

Chitas for Wednesday, Parshas Devarim

Vov Menachem Av, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאנן
~ 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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Mazel Tov **Menucha Chaya Vasquez** (Coral Springs, FL)

~ 5th birthday Hey Menachem Av ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Chana Weingarten** (proud soldier in Tzivos Hashem)

~ 7th birthday Vov Menachem Av ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Chaim Yonah Haskelevich** (shliach in Hamilton, NY)

~ 12th birthday Vov Menachem Av ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Devarim - Revi'i with Rashi

Moshe Rabbeinu reminds the Yidden that because of what was done, only the children of those who left Mitzrayim will be able to go to Eretz Yisroel.

Having to stay in the Midbar: Hashem told the Yidden, "You complained that the children would get hurt if you tried to go to Eretz Yisroel, and now THEY will be the only ones to go live there!" The Yidden had to take a LONG detour, and stay in the *Midbar* for 40 years, until this generation of adults all passed away.

Some Yidden decided to go to Eretz Yisroel without permission. Hashem told Moshe to warn them, but they didn't want to listen. They went, and Hashem didn't help them — the Emori came and attacked them.

Even though the Yidden begged Hashem to let them go to Eretz Yisroel after all, Hashem didn't let. The

Yidden had to go back and travel into the desert, farther away from Eretz Yisroel, for 38 years.

TEHILLIM :: 35 - 38

Today's *kapitelach* are *Lamed-Hey*, *Lamed-Vov*, *Lamed-Zayin*, and *Lamed-Ches*.

In *Kapitel Lamed-Zayin*, Dovid Hamelech says, "**MeiHashem Mitzadei Gever Konanu**" — "Hashem decides where each person goes," "**Vedarko Yechpatz**" — "and He wants His way."

Chassidus teaches that these two things are connected: Because Hashem wants His way, THAT'S why He decides where each person goes. Hashem puts us into each place to do His special *shlichus* there.

So when we end up somewhere with *Hashgacha Protis*, we need to remember that we're there because Hashem has a job for us to do there, and make sure to look out for it and do it right!

TANYA :: Igeres Hateshuvah Perek Yud-Beis

Even a Yid who did an aveira and then does Teshuvah needs to always be besimcha!

When he's doing the part of teshuvah where he thinks about the aveiros he did (Teshuva Tata'ah) he needs to be happy because he knows that Hashem for sure forgives him! And when he's doing mitzvos with a new special chayus (Teshuva Ila'ah) then for sure he needs to be besimcha that he is able to become so close to Hashem through Torah, mitzvos, and Avodas HaTefillah!

When something uncomfortable happens (yisurim) because of a person's aveiros, the Alter Rebbe tells us today that he needs to be happy! Why?

When a Yid does an *aveira*, the *neshama* becomes "dirty." Just like with our clothes, no one wants to go around with dirty ones — we put them in the washing machine to get clean! The same is true with our *neshamos*: Since *aveiros* can make them dirty, we need to make them clean. Scrubbing something dirty from our skin might be uncomfortable. The same way, taking away the *aveiros* can also be not comfortable.

There are two choices of when to do the "washing" and the "scrubbing" of our *neshama*: Here, in *Olam HazeH*, or in *Olam HaBa*. If Hashem makes a person feel uncomfortable because his *neshama* is getting clean in THIS world, he needs to be very happy! Because THIS world is a world of *Chesed*, kindness. So the kind of cleaning HERE is much easier (no matter how hard it seems) than the kind of washing and cleaning in *Olam HaBa*!

The Torah tells us of a person named Iyov who had a very hard life. The Ramban tells us in his introduction to *Sefer Iyov* that all of the hard things in Iyov's entire life don't even compare to how hard it is for a *neshama* to get clean in *Olam Haba* for one hour!

That's why the Alter Rebbe tells we should be happy if we have *yisurim*, uncomfortable things that happen to us in *Olam HazeH*, because it is a very good thing for our *neshama*.

