

Chitas for Thursday, Parshas Va'eschanan Yud-Gimmel Menachem Av, 5781

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

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
~ by the Duchman Family ~

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Mazel Tov **Colonel Chaya Mushka Zeidman** (Morristown, NJ)
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Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Mendel Landa** (Shliach in Fairfield, Connecticut)
~ 9th birthday Yud-Gimmel 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 :: 69 - 71

Today's *kapitelach* of *Tehillim* are *Samach-Tes* to *Ayin-Alef*.

One of the *pesukim* in *Kapitel Samech-Tes* is "**Va'ani Sefilos Lecha Hashem Eis Ratzon.**" We ask Hashem that our *Tefilos* should come at a special time! We say this *posuk* every day in *Mah Tov*.

There is another place we say this *posuk* as well — before we take the Torah out on Shabbos at *Mincha* time. The reason why we say it by *Mincha* on Shabbos is because that's ALSO a very special time, the most special

time of the whole Shabbos! This special time of *Mincha* on Shabbos has its own name in the *Zohar*, it is called “*Raavah Deraavin*.”

TANYA :: Igeres Hakodesh Siman Hey

It says in the *posuk*, “**Vaya’as Dovid Sheim**” — “Dovid made a name.” The *Zohar* explains that Dovid Hamelech made HASHEM’S name!

How can a person make Hashem’s name? Isn’t Hashem’s name already there?

In this *Igeres Hakodesh* we will see how this can be, and that the way we do it is through giving *tzedakah*.

But first let’s learn something about the way a person speaks. We see something very interesting about speaking: A person THINKS about what they are going to say! But we don’t think about the way we move our mouth to talk — that part comes from a deeper part of the *neshama* than the WORDS we want to say. That’s why a little kid can understand what’s happening, and WANTS to say something, but can’t say the words yet. Because that part of the *neshama* takes more time for the body to grow into.

What does this have to do with making Hashem’s name? We will see *IY”H* over the next few days!

HAYOM YOM :: Yud-Gimmel Menachem Av

Reminder: When we *lein* the *Aseres Hadibros* in *shul* on Shabbos, stand up and face the *Sefer Torah*.

Shema is in this week’s *Parsha*, *Parshas Vaeschanan*! In today’s *Hayom Yom*, we learn a deeper meaning of one of the *pesukim* in *Shema*:

In *Shema*, it says “*Vedibarta Bam*” — “you should say them.” What is “them”? The words of Torah! But there are 4 kinds of learning Torah that this *posuk* is hinting to:

- 1) **Beshivtecha Beveisecha** (when you sit in your house) — the way the *neshama* learns Torah when it is “home” in *Shomayim*, before it comes down in the world.
- 2) **Uvelechtech Baderech** (when you go on your way) — When the *neshama* comes down into the world, into a body. There, it goes “on its way” its whole life!
- 3) **Uveshachbecha** (when you lie down) — when a person passes away. Even then the Torah protects him!
- 4) **Uvekumecha** (when you get up) — when the *neshama* has *Techiyas Hameisim* and comes back into a body, and we will learn Torah even more, in a very special way!

SEFER HAMITZVOS :: Shiur #39 - Mitzvas Lo Saasei #320

Today’s *mitzvah* (*Mitzvas Lo Saasei #320*) is that we are not allowed to do *melacha* on Shabbos.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: לא תעשה כל מלאכה
The details are explained in *Mesechta Shabbos*.

This is the matching *mitzvah* to the one we just learned yesterday and the day before. Hashem often gives us TWO *mitzvos* for one thing so we get double rewards — one for the *Mitzvas Asei*, doing what we are supposed to do, and one for the *Mitzvas Lo Saasei*, not doing what Hashem told us not to!

RAMBAM :: Hilchos Shabbos

Perek Vov: In this *perek*, we learn that the *Chachomim* made it *asur* to tell a *goy* to do something for us on Shabbos, so that we won't treat Shabbos lightly and come to do the *melacha* ourselves. There are some times we are allowed to ask a *goy* to do something, like if someone is even a little bit sick or if it is important for another *mitzvah*.

