

# Chitas for Monday, Parshas Va'eschanan

## Yud 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

*Chitas for the month of Menachem Av is made possible in part*

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by **Dovid & Malkie Smetana** ~ for much hatzlacha in all of their endeavors!

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לעילוי נשמת הו"ח ר' שניאור זלמן יששכר געציל ב"ר שלום הלוי ז"ל רובאשקין

לזכות חי' מושקא בת חנה

להצלחה רבה בשליחותה בארצנו הקדושה

*This week's Chitas is dedicated*

**by the Kirstein Family**

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

Mazel Tov **Private Esther Mattil Vigler** (Shlucha to Flatbush, NY)

~ 5th birthday Yud Av ~

Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Va'eschanan - Sheini with Rashi**

Moshe Rabbeinu is continuing to talk to the Yidden and prepare them to go into Eretz Yisroel.

Moshe Rabbeinu is begging the Yidden to serve Hashem, and not *Avodah Zarah*. He reminds the Yidden about *Matan Torah*, and how close they felt to Hashem. He reminds them about *Yetzias Mitzrayim* — about how there is NOTHING aside for Hashem!

There are some very well-known *pesukim* in today's *Chumash*:

- **Rak Hishomer Lecha**... we say this in the *Sheish Zechiros*, the six things we need to remember every day! This *posuk* reminds us about *Matan Torah*.

- **Ata Hareisa LaDaas**... the *posuk* we say before *Kriyas HaTorah* on Shabbos, and by *Hakafos* on *Simchas Torah*!

- **VeYadaata HaYom**... We say this *posuk* in *Aleinu*, and *Shaar HaYichud VeHaEmunah* is based on this *posuk*!

## **TEHILLIM :: 55- 59**

Today's *shiur Tehillim* is *kapitelach Nun-Hey* through *Nun-Tes*.

In today's *Tehillim*, we have a very famous *niggun*!

**“Padah BeShalom Nafshi”** — Dovid Hamelech said these words thanking Hashem for saving him from his enemies! It says in the *posuk*, “*Ki Berabim Hayu Imadi.*” “Because of the many that were with me.”

Why did Dovid Hamelech say this? Because EVERYONE was *davening* for Dovid to be saved — even his enemies! They knew he was right, and they wanted the *machlokes* to end. So they *davened* for Dovid to win — and he did!

## **TANYA :: Igeres Hakodesh Siman Daled**

There are two kinds of feelings: Things we feel because we think about them, and things that we don’t need to think about because they are just who we are!

When we think about something and then feel it, we have *Chitzonius Halev*. But something that is SO much a part of us — we don’t even need to think — it is just who we ARE!! Like if someone is FREEZING cold, they don’t need to think about how cold they are! They feel right away that they need a coat.

Our *neshama* is like that — it is so close to Hashem, it doesn’t need to think about Him to feel so close! That’s *Pnimius Halev*.

But because we ALSO love things like games and toys and cars and puzzles and nosh... our *neshama* is in *Golus*. It gets blocked from loving Hashem.

So how do we get our *neshamos* out of *Golus*?

- 1) We can do this part ourselves: Stop thinking how much we LOVE the *Gashmius*, think about how we can use the *Gashmius* to serve Hashem better — like sharing!
- 2) This part we CAN’T do ourselves: When we *daven*, Hashem can give us a special present — He can take away that last piece of us that still loves the *Gashmius*.

That’s **“Umol Hashem Es Levovcha”** — Hashem gives our heart a “*bris milah*” to take off the part of us that is keeping the *neshama* in *Golus*.

For now, Hashem only does that as a present when we *daven*, but when *Moshiach* comes, He will take it away FOREVER!

We will see that the reason Hashem gives us this present during *davening* is because we give *tzedakah*. When we give *tzedakah* and help someone else, Hashem helps us to get out of our *Golus*, which we can’t get out of ourselves!

## **HAYOM YOM :: Yud Menachem Av**

Today’s *Hayom Yom* teaches us more about the *Ahavas Yisroel* we are learning about now in *Tanya*!

In *Igeres Hakodesh* **“Katonti,”** the Alter Rebbe wrote a letter to the *Chassidim* after he came out of jail on *Yud-Tes-Kislev*. He said “Don’t be mean to the *Misnagdim*!”

There are two parts of this letter that are EXTRA-special!

- 1) The Alter Rebbe said a *maamar* THREE times called “*Kamayim Hapanim.*” Then he added a part to the letter!

The *maamar* talks about how water acts like a mirror, and our hearts act like a mirror too! When we act a certain way to other people, they act that way too to us! When the *Chassidim* will work on loving the

*misnagdim*, the *Misnagdim* will love them back, and there will be no more *machlokes*!

*By the way, this did happen! During the time of the Tzemach Tzedek, Chassidim and Misnagdim already lived together peacefully without machlokes. We can learn from this that today, with the power of Kamayim Hapanim, we can overcome differences among Yidden and take away Machlokes!*

2) The Alter Rebbe added three words to the end of his letter: “*Bemidas Emes LeYaakov*” — that the *Chassidim* have to have this *Ahavas Yisroel* — but REALLY feel it, *be’emes*!