Mazel Tov! *We now finished the third Sefer of Tanya! In this section we learned how a Yid does teshuvah according to halacha, and the two kinds of teshuvah in Ruchnius — Teshuvah Tata'ah and Teshuvah Ila'ah, which we can understand in our mind and heart, and give us a chayus in the mitzvah of teshuvah.*

We learned that in all parts of teshuvah a Yid needs to be besimcha!

The Rebbe would quote the words of the Rambam many times, that when Yidden do Teshuvah, Moshiach will come right away. Now that we finished learning Igeres HaTeshuvah, may we be zocheh to see this fulfilled right away!

Since the Rebbe told us that we need to make siyumim during the Nine Days, Chitas is helping us to make a siyum on a sefer in Tanya — right in the middle of the Nine Days!

HAYOM YOM :: Vov Menachem Av

After the Alter Rebbe came out of prison on *Yud-Tes Kislev*, he said a very short *maamar* for the Mittlerer Rebbe — but even though it is so short, there is a lot we can learn from it!

The *posuk* says “**Se’u Yedeichem Kodesh, Uvorachu Es Hashem. Yevorechecha Hashem MiTzion Osei Shomayim Va’aretz.**” “Pick up your hands in Kedusha, and bentch Hashem. Hashem should bentch you from Tzion — Hashem, Who made the heaven and the earth!”

The Alter Rebbe explained this *posuk* according to *Chassidus*:

Yedeichem (your hands) can also mean *midos*, since our arms are close to our heart, the place of our *midos*.

Uvorachu (and you should *bentch*) and *Yevarechcha* (He should *bentch* you) also mean to bring down into the world.

Tzion (which usually is talking about Yerushalayim) can mean the deepest part of a Yid’s *neshama*, which is also called Tzion.

Here’s how the Alter Rebbe explained the *posuk*:

“**Se’u Yedeichem Kodesh**” — Lift up your *midos* in holiness! Make sure that the *midos* are behaving according to what the *sechel* knows is right, and that what the *sechel* knows shines into the *midos*. “**Uvorachu Es Hashem**” — this will bring down the name of Hashem into the world!

When that happens, “**Yevorechecha Hashem MiTzion**” — the deepest part of the *neshama* will also be able to shine in the world, “**Osei Shomayim Va’aretz**” — and will make it the world able to exist.

When we learn *Chassidus* and act like a *Chossid*, it brings *chayus* not just to ourselves, but to the entire world!

SEFER HAMITZVOS :: Shiur #77 - Mitzvas Asei #212

Today’s *Sefer Hamitzvos* is the same as yesterday’s (*Mitzvas Asei #212*): That a man has a *mitzvah* to have children.

We learn this *mitzvah* from a *posuk* in *Parshas Bereishis*: פָּרוּ וּרְבוּ

The details are explained in *Mesechta Yevamos perek Vov*.

RAMBAM :: Hilchos Ishus

In today’s Rambam, the last three *perakim* of *Hilchos Ishus*, we learn about a woman who doesn’t listen to her husband when he tells her not to spend time by herself with a certain man. She is called a *Sotah*, and has to drink bitter water that tests her to see if she did something wrong. We will learn all the *halachos* about this *IY”H* in *Hilchos Sotah*, later in Rambam.

Yidden are like Hashem’s wife. Hashem gave us *mitzvos*, and doesn’t want us to act in a different way. We need to make sure we keep the Torah and *mitzvos* so that we can get all of the *brachos* from Hashem!

RAMBAM– PEREK ECHAD :: Hilchos Gezeilah VaAveidah - Perek Ches

The Rambam explains what a robber should do if the person he robbed from passed away. The *halachos* are also different if the person he robbed from was a *Ger*.

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. This 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 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 are able to see how the WHOLE Torah is meaningful for our time!

