

# Chitas for Sunday, Parshas Va'eschanan Hey Menachem Av, 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 געציל הלוי

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לעילוי נשמת הו"ח ר' שניאור זלמן יששכר געציל ב"ר שלום הלוי ז"ל רובאשקון  
**by Yanki and Chani Markowitz**

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by Reuven Litzman ~ **In honor of Shlomie & Shternie Litzman and family**

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**In honor of the Greisman children**

May they continue to give Yiddishe, Chassidishe nachas to their parents, grandparents, great-grandparents and the Rebbe!

*L'ilui Nishmas*

שמואל הערשל בן שמאי שמעיה  
~ by his family ~

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

Moshe tells the Yidden how he wished he could go into Eretz Yisroel.

*Va'eschanan* — Moshe Rabbeinu tells the Yidden how he begged Hashem to be able to go into Eretz Yisroel. He knew that Hashem already told him no, but he hoped that *gezeira* would be taken away! After capturing the land of Sichon and Og, which would later become part of Eretz Yisroel, he *davened* to Hashem to let him go across the Yarden into Eretz Yisroel too.

But Hashem still said no. Moshe Rabbeinu was able to look at Eretz Yisroel, but only Yehoshua would lead them there.

Moshe Rabbeinu tells the Yidden that they should realize how kind Hashem was to them! Even though they did *aveiros*, they would be able to go into Eretz Yisroel.

The Yidden should be very careful not to take away anything from Hashem's *mitzvos*, or add to Hashem's *mitzvos*. By staying close to Hashem, that is how they are alive and ready to go into Eretz Yisroel!

## **TEHILLIM :: 29 - 34**

Today's *shiur Tehillim* is *kapitelach Chof-Tes* through *Lamed-Daled*.

In today's *Hayom Yom*, we have an explanation from the Baal Shem Tov on a *posuk* in today's *Tehillim*, "**Sur MeRa Ve'asei Tov!**"

Once at a *farbrengen*, the Rebbe taught another explanation from the Baal Shem Tov on the same *posuk*:

**Sur Me’Ra — turn away from bad:** When a person wants to do something not good so other people will respect him or because he wants it for selfish reasons, he should stop himself from doing it.

**Ve’Asei Tov — and do good:** Then he should use that same energy to do something good!

*For example, let’s say that Shmerel is angry at Berel for not picking him as team captain. He wants to jump up and tell his whole bunk how awful Berel is! First, he should do Sur Me’Ra and stop himself from saying something not nice about Berel. Then he should do Asei Tov, and use the excitement he had to be a captain to tell the bunk a Torah story that he learned instead!*

*See farbrengen Yud-Beis Tammuz 5743, second sicha*

## **TANYA :: Igeres Hakodesh Siman Alef**

*We learned yesterday that there is a special time to strengthen our love and fear of Hashem — the time of davening — especially during Shacharis! Today the Alter Rebbe makes a takanah to make sure the time of davening Shacharis is used the way it should be used!*

One of the things that makes it very hard to *daven* the way we should is when the *Chazan* in *shul* is in a rush to go to work. He will *daven* very quickly and not take the time to have *kavana*. So the Alter Rebbe makes a *takanah* in today’s *Tanya* that the *Chazan* in *shul* for *Shacharis* during the week should only be someone who DOESN’T have to go to work early, like someone learning in *Yeshivah* or a *Melamed* who has more time to *daven*.

On Shabbos, this won’t be a problem, because EVERYONE has time to *daven*, and also in *Shulchan Aruch* it says that on Shabbos everyone NEEDS to take more time to *daven*! So no matter who the *chazan* is on Shabbos, everyone should have time to have *kavanah* and *daven* properly.

The Alter Rebbe is very strict about this *takanah*. He says that he will send *chassidim* to secretly go make sure that everyone is *davening* for as long as they should be — otherwise they won’t be allowed to hear the Alter Rebbe’s *maamorim* when they come to see him.

## **HAYOM YOM :: Hey Menachem Av**

Today we learn an explanation of the Baal Shem Tov on a *posuk* from today’s *Tehillim*.

Dovid Hamelech tells us “**Sur Me’Ra, Va’asei Tov, Bakeish Shalom Verodfeihu**” — “stay away from bad, and do good, and try to make *shalom*.” (This is in the last *kapitel* of today’s *Tehillim*!)

The Baal Shem Tov explains that in every *gashmius* thing in this world, there’s a part which is good and a part which is bad. The part that’s bad is the selfish feelings (*taavah*) that a person has for the thing. The good part is the *chayus* of Hashem that we get from the *Gashmius*!

This is what the *Tehillim* is saying: Stay away from the selfish part, and look for the GOOD part, the *chayus* from Hashem that is in it!

Then, we have to make *shalom* between the *Gashmius* thing itself and the *Ruchnius* (the *chayus* of Hashem that is in it). When we make *shalom*, both things stay — the *chayus* of Hashem which is the good in it, and the *Gashmius* thing itself. That means that we use the *Gashmius* thing the way that Hashem wants it to be used, that it should help us serve Hashem!

