The Yidden shouldn't worship *Avodah Zarah* — it will make Hashem upset and He will punish them. Instead, they should be careful to keep all the *mitzvos*, and Hashem will be happy for the Yidden to live in Eretz Yisroel!

Then Moshe tells us something we know from the Haggadah:

If your son asks you “What are these *mitzvos* Hashem gave to you?” You should explain — *Avadim Hayinu* — we were slaves to Paroah in Mitzrayim, and Hashem took us out so we could go to Eretz Yisroel! Hashem gave us all of these *mitzvos* so we will stay alive, and it is our *zechus* to keep them.

TEHILLIM :: 72 - 76

Today's kapitelach are Ayin-Beis to Ayin-Vov.

In *Kapitel Ayin-Gimmel* (73), there is a *posuk* “**Mi Li Bashamayim Ve'imcha Lo Chofatzti Ba'aretz.**” “Do I need *Shomayim*? And I don't want what's with You in the world.”

The Tzemach Tzedek said that the Alter Rebbe used to say that this *posuk* means that he doesn't want what's WITH Hashem, like *Gan Eden* or *Olam Haba*. He just wanted Hashem Himself!

How does a person connect with Hashem Himself? By doing a *mitzvah* in this *Gashmiyus* world! The *Chachomim* say that one hour of *teshuvah* and *Maasim Tovim* in this world is better than the whole *Olam Haba*! In *Olam Haba*, *neshamos* enjoy the light of Hashem, but through a *mitzvah* in this world, the *neshama* connects with the ESSENCE of Hashem.

TANYA :: Igeres Hakodesh Siman Hey

The Alter Rebbe is encouraging Chassidim to give tzedakah, by explaining what happens in Ruchnius when we give tzedakah!

We learned that when we give tzedakah, we make Hashem's name complete.

We see this in a posuk, “Vayaas Dovid Sheim,” “Dovid made Hashem's name.” The Zohar explains that this happened because of the tzedakah and chesed that he did!

Hashem's name is complete when we have not just the Yud of Hashem's name, but also the Hey. Later we will see how Hashem's name is made through giving tzedakah, but first we need to learn what the Chachomim teach us, that with Hashem's name Yud and Hey, Olam Haba and Olam Hazei were created.

Yesterday, the Alter Rebbe explained that the Yud of Hashem's name is what gives chayus to Olam Haba, and today we will learn about the Hey of Hashem's name:

The Hey of Hashem's name gives chayus to Olam Hazei, this world.

Why?

We can understand this better by using a mashal of how a person speaks.

When we talk, there are two parts:

1) One is the sound that comes from our breath.

2) The other is the way we move our mouth and throat to shape that sound into the 22 letters of the *Alef-Beis*.

The different letters in our speech come from a very deep *koach* in our *neshama*. This is like the *Yud* of Hashem's name, which shows a very deep part of Hashem — Hashem's *pnimius*.

But we can't hear those letters without the sound itself, which comes from our breath.

Our breath is like the *Hey* of Hashem's name. (Without trying to shape the sound of our breath into a letter, it will just sound like a *Hey*!) This isn't as deep of a *koach* as the letters. This is a *mashal* for the *Hey* of Hashem's name.

Now we can understand why *Olam Hazei* gets its *chayus* from the *Hey* of Hashem's name! This *Gashmius* world can't handle seeing the deep *chayus* of Hashem from the *Yud*. Instead, the *Yud* gives *chayus* to *Olam Haba*. This world gets its *chayus* from the *Hey* of Hashem's name, which the world can handle.

HAYOM YOM :: Yud-Daled Menachem Av

The Rebbe reminds us that there is no Tachanun in Mincha of Yud-Daled Av, because of the Yom Tov of Chamisha-Asar B'Av!

On *Yud-Daled Menachem Av* in the year *Tof-Shin-Alef*, it was 50 years since the Rebbe Rashab told the Frierdiker Rebbe, who was then 11 years old, that he should start writing down the stories that he tells him.

At that time, the Frierdiker Rebbe told this story:

When the Tzemach Tzedek started to write words of Torah and *Chassidus*, the Alter Rebbe told him that the *Mishna* says that you should get a friend to learn with — ***Ukenei Lecha Chaver***. If you change the *nekudos* of the word "*Ukenei*," you can read it as "***Vekaneh Lecha Chaver***," a PEN should be your friend! From this we see that it is important to write things down when you learn!

The Rebbe Rashab once said over this *vort* from the Alter Rebbe, "*Vekaneh Lecha Chaver*," that a pen should be your friend. He explained that it means that the "pen of your heart" is what should be your friend in learning: That everything that we learn, we should try to experience, and we should feel that what we're learning is important for our life!

SEFER HAMITZVOS :: Shiur #161 - Mitzvas Asei #89, Lo Saasei #145, #148

Today we learn 3 *mitzvos* about EATING *korbanos*:

1) (*Mitzvas Asei #89*) It is a *mitzvah* for the *kohanim* to eat certain parts of the *korbanos*. Their eating it is part of the *kapara* for the person who brought the *korban*!

Part of this *mitzvah* is also that *kohanim* should eat *Terumah* and parts of *korbanos* which are called *Kodshim Kalim*, although eating those does not bring *kapara*.

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: וְאָכְלוּ אֹתָם אֲשֶׁר כָּפַר בָּהֶם
The details of the *mitzvah* are explained in a few places in *Mesechta Zevachim*.

