

# Chitas for Thursday, Parshas Va'eschanan Tisha B'Av Tes Menachem Av, 5783 - Shnas Hakhel

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן  
~ by Rabbi Aryeh & Esther Kaltmann ~

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

Mazel Tov **First Lietenant Risha Raskin** (shlucha in Brattleboro, VT)  
~ 8th birthday Tes Menachem Av ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Menucha Begun** (Beverly Grove, California)  
~ 3rd birthday Tes Menachem Av ~  
Shnas Bracha Vehatzlacha!

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

Moshe Rabbeinu is preparing the Yidden to have *hatzlacha* in Eretz Yisroel!

Moshe Rabbeinu reminds the Yidden about how much *Yiras Shomayim* they had from *Matan Torah*! Hashem said, "If only they would ALWAYS feel this way!"

The Yidden should be very careful to do the *mitzvos* of Hashem all the time, and then they will be able to live for a long time in Eretz Yisroel!

## **TEHILLIM** :: 49 - 54

Today's *kapitelach* of *Tehillim* are *Mem-Tes* to *Nun-Daled*.

In today's *Tehillim*, in *Kapitel Nun-Gimmel*, it talks about the *churban* of the Second *Beis Hamikdash*. At the end of the *kapitel*, Dovid Hamelech says how he hopes Hashem will save the Yidden!

This *posuk* is TWICE in *Tehillim*! Once in *Kapitel Yud-Daled*, and once here.

The *Medrash* says that both times where it says “*Mi Yitein*,” hoping that Hashem will give the *Geulah*, also matches with two places in Torah where it says these words “*Mi Yitein!*”

In one place in the Torah, Hashem says how He hopes the Yidden will all have *Yiras Shomayim*, and in the other place, Moshe Rabbeinu hopes that all of the Yidden will be *neviim*. The *Medrash* says that both of these will come true when *Moshiach* comes!

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

*Many letters in Igeres HaKodesh are about how special it is to give Tzedakah. This is another one:*

The *Gemara* says that the *Geulah* will come because the Yidden give *Tzedakah!*

To understand this better, we learn that every Yid has two kinds of feelings:

**Chitzonius HaLev:** If someone thinks about Hashem and the *zechus* he has to do Hashem’s *mitzvos*, the excitement he feels is *Chitzonius HaLev*.

**Pnimius HaLev:** This is an even STRONGER feeling — it doesn’t come from thinking — it comes from VERY deep inside a Yid’s *neshama!*

We can see an example for *Pnimius HaLev* from a *Gashmius’dike* feeling: Sometimes a person wants something or cares about something VERY IMPORTANT! He doesn’t need to think about it, he FEELS how much he needs it! It is so strong a person can even do things for it that make no sense! (It comes from such a deep place in the *neshama* — it’s even higher than *sechel*, the part of us that understands!)

*Understanding the levels of feeling a Yid has in Avodas Hashem will help us understand the kind of personal Geulah that the mitzvah of tzedakah brings to a Yid!*

## **HAYOM YOM :: Tes Menachem Av**

*We learn many of the minhagim that we keep on the fast of Tisha B’Av.*

At *Mincha* on *Tisha B’Av*, we say *Shema* (because we put on *Tefillin* in *Mincha*, not *Shacharis*), then finish the end of *Shacharis* — *Shir Shel Yom*, *Ein K’Elokeinu* — and the things we usually learn right after *Shacharis*, and then *daven Mincha*. We don’t say the *Bracha* “*She’asa Li Kol Tzorki*” until the next day.

*Since Torah makes a Yid happy, on Tisha B’Av we aren’t allowed to learn all of the parts of Torah! We learn about the Churban or other sad things.*

Every year, the Rebbe Rashab would learn the *Medrash* on *Eichah*. It has a lot of stories and explanations from the *Chachomim* in the times of the *Gemara*, about the *Churban*. He would also learn the part of *Gemara* that tells the story of the *Churban*, in *Mesechta Gittin*.

In the morning, after *Shacharis*, he would say the whole *Kinos* (poems that the *Chachomim* wrote, where we cry to Hashem about the *Golus* — “*Ad Mosai!*”). Then he would say *Eichah*.

