

Chitas for Shabbos Kodesh, Parshas Va'eschanan Shabbos Nachamu Tes-Zayin Menachem Av, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאנן

~ 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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~ birthday Tes-Zayin Av ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Va'eschanan - Shvi'i with Rashi

Moshe Rabbeinu is preparing the Yidden for going into Eretz Yisroel. He reminds them to stay far away from *Avodah Zarah*, and to keep the *mitzvos*, which will bring a lot of *brachos*!

Moshe Rabbeinu tells the Yidden to make sure to send away the *Goyim* in Eretz Yisroel who serve *Avodah Zarah*. They shouldn't marry them, and should break and cut down all of their *Avodah Zarah*.

Why? Because we are a different nation, and Hashem chose us! We need to stay very far away from *Avodah*

Zarah.

Hashem loves us and took us out of Mitzrayim! He gives us a lot of *schar* when we do the *mitzvos*, and punishes people who don't. So keep the *mitzvos* in this world (“**Hayom Laasosam**”), and the reward will be in *Olam Haba* (“**Lemachar Lekabel Secharam**”)!

TEHILLIM :: 79 - 82

Today's *shiur Tehillim* is *kapitelach Ayin-Tes to Pey-Beis*.

In *Kapitel Pey-Alef* (81), the *posuk* says “**Tiku BaChodesh Shofar, Bakeseh LeYom Chageinu. Ki Chok LeYisroel Hu, Mishpat Leilokei Yaakov.**” These *pesukim* are talking about blowing the *shofar*, which is the *mitzvah* of *Rosh Hashana*.

The *Gemara* says that it is also talking about the *parnasa* that every *Yid* will have for the coming year. There is an argument in the *Gemara* whether a person is judged on *Rosh Hashana*, or every day, or even every hour!

Chassidus explains that it's really not an argument — they're just talking about different things! In *Ruchnius*, on *Rosh Hashana* and *Yom Kippur*, it is decided what a person will have. But based on how they act every day and every moment, it is decided whether that *Ruchnius koach* he deserves will come into *Gashmius* and give him *parnasa*, or stay in *Ruchnius* for *Gan Eden*.

Some people think that since anyway Hashem decided on *Rosh Hashana* and *Yom Kippur*, it doesn't matter if they *daven* with a *minyan* or go to a *shiur* in Torah or do other *mitzvos*. Either they will get it or they won't get it!

But that's not true! Even if in *Shomayim* it was decided that a person will get a lot, if he doesn't earn Hashem's *bracha*, he won't get the *bracha* in *Gashmius*. And the opposite is also true — even if someone isn't supposed to get a lot, with Hashem's *bracha* that little can help him even more than a lot would!

See *Kuntres Umaayan*

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.

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 HazeH were created.

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

The Hey of Hashem's name gives *chayus* to *Olam HazeH*, 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 Hazeih* gets its *chayus* from the *Hey* of Hashem's name! This *Gashmius'dike* 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.

One of the things we learn from today's *Tanya* is how we can see this in the shapes of the letters!

The letter *Hey* has a line across the top, and a line on both sides. This reminds us of how Hashem is everywhere — on every side! His *chayus* is spread out all over the whole world.

The *Yud* is very small, like *Olam Haba* that we CAN'T see!

We will see later how this helps us understand why it's so important to give Tzedakah.

HAYOM YOM :: Tes-Zayin Menachem Av

Once the Baal Shem Tov stopped hiding that he was a big *tzadik*, he would travel around to many different cities and villages, for three reasons:

1) To raise money for *Pidyon Shevuyim* — getting Yidden out of jail. They were put in jail for reasons like not having enough money to pay their rent.

2) To inspire Yidden to learn more Torah and have more *Yiras Shomayim*.

3) To teach *Chassidus*.

The Mittlerer Rebbe explained why it was so important to travel around for the third reason:

Many times in *seforim*, we call Torah “water.” Just like people don't need to be forced to drink water, Yidden don't need to be forced to learn Torah — they LIKE to learn Torah!

