

Chitas for Tuesday, Parshas Eikev

Yud-Ches 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

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**L'chizuk Hahiskashrus to the Rebbe Nesi Doreinu
L'ilui Nishmas Breina bas Aharon Naparstek**

~ yartzeit Yud-Zayin Av ~

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מרת רבקה דינה בת הרב החסיד התמים ר' זאב וואלף גייסניסקי

עסקה במרץ במבצע טהרת המשפחה

יאהרצייט י"ג מנחם אב

Mazel Tov **Sergeant Major Devorah Esther Vizel** (Los Angeles)

~ birthday Yud-Ches Av ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Eikev - Shlishi with Rashi

Moshe Rabbeinu is reminding the Yidden about the things that happened during the last forty years of traveling in the *midbar*. They are getting ready to go into Eretz Yisroel with Yehoshua!

"You are about to go into the special land of Eretz Yisroel! Don't make a mistake and think that Hashem is taking out the *goyim* and letting you go in because you are *tzadikim* and you deserve it!"

Moshe Rabbeinu doesn't want the Yidden to have gaava (to think about themselves and how important and special they are), because then they will be busy thinking about themselves, and won't be able to think about Hashem and doing what Hashem wants!

"Remember that right after *Matan Torah*, you decided to make the *Eigel* — and remember what happened to everyone who helped!

"Remember all the times when you complained about food and water instead of having *bitachon* that Hashem

will take care of whatever you need!

“Remember how you complained that you didn’t want to go into Eretz Yisroel after the *Meraglim* came back!

“So why are you going into Eretz Yisroel, if you don’t deserve it? Because the *goyim* are acting in ways that make Hashem upset, and He doesn’t want them to live there anymore. It is also because of the *Mesiras Nefesh* the *Avos* had to act the way Hashem wants, and Hashem’s promise to them that their children would get Eretz Yisroel.

“Don’t think that you can act however you want and still stay in Eretz Yisroel — you need to make sure to live the way Hashem tells you, in order to deserve to stay!”

TEHILLIM :: 88 - 89

Today’s *shiur Tehillim* is *kapitelach Pey-Ches* and *Pey-Tes*.

In *Kapitel Pey-Tes*, there’s a *posuk*, “**Ki Amarti Olam Chesed Yibaneh**” — Hashem said, “I will build a world of *chesed*.”

Chassidus explains that Hashem created the world with the *midah* of *Chesed*. Why did Hashem choose this *midah*?

To use the *midah* of *Chesed*, there needs to be someone else to give to or help. We see this with Avraham Avinu, whose strongest *midah* was the *midah* of *Chesed*. When there were no guests, it bothered him very much! Without someone to GIVE to, you can’t use *Chesed*.

This is one of the reasons Hashem created the world — so that He could show His *Chesed*! In order to use Hashem’s *midah* of *Chesed*, there needed to be a world to do *Chesed* for!

Hashem also gave each of us the Midah of Chesed! We use our Chesed when we have Ahavas Yisroel to help another Yid.

TANYA :: Igeres Hakodesh Siman Hey

Since Hashem is so hidden in the world we need to do something special so that Hashem will give it chayus. When we give chayus to another Yid by giving tzedakah, Hashem gives chayus to the world!

Now we understand what it means, that someone who gives *tzedakah* “makes” Hashem’s name (“*Vayaas Dovid Sheim*”). Because when we give *Tzedakah*, it makes Hashem give *chayus* to *Olam Hazei* which is made with the *Hey* of Hashem’s name, and not only to *Olam Haba* which is made with the letter *Yud*! So by giving *Tzedakah*, the letter *Yud* and ALSO the letter *Hey* give *chayus* — and only with the letter *Hey* is Hashem’s name complete!

This is another letter where the Alter Rebbe gets Chassidim excited to give more tzedakah, by explaining the special things that happen when we do this mitzvah.

HAYOM YOM :: Yud-Ches Menachem Av

Here’s something that the Mittler Rebbe heard from the Alter Rebbe about *Ahavas Yisroel*:

A Yid has to be so full of *Ahavas Yisroel* for another Yid, that no matter how hard it is to love him (like even if he is very annoying or hurt us), we will still love him and treat him with *Ahavas Yisroel* no matter what.

Here is a story that shows us that we need to have Ahavas Yisroel even when it is very hard:

A Chossid once came to the Rebbe Rashab in yechidus. He told the Rebbe that he was at the doctor, and the doctor told him he has to take a very yucky medicine! He asked for a bracha that it should get easier.

The Chossid was very surprised at the answer he got: The Rebbe told him that he doesn't even have a little bit of how much Ahavas Yisroel he really needs to have!