The Rebbe Maharash said that if the Alter Rebbe had left out these words, he would have had 50,000 MORE *chassidim*! But the Alter Rebbe knew it’s easy to just SHOW behavior to others — the Alter Rebbe wanted his *Chassidim* to REALLY feel that way.

## **SEFER HAMITZVOS :: Shiur #157 - Mitzvas Lo Saasei #94, #95, #96, #97, Asei #86**

*Today we learn five mitzvos that have to do with a mum on animals, which we are not allowed to bring as a korban on the Mizbeiach.*

1) (*Mitzvas Lo Saasei #94*) We are not allowed to burn parts of an animal with a *mum* on the *Mizbeiach*. (Yesterday we learned separate *mitzvos* for not setting it aside as a *korban*, not *shechting* it, and not sprinkling the blood of an animal with a *mum*. Today we learn a fourth *mitzvah*.)

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְאִשָּׁה לֹא תִתְּנוּ מִמֶּהּ  
*The halachos about an animal with a mum are explained in Perek Vov of Mesechta Bechoros. The details about not bringing these animals on the mizbeiach are in different parts of Mesechta Zevachim and Temurah.*

2) (*Mitzvas Lo Saasei #95*) Even if an animal has a *mum* that will go away (called “*Mum Oveir*”), we can’t bring it as a *Korban* until it is all better.

This *mitzvah* is in a *posuk* in *Parshas Shoftim*: לֹא תִזְבַּח לָהּ אֶלְקִיךָ שׁוֹר וְשֶׂה אֲשֶׁר יִהְיֶה בוֹ מוֹם

3) (*Mitzvas Lo Saasei #96*) If a *goy* wants to be closer to Hashem, he can bring a *korban*. If the animal he brings has a *mum*, though, we are not allowed to accept it as a *korban*. We shouldn’t say that since he is not Jewish we can bring it even with a *mum*.

We learn this *mitzvah* from another *posuk* in *Parshas Emor*: וּמִיד בֶּן נֶכֶר לֹא תִקְרִיבוּ אֶת לֶחֶם אֱלֹקֵיכֶם מִכָּל אֵלֶּה

4) (*Mitzvas Lo Saasei #97*) If we have an animal that we decided will be a *korban*, we need to be very careful not to make a *mum* on it, because then we can’t bring it as a *korban*.

This *mitzvah* is also learned from a *posuk* in *Parshas Emor*: כָּל מוֹם לֹא יִהְיֶה בוֹ  
*The halachos about these last three mitzvos are also explained in Perek Vov of Mesechta Bechoros.*

5) (*Mitzvas Asei #86*) If an animal that was supposed to be a *korban* DOES get a *mum*, what do we do? It is holy, so we can’t use it for just anything, but we can’t bring it as a *korban* anymore! So we can switch it for a different animal without a *mum*, and then the *kedusha* can switch from the first animal to the second animal. Then we can *shecht* the first animal if we want. This is the *mitzvah* of *Pidyon Kodshim*.

This *mitzvah* is learned from a *posuk* in *Parshas Reeh*: וְאֶלְקִיךָ ה' בְּשָׂרָה בְּכֶרֶם ה' וְאֶכְלֶתָ בָּשָׂר וְאֶכְלֶתָ בָּשָׂר  
*The halachos about this mitzvah are explained in Mesechta Bechoros and Temurah, and also in some places in Mesechta Chullin, Erchin, and Me'ilah.*

## **RAMBAM :: Hilchos Isurei Mizbeiach**

*In today's Rambam, we explain more of the mitzvos we are learning now:*

**Perek Beis:** We learn more about different kinds of *mumim* in an animal. We also learn about some kinds of *mumim* that could go away, and the animal would be kosher for a *korban* afterwards!

**Perek Gimmel:** We learn from the *pesukim* in Torah about which animals are good for *korbanos*. Here are two examples: It has to be at least eight days old, and it can't be an animal that is half of one kind and half of the other (*kilayim*)! (Like a half sheep, half goat)

**Perek Daled:** There are some kinds of animals that even if they have no *mum*, we shouldn't bring as a *korban*. For example, an animal that was used for *Avodah Zarah* is *asur* to bring for a *korban*.

## **RAMBAM – PEREK ECHAD :: Hilchos Shecheinim - Perek Zayin**

Today we learn about a person's right to have a window. We can't tell another person to block off his window so he won't look at us, if he had his window there first. We also can't block his window by building a wall of our house too close.

## **INYANA D'YOMA :: Veyadaata**

In today's *Chumash*, *Sheini* of *Parshas Vaeschanan*, we have the *posuk*, "**Veyadaata Hayom Vehashevosa El Levavecha Ki Hashem Hu Ha'Elokim Bashomayim Mimaal Ve'al Ha'aretz Mitachas Ein Od!**" "You should know today and keep in your heart that Hashem is our Hashem, in the heavens above and on the earth below there is nothing else!"

*Chassidus* explains that in this *posuk*, Moshe Rabbeinu is telling the Yidden that they should always know that *Havaya* is *Elokim*!