But *Chassidus* is very warm — it's like fire! People can be scared of fire. They are not sure if they should learn *Chassidus*! So the Baal Shem Tov had to go to the people and say, “Don't worry, the fire of *Chassidus* is the *varemkeit* (warmth) of Hashem! When you learn *Chassidus*, it will only make you a Yid with more *chayus* — there is nothing to be afraid of!”

SEFER HAMITZVOS :: Shiur #87 - Mitzvas Lo Saasei #105, #330, #331, #332, #332, #334

In today's *Sefer Hamitzvos*, we learn one last *mitzvah* about a *sotah*, and then we start to learn about who we're not allowed to marry, in the next *sefer* of Rambam!

1) (*Mitzvas Lo Saasei #105*) We are not allowed to put *levonah* (a kind of spice) on the *Korban Mincha* for the *sotah*, even though we usually put this spice on every other *Korban Mincha*.

We learn this from a *posuk* in *Parshas Naso*: וְלֹא יִתֵּן עָלָיו לְבֹנָה

A person is not allowed to get married to:

2) His mother (*Mitzvas Lo Saasei #330*)

We learn this from a *posuk* in *Parshas Acharei*: אִמּוֹתָם הֵינּוּ לָא תִגְלֶה עֲרוֹתָהּ

3) His step-mother (*Mitzvas Lo Saasei #331*)

We learn this from a *posuk* in *Parshas Acharei*: עֲרוֹת אִשְׁתְּ אָבִיךָ לֹא תִגְלֶה

4) His sister (*Mitzvas Lo Saasei #332*)

We learn this from a *posuk* in *Parshas Acharei*: עֲרוֹת אַחֹתְךָ בֵּת אָבִיךָ וְגו' לֹא תִגְלֶה עֲרוֹתוֹ

5) His half-sister on his father's side (*Mitzvas Lo Saasei #333*)

We learn this from a *posuk* in *Parshas Acharei*: בֵּת אִשְׁתְּ אָבִיךָ מוֹלְדֵת אָבִיךָ אַחֹתְךָ הִיא לֹא תִגְלֶה עֲרוֹתָהּ

6) His granddaughter (his son's daughter) (*Mitzvas Lo Saasei #334*)

We learn this from a *posuk* in *Parshas Acharei*: עֲרוֹת בֵּת בְּנֶךָ וְגו' לֹא תִגְלֶה

RAMBAM :: Hilchos Sotah - Hilchos Isurei Biah

Perek Daled: In today's Rambam, we finish learning the *halachos* about a *sotah*. We learn what happens if the *sotah* changes her mind and doesn't want to drink the water. (If Hashem's name was already dissolved in the water, *Beis Din* could force her to drink it).

The Rambam finishes off this set of *halachos* with a lesson for a father: A father needs to feel the responsibility to make sure that his wife and children are doing what they are supposed to and following the way of Torah.

Mazel Tov! Now we finished Sefer Nashim in Rambam! We start a new sefer, called Sefer Kedushah!

Perek Alef: We start learning a new set of *halachos*, about who we are allowed to marry. The Rambam starts giving us general rules about this, for example that we don't need to prove that people are relatives.

Perek Beis: The Torah tells us that we are not allowed to marry many of our close relatives — but it is permitted, and even considered a *mitzvah* for a man to marry his niece!

RAMBAM- PEREK ECHAD :: Hilchos Gezeilah VaAveidah - Perek Yud-Ches

This *perek* teaches the *halachos* of what we do if we find a *shtar* (contract). One of the *halachos* is that we do NOT give back a contract where somebody owes money, because maybe it was already paid, and if we give it back they will have to pay again!

Mazel Tov! Now we have finished learning the section of halachos about Gezeilah V'Aveidah.

