

Chitas for Monday, Parshas Devarim

Gimmel 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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This week's Chitas is dedicated

by the Kirstein Family

In the merit of my eldest Daughter, Mira, for her 10th Birthday! May we be zoche to dance soon on Tisha B'Av in Yerushalayim!

Mazel Tov **Yocheved Miriam Rubin** (Clifton Park, NY)

~ 5th birthday Beis Av ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Devarim - Sheini with Rashi

Moshe Rabbeinu is reviewing the *mitzvos* and reminding the Yidden about what happened in the *Midbar* to prepare them to enter Eretz Yisroel, and make sure that they don't make the same mistakes again. Today Moshe reminds the Yidden about how he set up the judges to help the Yidden act in the right way and about the nations who did not let them pass through their lands.

Moshe Rabbeinu tells the Yidden that they did something wrong by being excited about having judges.

When Moshe Rabbeinu told the Yidden about the idea of having more judges, they should have said "No! Only Moshe Rabbeinu should lead us!" They should have been upset about losing the *zechus* to learn directly from Moshe. But they weren't upset about the idea at all. The Yidden were excited about the judges — for the wrong reasons. They hoped that some of the judges would be ready to take bribes to make them win even if they are wrong!

Still, Moshe set up the judges for the Yidden. He tried to make sure that the judges will have *Yiras Shomayim* and judge them the way Hashem wants. He taught them how to be fair to everyone.

Then Moshe tells the Yidden how they traveled more — they got so close to Eretz Yisroel, but the nations wouldn't let them pass through their countries.

Still, Moshe told the Yidden not to be worried. When it would be the right time to go into Eretz Yisroel,

Hashem would fight for them and they will be able to go right in!

TEHILLIM :: 18 - 22

Today's *kapitelach* are *kapitelach Yud-Ches* to *Chof-Beis*.

In today's *Tehilim*, there is a *posuk* that is explained in the first section of *Igeres HaKodesh*, which we start learning today!

In *Kapitel Yud-Tes*, there is a *posuk* that talks about Torah: “**Toras Hashem Temimah, Meshivas Nafesh.**” “The Torah of Hashem is complete, it makes the *neshama* feel good.”

The Alter Rebbe uses this *posuk* to show why he was so happy to hear that the *Chassidim* learned the whole *Shas* (*Mishnayos* and *Gemara*) in many places over the year. When the Torah is complete — meaning that the whole Torah is learned — it makes the *Neshama* happy!

Chassidim STILL have this *minhag* to learn the whole *Shas* over a year — it's called *Chalukas HaShas*. Each *chossid* takes one *Gemara* to learn over the year starting from *Yud-Tes Kislev*, so that together, we finish learning the whole thing! Do you know which *Mesechta* YOUR *Tatty* is learning?

This is also the reason we make a *siyum* on a *Mesechta* in the Nine Days! Finishing a section of Torah brings us *simcha*, and we need to find ways to increase in *Simcha* that are allowed in *halacha* during the Nine Days. *Simcha Poretz Geder* — *simcha* is able to change the way things usually are, and we need to try every way we can to make these days of sadness become days of joy!

TANYA :: Igeres Hakodesh Siman Alef

Today we are starting the fourth *Chelek* of *Tanya*! It is called *Igeres HaKodesh* — the holy letter. There are really a lot of letters here, where the Alter Rebbe helps show the *Chassidim* how to serve Hashem. But because the last section was called *Igeres HaTeshuvah*, this *chelek* is just called *Igeres HaKodesh*.

The first letter has three parts, which we will learn over the next three days. The first part was written when the Alter Rebbe was going to the *Maggid* in *Mezritch*. He already had many people he was learning Torah with, and before he left, he wrote this letter to encourage them in their learning.

The Alter Rebbe starts with a *bracha*, thanking Hashem for the good news that he heard — that his *Talmidim* finished learning the WHOLE *Mishnayos* and *Gemara*!

The Alter Rebbe explains why learning *Mishnayos* and *Gemara* are so special:

Let's take a *maschal* of a person. He has a head and hands, and the rest of the upper part of the body, which are all very important parts. But how does he get to where he needs to be to use his *kochos*? With the lower half of the body, his waist and legs and feet.

We also have an “upper half” and a “lower half” in *Ruchnius*:

The “upper half” is our *koach* to think about the greatness of Hashem (*hisbonenus*), which brings us to feel a love for Hashem (*Ahava*) and being afraid to do anything that will *chas veshalom* separate us from Hashem (*Yirah*).

But we also need the “lower half” that makes this possible. In *Ruchnius*, that's our *emunah*! Only when we have *emunah* in Hashem are we able to have *hisbonenus* about Hashem, and start to feel *Ahava* and *Yirah*.

Tomorrow we will *IY"H* learn about how we make the “lower half,” the *emunah* of our *neshamah*, strong. We do this by learning the whole *Shas*, which teaches us what Hashem wants! Then we will be able to have *hisbonenus* in *davening*, and feel *Ahava* and *Yirah*. Learning Torah is like the belt which holds the waist strong, so it can hold up the whole body.

