

Chitas for Sunday, Parshas Devarim

Gimmel Menachem Av, 5782

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

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~ by Anonymous ~

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CHUMASH :: Parshas Devarim - Rishon with Rashi

We are now starting the fifth book of the Torah, Chumash Devarim! This Chumash is different than the other four Chumashim! It is called "Mishneh Torah," which means to review the Torah, since Moshe Rabbeinu is reviewing the mitzvos the Yidden learned and reminding them about what happened in the Midbar.

This whole sefer is like one long farbrengen with the Yidden, inspiring them to do what Hashem wants from them when they come into Eretz Yisroel. Even though Moshe Rabbeinu himself won't be able to go in, he wants to make sure that the Yidden are ready for the new challenges of living in Eretz Yisroel.

Moshe Rabbeinu first reminds the Yidden about the mistakes they made in the Midbar, so the Yidden won't make them again.

The Torah tells us where Moshe said this — between Paran and Tofel and Lavan and Chatzeiros and Di-Zahav. These look like names of places — but really they are hinting to the aveiros the Yidden did in the Midbar. Instead of embarrassing them by saying the aveiros clearly in the Chumash, they are only hinted to in these "names."

For example, two of the places the posuk says are "Tofel and Lavan." But there really ARE no places with these

names! These places hint to us about how the Yidden “*Taflu*” — made silly complaints about the *Mahn*, which was “*Lavan*” — white.

Then Moshe reviews how when they stood at *Har Sinai*, Hashem told them to go to Eretz Yisroel! But because of the things they did, only now, 40 years later, are the Yidden ready to go into Eretz Yisroel. (If the Yidden hadn’t sent the *Meraglim*, they would have been able to go in right away, and wouldn’t even have needed to fight with the *goyim* there.)

Moshe also reviews with the Yidden how the system of judges started.

Moshe realized that he can’t be the only judge over the Yidden. Hashem expects the leaders to make sure that every Yid behaves properly, and punishes the leaders if they don’t. Moshe Rabbeinu realized that he would not be able to do the whole job himself — he needed to have more judges to help EACH of the Yidden do what Hashem wants.

Still, Moshe is happy that there were so many Yidden that they can’t be judged by just one person. Moshe Rabbeinu gives the Yidden a *bracha* that there should be many more Yidden!

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 will soon start learning!

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 — 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, 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 Hateshuvah Perek Yud-Alef

We said that a person should do *Teshuvah Tata’ah* and *Teshuvah Ila’ah* at different times, because they make us have different feelings. *Teshuvah Tata’ah* makes a person feel serious, and *Teshuvah Ila’ah* makes us feel *besimcha*! So we usually do *Teshuvah Tata’ah* at night, and *Teshuvah Ila’ah* in davening in the morning.

Today the Alter Rebbe tells us that really we can feel both kinds of *Teshuvah* AT THE SAME TIME in davening, even though they are different feelings! Since they come for two different reasons, we won’t be confused.

Teshuvah Tata’ah comes because we have *rachmanus* for what our *aveiros* did, and *Teshuvah Ila’ah* is because we are so happy that we can still become so close to Hashem!

Here is a story that shows us how we can feel both ways at the same time:

One time Rabbi Shimon bar Yochai was learning with his son R' Elazar. They were learning secrets of the Torah about the Churban of the Beis Hamikdash. When R' Elazar heard these secrets, he felt happy and sad! He was sad because the Beis Hamikdash was destroyed, but he was happy to hear these secrets from Hashem's holy Torah.

The same way, we can also feel *Teshuvah Tata'ah* and *Teshuvah Ila'ah* at the same time!

Another thing that makes it possible to feel BOTH is that when we are sure that Hashem forgives us for what we did wrong, we aren't so sad, even with *Teshuvah Tata'ah*! We are happy that even though *aveiros* can bring *Golus*, Hashem forgives us anyway, and promises us that by doing *teshuvah* we will bring the *Geulah*. This way BOTH kinds of *teshuvah* make us happy, and we can feel them both in *davening* at the same time!

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 #74 - Mitzvas Lo Saasei #262

In today's *Sefer Hamitzvos* (*Mitzvas Lo Saasei #262*), we learn the *mitzvah* that a man is not allowed to hold back certain things from his wife — two of them are that he has to take care of her food and clothes.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: שְׂאֵרָה כְּסוּתָהּ וְעֵנָתָה לֹא יִגְרַע

RAMBAM :: Hilchos Ishus

In today's Rambam, we learn many *halachos* about what a husband has to do for his wife. He has to pay for a doctor if *chas veshalom* she gets sick, and if she gets put into jail he has to pay money to take her out of jail. He should talk to her nicely, and not get angry.

We also learn what a wife has to do for her husband: The Rambam says that she should have a lot of *kavod* for him, and do her best to do things the way he likes.