INYANA D'YOMA :: Shabbos Nachamu

This week we start a set of seven *Haftaros* called the “*Shiva DeNechemta*.” In each one, Hashem makes us feel better from our suffering in *Golus*, and tells us that *Moshiach* will come very soon!

We will say these *Haftaros* all the way until *Rosh Hashana*. This shows us that these seven weeks are a

preparation for *Rosh Hashana*. We make a *Cheshbon Hanefesh* for all of the things that happened this year. As we get closer to *Rosh Hashana*, this will become stronger and stronger.

We think about how we learned Torah all year — can we make more time to learn?

In *Tzedakah* — can we give more? Maybe we need to give a *Chomeish* (1/5 or 20%) instead of just *Maaser* (10%)? Maybe we need to start giving with a smile?

The same is true with all parts of our *Yiddishkeit*. We can ask ourselves how we can do each *mitzvah* better.

We should especially ask ourselves — what have I done to bring *Moshiach* faster?

From a sicha of the Rebbe

TEFILLAH :: Veshachat Oso

After the section of the *Korban Tomid*, we say a *posuk* that starts with the words “*Veshachat Oso*,” saying that a *Korban Olah* (like the *Korban Tomid*) is *shechted* on the north side of the *Mizbeich*.

The *Medrash* tells us that this *posuk* also hints to the *Akeidah*, reminding Hashem to have *rachmonus* on us in the *zechus* of the *Avos*.

In fact, the whole *mitzvah* of bringing the *Korban Tomid* is connected to the *Akeidah*: The *Medrash* teaches that at the time of the *Akeidah*, Hashem decided that the *Yidden* should bring a *Korban Tomid* every day.

HALACHOS HATZRICHS :: Adding in Learning Torah

At this time of year, the nights start getting longer. The *Chachomim* tell us that nights are for learning, so at this time of year, we need to add in learning Torah! They promise that when we spend more time learning, Hashem will give us more time to live!

Learning Torah is very important for everyone. One thing that happens when we learn Torah is that we are trying to understand Hashem’s *Chochma*. When our mind is used to thinking with Hashem’s *Chochma*, it will help us use that *chochma* every time we have to make a decision! This will help us always choose to do what Hashem wants.

So now is the time to make a *hachlata* to join a *shiur* in person, over the phone or online, start a *shiur*, or make a *chavrusa*.

See Farbrengen Parshas Va’eschanan Tof-Shin-Nun

GEULAH U'MOSHIACH :: What the World Will Be Like!

In the last *halacha* of the Rambam, the Rambam describes what the world will be like when *Moshiach* comes. Here is the second half of that *halacha*:

וְלֹא יִהְיֶה עֵסֶק כָּל הָעוֹלָם אֶלָּא לְדַעַת אֶת ה' בְּלִבָּד וּלְפִיכָךְ יִהְיוּ יִשְׂרָאֵל חֻכְמִים גְּדוֹלִים וְיִוְדָעִים דְּבָרִים הַסְּתוּמִּים וְיִשְׁגִּיגוּ דַעַת בּוֹרְאָם כִּפְּי פֶת הָאָדָם שְׂנֵאָמֵר כִּי מְלָאָה הָאָרֶץ דַּעַה אֶת ה' בְּמִים לִים מְכֻסִּים

Velo Yihiyeh Eisek Kol Ha'olam — Everyone in the world won't be busy with other things

Ela Ladaas Es Hashem Bilvad — Except to know Hashem!

Ulefichach Yihiyu Yisrael Chachomim Gedolim — So the Yidden will be great *Chachomim*

Veyodim Devarim Hasesumim — They will know hidden things

Veyasigu Daas Boram — They will understand Hashem

Kefi Koach Ha'adam — As much as it is possible for a person to understand.

Shene'emar — Like the *Navi* Yeshaya says

Ki Malah Ha'aretz Deiah Es Hashem — The world will be full with the knowledge of Hashem

Kamayim Layam Mechasim — Like water covers the ocean!

See *Rambam Hilchos Melachim perek Yud-Beis halacha Hey*

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