During different times, Hashem expresses Himself in different ways:

Sometimes there are moments where we see Hashem in a way of *Havaya*, the name of Hashem where His goodness and *koach* are clear to see. Yidden have had many powerful *Havaya* moments, like the time of *Matan Torah*, the time of the first *Beis Hamikdash*, and the *neis* of Chanukah. We also have *Havaya* moments in our own lives, when small (or big) *nisim* show us that Hashem is taking care of us. It could be when you passed a test that was very hard for you, or when you got something you had wanted very much.

There are also moments where Hashem expresses Himself in a way of *Elokim*. This is where Hashem's goodness is hidden, and these moments can be very hard. We had many of these moments during the *Churban* and during all of these years of *Golus*. When everything seems to be going wrong, or something scary or painful happens to us, we are having a moment where Hashem's *chayus* is coming in a way of *Elokim*.

But Moshe Rabbeinu is reminding us that either way, it's still the same *Aibershter*! Hashem is our Hashem whether He is reaching to us in a way of *Havaya*, or in a way of *Elokim*. Hashem and His love for the Yidden is always there, even when it is hidden.

When Hashem gives a person an "*Elokim* moment," He is testing him, to see if he will reach deeper inside of his *neshama* to KNOW (*Veyadaata*) that Hashem is right there with him. When he passes the test and still acts the way Hashem wants him to, then there is no reason for Hashem to be hidden anymore, and Hashem will show him His kindness!

## **TEFILLAH :: Pesukim Before Shir Shel Yom**

There are a few paragraphs we say before *Shir Shel Yom*. First we say the *kapitel Tehillah Ledovid*, and then a paragraph with many *pesukim*, starting with the words “*Beis Yaakov*.”

The *posuk* “*Beis Yaakov*” comes from the *Navi Yeshaya*, where he speaks about the *Geulah*, when all of the nations of the world will be peaceful! But, “*Beis Yaakov Lechu Veneilcha*” — Yidden don’t have to wait until then to be peaceful, we can already walk in the ways of Hashem.

*See My Prayer vol. 1 p. 210*

## **HALACHOS HATZRICHOS :: Motzei Tisha B'Av**

When the *Beis Hamikdash* was destroyed, the Romans started to burn it on *Tisha B'Av*, and it didn’t stop burning until *Yud Av*. After the *Churban* of the *Beis Hamikdash*, some of the *chachomim* fasted not just on *Tisha B'Av*, but also on the next day. But since nowadays we only have enough *koach* to fast for one day, we just fast on *Tisha B'Av*.

That’s why even though *Tisha B'Av* is over, we still keep the *minhagim* of the Nine Days, like not doing laundry, drinking wine, or swimming, until after *Chatzos*.

*For more halachos of Tisha B'Av, see the Halacha Newsletter by Rabbi Shmuel Lesches from Melbourne, Australia or the Day to Day halacha guide by Rabbi Braun of Badatz in Crown Heights*

## **GEULAH U'MOSHIACH :: Seeing Elokus**

*This week’s Chassidishe Parsha in Likutei Torah, Parsha Vaeschanan, has the most maamorim of all the parshios in Chumash Devarim!*

In the first *maamar*, the Alter Rebbe explains to us why Moshe Rabbeinu wanted so much to go into Eretz Yisroel:

If Moshe Rabbeinu had led the Yidden into Eretz Yisroel, the Yidden would have been able to see Hashem! It would make the *Geulah* of coming out of Mitzrayim and into Eretz Yisroel a permanent *Geulah* — with no other *Golus* afterwards. It would have been the times of *Moshiach*, right away!

The Alter Rebbe tells us a story to explain what it means to understand *Elokus* in a way of *Re’iyah*, seeing:

One time R’ Avraham Halevi, a *talmid* of the Arizal, came to his Rebbe the Arizal. When he came, he saw that the Arizal was resting. After about two hours, the Arizal woke up. He told R’ Avraham Halevi what he had seen when he was asleep: He had gone to the *Yeshiva Shel Maalah*, and seen secrets about the *parshios* of *Balak* and *Bilaam* that he wouldn’t be able to explain, even if he spent 80 years straight speaking!

How is it possible that in two hours of resting the Arizal was able to see something in the *Yeshiva Shel Maalah* that it would take more than eighty years to say?

It’s because what he learned in the *Yeshiva Shel Maalah* was in a way of SEEING the secrets of Torah, not hearing them. And seeing something teaches us in a much greater way than ANY amount of explaining!

That’s the way the Yidden would have recognized *Elokus* if Moshe Rabbeinu would have brought them into Eretz Yisroel, and that’s the way we’ll see *Elokus* when *Moshiach* comes!

In order for the *Geulah* to be something that Yidden earned, Hashem wanted Yehoshua to lead the Yidden into

Eretz Yisroel. But it wasn't a complete *Geulah* — we were sent into *Golus* many times after that. And in the end, the complete *Geulah* will come through OUR work!

Even though the Yidden didn't get the complete *Geulah* then, we are now at the very end of *Golus*. Soon we will be able to experience this kind of SEEING *Elokus* with the final *Geulah*, which will never have another *Golus* afterwards!

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