This approach to Gashmius is a chiddush of the Baal Shem Tov. Until then, people thought that they should go away from Gashmius completely. Here the Baal Shem Tov shows us that we don't need to go away from the Gashmius entirely, just away from the BAD part of the Gashmius. Then we can use the Gashmius in a way of shalom with the Ruchnius!

## **SEFER HAMITZVOS :: Shiur #92 - Mitzvas Lo Saasei #52, #32, #55, #54, #354, #360, #361**

A Jewish marriage needs to be holy, the way Hashem wants! Today we learn more *mitzvos* about this:

1) (*Mitzvas Lo Saasei #52*) It is *asur* for a Jew to get married to a non-Jew.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: וְלֹא תִתְחַתֵּן בָּם

The details are explained in *Mesechta Avodah Zarah* and *Mesechta Sanhedrin*.

2) (*Mitzvas Lo Saasei #32*) It is *asur* for a Jewish woman to marry a man from Amon or Moav, even if he becomes a *Ger*.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: 'לֹא יָבֵא עַמּוֹנִי וּמוֹאָבִי בְקִהְלָהּ

The details are explained in *Mesechta Yevamos perek Ches* and the end of *Mesechta Kiddushin*.

3) (*Mitzvas Lo Saasei #55*) We are not allowed to push away a *Ger* from Mitzrayim forever. A Yid can marry the grandchild of a *Ger* from Mitzrayim.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא תִתְעֵב מִצְרַיִם

The details are explained in *Mesechta Yevamos perek Ches* and the end of *Mesechta Kiddushin*.

4) (*Mitzvas Lo Saasei #54*) The same thing is for a *Ger* from Edom: A Yid can marry the grandchild of a *Ger* from Edom.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא תִתְעֵב אֲדָמִי כִּי אֶחָיִךְ הוּא

*These above three mitzvos cannot be fulfilled nowadays, because Nevuchadnetzar mixed up all the nations, and we don't know who really belongs to each one of these nations.*

5) (*Mitzvas Lo Saasei #354*) A *mamzer* can't get married to a Yid. (Someone who is born from two people who aren't allowed to get married to each other)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: 'לֹא יָבֵא מִמְזֹר בְּקִהְלָהּ

The details are explained in *Mesechta Yevamos perek Ches* and the end of *Mesechta Kiddushin*.

6) (*Mitzvas Lo Saasei #360*) A man who got hurt and now can't have children is not allowed to get married to a Jewish woman.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: 'לֹא יָבֵא פְצוּעַ דָּבָא וּכְרוּת שְׂפָכָה בְקִהְלָהּ

The details are explained in *Mesechta Yevamos perek Tes*.

7) (*Mitzvas Lo Saasei #361*) We are not allowed to hurt a man or an animal so that he can't have children.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וּבְאֲרָצְכֶם לֹא תַעֲשׂוּ

The details are explained in many places in *Mesechta Shabbos* and *Mesechta Yevamos*.

## **RAMBAM :: Hilchos Isurei Biah**

In today's Rambam, we learn about what kinds of people are called a *mamzer*.

We also learn about women that a *kohen* is not allowed to get married to.

## **RAMBAM– PEREK ECHAD :: Hilchos Brachos - Perek Beis**

In this *perek*, we learn about *Birchas Hamazon*, which is the only *bracha* that is from the Torah. (All other *brachos* are *Miderabanan*.) We learn how it is said differently on Shabbos, *Yom Tov*, and by a *chasuna*.

## **INYANA D'YOMA :: Hey Menachem Av**

Today is the *Yartzeit* of a very special *Tzadik*, the Arizal. There are many things we need to learn from the life of the Arizal.

The Arizal didn't live for a long time, only for 38 years! But he taught SO MANY secrets of the Torah, that much of the *Chassidus* we learn today is based on it!

Until the time of the Arizal, only very special people could learn *Kabbalah*, the secrets of the Torah. The Arizal said that now we are very close to *Moshiach*! Now it is okay, and even a *MITZVAH* to teach EVERYONE the secrets of Torah.

The Rebbe tells us that there are a few things that all of us should learn from the Arizal and make *hachlatos* about today:

- 1) The Arizal used to sweat when he learned because he put in so much energy and effort in his learning. We should learn from the Arizal and put in a lot of effort when we learn Torah!
- 2) The Arizal would give a lot of money to *tzedakah*. We should also learn from the Arizal, and make *hachlatos* on his *yartzeit* to give a lot of *Tzedakah* too!
- 3) The Arizal said that all he had in *Ruchnius* was because of the *simcha* he had from doing a *mitzvah*. We should learn from this to also serve Hashem with *simcha*!
- 4) The Arizal said that every Yid's *neshama* needs to fulfill all of the *mitzvos*, and until then it is missing something. We should take on a *hachlata* to keep all of the *mitzvos* of the Torah!