We are not allowed to have any benefit from *melacha* that was done on Shabbos when it is *asur*, even if it was done by a *goy*.

Perek Zayin: We now start to learn the 39 *melachos* of Shabbos! The Rambam lists them, and teaches us the difference between an *Av Melacha* and a *Tolda*. The *Av Melacha* is the way the *melacha* was done to build the *Mishkan*. A *tolda* is something that accomplishes the same thing, but in a different way.

Perek Ches: In this *perek*, we learn the first 10 *melachos*, from plowing the earth to kneading the dough. The Rambam tells us the *halachos* of each of these *melachos*.

RAMBAM- PEREK ECHAD :: Hilchos Terumos - Perek Gimmel

Now we learn the first three *mitzvos* of this set of *halachos*, which are: separating *Terumah*, separating *Terumas Maaser*, and doing the *Terumos* and *Maasros* in the right order.

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 :: Terumas Hadeshen

When we say the *pesukim* describing *korbanos* in the *Beis Hamikdash* during *davening*, Hashem counts it as if we are actually bringing these *korbanos*!

The first part of the *korbanos* that we say in *davening* is the paragraph talking about the *Terumas Hadeshen*. This is when the *kohanim* would clean off the ashes on the *Mizbeiach* from the *korbanos* of the day before so it would be ready for the new day.

Terumas Hadeshen was the first *avodah* in the *Beis Hamikdash* every day, and so it's also the first part of

korbanos in our *davening*.

Chassidus explains a *Ruchnius* reason why we say the *Terumas Hadeshen* first and what it means in *Avodas Hashem*:

We might think that the way we are behaving is very good, and there really isn't anything we need to do to become better. But when we come to *daven* to Hashem, we are reminded that first we need to clean off our "ashes," the parts of our behavior that are not appropriate. Coming close to Hashem in *davening* helps us realize that we need to fix things up, and we will work on ourselves to become better!

See *Sefer Hamaamarim Tof-Shin-Zayin* p. 203, *Ohr Hatefillah*, vol. 2, p. 232

HALACHOS HATZRICHOS :: Tzedakah Before Learning

"Ani Betzedek Echezeh Panecha." "With *tzedek* I will see Your face."

The *Chachomim* explain this *posuk* to mean that with *tzedakah* (*tzedek*) we will see Hashem's face in *davening*. It teaches us that in order to be close to Hashem when we *daven*, we should first give *tzedakah*.

The Rebbe adds that learning Torah is also coming close to Hashem, "seeing Hashem's face." So based on this *posuk*, we should also give *tzedakah* before learning Torah!

Giving *tzedakah* before learning also helps our learning. One of the rewards for giving *tzedakah* is that our mind and heart become a thousand times more clear. This will help us have *hatzlacha* in our learning!

See *Toras Menachem* 5749, vol. 2. p. 223, *Shulchan Menachem* vol. 4, p. 231

GEULAH U'MOSHIACH :: Milchemes Gog U'Magog

Perakim Lamed-Ches and *Lamed-Tes* of *Yechezkel* speak about the war of Gog and Magog, a war that will happen when *Moshiach* comes.

The Rambam says that this war will happen in the beginning of the times of *Moshiach*, and that *Eliyahu Hanavi* will come before that.

Who is Gog? Who is Magog? What kind of war is this?

Some *Chachomim* say it is a *Ruchnius'dike* war, others say it is a *Gashmius'dike* war. Some say that Gog and Magog are the names of nations, and others say that it is between two people.

The Rambam writes that this is one of the things that we don't know.

In many parts of Torah, the *Chachomim* have a *kabbalah* — they heard an explanation from their teachers, who heard it from their teachers, who heard it from Moshe Rabbeinu. But with *Milchemes Gog Umagog*, along with other things that will happen when *Moshiach* comes, there is no *kabbalah*. The *Chachomim* know only what it says in the *Neviim*.

Even though *Yechezkel* has many *pesukim* about this war, they are not written in a clear way. That's why there are so many different opinions about this war. When *Moshiach* comes, we will understand what everything meant!

See *Yechezkel* 38 and 39; *Rambam Hilchos Melachim perek Yud-Beis halacha beis*

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