

Chitas for Shabbos Kodesh, Parshas Devarim

Shabbos Chazon

Ches 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
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CHUMASH :: Parshas Devarim - Shvi'i with Rashi

Moshe Rabbeinu continues to remind the Yidden about the things that happened to them in the *Midbar*, so they will be ready to go into Eretz Yisroel.

Moshe Rabbeinu reviews with *Shevet Reuven*, Gad, and Menasheh the promise they made — that even though they will live in these parts of Eretz Yisroel on the other side of the Yarden, they will first make sure the other Yidden are settled in Eretz Yisroel before they go back to live with their families.

Moshe tells the Yidden not to worry about the war to capture Eretz Yisroel! Look how Hashem helped them before — Hashem will fight for them again!

TEHILLIM :: 44 - 48

Today's *kapitelach* are *Mem-Daled* through *Mem-Ches*.

Zzzzzz...

Think of somebody sleeping. Can you see how smart he is? Can you see how strong he is? How well he can draw? How fast he can run?

No — when a person is asleep, all of these *kochos* are hidden.

In one of today's *kapitelach*, Dovid Hamelech says "**Urah, Lomo Sishan Hashem?**" — "Wake up, why are You sleeping, Hashem?"

Of course, Hashem doesn't really sleep, but sometimes Hashem's *kochos* are hidden from us, so it seems like a person who is asleep.

In *Golus*, it is like Hashem is sleeping. Can we see the amazing *nissim* of Hashem? Can we see His *kedusha* shining? No — they are hidden from us.

So we ask, "Hashem, please wake up!"

Chassidus teaches us that we should make sure not only to ask Hashem with our words, we should "wake Hashem up" with the things we do! When we show Hashem how we are doing *mitzvos* with all of our *kochos*, even when we have to give up things we want to do, then Hashem shows us all of His *kochos*, showing us *nissim* and bringing us the *Geulah*!

TANYA :: Igeres Hakodesh Siman Gimmel

In the letter we started learning yesterday, the Alter Rebbe is explaining to the *Chassidim* how special *tzedakah* is, so they will want to give it!

The Alter Rebbe shows us how a *posuk* from Yeshayahu teaches us the special things that happen when a Yid gives *tzedakah*. *Tzedakah* doesn't just make the poor person happy, it brings *chayus* from Hashem into the world! Because of that, we also get a lot of *brachos* in *Gashmius* and *Ruchnius*.

Today, the Alter Rebbe finishes explaining how this works.

HAYOM YOM :: Ches Menachem Av

Every single day, after *davening* (even on all of the *Yomim Tovim*) we say the *Sheish Zechiros*, the six things we have to remember every day. (Do you know what each of them are?)

~

The Rebbe Maharash used to say: How is *Chassidus* and *Yiras Shomayim* worth anything, if the main thing — *Ahavas Yisroel* — isn't there! And especially if someone not only doesn't have *Ahavas Yisroel*, but is even ready *Chas Veshalom* to hurt another person!?

The Torah tells us that the reason we are in Golus so long R"L is because we have Sinas Chinam, we can't get along with each other. When we fix this, we won't need to be in Golus anymore!

So even though it is very important to be very frum and learn lots of Chassidus — the MAIN thing is to make sure we have Ahavas Yisroel, and chas veshalom never do anything to cause another Yid pain.

SEFER HAMITZVOS :: Shiur #34 - Mitzvas Asei #19

Today in *Sefer Hamitzvos* we learn the same *mitzvah* again (*Mitzvas Asei #19*) — that after we eat, we need to *bentch*. (In today's Rambam, we learn the last two *perakim* of *halachos* that are related to this *mitzvah*.)

We learn this from a *posuk* in *Parshas Eikev*: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ

The details are explained in *Mesechta Brachos*.

But since we also start a new set of *halachos*, *Hilchos Milah*, we learn another *mitzvah* too! This is the *mitzvah* (*Mitzvas Asei* #215) that every Jewish boy needs to have a *Bris Milah*.

We learn this *mitzvah* from a *posuk* in *Lech Lecha*: הַמּוֹל לְכֶם כָּל זָכָר

The details are explained in *Mesechta Shabbos perek Yud-Tes* and *Mesechta Yevamos perek Daled*.

RAMBAM :: Hilchos Brachos - Milah

Perek Yud: In addition to making *brachos* before we enjoy things (*Birchos Hanehenin*), the *Chachomim* taught us that we need to say *brachos* to Hashem as a way of thanking and praising Hashem constantly (*Birchos Shevach VeHoda'ah*). Some examples for those are the *brachos* we say in *Birchos Hashachar* every morning, *Shehecheyanu*, and *Hagomel*. (Can you think of any other examples? In this *perek* of Rambam, you will see many more of these kinds of *brachos*!)

Did you know that there is a *bracha* for good news, and a *bracha* ALSO for things that don't seem good at all? Because it's a *mitzvah* to thank Hashem for NOT-good news just like we thank Him for good news!

At the end of this *perek*, the Rambam tells us to remember to ask Hashem for help, thank Hashem for what He does for us, and praise Him as much as we can!

Perek Yud-Alef: In this *perek*, we learn *halachos* about another type of *brachos*, called *mitzvah-brachos* (*Birchos Hamitzvos*), like the *bracha* for washing *Netilas Yodayim*, or the *bracha* for *Tefillin*. Usually we say the *bracha* before we do the *mitzvah*.

