

# Chitas for Tuesday, Parshas Vezos Habracha

## "Besheim Hashem - Gott's Nomen"

### Yud-Alef Tishrei, 5784 - Shnas Hakhel

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

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## **CHUMASH :: Parshas Vezos Habracha - Shlishi with Rashi**

Moshe is asking Hashem for certain brachos for the Shevatim on the day he will pass away. Now he gives the bracha to Yosef:

**Yosef:** Moshe gives Shevet Yosef TEN brachos! The first eight brachos are for their part of Eretz Yisroel, that it should grow the best food. In fact, Yosef's portion of Eretz Yisroel was the best for growing things of the entire land!

The last two brachos are for the great tzadikim who will come from Shevet Yosef, who will win over the goyim who live in Eretz Yisroel and conquer the land. This will happen first through Yehoshua (who comes from Efrayim) and for Gideon (who comes from Menashe) who will have tremendous hatzlacha in fighting the enemies of the Yidden in Eretz Yisroel in later times.

## **TEHILLIM :: 60 - 65**

In *Kapitel Samach*, the first of today's *Tehillim*, we have a *posuk* that says “**Lemaan Yeichaltzun Yedidecha, Hoshia Yemincha Va'aneini.**” (We also say it by the end of *Shmoneh Esrei*.)

The *pesukim* before this one talk about how Hashem sometimes makes a person have a hard time. We see in this *posuk* that there is a very good reason for this! The *posuk* means, “Hashem does this so that He can save them, and will help with His right hand and answer.”

Really the whole time Hashem wants to save the person, but he wants them to first show their *bitachon*. By showing that they believe in Hashem ALL the time, they will DESERVE their *brachos*.

Even though sometimes things are hard, it is because Hashem wants us to deserve more *brachos*!

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

We are learning about the special *koach* of Hashem that is in *Gashmius*. Today we learn about the special *koach* in one part of *gashmiyus*:

Soil has a very special *koach*! If you put a seed inside the ground, it will make a beautiful plant or tree from it! It is almost like making something from nothing, because the seed has to get rotten before anything can even grow! The *koach* that makes this happen is always in the ground. Sometimes it even makes things grow WITHOUT seeds, like some kinds of mushrooms!

Soil is the lowest kind of *Gashmiyus*. Why does it have the greatest *koach* of Hashem? We explained before — Hashem put his HIGHEST *chayus* in *Gashmius* because it is the lowest thing. The same thing is also when Hashem made the different kinds of *Gashmius* — Hashem needs to put his strongest *chayus* in the LOWEST part of *Gashmius*, the soil! It has the *koach* to make things almost from nothing!

## **HAYOM YOM :: Yud-Alef Tishrei**

On *Yom Kippur*, we had the highest level of *davening* we had all year! Today we learn something the Alter Rebbe taught about the *inyan* of *davening*.

On *Motzaei Yom Kippur* in the year *Tof-Kuf-Nun-Vov*, the Alter Rebbe said a short *maamar*. This is what it was about:

In *Kabbalah* and *Chassidus*, we learn about many different *kavanos* a person can have when he *davens*.

The most simple *kavana*, though, is the plain *Emunah* that a Yid has in Hashem. It means that we know that when we *daven* we are standing before Hashem. We know that Hashem is listening to what we are asking Him, and will give us the things that we need.

## **SEFER HAMITZVOS :: Shiur #157 - Mitzvas Lo Saasei #94, #95, #96, #97, Asei #86**

Today we learn five *mitzvos* that have to do with a *mum* on animals, which we are not allowed to bring as a *korban* on the *Mizbeiach*.

1) (*Mitzvas Lo Saasei* #94) We are not allowed to burn parts of an animal with a *mum* on the *Mizbeiach*. (Yesterday we learned separate *mitzvos* for not setting it aside as a *korban*, not *shechting* it, and not sprinkling

the blood of an animal with a *mum*. Today we learn a fourth *mitzvah*.)

