

Chitas for Sunday, Parshas Devarim Chof-Zayin Tammuz, 5783 - Shnas Hakhel

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

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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* in Eretz Yisroel.)

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 :: 120 - 134

Today we say the 15 *Shir Hamaalos*, *kapitelach Kuf-Chof* until *Kuf-Lamed-Daled*, like the 15 steps from the *Ezras Noshim* into the *Azara* in the *Beis Hamikdash*!

Kapitel Kuf-Chof-Beis (which is the Rebbe's *Kapitel* this year) talks about when the Yidden would go up to Yerushalayim. Yerushalayim is called "***Ir Shechubra La Yachdav***" — "a city that is connected together."

What is this talking about? Together with WHAT?

In the *Gemara* it says that there are TWO Yerushalayims! There is a **Yerushalayim Shel Maalah**, a *ruchnius* city in *Shomayim*, and **Yerushalayim Shel Matah** — the city of Yerushalayim that we see. They are both connected!

The *Gemara* says that Hashem doesn't go into the *Gashmius* Yerushalayim until He goes into Yerushalayim *Shel Maalah*, the *ruchnius* Yerushalayim.

What makes Hashem go into these two Yerushalayims? It's because of what the Yidden do!

The Tzemach Tzedek explains that there are two things that bring Hashem into the two Yerushalayims — and we are learning about them in *Tanya* — *Teshuvah Tata'ah* and *Teshuvah Ila'ah*.

When we do *Teshuvah*, it brings *Geulah*, bringing Hashem's *Shechinah* back into Yerushalayim! *Teshuvah Tata'ah* brings Hashem into Yerushalayim *Shel Matah*, and *Teshuvah Ila'ah* brings Hashem into Yerushalayim *Shel Maalah*!

TANYA :: Igeres Hateshuvah Perek Yud

Teshuvah means that a Yid returns to Hashem with his whole heart. He decides that he is ready to act **ONLY** the way Hashem wants.

We learned about the two steps in *Teshuvah* — getting rid of the *aveiros* by having *Rachmonus* on our *neshama*, and thinking about how *aveiros* make Yidden be in *Golus*. Then we do *Teshuvah Ila'ah* — once the *aveiros* are gone, we *daven* and learn and do *mitzvos* with a **NEW** *chayus*, more than before!

Today the Alter Rebbe tells us how we can make these kinds of *Teshuvah* part of our day.

It used to be the *Minhag* to say *Tikun Chatzos* late at night, special *tefilos* about the *Churban* of the *Beis Hamikdash*. That is the perfect time to do *Teshuvah Tata'ah* — thinking about the *Churban* that our *aveiros* make, and having *rachmonus* on our *Neshama*.

Then the next morning when we *daven* is the perfect time to act with the *chayus* of *Teshuvah Ila'ah*: *Daven* with special *chayus* and *simcha*, and then learn and do *mitzvos* with *chayus*, and with the *kavana* that we want to be connected and close to Hashem.

If someone can't do *Teshuvah Tata'ah* every day, then at least once a week he should, before Shabbos. Then he will have the *chayus* of *Teshuvah Ila'ah* for Shabbos! The word Shabbos has the main letters of *Teshuvah* — *Tof*, *shin*, and *beis* — and it is a time that is very special for *Teshuvah Ila'ah*!

(Nowadays, we don't do *Tikun Chazos*, but we can make a *Cheshbon Hanefesh* in *Krias Shema She'al Hamitah*, and especially before Shabbos. But like we learned before, the Rebbe tells us that nothing should stop us from jumping straight to living with the *chayus* of *Teshuvah Ila'ah* — *Lechatchila Ariber!*)

HAYOM YOM :: Chof-Zayin Tammuz

In the times of the Alter Rebbe, there were no Chabad Chassidim, because the Alter Rebbe just started to teach Chabad Chassidus for the first time. Many people came to the Alter Rebbe, and they became the first Chabad Chassidim.

Once an unusually brilliant *Talmid Chochom* came to the Alter Rebbe. He had learned a lot of Torah and lived the way a Yid should, with *Yiras Shomayim*. After coming to the Alter Rebbe in Liozna, he also learned a lot of *Chassidus*, and accomplished a lot in his learning in a short amount of time.

When he came for his first *Yechidus*, he asked the Alter Rebbe: “Rebbe, what am I missing?”

The Alter Rebbe answered him, “You aren't missing anything! You are a *Yerei Shomayim* and a *Lamdan*. But you need to get rid of *gaavah*, which is compared to *chometz*, and bring in *bittul*, which is compared to *matzah*.” The Alter Rebbe then explained to him a *halacha* in *kashering keilim* for *Pesach*, and what it means in *Avodas Hashem* — how to have *bittul*.

This is one of the things that Chassidus teaches us, that even someone who is doing everything right still has room to become better, to do teshuvah and become closer to Hashem.