The Rebbe also reminds us that when we LEARN all of the *mitzvos* — like when we learn Rambam — it's like we are doing them all!

The Arizal also said that every person should learn all the different parts of Torah — *Pshat*, *Remez*, *Drush*, and *Sod*. If it's too hard to learn ourselves, we should try to get a teacher to help us.

The day of a *yartzeit* of a *tzadik* brings down a *bracha* from Hashem to help the Yidden in the things they need. This is especially true in the Nine Days when we need extra help! The *yartzeit* of the Arizal helps us overcome the hardships of the *Golus* and to bring the *Geulah*.

See *Likutei Sichos chelek Tes p. 251 and Toras Menachem 5749, vol. 4, p. 117*

## **TEFILLAH :: Vehinei**

*IY"Y* tomorrow we will start to learn the meaning of *Vehinei*, the sixth *posuk* of the *Yud-Beis Pesukim*. Today, we will hear a story about how this *posuk* can help us in our war against the *Yetzer Hara*!

A *bochur* once had his turn to go into *Yechidus* with the Rebbe. Usually, *Chassidim* would write down their questions, and the Rebbe would answer them during the *Yechidus*.

When this *bochur* was preparing what to write, he thought of a certain problem he was having in *Avodas*

*Hashem*. He was uncomfortable writing it, and wasn't sure what he should do. Finally, he decided that if he would remember during the *Yechidus*, he would ask the Rebbe. He knew that during a *Yechidus*, *Chassidim* would often forget everything else! If he remembered anyway, that would be a sign that he should ask.

When the *bochur* came into *Yechidus*, the Rebbe quickly read through what he wrote, and answered his questions. The *bochur* realized that the *Yechidus* was almost over, and remembered the problem he was having. Like he had decided, he asked the Rebbe what to do.

The Rebbe answered that he should learn the beginning of *Perek Mem-Alef* of *Tanya Baal Peh*, until after the section of *Vehinei*.

Then the Rebbe raised his voice and said:

“And when the *Yetzer Hara* will come to you, you should remind yourself.” The Rebbe said the words slowly and clearly and in a loud voice: “That ***Vehinei Hashem Nitzav Alav, U'mlo Chol Ha'aret Kevodo! Umabit Alav Uvochein Klayos Valeiv, Im Ovdo Kara'ui!*** And when you remind yourself of this, the *Yetzer Hara* will RUN AWAY from you!”

*As we will learn, these words mean that Hashem is watching us the whole time to see if we will act the way we should! Like we see in this story, these words are very powerful! Thinking about what they mean can help us have hatzlacha in our fight against the Yetzer Hara.*

*As heard from Rabbi Yekusiel Farkash, audio shiur #6 of Seder Yomo Shel Yehudi, approximately 6 minutes in*

## **HALACHOS HATZRICHS :: Learning a Perek Tanya Before Davening**

In *Shulchan Aruch* it teaches that before *davening*, a person should think about how great Hashem is, and how small a person is compared to Hashem. This will help us feel humble before Hashem.

In order to keep this *halacha*, some *Chassidim* had a *minhag* to learn a *perek* of *Tanya* before *davening*.

The Rebbe said that this is a very good *minhag*, and asked that all *Chassidim* keep it!

By first thinking about the words of *Tanya*, we will *daven* with the proper *bittul* (humility) we should have when we stand before Hashem in *tefillah*.

*See the Alter Rebbe's Shulchan Aruch, siman Tzadik Ches; and Toras Menachem Hisvaaduyos 5749, vol. 3, p. 68*

## **GEULAH U'MOSHIACH :: Who Will Build the Third Beis Hamikdash?**

Yesterday we learned that the *Zohar* and Rashi (based on a *Medrash*) say that the *Beis Hamikdash* is already built and is just going to come down from *Shomayim*.

There is another opinion, though, that says that WE will have to build the *Beis Hamikdash*!

The *Gemara* in *Yerushalmi* says that the *Yidden* who leave *Golus* will come and build the *Beis Hamikdash*. There is also a *Medrash* that says that *Moshiach* will build it.

The Rambam brings this as a *halacha*, in *Hilchos Melachim*:

In the beginning of *Perek Yud-Alef*, the Rambam says, “***Hamelech HaMoshiach Asid Laamod Ulehachzir Malchus Dovid Leyoshna ... Uboneh Hamikdash!***” *Moshiach* will get up and bring back *Malchus Beis Dovid* to the way it used to be ... and he will build the *Beis Hamikdash*!

The Rambam says this again at the end of the *perek*. One of the signs to know that *Moshiach* is really *Moshiach* (*Moshiach Vadai*) is if he builds the *Beis Hamikdash*! So we see that it will be *Moshiach*'s job to get the *Beis Hamikdash* built.

*Now we have two opinions. Which one will it be?*

*Over the next few days we will IY"Y see how BOTH of these are true.*

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