We *lein* the Torah and a *Haftorah* in *Shacharis* AND *Mincha*. The Rebbe Rashab would get the *Maftir Aliyah* (the last part of the Torah reading, and then reading the *Haftorah*) sometimes in both *Shacharis* and *Mincha*.

## **SEFER HAMITZVOS :: Shiur #96 - Mitzvas Lo Saasei #173, #175, #176, #177, #178**

Today we learn even more mitzvos about eating Kosher!

1) (Mitzvas Lo Saasei #173) We are not allowed to eat a **non-kosher fish**.

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: וְשָׂקֵז יִהְיוּ לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ וְאֵת נִבְלָתָם תִּשְׂקֹצוּ  
The details are explained in *Mesechta Chulin perek Gimmel*

2) (Mitzvas Lo Saasei #175) We are not allowed to eat **flying bugs** (like flies or bees).

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְכָל שָׂרֵץ הָעוֹף טֵמֵא הוּא לָכֶם לֹא יֹאכְלוּ

3) (Mitzvas Lo Saasei #176) We are not allowed to eat **crawling bugs** (like spiders or worms).

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: וְכָל הַשָּׂרֵץ הַשֹּׁרֵץ עַל הָאָרֶץ שָׂקֵז הוּא לֹא יֹאכֵל

4) (Mitzvas Lo Saasei #177) We are not allowed to eat **bugs that grow on rotten food**.

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: וְלֹא תִטְמְאוּ אֶת נַפְשֵׁיכֶם בְּכָל הַשָּׂרֵץ הַרְמֵשׁ עַל הָאָרֶץ

5) (Mitzvas Lo Saasei #178) We are not allowed to eat **bugs that grow inside of fruits or seeds** once they already came out of the fruit or seeds (even if they went back in later).

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: לְכָל הַשָּׂרֵץ הַשֹּׁרֵץ עַל הָאָרֶץ לֹא תֹאכְלוּם כִּי שָׂקֵז הֵם

## **RAMBAM :: Hilchos Maachalos Asuros**

**Perek Hey:** We learn the *halachos* of **Eiver Min Hachai**, not eating meat that was taken from an animal while it was still alive.

**Perek Vov:** In this *perek*, we learn about the *isur* of eating **blood**. The Rambam teaches how we get meat ready to eat, by taking out the blood. One of the ways to do this is to soak the meat in water, and then pour salt on it to help the blood come out. Afterwards, we wash the meat in water until the water doesn't turn red anymore. This is called *Melicha*.

(Nowadays, we usually don't need to do this at home. When we buy meat or chicken from a kosher store, it has already been soaked and salted.)

**Perek Zayin:** The Rambam teaches us the *halachos* of **cheilev**, the pieces of fat from an animal that we are not allowed to eat. We need to take out these pieces of fat, along with certain veins that are *asur* because of eating blood. (The person who does this job is called a "Menaker.")

## **RAMBAM- PEREK ECHAD :: Hilchos Brachos - Perek Vov**

In this *perek*, we learn about washing our hands for a *seudah*, and *Mayim Acharonim*. The Rambam says that *Netilas Yodayim* for a *seudah* is a *mitzvah* from the *Chachomim*, but *Mayim Acharonim* is for a *sakana*, so you need to be even MORE careful with *Mayim Acharonim*!

## **INYANA D'YOMA :: Tisha B'Av**

*Tisha B'Av* is a good time to make *hachlatos*. Here's why:

If you're old enough to fast, how many times do you think about how you're hungry and you want to eat? If you're younger, how many times do you want a freeze pop or a cookie and then remember that it's *Tisha B'Av*?

How does that make you feel?

Probably, you think about how *Tisha B'Av* is almost over, and you can't wait to eat then.

But there is something more we should be thinking about!

The reason we fast on *Tisha B'Av* is that the *Beis Hamikdash* was destroyed because of our *aveiros*, like only having *Ahavas Yisroel* for people we like or people who give us things. We fast because that helps us do *teshuvah* and fix up the reason that the *Beis Hamikdash* was destroyed.

So when you feel hungry, don't go look at the clock — think about how you're going to have more *Ahavas Yisroel*!

When Hashem sees that we make good *hachlatos*, He gives us the reward right away — even before we start actually doing it! So with our good *hachlatos* today about having *Ahavas Yisroel* and fixing up the reason for the *Churban*, Hashem will certainly give us our big reward — *Moshiach* now!