The Rebbe Rashab explained: "Do you think that Ahavas Yisroel is just dancing with another Jew on Simchas Torah? Ahavas Yisroel can be very hard! Sometimes it can even hurt!"

The Chossid understood that if he was careful with his Ahavas Yisroel, and was even ready to do things that were uncomfortable or hurt, in order to help another Yid, then the medicine wouldn't bother him so much!

Heard from the Chossid R' Moshe Rubin A"H

SEFER HAMITZVOS :: Shiur #165 - Mitzvas Lo Saasei #89, Asei #39, #29, Lo Saasei #81, Asei #30

1) (Mitzvas Lo Saasei #89) We are not allowed to bring a *korban* onto a *Mizbeiach* anywhere except in the *Beis Hamikdash*. This is called "*Maaleh Bachutz*," and is a separate *mitzvah* than what we learned yesterday about not *shechting* a *korban* outside of the *Beis Hamikdash*.

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: הַשְׁמֵר לְךָ פֶּן תַּעֲלֶה עֲלֵתֶיךָ בְּכָל מְקוֹם אֲשֶׁר תִּרְאֶה
The details are explained in *Perek Yud-Gimmel* of *Mesechta Zevachim*.

2) (Mitzvas Asei #39) Every single day, we need to bring the *Korban Tomid* — once in the morning and once in the afternoon.

This *mitzvah* comes from a *posuk* in *Parshas Pinchas* (it's also in *Korbanos* that we say every day in *davening*): שְׁנֵי יָמִים עֲלֶה תָמִיד

The *halachos* are explained in *Perek Beis* of *Mesechta Yoma*, and in *Mesechta Tamid*.

3) (Mitzvas Asei #29) We need to make sure that the fire on the *Mizbeiach* burns all the time! We put more wood on the *Mizbeiach* in the morning and in the afternoon.

We learn this *mitzvah* from a *posuk* in *Parshas Tzav*, that we also say in *davening*: אֵשׁ תָּמִיד תִּקְדַּח עַל הַמִּזְבֵּיחַ לֹא תִכָּבֶה

4) (Mitzvas Lo Saasei #81) It is *asur* to let the fire on the *Mizbeiach* go out, or even to put out just one part of it!

This *mitzvah* comes from the same *posuk* — אֵשׁ תָּמִיד תִּקְדַּח עַל הַמִּזְבֵּיחַ לֹא תִכָּבֶה
The details of this *mitzvah* are explained in *Perek Yud* of *Mesechta Zevachim*.

5) (Mitzvas Asei #30) The *kohanim* should take off the ashes from the *Mizbeiach* every day. This is called *Terumas Hadeshen*.

We learn this *mitzvah* from a different *posuk* in *Parshas Tzav*, which is also part of *Korbanos*: וְלִבְשׁ הַכֹּהֵן מִדּוּ בֵד וּמִכְנֵסִי בֵד וְגו' וְהָרִים אֶת הָדָשָׁן

The *halachos* are explained in *Mesechta Tamid* and *Mesechta Kipurim*.

RAMBAM :: Hilchos Maaseh HaKorbanos - Temidin U'Musafin

In today's Rambam, we finish learning about the types of *korbanos* and how they are brought, and start to learn the *halachos* of the *korbanos* we bring regularly, the ones for every day and the special ones for *Shabbos* and *Yom Tov*.

Perek Yud-Tes: We learn the *halachos* about the first *mitzvah* in today's *Sefer Hamitzvos* — if someone brings a *korban* outside of the *Beis Hamikdash*. We learn that a *goy* IS allowed to bring a *korban* outside of the *Beis Hamikdash*.

Perek Alef: Now we start learning *Hilchos Temidin Umusafin*! The first *perek* is about the *Korban Tomid*, the *korban* that we bring EVERY day. No other *korbanos* should be brought BEFORE the morning one, and no other *Korbanos* (except the *Korban Pesach*) can be brought AFTER the afternoon one. If *chas veshalom* the morning *Tomid* was missed, we should still bring the afternoon one — unless it's the first time we're using that *Mizbeiach* (like if *Moshiach* comes in the afternoon!)

Perek Beis: We learn the *halachos* of the last three *mitzvos* of today's *Sefer Hamitzvos*, about how to make sure that the fire on the *Mizbeiach* burns ALL the time, and about the *Terumas Hadeshen*.

RAMBAM– PEREK ECHAD :: Hilchos Shluchim VeShutfin - Perek Alef

In this first *perek* we learn about a *shliach*. When someone sends a messenger (*shliach*) to do something, it's like the one who sent him did it himself — if the messenger followed the instructions! So if someone sends a messenger to buy a field, when the messenger buys it, it belongs to the one who sent him.