SEFER HAMITZVOS :: Shiur #85 - Mitzvas Asei #220, #218, Lo Saasei #358, Asei #219, Lo Saasei #359

Earlier in Sefer Hamitzvos, we learned that it's asur for a person to act like he is married without doing Kiddushin, getting married according to the Torah. Today we learn three mitzvos about what happens if someone DOES act like he is married to a girl without Chuppah and Kiddushin:

1) (*Mitzvas Asei #220*) If someone CONVINCES a girl to act like she is married to him without *Chuppah* and *Kiddushin* (*mefateh*), we have to follow all of the *halachos* the Torah tells us of what should be done if this happens.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: *וְכִי יִפְתֶּה אִישׁ בְּתוּלָה*
The details are explained in *Mesechta Kesubos perakim Gimmel* and *Daled*.

2) (*Mitzvas Asei #218*) If someone FORCES a girl to act like she is married to him without *Chuppah* and *Kiddushin* (*oness*), he has a *mitzvah* to marry her and stay married to her if she wants.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: *וְלוֹ תִהְיֶה לְאִשָּׁה תַּחַת אָשֶׁר עָנָה לָא יוּכַל שְׁלִחָהּ כָּל יָמָיו*
The details are explained in *Mesechta Kesubos perakim Gimmel* and *Daled*.

3) (*Mitzvas Lo Saasei #358*) If they get married, they are married for as long as she wants, and he is not allowed to give her a *get* (unless she wants one).

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְלֹא תִהְיֶה לְאִשָּׁה וְגו' לֹא יִכַּל לְשַׁלְּחָהּ בְּכָל יָמֶיהָ
The details are explained in *Mesechta Kesubos perakim Gimmel* and *Daled*.

There are another two mitzvos about somebody that says not true things about his wife:

4) (*Mitzvas Asei #219*) If a man says not-true things about his wife (that she acted like she was married before she married him, called *Motzi Shem Ra*), the *Beis Din* needs to punish him with *malkos*, and he needs to stay married to her forever if she wants (like in the *mitzvah* of *Oness* we learned before).

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְלֹא תִהְיֶה לְאִשָּׁה לֹא יִכַּל לְשַׁלְּחָהּ בְּכָל יָמֶיהָ
The details are explained in *Mesechta Kesubos perakim Gimmel* and *Daled*.

5) (*Mitzvas Lo Saasei #359*) This is the *Mitzvas Lo Saasei* to the *mitzvah* we just learned: That the husband who was *Motzi Shem Ra* about his wife has to stay married to her, and he can't ever give her a *get* unless she wants one.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא יִכַּל לְשַׁלְּחָהּ בְּכָל יָמֶיהָ
The details are explained in the last *perek* of *Mesechta Makos*, and *Mesechta Kesubos perakim Gimmel* and *Daled*.

RAMBAM :: Hilchos Naarah Besulah

In today's Rambam we learn the *halachos* of the *mitzvos* in *Sefer Hamitzvos*. One *halacha* is that if a person forces a girl to act like they are married without really getting married according to Torah, he has to really marry her, like the *mitzvah* says. Even if she is sick or has a problem that might make someone not want to marry her, he has to marry her anyway if she wants.

RAMBAM- PEREK ECHAD :: Hilchos Tefillin U'Mezuzah V'Sefer Torah - Perek Ches

The Rambam teaches us more about writing a *Sefer Torah*.

We learn about how we leave a space after paragraphs in a *Sefer Torah*: If the space is at the end of a line, it is called a "*Pesucha*" ("open" — in your *Chumash*, you will usually see the letter "*pey*.") If the space is in the middle of a line, it is called "*Stumah*" ("closed" — you will see a *samech* in your *Chumash*).

If a *sofer* leaves a space in the wrong place, or mixes up the kinds of spaces, the Torah is *posul*!

INYANA D'YOMA :: Lebn Mit Der Tzeit

Chumash Devarim is different than the other four. In the first four *Chumashim*, Moshe Rabbeinu writes down the words of Hashem exactly, like a person who copies down what he hears. In *Chumash Devarim*, Moshe Rabbeinu speaks the words of Hashem the way the *Ruach Hakodesh* came into his own understanding.

Why was there a change in the way the Torah was given over in this *Chumash*?

The reason for this change was because Moshe Rabbeinu was speaking to a new group of Yidden. These Yidden were the people who would be going into Eretz Yisroel. They would be dealing with *Gashmius*, which would be very different from the way they lived in the *Midbar*. In the *Midbar*, all of the *Gashmius* was taken care of for

them, but in Eretz Yisroel, they would need to work for it themselves.

That's why *Chumash Devarim* needed to come this way. When the Torah came down into Moshe Rabbeinu's *sechel*, it was closer to the Yidden's *Gashmius* life. It would help them deal with all of the new challenges of living in Eretz Yisroel.

In *Chumash Devarim*, many of the *inyonim* from the first four *Chumashim* were reviewed again, in the style of *Chumash Devarim*. This way, the Yidden would appreciate the WHOLE Torah, not just *Chumash Devarim*! They would realize that the WHOLE Torah is important for them to know.

