

Chitas for Thursday, Parshas Devarim

Beis Menachem Av, 5780

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In loving memory of Zev Aryeh Glick a"h
~ Yartzeit Beis Menachem Av ~

Mazel Tov **Mendel Rapoport** (Shliach in Chicago, IL)
~ 6th birthday Beis Av ~
Shnas Bracha Vehatzlacha!

Mazel Tov **First Lieutenant Rivka Shurpin** (Brooklyn, NY)
~ 8th birthday Beis Av ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Devarim - Chamishi with Rashi

Moshe reviewed with the Yidden about more of their time in the *Midbar*. He reminded them about all of the nations they tried to pass through on their way to Eretz Yisroel.

Edom: The Yidden asked Edom (Eisav's family) if they could go through their land. Edom didn't want to let the Yidden pass through. Hashem told the Yidden not to fight with them, since He had promised Eisav that he could stay there until *Moshiach* comes. So they turned around and went to the land of Moav.

Moav: Hashem also told the Yidden not to fight with Moav, from the family of Lot. They were allowed to show they had weapons and scare them, since Moav wasn't acting the way Hashem wanted.

It took a long time until the Yidden got to the next nation. The Yidden had to travel for 38 years! This way, all of the Yidden who came out of Mitzrayim would pass away, and only their children would go into Eretz Yisroel.

Ammon: Then the Yidden passed near Ammon, also from Lot's family. To reward Lot's daughter, the mother of the nation of Ammon, for her *tznius*, Hashem didn't even let the Yidden scare them.

Emori: But the Yidden WOULD be allowed to fight with the Emori — where Sichon and Og were the kings. First the Yidden tried to ask them nicely if they could pass through their land, but Sichon said no. (IY”H tomorrow we will review what happened with Sichon in the end!)

TEHILLIM :: 10 - 17

Today's *kapitelach* are *Yud* until *Yud-Zayin*.

In one of today's *Kapitelach*, there is a very interesting *posuk*: “**Hashem Tzadik Yivchan.**” Hashem tests a *tzadik*.

This means that Hashem only tests a person if he's like a *tzadik* — if he has the *kochos* to do the right thing and pass the test!

So why does Hashem test us if He already KNOWS we can pass?

Hashem knows we have *kochos* hiding inside of us, but it's not enough to just HAVE *kochos*, we have to USE them for Hashem! By testing us, we need to use those *kochos* to pass the test, and then we're using all of our *kochos* for Hashem!

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 his aveiros (Teshuva Tata'ah) he needs to be happy because 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!

And when something uncomfortable happens (yisurim) because of his aveiros, he needs to be happy too! Today the Alter Rebbe tells us why:

When a Yid does an *aveira*, his *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. A washing machine is not so comfortable!

There are two choices of when to do the “washing” of our *neshamos*: Here, in *Olam Haze'h*, 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 machine in *Olam HaBa*!

There was a person named Iyov who had a very hard life. Still, ALL of the hard things in his life doesn't even compare to how hard it is for a *neshama* to get clean in *Olam Haba*!

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

The Rambam says that when Yidden do Teshuvah, Moshiach will come right away. Now that we finished Igeres HaTeshuvah, Hashem should bring Moshiach NOW!

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 :: Beis Menachem Av

Today we learn about our *minhag* of putting on *tefillin* to get ready for the *Bar Mitzvah*.

Our *minhag* is that a *Bar Mitzvah* boy practices putting on *Tefillin* for two months BEFORE his *Bar Mitzvah*. At first he just gets used to putting them on right, then in a few weeks when he is comfortable putting them on, he starts to say a *bracha*.

SEFER HAMITZVOS :: Shiur #14 - Mitzvas Lo Saasei #16, #17, #18, #19, #20, #21, #26, #28, #27, #29, #14, #8, #9, #7

Today we learn many more *mitzvos* about staying away from *Avodah Zarah*, and only serving Hashem!

In Rambam, we are now learning *Hilchos Avodah Zarah*. This set of *halachos* has 12 *perakim* and 51 *mitzvos*! It takes four days to learn the *perakim* (3 *perakim* each day), so we need to learn all of these 51 *mitzvos* in four days too! That is why we are learning so many *mitzvos* each day.