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְאִשָּׁה לֹא תִתְּנוּ מִהֶם

*The halachos about an animal with a mum are explained in Perek Vov of Mesechta Bechoros. The details about not bringing these animals on the mizbeiach are in different parts of Mesechta Zevachim and Temurah.*

2) (*Mitzvas Lo Saasei* #95) Even if an animal has a *mum* that will go away (called “*Mum Oveir*”), we can’t bring it as a *Korban* until it is all better.

This *mitzvah* is in a *posuk* in *Parshas Shoftim*: לֹא תִזְבַּח לֵה' אֱלֹקֶיךָ שׂוֹר וְשָׂה אֲשֶׁר יִהְיֶה בוֹ מוֹם

3) (*Mitzvas Lo Saasei* #96) If a *goy* wants to be closer to Hashem, he can bring a *korban*. If the animal he brings has a *mum*, though, we are not allowed to accept it as a *korban*. We shouldn’t say that since he is not Jewish we can bring it even with a *mum*.

We learn this *mitzvah* from another *posuk* in *Parshas Emor*: וּמִיָּד בֶּן נֹכַר לֹא תִקְרִיבוּ אֶת לֶחֶם אֱלֹקֵיכֶם מִכָּל אֲלֵה

4) (*Mitzvas Lo Saasei* #97) If we have an animal that we decided will be a *korban*, we need to be very careful not to make a *mum* on it, because then we can’t bring it as a *korban*.

This *mitzvah* is also learned from a *posuk* in *Parshas Emor*: כָּל מוֹם לֹא יִהְיֶה בוֹ

*The halachos about these last three mitzvos are also explained in Perek Vov of Mesechta Bechoros.*

5) (*Mitzvas Asei* #86) If an animal that was supposed to be a *korban* DOES get a *mum*, what do we do? It is holy, so we can’t use it for just anything, but we can’t bring it as a *korban* anymore! So we can switch it for a different animal without a *mum*, and then the *kedusha* can switch from the first animal to the second animal. Then we can *shecht* the first animal if we want. This is the *mitzvah* of *Pidyon Kodshim*.

This *mitzvah* is learned from a *posuk* in *Parshas Reeh*: רַק בְּכֹל אֵינִת נִפְשֶׁךָ תִּזְבַּח וְאֶכְלֹתָ בָשָׂר כְּבִרְפֹּת ה' אֱלֹקֶיךָ

*The halachos about this mitzvah are explained in Mesechta Bechoros and Temurah, and also in some places in Mesechta Chullin, Erchin, and Me'ilah.*

## **RAMBAM :: Hilchos Isurei Mizbeiach**

*In today's Rambam, we explain more of the mitzvos we are learning now:*

**Perek Beis:** We learn more about different kinds of *mumim* in an animal. We also learn about some kinds of *mumim* that could go away, and the animal would be kosher for a *korban* afterwards!

**Perek Gimmel:** We learn from the *pesukim* in Torah about which animals are good for *korbanos*. Here are two examples: It has to be at least eight days old, and it can’t be an animal that is half of one kind and half of the other (*kilayim*)! (Like a half sheep, half goat)

**Perek Daled:** There are some kinds of animals that even if they have no *mum*, we shouldn’t bring as a *korban*. For example, an animal that was used for *Avodah Zarah* is *asur* to bring for a *korban*.

## **RAMBAM– PEREK ECHAD :: Hilchos Shevisas Yom Tov - Perek Ches**

We learn about specific *melachos* that are *asur* or *mutar* on *Chol Hamoed*. We also learn about not doing *melacha* on *Erev Yom Tov* in the afternoon (just like on *Erev Shabbos*). This is even more strict on *Erev Pesach*, which is a time that *korbanos* were brought in the *Beis Hamikdash*.

*Mazel Tov!* We have now finished learning this set of *halachos*!

## **INYANA D'YOMA :: Gott's Nomen**

Today, *Motzei Yom Kippur*, is called “*Besheim Hashem*,” “Hashem’s name” (in Yiddish, “*Gott’s Nomen*”).

There are many reasons given for this. One reason, from the Baal Shem Tov, is that during the *Aseres Yemei Teshuvah* we were saying *Hamelech Hakadosh* (the holy King) in *davening* instead of *HaKeil Hakadosh* (the holy Aibershter). Now we go back to saying the name of Hashem, so we call this day *Gott’s Nomen*.