See Likutei Sichos chelek Daled, Parshas Devarim

TEFILLAH :: Adon Olam

As a general introduction to *davening*, we remind ourselves WHO we are about to *daven* to!

Adon Olam is a beautiful song written by the *Chachomim* who lived after the times of the *Gemara*, Rabbeinu Yehuda Hachassid, Rabbeinu Hai Gaon, and Rabbeinu Sherira Gaon.

It is brought in the Shaloh and other *sefarim* that saying this *tefillah* before *davening* is a *segulah* that a person's *tefillah* should be answered.

Adon Olam speaks about the greatness of Hashem. When we pay attention to what these words mean, we will feel how special it is to *daven*!

See Shaar Hakolel, perek Gimmel, se'if Daled

HALACHOS HATZRICHS :: Halachos of Tisha B'Av

On the fast of *Tisha B'av*, we do certain things to remind ourselves that we are sad about the *Churban*.

Here are some of them:

- On *Erev Tisha B'Av*, starting at *Chatzos*, we only learn the parts of Torah that we are allowed to learn on *Tisha B'Av* itself. If someone is running late, the daily *shiurim* of *Chitas* and Rambam can be finished until *Shkiyah*. (This year, *Erev Tisha B'Av* is on Shabbos.)

- We don't eat or drink. Kids under *Bar* or *Bas Mitzvah* are allowed to eat, but they shouldn't have nosh or sweet foods, because they are also sad about the *Churban*.

- We don't wear leather shoes. Leather shoes are more comfortable and *mentchlich*. On *Tisha B'av* we don't feel comfortable and complete, since we are thinking about the *Beis Hamikdash* being destroyed. If we don't have non-leather shoes, we can buy them — even during the Nine Days.

- We don't put on creams or oils. A person puts on lotion, perfume, or oil to make themselves feel good. On *Tisha B'Av*, we don't want to feel so comfortable until the *Beis Hamikdash* is built again! (We are allowed to put on deodorant if we get sweaty.)

- We don't wash ourselves. Most people enjoy the way water feels, and like to feel clean and comfortable. On *Tisha B'Av*, we are careful not to wash ourselves, unless we really need to — like if our hands get muddy, or if we need to wash *Negel Vasser*. Even then, we only wash the parts that we have to wash!

For detailed *halachos* of *Tisha B'Av*, see the *Halacha Newsletter* prepared by Rabbi Shmuel Lesches, Melbourne

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

There are two opinions in Torah about the third *Beis Hamikdash*. Rashi and Tosfos bring from the *Zohar* and the *Medrash*, saying that the *Beis Hamikdash* will come down from *Shomayim*! The Rambam *paskens* the *halacha* based on the *Gemara Yerushalmi* and a different *Medrash*, saying that *Moshiach* will build the third *Beis Hamikdash*.

Which is it?

The Rebbe tells us that both are true!

Here is one explanation the Rebbe gives:

The Rambam is a *sefer* of *halacha*. That means that the Rambam only talks about the things that Yidden need to do. The Rambam tells us that it is our job to work to build the *Beis Hamikdash*!

But we won't be building the WHOLE *Beis Hamikdash*. There is also a *Beis Hamikdash* of Hashem in *Shomayim*, that will come down and become part of our *Gashmius'dike Beis Hamikdash*! That will make it HASHEM's building, and because of it, this *Beis Hamikdash* will be different than the other two. It will last forever!

We see an example for this in the Beis Hamikdash itself! Hashem sends down a fire from Shomayim to burn up the korbanos, but it is still a mitzvah for a kohen to light a fire on the Mizbeiach. Once we light a fire down here, Hashem sends down His fire onto the Mizbeiach.

(The Rambam doesn't tell us that part, because it isn't *halacha*, it isn't something WE need to do! We learn about it from other places in Torah! The *Zohar* and the *Medrash* tell us about the part of the *Beis Hamikdash* which will be GIVEN to us from Hashem, and will make it a *Beis Hamikdash* that will last forever!)

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