HAYOM YOM :: Gimmel Menachem Av

In the Nine Days, we think about how sad it is that the Yidden are in Golus. We ask Hashem for Moshiach now! Today we will learn a certain way to think about Golus, which will give us chayus to make sure we use every chance we have in Golus to do good things.

The Rebbe Rashab said in a *sicha* that when *Moshiach* comes very soon, we will miss the days of *Golus*. It will bother us that we didn't use all of the chances we had in *Golus* to serve Hashem properly. Then we will realize that it was a very special time which we had only during *Golus*.

Now is the time to use out this opportunity the best we can and do whatever is possible to prepare for the *Geulah*!

SEFER HAMITZVOS :: Shiur #150 - Mitzvas Asei #22, Lo Saasei #67, Asei #35, Lo Saasei #83, 84

Today we learn a few mitzvos!

1) (Mitzvas Asei #22) *Leviim* need to guard the *Beis Hamikdash* all night. It isn't because we are worried about thieves, but having guards shows *kavod* for the *Beis Hamikdash*.

We learn this *mitzvah* from a *posuk* in *Parshas Korach*: וְאַתָּה וּבְנֶיךָ אֶתְךָ לִפְנֵי אֱהִל הָעֵדֻת
The details are explained in *Mesechta Tomid perek Alef*, and *Mesechta Midos*.

2) (Mitzvas Lo Saasei #67) It is *asur* to leave the *Beis Hamikdash* unguarded.

We learn this *mitzvah* from a *posuk* in *Parshas Korach*: וּשְׁמֶרְתֶּם אֶת מִשְׁמֶרֶת הַקֹּדֶשׁ
The details are explained in the beginning of *Mesechta Tomid* and *Mesechta Midos*.

3) (Mitzvas Asei #35) We need to have special oil to put on the *Kohen Gadol* and a King, to make them ready for the job (*Shemen Hamishcha*).

Even though *Shemen Hamishcha* was also used for the *keilim* of the *Mishkan* when they were first made, that was a one-time thing and not part of this *mitzvah* which lasts forever.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְהִכֵּהוּ הַגָּדוֹל מֵאֲחֵיו אֲשֶׁר יוֹצֵק עַל רֹאשׁוֹ שֶׁמֶן הַמִּשְׁחָה
The details are explained in the beginning of *Mesechta Krisus*.

4) (Mitzvas Lo Saasei #83) We are not allowed to make a kind of oil that's like the *Shemen Hamishcha* to use for anything else!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Sisa*: וּבְמִתְכַנְּתוֹ לֹא תַעֲשֶׂה כִּמְהוּ
The details are explained in *Mesechta Krisus perek Alef*.

5) (Mitzvas Lo Saasei #84) We can't smear the *Shemen Hamishcha* on any other person — it should only be used for the *Kohen Gadol* and the king!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Sisa*: עַל בָּשָׂר אָדָם לֹא יִסָּךְ
The details are explained in Beginning of *Mesechta Krisus*.

RAMBAM :: Hilchos Beis HaBechirah - Klei HaMikdash

In today's Rambam, we learn the last Perek of Hilchos Beis HaBechirah, and the first perakim of Klei Hamikdash — about the keilim that are IN the Beis Hamikdash!

Perek Ches: The Rambam explains how the *Leviim* and the *Kohanim* guarded the *Beis Hamikdash*, and where they stood.

Perek Alef: We learn how the *Shemen Hamishcha* was made, and how it is used. The *keilim* in the *Beis Hamikdash* were different than in the *Mishkan* — they became holy just by being used and didn't need the *Shemen Hamishcha* to be smeared on them. The Rambam also tells us some *halachos* about these *keilim* and their *kedusha*, like what happens if they are broken.

Perek Beis: Now we learn about making the *Ketores*, and about the *mitzvah* that the *Aron* needs to be carried and not transported in a wagon.

RAMBAM- PEREK ECHAD :: Hilchos Zechiya U'Matana - Perek Yud-Beis

In this *perek* we learn about how carefully we listen to the words of a sick person and do exactly what he asked.

INYANA D'YOMA :: Weakening the Golus

In *Musaf* of the *Yom Tov* davening, we say “*Mipnei Chato'einu Golinu Me'artzeinu*” — we went into *Golus* because of our *aveiros*. This shows us that there is something that makes the *Golus* happen. This is called a *siba*, a cause. Our *aveiros* are the *siba* that brings the *Golus*.

Hashem made the world in a way that one thing can make another thing happen, called *Siba Umesuvav* (cause and effect). If we take away the *siba*, the *mesuvav* goes away too!

How does that work?

Well, imagine that you are standing near the wall, when someone accidentally steps on your toe. Ouch! That hurts!

Their standing on you is the *siba*, and your toe hurting is the *mesuvav*. If they take away the *siba*, by moving their foot off of your toe, the *mesuvav* will also go away — your toe will stop hurting. And even if they just take their foot off a little bit, your toe won't hurt as much!

The Torah teaches us that the *Golus* is just a *mesuvav*, it only is there because something is making it happen. If we take away the *siba* that is making the *Golus* happen, the *Golus* will go away!