The first six *mitzvos* are about a *Meisis*:

1) (*Mitzvas Lo Saasei #16*) No Yid is allowed to make someone else serve *Avodah Zarah*. He is called a *meisis* if he does, and the *Beis Din* punishes him with *Sekilah*. The one who he tried to convince to serve *Avodah Zarah* is the one the Torah says should carry out the punishment.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא יוֹסֵפוּ לַעֲשׂוֹת כַּדָּבָר הַרְעָה הַזֶּה בְּקִרְבְּךָ
The details are explained in *Mesechta Sanhedrin perek Zayin*.

2) (*Mitzvas Lo Saasei #17*) The person who the *meisis* tried to convince to serve *Avodah Zarah* can't feel bad for the *meisis*. Even though there is a *mitzvah* of *Ve'ahavta Leraeiacha Kamocha*, it does not include this person.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לֹא תֵאָבֵה לוֹ

3) (*Mitzvas Lo Saasei #18*) The person who the *meisis* tried to convince to serve *Avodah Zarah* can't stop being angry at the *meisis*. Even though there is a *mitzvah* of *Azov Taazov*, to help another Yid, the Torah says that it doesn't apply to a *meisis*.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תִשְׁמַע אֵלָיו

4) (*Mitzvas Lo Saasei #19*) Even though it is a *mitzvah* to save someone's life (*Lo Saamod Al Dam Reiacha*), it doesn't apply to a *meisis*. The person who the *meisis* tried to get to serve *Avodah Zarah* should not try to save the life of the *meisis*, even if he can.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תְחַוֶּס עֵינֶיךָ עָלָיו

5) (*Mitzvas Lo Saasei #20*) The person who the *meisis* tried to get to serve *Avodah Zarah* should not look for excuses in *Beis Din* so the *meisis* won't get punished.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תִחְמַל

6) (*Mitzvas Lo Saasei #21*) The person who the *meisis* tried to get to serve *Avodah Zarah* is not allowed to keep anything not nice he did a secret in *Beis Din*.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תִכְסֶה עָלָיו

The next four mitzvos are about not-true Nevuah:

7) (*Mitzvas Lo Saasei #26*) A person is not allowed to say that he has a *nevuah* to go do *Avodah Zarah*. He can't say that Hashem says to do *Avodah Zarah*, and he also can't say that the *Avodah Zarah* said it will reward or punish people who serve it.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְאִשֶּׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנְּבִיא הֵהוּא
The details are explained in *Mesechta Sanhedrin perek Yud-Alef*.

8) (*Mitzvas Lo Saasei #28*) We can't listen to someone who says he is a *Navi* for *Avodah Zarah*. For a true *Navi*, we test him to see if he knows the future. But for someone who says he is a *Navi* for *Avodah Zarah*, we don't even give him a chance!

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לֹא תִשְׁמַע אֶל דְּבַרֵי הַנְּבִיא הֵהוּא

9) (*Mitzvas Lo Saasei #27*) It is *asur* to say ANY *nevuah* that didn't really happen. This means that it is *asur* to say that Hashem said something that He really didn't say, or to say that he got a *nevuah* that Hashem really says to a different *Navi*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: אַךְ הַנְּבִיא אִשֶּׁר יִזִּיד לְדַבֵּר דְּבַר בְּשֵׁמִי אֵת אֲשֶׁר לֹא צִוִּיתִיו לְדַבֵּר
The details are explained in *Mesechta Sanhedrin perek Yud-Alef*.

10) (*Mitzvas Lo Saasei #29*) We shouldn't be afraid of a not-real *Navi*. We shouldn't be afraid to punish him, even if he is saying *Nevuos* in the name of Hashem.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא תִגּוֹר מִמֶּנּוּ
The details are explained in *Mesechta Sanhedrin perek Yud-Alef*.

We learn one mitzvah about not promising in the name of an Avodah Zarah:

11) (*Mitzvas Lo Saasei #14*) We can't make a *shevuah* in the name of an *Avodah Zarah*, or even cause a *goy* to promise in the name of an *Avodah Zarah*.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תִזְכְּרוּ
The details are explained in *Mesechta Sanhedrin perek Zayin*.