2) (*Mitzvas Lo Saasei #145*) It is *asur* to eat a *Korban Chatas* or a *Korban Asham* (called *Kodshei Kodshim*) outside of the *Beis Hamikdash*, and all other *Korbanos* (*Kodashim Kalim*) have to be eaten ONLY in *Yerushalayim*!

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: לא תוכל לאכל בשר עריך

3) (*Mitzvas Lo Saasei* #148) Someone who is not a *kohen* is not allowed to eat from the *korbanos* that are *Kodshei Kodshim*.

We learn this *mitzvah* from the same *posuk* in *Parshas Tetzaveh*: וְזָרֹא לֹא יֹאכַל כִּי קֹדֶשׁ הֵם

RAMBAM :: Hilchos Maaseh HaKorbanos

In today's Rambam, we are learning about specific kinds of korbanos and how we bring them:

Perek Zayin: In this *perek*, we learn how to bring a *Korban Chatas*! There are two kinds — some are eaten, and some are just burned. The *Korban Chatas* that we burn is burned outside of *Yerushalayim*.

Perek Ches: If anything touches the blood of a *Korban Chatas* before the blood was sprinkled on the *Mizbeiach*, it needs to be washed. (This is the only kind of *korban* that we need to do this for!) Whatever pot we use to cook the meat of a *Korban Chatas* (the kind we eat) needs to be washed, or broken if it is made of clay.

Perek Tes: The Rambam teaches us the *halachos* about a *Korban Asham* and a *Korban Shelamim*. At the end of the *perek*, the Rambam also mentions the *Korban Pesach*!

RAMBAM– PEREK ECHAD :: Hilchos Shecheinim - Perek Yud-Alef

The Rambam teaches us about not bothering people who live close to us with smelly or noisy things, and what happens if we already built something very smelly or noisy: Do we need to stop using it?

INYANA D'YOMA :: Ahavas Yisroel

In today's *Hayom Yom*, we learned about the stories that the Frierdiker Rebbe wrote down.

At the time the *Hayom Yom* was written, many of these stories had never been printed. Now, *Boruch Hashem*, they are, in the Frierdiker Rebbe's *sichos* and *zichronos*!

We can learn many things from these stories. One very important thing we can learn is about *Ahavas Yisroel*. We can see this from the following story:

A *bochur* once came to the Rebbe in *Yechidus*, and asked what he could do to make his *Ahavas Yisroel* stronger. The Rebbe told him to read the *sichos* of the Frierdiker Rebbe, and this would help him!

See Teshura Landa-Axelrod, p. 27

TEFILLAH :: Kavei & Ein Keilokeinu

The paragraphs of *Kavei* and *Ein Keilokeinu* are full of praises to Hashem! The *Chachomim* tell us that not only that, but saying them is like reviewing our *davening* a second time, which makes Hashem surely accept our *tefillas*!

How do these paragraphs review our *davening*?

We can find a hint in these paragraphs to the main part of *Shemoneh Esrei*, the 12 *brachos* where we ask Hashem for our needs:

- We say the word “**Boruch**” FOUR times (*Boruch Elokeinu, Boruch Adoneinu...*)
- We say the word “**Ata**” FOUR times (*Ata Hu Elokeinu, Ata Hu Adoneinu...*)
- We say the word “**Hashem**” FOUR times (*Kavei El HASHEM, Vekavei El HASHEM...*)

That makes 12 times altogether, where we say “*Boruch*,” “*Ata*,” or “*Hashem*,” like the beginning of those 12 *brachos* in *Shemoneh Esrei*!

If you look at the first letters of *Ein Keilokeinu*, you will see that we are also hinting to the end of the *brachos*: “*Ein Keilokeinu*” starts with **ALEF**. “*Mi Cheilokeinu*” starts with **MEM**. And “*Nodeh Leilokeinu*” starts with **NUN**! That spells “*Amen*,” which we answer to every *bracha*!

See Shaar Hakolel, perek Yud-Alef, os Lamed

HALACHOS HATZRICHS :: Chamisha Asar B'Av

Tonight and Shabbos is *Chamisha-Asar B'Av*! Because of all of the special things that happened on *Chamisha Asar B'Av*, we have a few *minhagim* which we keep today:

- 1) We make a *farbrengen* to celebrate all of these things! It is a great time to bring *Achdus*, since that is what many of the things that happened on this day are about!
- 2) We make *hachlatos* to learn extra Torah — with ourselves and with others. The Torah gives us a promise that increasing in learning Torah will bring long life! The Rebbe says that this is important for men and women, and also for children!
- 3) We start wishing each other a *Kesiva Vachasima Tova*, in writing and talking.

GEULAH U'MOSHIACH :: Hesech Hadaas

The *Chachomim* tell us that *Moshiach* will come “*Behesech Hadaas*,” when we are not thinking about it.

But what is that supposed to mean? We know from Rambam that we are ALWAYS supposed to be waiting for *Moshiach* to come — ***Achakeh Lo Bechol Yom Sheyavo***!

One explanation is that *Moshiach* will come in a time that doesn’t make sense — a time when our *daas* might tell us that *Moshiach* shouldn’t come. Even though it wouldn’t seem like we deserve *Moshiach*, the *Gemara* tells us to have *emunah* (which is higher than *daas*) that *Moshiach* will come right away!

So if someone thinks that the world isn’t ready for *Moshiach*, we see from this *Gemara* that this is the PERFECT time, *Behesech Hadaas*! With the *koach* of our *emunah* in *Moshiach*, *Moshiach* will come right away!

Likutei Sichos chelek Yud p. 171

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