So especially now, during the Nine Days, when we think about the *Golus* and the *Churban*, we should work very hard on taking away the *siba* for the *Golus*!

What is the *siba* for the *Golus*? Our *aveiros*, especially *Sinas Chinam*, hating other people for no reason.

When we take away this *siba* as much as we can, by doing extra *mitzvos* and having *Ahavas Yisroel*, that takes away at least part of the *Golus*! We might not see it clearly right away, but the *Golus* starts to get weaker, until we finally have the *Geulah Sheleimah*!

See Igros Kodesh chelek Chof-Gimmel, Three Weeks

TEFILLAH :: Shir Shel Yom - Yom Sheini

In the *Beis Hamikdash*, on *Yom Sheini*, the *Leviim* would sing *kapitel Mem-Ches*. The *kapitel* starts with the words “*Shir Mizmor Livnei Korach, Gadol Hashem Umehulal Me’od*.” This *posuk* speaks about the praise of *Yerushalayim* and the *Beis Hamikdash*.

One of the things that were special about the *Beis Hamikdash* is that even though the whole *Beis Hamikdash* was holy, there were different levels of *kedusha* inside of it! For example, there was a separation between the *Ezras Yisroel* and the *Ezras Kohanim*, because the *Ezras Kohanim* was more holy and not everyone could go there. Of course, there was also a separation between the *Kodesh* and the *Kodesh Hakodoshim*, where even the *Kohen Gadol* could not go most times.

That’s why we say this *kapitel* as the *Shir Shel Yom* of *Yom Sheini*. When Hashem made the world, *Yom Sheini* was the day when Hashem made a separation! Hashem separated between the *Mayim Ho’elyonim*, the higher *Ruchnius’dike* waters, and the *Mayim HaTachtonim*, the lower *Gashmius* waters. Just like the separations in the *Beis Hamikdash*, Hashem was separating between different levels of *kedusha*.

See Rabbeinu Bachaye, quoted in Mesechta Shel Tefillah, Shir Shel Yom

HALACHOS HATZRICHS :: Tzedakah Before Davening

In the *Gemara*, it talks about a *Tanna* R’ Elazar, who had the following *minhag*: In the morning, he would give a *perutah* (a small coin) to a poor person, and then go *daven Shemoneh Esrei*.

R’ Elazar did this because the *posuk* says, “**Ani Betzedek Echezeh Panecha**,” “With *tzedeck* (*tzedakah*) I will see Your face.” Rashi explains that he learned from this *posuk* to first take care of the “*tezdek*” by giving *tzedakah*, and then “*Echezeh Panecha*,” to “see Hashem’s face” in *davening*!

Based on this *Gemara*, the *Shulchan Aruch* tells us that we should give *tzedakah* before *davening*. In the time of R’ Elazar, *Shemoneh Esrei* was the whole *davening*, but now we give *tzedakah* before starting *Shacharis*.

(On the same page as the *Gemara* tells us this story, it also tells us that “**Tzedakah Mekareves Es Hageulah**” — *Tzedakah* brings *Moshiach*! That is something else we should think about when we give *tzedakah*!)

See the Alter Rebbe’s Shulchan Aruch, siman Tzadik-Beis, se’if yud

GEULAH U'MOSHIACH :: Why Moshiach is Called Dovid Hamelech

Yechezkel *Hanavi* said a *nevuah* that all of *Bnei Yisrael* will become reunited under one king again when *Moshiach* comes! For many generations, since after *Shlomo Hamelech* was king, the *Yidden* were split up into two separate kingdoms. But when *Moshiach* comes, we will all again be ruled by just one Jewish king.

The *posuk* (as we learned yesterday) says, “**Ve’avdi Dovid Melech Aleihem**,” that *Dovid Hamelech* will rule over them. This is talking about *Moshiach*, who will be king over ALL of the *Yidden*.

Why is *Moshiach* called *Dovid*, though?

The *Friedliker Rebbe* explains in a *maamar* that the name *Dovid* is a name of *bittul* and being humble. We see this in *Tehillim*, where *Dovid Hamelech*, even though he was the king, calls himself a poor man (**oni v’evyon**)!

Moshiach will also have this *inyan* of *Dovid*, of being humble. *Moshiach* will teach the greatest leaders of the *Yidden*, like the *Avos* and *Moshe Rabbeinu*! At the same time, he will teach the simplest *Yidden* Torah too.

The Rebbe explains in a *maamar* that in order to have the special *inyan* of *Moshiach's bittul* which we will have when *Moshiach* comes, we need to do something differently now! Everything that happens when *Moshiach* will come is from what we do now during *Golus*.

So how do we get this? By spreading *Yiddishkeit* and *Chassidus* in a humble way. Even though when we teach other people, Hashem makes us smarter, and our heart becomes more pure, that shouldn't be the reason why we teach. We shouldn't be thinking about what WE will be getting from spreading *Yiddishkeit*, we should think about how it will help the person we are teaching! Being humble in that way will make us deserve to have *Moshiach*, with his tremendous *bittul*.

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