INYANA D'YOMA :: Yidden and the Moon - Part 1

We just celebrated *Chamisha-Asar B'Av*! We learned that there are many special things that happened to Yidden on this day, which makes it a *Yom Tov*.

One main point of this *Yom Tov* is that it shows how Yidden will have the greatest good when *Moshiach* comes after the terrible *Churban* that happened on *Tisha B'Av*.

This *Yom Tov* is in the middle of the month, when we have a full, round moon. Yidden are also compared to the moon, which grows to be full again after being small! The same way, even though the time of *Tisha B'Av* made the Yidden feel very small, Hashem made many good things happen for us on *Chamisha-Asar B'Av*, like the full, shining moon. This good will be complete when *Moshiach* comes.

Still, the *Chachomim* tell us only one lesson of what we need to do from this *Yom Tov*: Since the nights start getting longer, we should start learning more Torah, and Hashem will add life to our lives.

Of course, since the nights keep getting longer, we need to keep adding more in Torah each day!

But this lesson doesn't seem to be connected to the full moon of this *Yom Tov*! The full moon lasts only one day, and then it gets smaller again. But the Torah learning we are adding in is supposed to become more every day!

So how is adding in learning Torah a lesson that is connected to the full moon of *Chamisha-Asar B'Av*?

We will IY"H learn the answer in the next *shiur*!

See farbrengen Parshas Va'eschanan Tof-Shin-Mem-Hey

TEFILLAH :: Aleinu

At the end of *davening*, we say the *Tefillah* of *Aleinu*.

According to most opinions, this *tefillah* was written by Yehoshua *bin* Nun.

There are two hints to this inside of *Aleinu*:

1) The first letter of the first four lines of *Aleinu* spells “Hosheia” backwards. (*Aleinu Leshabeiach* — *Ayin, Shelo Sam* — *Shin, Va’anachnu Korim* — *Vov, Hu Elokeinu* — *Hey*.) Hosheia was Yehoshua’s name before Hashem added a *Yud*. Because Yehoshua was so humble, he still called himself Hosheia.

2) Yehoshua was from *Shevet Yosef*. This is hinted to in the words “*Aleinu Leshabeiach!*” In Yaakov’s *brachos* to the *Shevatim*, Yosef was compared to an ox (*shor*). The *Gematria* of the word *Shor* is the same as the *Gematria* of the words “*Aleinu Leshabeiach*.”

HALACHOS HATZRICHS :: Learning Halachos Every Day

At this time of the year, close to *Chamisha-Asar B’Av*, we need to increase in our Torah learning!

In the introduction to the Alter Rebbe’s *Shulchan Aruch*, the Mitteler Rebbe writes that the main part of learning needs to be in order to know how Hashem wants us to act. It’s especially important to learn the section of *Shulchan Aruch* called *Orach Chayim*, which is about things we do all the time. We can’t always run to the *Rav* to ask a question, so we need to know the regular *halachos* well!

Based on this, the Rebbe says that everyone needs to make a set time every day to learn the practical *halachos* that we need to know, for example the *halachos* about *Hefsek B’Tefillah* or *brachos*. The main thing is that we should learn every single day, even for just a few minutes, because this will help us remember the *halachos*. Since all *halachos* are connected, the *halacha* we learn today will help us remember the *halacha* you learned yesterday!

See *Toras Menachem* vol. 7 p. 117, *Shulchan Menachem* vol. 4, p. 239

GEULAH U'MOSHIACH :: Kibbutz Galuyos

After the days of Shlomo Hamelech, the Yidden split into two groups, each with their own king. Unfortunately, they never got back together, and the group under the *Malchei Yisrael* was sent into *Golus* and lost.

But as we see in the words of the *Neviim*, when *Moshiach* comes, all of the Yidden will be gathered together again under one king!

The *Navi* Hoshea also says this in one of his *nevuos*:

וְנִקְבְּצוּ בְנֵי יְהוּדָה וּבְנֵי יִשְׂרָאֵל יַחְדָּו וְשָׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעָאֵל

Venikbetzu Bnei Yehudah Uvene Yisrael Yachdav — The Yidden of Yehudah and the Yidden of Yisrael will be gathered together

Vesamu Lahem Rosh Echad — And they will make themselves one leader

Ve’alu Min Ha’aretz — And they will go up from the land of *Golus* to Eretz Yisroel

Ki Gadol Yom Yizre’el — Because the day of *Kibbutz Galuyos* will be great!

See *Hoshea perek Beis posuk Beis*

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