

# Chitas for Tuesday, Parshas Vayeilech

## Second Day of Rosh Hashana

### Beis Tishrei, 5783

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  
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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## **CHUMASH :: Parshas Vayeilech - Shlishi with Rashi**

Now Moshe tells the same thing to Yehoshua, before he leads the Yidden into Eretz Yisroel:

“Be strong and brave, Yehoshua! You will take the Yidden into Eretz Yisroel and give each Yid their part.

“Hashem is going with you, don't be afraid! He won't leave you!”

Then Moshe wrote down the whole Torah, and gave it to the *kohanim* and to the Yidden.

## **TEHILLIM :: 10 - 17**

Today's *shuir Tehillim* is *kapitelach Yud* through *Yud-Zayin*. The three *kapitelach* are *Tzadik-Alef*, *Tzadik-Beis*, and *Tzadik-Gimmel*.

*Kapitel Yud-Alef* in *Tehillim* talks about how Hashem brings *tzaros* to a *Tzadik*, but really it's all for his good.

The last *posuk* says, “**Tzadik Hashem Tzedakos Ahev**” — Hashem loves giving *tzedakah*.

When Hashem gave us the Torah, we were able to feel Hashem in the world and help the whole world to know Hashem. That's the best kind of *tzedakah* there could be!

## **TANYA :: Igeres Hakodesh Siman Chof**

*In this very special letter that the Alter Rebbe wrote a few days before his histalkus, the Alter Rebbe explains to us about Gashmius in the world and why the mitzvos we do are so special.*

*There are many deep ideas of Kabbalah that are explained in this letter, so we will learn something that is connected to what the Alter Rebbe writes here.*

Look around at the world. Do you see how it's so big, and so complicated? Hashem made every single thing

work just right so we can live here. Still, though, there are people who will say that there is no Hashem *chas veshalom!*

How can people think that way?

*Chassidus* explains how:

Of course, HASHEM makes everything and nothing can make itself! Since the world is also really part of Hashem, though, it can feel like it made itself.

Why?

Because really, it's just feeling the *koach* of Hashem inside of it! It's feeling the *koach* of Hashem Who exists on His own ("*Metziuso MeiAtzmuso*"), and because of this *koach* of Hashem that is inside of it, it thinks that it also exists on its own.

That's how it is possible that even though it should be so obvious from the way the world runs that Hashem created it, still people can think that the world created itself.

~

To make the world, Hashem made many *Ruchnius* "worlds" also. There are four that we know about, called *Atzilus*, *Beriyah*, *Yetzirah*, and *Asiyah*.

Why did Hashem make these "worlds"? Because the *chayus* of Hashem is too strong for the world to be there. So in each "world," Hashem hides more and more, until He is hiding enough for there to be *Gashmius*. (This is called *Tzimtzum*.)

In today's *Tanya*, the Alter Rebbe explains what happens in *Ruchnius* for this to happen. We learn a lot of things from *Kabbalah* to help us understand it!

At the end, we will find out that even though Hashem has to hide SO much for there to be *Gashmius*, it can only be from the greatest *koach* of Hashem to make something from nothing, "*Yeish MeAyin*." Only the *Koach* of Hashem Himself that didn't go through all of these *Ruchnius* "worlds" can make *Gashmius* "*Yeish Me'ayin*."

## **HAYOM YOM :: Beis Tishrei**

In one of the *maamorim* in the Alter Rebbe's *Siddur*, it says that we are supposed to say *Ana BeKoach* before we blow the *Shofar*.

But there is one problem — we DON'T say *Ana BeKoach*!

The Rebbe explains that the Alter Rebbe means that when saying the *pesukim* before the *tekiyos*, a person should have *kavana* which is connected with the name of Hashem spelled out by the words of *Ana B'koach*. It is important that whoever is involved in having *kavanos* from *Kabbalah* needs to know it very well, and then his *kavana* will be accepted.

*There is a story about a Chossid of the Baal Shem Tov, R' Wolff Kitzes. One year, he had the special zechus to blow the Shofar in the Baal Shem Tov's shul! He was very nervous that he should think about the right things, and asked the Baal Shem Tov to teach him what he should think about.*

*R' Wolff Kitzes wrote down this list of Kavanos, and brought the paper to shul so he would remember what he should think about.*

But when it was time to blow the Shofar, he couldn't find the paper anywhere! He was so upset, he couldn't remember ANY of the Kavanos at all! He just cried and blew the Shofar as best as he could.

Later, the Baal Shem Tov told him that his Shofar blowing was perfect! The Kavanos are like having a key to a door, so you can open the door for the Yidden's Tefilos. But just crying to Hashem is like an axe that can chop the whole door down!