### **TEFILLAH :: Nacheim on Tisha B'Av**

In *Mincha* on *Tisha B'Av*, we add an extra paragraph in the *bracha* of *Bonei Yerushalayim*. This paragraph starts with the word “*Nacheim*,” which means to comfort. In *Nacheim*, we ask Hashem to comfort the Yidden for the *Churban*, and to rebuild the *Beis Hamikdash*.

The Arizal says that one of the reasons that we say *Nacheim* now is that during *Mincha* time on *Tisha B'Av*, *Moshiach* was born. This means that right when the *Beis Hamikdash* was destroyed, Hashem was already planning the *Geulah*, when the third *Beis Hamikdash* would be built!

### **HALACHOS HATZRICHOS :: Washing Hands on Tisha B'Av**

When we wash *Negel Vasser*, we only wash up until the knuckles, because the *tumah* only reaches until there on *Tisha B'Av*. (Washing for bread is not because of this kind of *tumah*, and if we need to wash for bread, we wash our whole hand.)

Right after *Tisha B'Av*, we wash *Negel Vasser* on our whole hand. During *Tisha B'Av*, because we had a lower level of *kedusha* from the sadness of the fast, the *tumah* doesn't come onto our whole hand. That's why we only wash until our knuckles. When the *kedusha* comes back to us after the fast is over, the *tumah* tries to come along also. We wash our whole hands *Negel Vasser* to remove this *tumah*.

*For detailed halachos of Tisha B'Av, see the Halacha Newsletter prepared by Rabbi Shmuel Lesches, Melbourne, and the Day by Day Halacha Newsletter prepared by Rabbi Sholom Osdoba, London*

### **GEULAH U'MOSHIACH :: The End Will Be Good!**

On *Tisha B'Av* we read *Eichah*, not only at night, but also when we finish *Kinos* during the day.

*Megillas Eichah* is a *nevuah* written by the *Navi Yirmiyah*. He saw that the way the Yidden were acting would make Hashem let there be a *Churban*, and he tried to warn the Yidden to do *teshuvah*. He told his *talmid*, *Boruch ben Neriah*, to write down the *nevuah* Hashem told him about what would happen if the Yidden didn't do *teshuvah*.

The *Navi's* words were read to the king, *Yehoyakim*. The king got so angry he ripped up the scroll and threw it into the fire! Hashem told *Yirmiyah* to write down his *nevuah* again. *Yirmiyah* did, and also added another

*perek* at the end. This is the *megillah* of *Eicha*.

The words of *Megillas Eicha* are very sad. They talk about the terrible things that will happen in the times of the *Churban*, and all of these things did come true.

The Tzemach Tzedek wrote *Reshimos* on *Eicha*, where he explains that these *nevuos* can also be talking about the *Geulah*! They may look sad, but really there is a very happy meaning.

For example, the very first *posuk* in *Megillas Eicha* starts, “***Eicha Yashva Badad, Ha’ir Rabosi Am,***” “Oh, how Yerushalayim now sits alone, the city that was so full of people...”

The Tzemach Tzedek explains that this is talking about the time of *Moshiach*! Then, the Yidden alone will sit in Yerushalayim, not bothered by any of the nations around them.

In a *maamar*, the Rebbe explains the connection between the *pshat* of *Eicha*, which is so sad, and the *Chassidus* which explains things in such a happy way!

The *Churban* didn’t just happen as something for itself. Hashem set things up that first there needs to be a *Churban* and a *Golus*, and only then can there be a *Geulah*. One thing brings the next!

We know about this from the *maamar* of *Bosi Legani*: First there were seven *aveiros* that took the *Shechinah* further and further away from the world, and then seven *tzadikim* brought it back, until Moshe Rabbeinu was able to build the *Mishkan*. First things get harder, but then Hashem makes them much better even than before!

The same thing is with the *Churban*. First Hashem made the *pshat* of *Eicha* come true, the terrible things that happened with the *Churban*. But then this will bring us to the *Geulah*, when all of the wonderful explanations of *Megillas Eicha* will come true!

IY”H we will see this very very soon!

See *Maamar Eicha* 5731

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