Nowadays, we also have a "*Chumash Devarim*." The *Rebbeim* of each generation teach us Torah in a new way, which fits with how we live in these times. Through the Torah that they teach, and the *horaos* and *takanos* they give us to keep, not only do we have the new things they teach us, but we see that the WHOLE Torah is meaningful!

See *Likutei Sichos chelek Daled, Parshas Devarim*

TEFILLAH :: Shema Yisroel

The second of the Twelve *Pesukim* is the first line of *Shema*! We all already know the words of this *posuk* very well, but we should also know what the *posuk* means, and what its lesson is for us!

At the end of the *posuk* we say, **Hashem Echod** — Hashem is one.

The word *Echod* shows us HOW Hashem is one! *Echod* is made of three letters, *Alef*, *Ches*, and *Daled*.

Alef — *Alef* is the first letter, so the *Gematria* of *Alef* is ONE! The *Alef* is the one *Aibershter*, the *Alufo Shel Olam*.

Ches — *Ches* is the eighth letter of the *Alef-Beis*, with a *Gematria* of EIGHT. The *Ches* reminds us of the seven levels of *Shomayim*, plus the one earth where we live — eight all together!

Daled — *Daled* is the fourth letter of the *Alef-Beis*, so it has a *Gematria* of FOUR. The *Daled* reminds us of the *Daled Ruchos*, the four different directions — north, south, east, and west.

And what letter is first? The *Alef*, of course!

The word *Echod* shows us that the heavens and the earth (the *Ches*), and all four directions (the *Daled*), are all like nothing on their own. They only exist because they come after the *Alef*, because Hashem, the *Alufo Shel Olam*, gives them *chayus*!

This is something even kids need to know!

When we look around, the world looks very big! There are many exciting things to do and places to go. There are fun trips to take and toys to play with. There are books to read, flowers to smell, and delicious foods to taste. There are so many different things in the heavens and the earth, and in all four directions.

But really, all of these things are like nothing on their own! They only exist because Hashem, the *Alufo Shel Olam*, gives them *chayus*! They are only here because Hashem *Echod*, because the ONE Hashem, wants them to be here!

That will make us realize that we shouldn't just take our exciting trips or play with our fun toys because WE like them. We will realize that everything we do needs to be for Hashem!

We will want to do things that make Hashem happy all the time! We will want to use all of our trips, all of our toys, and all of our treats to bring us closer to Hashem and fulfill the *shlichus* Hashem put us in the world to do!

That's what we say in the paragraph that comes after *Shema, Ve'ahavta*. We say that we should love Hashem, and that we are ready to use EVERYTHING we have to do what Hashem wants!

See *Der Rebbe Redt Tzu Kinder chelek Hey*, p. 249

HALACHOS HATZRICHOS :: Dangerous Things

The Torah teaches us that we need to be careful not to have dangerous things. That is why we have a *mitzvah* to make a fence around our roof, so that nobody will fall off *chas veshalom*!

We also need to be careful about other dangerous things. For example, if we have a deep hole in our yard, we need a fence around that too, so that nobody will fall in. We are not allowed to have a ladder with a broken rung, because someone might try to use it and get hurt.

See *Kitzur Shulchan Aruch, siman Kuf-Tzadik*

GEULAH U'MOSHIACH :: Learning About the Third Beis Hamikdash

As we learned in the previous *shiur*, it is hard to really understand the *nevuah* of Yechezkel *Hanavi* about the Third *Beis Hamikdash*.

Still, it shouldn't stop us from learning it as much as possible!

R' Yom Tov Lipman Heller was a *talmid* of the Maharal of Prague. He later wrote a famous *pirush* on *Mishnayos*, called the *Tosfos Yom Tov*.

When R' Yom Tov Lipman Heller was younger, he learned the *nevuah* of Yechezkel very well according to Rashi. He knew that learning about the *Beis Hamikdash* is like building it, and he wanted to do the best he could! He drew a diagram of the third *Beis Hamikdash*, based on everything in *Sefer Yechezkel* that he could understand.

His friends were very excited! They encouraged him to write a *sefer* explaining Yechezkel's *nevuah*. The *Tosfos Yom Tov* did write the *sefer*, which teaches Yechezkel's *nevuah* according to Rashi, as clearly as possible. This *sefer* is called "*Tzuras Habayis*."

Unfortunately, we don't have the diagram he drew of the third *Beis Hamikdash*, but we do have the *sefer*! Learning it can help us understand the third *Beis Hamikdash* as much as possible!

(There is also an English *sefer* describing the Third *Beis Hamikdash*, by Rabbi Chaim Clorfene, with pictures and models, called *The Messianic Temple*. It is based on *Tzuras Habayis* and other sources, teaching us as much as possible about the Third *Beis Hamikdash*!)

By following the Rebbe's *takana* to learn about the *Beis Hamikdash* during the Three Weeks, may we be *zoche* to see the building of the Third *Beis Hamikdash bekarov mamosh, Amen!*

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