The last three mitzvos for today are about not serving different types of Avodah Zarah:

12) (*Mitzvas Lo Saasei #8*) We are not allowed to serve the *Avodah Zarah* called *Ov*.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: אֶל תִּפְנוּ אֶל הָאֱבֹת
The details are explained in *Mesechta Sanhedrin perek Zayin*.

13) (*Mitzvas Lo Saasei #9*) We are not allowed to serve the *Avodah Zarah* called *Yidoni*.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: אֶל תִּפְנוּ אֶל הָאֱבֹת וְאֶל הַיִּדְעֹנִים
The details are explained in *Mesechta Sanhedrin perek Zayin*.

14) (*Mitzvas Lo Saasei #7*) We are not allowed to serve the *Avodah Zarah* called *Molech*.

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: וּמִזְרַעְךָ לֹא תִתֵּן לְהַעֲבִיר לְמֹלֵךְ
The details are explained in *Mesechta Sanhedrin perek Zayin*.

RAMBAM :: Hilchos Avodas Kochavim

Perek Daled: We learn about an *Ir Hanidachas*, a city where a lot of people started serving *Avodah Zarah*. The whole city has to be destroyed!

In **Perek Hey**, we learn about a person who tries to get other people to serve *Avodah Zarah* (a *meisis*), and the punishment he gets.

Perek Vov: In this *perek*, we learn about different types of *Avodah Zarah*. In the beginning of the *perek* we learn the details of today's *mitzvos*, about the *Avodah Zarah* of Ov, Yidoni, and Molech.

RAMBAM- PEREK ECHAD :: Hilchos Yesodei HaTorah - Perek Beis

This *perek* has the *halachos* about loving Hashem, and having *Yiras Shomayim*! We need to think about how special everything Hashem created is. The more we think and learn about Hashem, the more we will love him and want to act the way a Yid should.

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 :: Birchos Kohanim and Eilu Devarim

After we say the *Birchos HaTorah*, thanking Hashem for this special gift, we actually SAY words of Torah!

First we say a part of *Torah Shebichsav*, and then a piece of *Torah Shebaal Peh*. From *Torah Shebichsav* we

say *Birchas Kohanim*, which comes from *Parshas Naso*, and for *Torah Shebaal Peh* we say the *Mishnah* of *Eilu Devarim* which comes from *Mesechta Pe'ah*.

One of the reasons why *Birchas Kohanim* was chosen is because it is a good preparation for *davening*. In *Shemoneh Esrei*, the main part of *tefillah*, we are going to ask Hashem for many *brachos*. *Birchas Kohanim* is a general *bracha* which includes all of these *brachos* that we are about to ask for.

The *Mishnah* of *Eilu Devarim* seems to have been chosen because it mentions many *mitzvos* that we do on a regular basis. It includes *mitzvos* that are *Bein Adam Lamakom* (*mitzvos* we do directly with Hashem) and *mitzvos Bein Adam Lachaveiro* (*mitzvos* that help other people), and we see the *brachos* from these *mitzvos* even in *Olam Haze*h!

This is the end of *Birchos Hashachar*. We have thanked Hashem for the wonderful things He gives us every day, and prepared for the connection our *neschama* will make with Hashem during *davening*.

See also *Likutei Sichos* 39, p. 376

HALACHOS HATZRICHS :: Modeh Ani

When children are very young, we start teaching them to say *Modeh Ani* as soon as they wake up. And even for children that are too young to talk, it is a *minhag* that mothers say *Modeh Ani* FOR them!

See *sicha* of *Parshas Vayeishev*, 5749

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! 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?

The *Frierdiker Rebbe* explains in a *maamar* that the name Dovid is a name of *bittul*. 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*, we need to do something differently now!

We can do this by spreading *Yiddishkeit* and *Chassidus* in a humble way. Even though when we teach other people, Hashem makes us smarter, that shouldn’t be the reason why we teach. We shouldn’t be thinking about what WE will get 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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