RAMBAM- PEREK ECHAD :: Hilchos Gezeilah VaAveidah - Perek Hey

The Rambam explains that we are not allowed to use things that were stolen by a robber.

INYANA D'YOMA :: Hilchos Beis Habechirah

The Rebbe teaches us to learn about the *Beis Hamikdash* during the Three Weeks. Let's see what's behind this *takana*!

One of the *mitzvos* Hashem gave us is the *mitzvah* to build a *Mishkan* for Hashem, “**Ve’asu Li Mikdash Veshachanti Besocham.**” This wasn’t only a *mitzvah* for the Yidden in the *Midbar*, it is also a *mitzvah* for all of the later generations, that they should make sure that there is a *Beis Hamikdash* for Hashem.

Even though we can’t actually build the physical *Beis Hamikdash*, we do the *mitzvah* as best as we can, by building the *Beis Hamikdash* in a different way.

The *Gemara* teaches that when a person learns the *pesukim* of the Torah about *korbanos*, Hashem counts it as if they are actually bringing that *korban*!

This is also true with learning about the *Beis Hamikdash*. When we learn the parts of Torah explaining the parts of the *Beis Hamikdash* and how they were built, it is like we are actually building the *Beis Hamikdash*! In *Chumash* (especially *Parshas Terumah* and *Tetzaveh*) we learn about the *Mishkan*, in certain chapters of the *Navi Yechezkel* it describes (generally) the *Beis Hamikdash Hashlishi*, in *Mishnayos Midos* we learn about the way the *Beis Hamikdash* was set up, and in *Mishnayos* and *Gemara Tomid*, we learn about the *Avodah* in the *Beis Hamikdash*. The Rambam sets up all of these *halachos* in an organized way in *Hilchos Beis Habechirah* and *Sefer Avodah*!

Especially during a time when we are sad about the *Beis Hamikdash* being destroyed, we can weaken the *Churban* by learning about the *Beis Hamikdash*, which is one way of building it!

This will also help that Hashem will see how we’re trying to build the *Beis Hamikdash*, and will actually give us the physical *Beis Hamikdash Hashlishi* with *Moshiach* right away!

See *Likutei Sichos chelek Yud-Ches, sicha of Parshas Masei* — *Bein Hameitzarim*

TEFILLAH :: Hareini Mekabel

A story told by the Frierdiker Rebbe:

...At my *Bar Mitzvah*, my father the Rebbe Rashab called me by my name and said, “Yosef Yitzchok, ask something.”

So I asked my father, “It says in the *siddur* that we should say before *davening*, ‘*Hareini*’ — that I am taking on myself the *mitzvah* of *Ve’ahavta Le’rei’acha Kamocha*. Why does it say this specifically before *davening Shacharis*? If we are supposed to do *Ahavas Yisroel* first thing in the morning, it should be connected to morning *brachos*!”

My father answered me: “When a father has many children, his greatest *nachas* is when he sees that they all have *achdus* and they love each other. *Davening* is when we ask Hashem for our needs — both our *Gashmius* needs and our *Ruchnius* needs. Before we ask Hashem for our needs, we need to do something that will bring Hashem *nachas*. For that reason, it was established that we should accept upon ourselves the *mitzvah* of *Ahavas Yisroel* as a preparation for *davening*...”

See *Sefer Hasichos 5700*, p. 157

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 *tzedek* (*tzedakah*) I will see Your face.” Rashi explains that he learned from this *posuk* to first take care of the “*tezbek*” 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 :: Learning About the Beis Hamikdash

The third *Beis Hamikdash* will be the same as the second in many ways, but not exactly. We can learn about the second *Beis Hamikdash* in *Mesechta Midos* of *Mishnayos*, or *Hilchos Beis Habechirah* of the Rambam, but that’s not going to be enough to build it right. The *Navi Yechezkel* told us details about how the third *Beis Hamikdash* will be different, but a lot of the things he says aren’t so clear.

Hashem will need to show many of the details when *Moshiach* comes. So why is it so important for us to learn about the *Beis Hamikdash* now?

The answer is that there is a *mitzvah* in the Torah, “**Ve’asu Li Mikdash Veshachanti Besocham.**” Hashem tells us to build Him a *Mishkan*, and He will rest among the Yidden.

This *mitzvah* wasn’t only a *mitzvah* in the *Midbar* or only in *Eretz Yisroel* — it is a *mitzvah* for ALWAYS!

Nowadays we can’t build Hashem a *Gashmius Mishkan* with our hands, but we can do the *mitzvah* by learning about the *Beis Hamikdash* that we will need to build.

When we learn as much as we can about the *Beis Hamikdash*, we are doing the *mitzvah* the best way we can. Also, when Hashem sees us so interested in learning about the *Beis Hamikdash*, He will make sure that we can actually build it faster, by sending us *Moshiach* right away!

See *Likutei Sichos chelek Yud-Ches*, *parshas Masei* — *Three Weeks*

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