The Rambam finishes off this *perek* and section of *halachos* that we should try to say as many *brachos* as we can, but we should be careful not to say *brachos* that are not necessary. Like Dovid Hamelech says in *Tehillim*, "**Bechol Yom Avarcheka, Va'ahalela Shimcha Le'olam Va'ed.**" "Every day I will *bentch* You, and I will praise Your name forever." (Do you know where this *posuk* is from?)

Now we start to learn *Hilchos Milah*, about a *Bris Milah*:

Perek Alef: We start learning about the *mitzvah* of giving a baby a *Bris Milah* when he is 8 days old. The *halacha* is that if the baby is sick, we don't do the *bris* right away, because danger for life pushes away all *mitzvos*. We can do the *bris* later, when it's not dangerous for the baby.

RAMBAM- PEREK ECHAD :: Hilchos Matnos Aniyim - Perek Ches

We learn that saying that we will give *Tzedakah* is like making a *neder*, and we need to keep it. We also learn about a *Goy* giving *Tzedakah*, and finally about the great *mitzvah* of *Pidyon Shevuyim*, helping a *Yid* come out of jail. The Rambam says that there is no bigger *mitzvah* than this one!

INYANA D'YOMA :: Shabbos Chazon

Once there was a little boy, whose father loved him very much.

One day, the father decided to have a new suit made for his son. He chose fine fabric and polished buttons, and had the tailor work hard to sew a handsome suit.

The son was so grateful and so proud to have such a wonderful suit! He loved to wear it, knowing that it was a special gift from his father, who loved him so much.

But the little boy was not as careful as he should have been. He wore the suit even when he was playing outside with his friends, and soon the beautiful suit was torn and stained.

The little boy showed his father sadly how his suit was ruined and couldn't be worn anymore.

The father loved his son, and had the tailor make another suit, as fine as the one before.

At first, the little boy wore his suit carefully. But after a while, he forgot again. Soon this suit as well was completely ruined.

The father again went back to the tailor, and had him make the suit again. But this time, he did not give the suit to his son. He hung it in the closet, telling his son that he would only get the suit when he showed that he now knew how to take care of it.

Every year, the father would pull the suit out of the closet, reminding his son to be careful so that he would deserve to have again such a beautiful suit to wear.

~

This story is a *mashal* told by R' Levi Yitzchak of Berditchev.

We are like the little boy, Hashem is the father, and the handsome suit is our precious *Beis Hamikdash*. Twice we were not careful with the *Beis Hamikdash*, and twice it was destroyed. Hashem is ready to give us another one, but we first have to show that we have learned how to take care of it.

Every year, on *Shabbos Chazon*, Hashem shows us a "*chazon*" (a vision) of the Third *Beis Hamikdash*. Our *neshama* is able to see it, and it is reminded to behave as Hashem wants us to, so that we can merit to have the third *Beis Hamikdash* very soon!

TEFILLAH :: Akeidah

At the beginning of *davening*, as a way to prepare ourselves for *davening* properly, we read the story of the *Akeida* as it is written in Torah. On a day when we say *Tachanun*, we add a paragraph before and after the *Akeida*, asking Hashem to be good to us. We ask Hashem, just as Avraham *Avinu* went against his nature to do what Hashem wanted, Hashem should go against any nature of the world and do good for us!

The *Gemara* says that Hashem Himself says these words, saying that He should overlook any strictness against *Yidden*, and only do kindness for them. One of the things we ask Hashem in the paragraph after the *Akeidah* is that Hashem should do the greatest kindness, to bring us back to our land with *Moshiach Tzidkeinu* very soon!

HALACHOS HATZRICHOS :: Learning Torah on Tisha B'Av

Learning Torah makes a Yid happy! Like it says in the *posuk*, "***Pekudei Hashem Yesharim, Mesamchei Lev***" — "Hashem's laws are upright, they make a person happy!"

Usually, that's a wonderful thing, to be happy all of the time!

But on *Tisha B'Av*, we are mourning for the *Beis Hamikdash*. Getting involved in happy Torah learning will make us forget our sadness about the *Churban*.

Still, we have a *mitzvah* to learn Torah all the time. So what should we do?

We should learn parts of Torah that talk about the *Churban*, so we won't forget about it. We learn *Eicha*, or

Iyov, or part of the *Gemara Gittin*.

Reading books or newspapers just because we enjoy them is not allowed. It will also keep a person from remembering that he is sad about the *Churban*. We are only allowed to read and study about the *Churban* or other sad times for Yidden.

See also *Piskei Teshuvos* vol. 6, p. 106

GEULAH U'MOSHIACH :: Who Will Build the Third Beis Hamikdash?

Will we build the *Beis Hamikdash Hashlishi*, or will it come down from *Shomayim*, already built?

In different places in Torah, it says different things! The Rebbe explains that BOTH will be true!

According to *Chassidus*, we can understand why it needs to be this way!

The first *Beis Hamikdash* was very special. It was given as a present from Hashem to the Yidden. But the Yidden didn't deserve such a present, and didn't treat it properly. That's why it was destroyed.

The second *Beis Hamikdash* came through the hard work of Yidden. They had to first do *teshuvah* before they could start to build it. So they deserved this *Beis Hamikdash*! But Hashem didn't give the same *Ruchnius* as with the first *Beis Hamikdash*. There was no *Aron* or *Urim VeTumim*, for example, and many of the *nissim* weren't there.

But the third *Beis Hamikdash* will have BOTH *maalos*! It will come as a present to the Yidden, with all of the *nissim*, but it will also be made by us, in a way that we DESERVE it! That's why we will build the *Beis Hamikdash*, AND it will come down from *Shomayim*. This way it will have both *maalos* — it will come through the work of Yidden, and as a present from Hashem!

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