Another reason is that the four days between *Yom Kippur* and *Sukkos* are connected to the four letters of Hashem’s name. Since today is the first of these days, the *Yud* of Hashem’s name, we call today “*Gott’s Nomen*.”

*See Otzar Minhagei Chabad p. 256*

What did today, *Besheim Hashem*, look like in 770 with the Rebbe? What would it feel like to be there today? Watch tonight’s “Tishrei Up-Close” video, made by JEM for kids, to find out! [videos.jem.tv/good-night](https://videos.jem.tv/good-night) (*free registration required*)

## **TEFILLAH :: Start Doing Teshuvah!**

It was after *Yom Kippur*. The powerful *tefillos* were over, and Hashem forgave us all! The Frierdiker Rebbe was wondering, what is the special *avodah* of these next days? He came to his father, the Rebbe Rashab, and asked.

The Rebbe Rashab answered him, “*Yetzt darf men ERSHT teshuvah tohn!*” “Now we need to get STARTED on doing *teshuvah*!”

What was the Rebbe Rashab saying? Didn’t we just do *teshuvah* during *Elul* and the *Aseres Yemei Teshuvah*?

We can understand what the Rebbe Rashab meant based on what the Alter Rebbe explains in *Torah Ohr*, about why we say *Selach Lanu* in *Shemoneh Esrei*.

We might wonder, why are we asking Hashem to forgive us now, in the middle of our private moment with Hashem? Shouldn’t we have done *teshuvah* before *davening*?

Even if we did do *teshuvah* before, we still need to ask again in *Shemoneh Esrei*. Because all of the *davening* we did to prepare for *Shemoneh Esrei* helped us become more *aidel*, more sensitive to *Ruchnius*. We start to realize that things we didn’t even notice before may not be the way Hashem’s children should be. So now we ask Hashem to help us to become better.

That’s also what the Rebbe Rashab was saying: After all of our hard work in *Elul*, the *Aseres Yemei Teshuvah*, and *Yom Kippur*, we are now much more *aidel*! Now we really understand how a Yid should be, and need to do *teshuvah* and start acting that way.

*See Igros Kodesh, vol. 5, p. 4*

## **HALACHOS HATZRICHS :: Get to Work!**

We may be very tired after all of our hard work *davening* on *Yom Kippur*, but we can’t just go and relax now! There’s lots of *mitzvos* to do!

In the *Shulchan Aruch*, there is a *minhag* that the day after *Yom Kippur* we go to *shul* extra EARLY to *daven* right away. (If you aren’t *davening* in *shul*, you can still make sure to *daven* right away in the morning, earlier than usual!)

It is a *mitzvah* to start building your *sukkah* right after you come back from *shul* (or after you *daven*). That's because "***Mitzvah Haba Leyadcha, Al Tachmitzenah!***" If a *mitzvah* comes to your hand (meaning you can do it right away), *Al Tachmitzenah!* Don't let it become *chometz'dik*! Don't just let it sit there like a lump of dough rising — do it right away!

*Are you helping to build YOUR sukkah and prepare for the mivtzoyim you'll do there?*

*See the Alter Rebbe's Shulchan Aruch, siman Tof-Reish-Chof-Daled and Tof-Reish-Chof-Hey*

## **GEULAH U'MOSHIACH :: Moshiach'dike Kochos!**

The *Gemara* says that before *Moshiach* comes, there will be very hard times for Yidden. Every day will be harder than the day before...

Why would the Torah tell us something like that? So that we can get into a bad mood *Chas Veshalom*? To make us upset or sad?

The Rebbe teaches us that the reason why the Torah tells it to us is because before *Moshiach* comes there will be new special *kochos* every day — that we can use to overcome the new challenges every day!

The Torah tells it to us so we will realize that when Hashem gives us *kochos*, they aren't just a nice thing to have. Hashem gives them to us because we NEED them to overcome the hardships and bring *Moshiach*! So we have to be very careful to use all of the *kochos* Hashem gives us as much as we can!

*See farbrengen Shavuos 5738*

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