## **SEFER HAMITZVOS :: Shiur #132 - Mitzvas Asei #127**

Today in *Sefer Hamitzvos*, we review the *mitzvah* we learned yesterday, to bring *Maaser Rishon*. We need to take 1/10th of what grows in our fields and give it to the *Leviim*. This *mitzvah* is kept only in Eretz Yisroel.

We learn this *mitzvah* from a *posuk* in *Parshas Korach*: כִּי אֶת מַעֲשֵׂר בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לָהּ תְּרוּמָה  
The details are explained in *Mesechta Maasros*.

## **RAMBAM :: Hilchos Maaser**

In today's Rambam, we learn about *tevel*, food that needs *maaser* taken from it. It is *asur* to eat *tevel*.

**Perek Daled:** Food becomes *tevel* once it is brought into a house, but are allowed to eat food that is still in the field without taking *maaser* first. One *halacha* is that if someone meant to eat it outside but forgot and brought it inside, he is allowed to bring the food back outside and eat it there — it isn't considered *tevel*.

**Perek Hey:** When food is sold, the *halacha* is a little bit different. If a person buys apples that are still on the tree, he doesn't have to take *maaser* before eating any of them. But if the apples are already in a bucket, even if they are still in the field, he needs to take *maaser* before he can eat them!

**Perek Vov:** We are not allowed to give *tevel* as a present, or to plant it. We are only allowed to sell *tevel* if we HAVE to, and even then, only to a *Talmid Chochom* who we are sure will take *maaser* from it!

## **RAMBAM— PEREK ECHAD :: Hilchos Mechirah - Perek Chof-Daled**

In this *perek*, the Rambam tells us that if we sell someone trees, we need to also sell him enough room in the field so he can take care of them. We also learn more *halachos* about what to do when it isn't so clear what a person is selling.

## **INYANA D'YOMA :: Rosh Hashana**

At the end of each *Yom Tov*, we make a *farbrengen*, so the *Kedusha* of *Yom Tov* will also come into the week!

The Rebbe said that on *Rosh Hashana*, we should sing the *Niggunim* from each of the *Rebbeim*, starting from the Baal Shem Tov, and say something about each of the *Rebbeim*.

Why?

By saying something and singing the *Niggun* of each of the *Rebbeim*, we connect to them. This helps us in our *Avodas Hashem* in general and to bring the special *chayus* of *Rosh Hashana* into the regular days of the year!

## **TEFILLAH :: Rosh Hashana**

Did you know that the Rebbe started to put together a second volume of *Hayom Yom*, *Hayom Yom Chelek Sheini*, for

*the next year?*

*In 5758, Agudas Chassidei Chabad printed this Sefer. Here is one of the pismim from Volume Two of Hayom Yom, about Rosh Hashana:*

The Rebbe Rashab would give a special *hora'ah*:

Be careful to use the time of the two days of *Rosh Hashana* to ask Hashem for good *Midos*!

## **HALACHOS HATZRICHS :: Mivtzoyim on Rosh Hashana**

During the days of *Rosh Hashana*, we should try to help as many Yidden as possible do the *mitzvah* of hearing the *shofar*! The Rebbe encouraged us to go out and find people who didn't hear the *shofar* yet, and blow for them. We should try to blow all 30 *kolos*, to do the *mitzvah* in the best way.

We should especially go to the Yidden who COULDN'T go to *shul*, Yidden who are in nursing homes, hospitals, or prisons.

Even if we already did the *mitzvah* of hearing the *shofar*, we can make the *bracha* again when blowing for other people, since helping them to do the *mitzvah* is also our *mitzvah*.

But if someone is blowing only for a woman or a group of women, one of the women should say the *bracha*, because a man and woman's *chiyuv* in *shofar* is different.

*See Halachos U'Minhagei Chabad, p. 19*

## **GEULAH U'MOSHIACH :: The Alef of Geulah**

The changes that will happen in the world when *Moshiach* comes are hinted to in the difference between the word "*Golah*" (*Golus*) and the word "*Geulah*." Both of these words have the same exact letters, just that *Geulah* has one *Alef* added.

This *Alef* teaches us many things about how *Moshiach's* coming will change the world!

The most basic change is the one we *daven* for on *Rosh Hashana*: We ask Hashem, "***Veyeida Kol Pa'ul Ki Ata Pe'alto!***" Hashem should be King over the whole world, and everything that Hashem made should recognize that Hashem made it!

This will happen when *Moshiach* comes, when everyone will see that *Alef* — that Hashem is *Alufo Shel Olam*, the Master of the whole world.

When Hashem isn't hidden anymore, and everyone and everything recognizes that Hashem is King, so many of the not-good things in *Golus* will just stop! Most of the hardships of *Golus* are because Hashem is hiding. When *Moshiach* comes, they will all disappear!

*See Sicha of Parshas Emor, Tof-Shin-Nun-Alef*

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