

Chitas for Tuesday, Parshas Devarim Chof-Tes Tammuz, 5780

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

Chitas for the month of Tammuz is made possible in part

לעילוי נשמת

הרה"ח הרה"ת הר' משה פינחס בן הר' אברהם מרדכי הכהן כ"ץ

הרה"ח הרה"ת הר' מרדכי בן הר' פינחס מענטליק

ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Tammuz is made possible in part

~ by the Sachs Family ~

for a Refuah Sheleimah Ukrovah to Chaim Shneur Zalman Yehuda ben Hinda Yocheved

and all those in need

Mazel Tov **Private Chaim Pinchus Shain** (shliach in Oyster Bay, NY)

~ 6th birthday Chof-Tes Tammuz ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Devarim - Shlishi with Rashi

Moshe Rabbeinu is reminding the Yidden about more of the things they did wrong in the *Midbar*, so they won't make the same mistakes again and are ready to go into Eretz Yisroel. Today Moshe reminds them about the story with the *Meraglim*.

The Meraglim: When the Yidden first had the idea to send *Meraglim* to go look at Eretz Yisroel, to see if it was as special as Moshe Rabbeinu kept telling them, Moshe was happy to say yes. He hoped that by saying yes, the Yidden would see how he was so excited to let them see Eretz Yisroel, and they would understand that it is VERY good!

But this didn't help — they didn't believe that Moshe was telling the truth about how wonderful Eretz Yisroel is. They wanted the spies to go make sure before they went. So the *Meraglim* went — but they were just looking for things to complain about. They tried to convince the Yidden that it would be too hard to go into Eretz Yisroel!

Only Yehoshua and Kalev told the Yidden not to worry, that Eretz Yisroel is good, but the Yidden decided to believe the *Meraglim*. They cried that Hashem hated them and was trying to take them to a bad place where their children would be killed fighting!

Moshe told the Yidden to trust in Hashem — but they still didn't want to go. Hashem was upset at what happened, and NONE of those Yidden, only their children, would be allowed to go into Eretz Yisroel!

TEHILLIM :: 140 - 150

Today is *Erev Rosh Chodesh*! Since this month has only 29 days, we also say the *Tehillim* for *Yom Lamed*, and we finish the whole *Sefer Tehillim*!

The Rebbe once spoke at a *farbrengen* about the small paragraph before almost every *kapitel* in *Tehillim* which tells us what the *kapitel* is about. The Rebbe said that even though we don't know who wrote these paragraphs and if he is reliable, still almost all of them seem to properly show the inyan of that *kapitel*.

In the paragraph before *Kapitel Kuf-Mem-Alef*, it says that this *Kapitel* teaches us that a Yid should *daven* to Hashem to help him not say things that he doesn't really feel.

One of the *pesukim* says “**Shisa Hashem Shamra Lefi**” — “Hashem should put a guard in front of my mouth” — to only say what I really mean.

When we talk to other people, it is easy to say things that will make us look better, even if they aren't what we really feel. This *kapitel* asks Hashem to help us to be able to be true friends with other people.

If we are nice to someone else, we need to act like their friend, even when they are not looking.

See *Divrei Kibushin* 17 Tammuz 5745

TANYA :: Igeres Hateshuvah Perek Yud-Alef

We learned that a Yid is able to feel serious and happy at the same time when doing *teshuvah*, because they are for different reasons. The seriousness comes from *Teshuvah Tata'ah*, from having *rachmanus* for the *neshama* and feeling bad for the *aveiros* that we did, since they bring the *Shechinah* and the *neshama* in *Golus*. The happiness comes from *Teshuvah Ila'ah*, from being able to *daven* and learn and do *mitzvos* with a new *chayus* after doing *Teshuvah Tata'ah*!

Then we learned that even the part of *Teshuvah* where we feel bad about the *aveiros* we did can also bring a *simcha*! When we have *emunah* and *bitachon* that Hashem forgives us, that will make us happy!

Today the Alter Rebbe tells us more about how we are so sure that Hashem forgives us:

We say every day in *davening*, “**Boruch Ata Hashem, Chanun HaMarbeh Lisloach**” — “Blessed are You Hashem, Who is merciful and forgives A LOT!” We also say something like this when we ask Hashem to forgive us on *Yom Kippur*.

It MUST be that Hashem forgives us, otherwise how could we say Hashem's name in a *bracha*? It would be a *bracha levatala*!

If we asked a person to forgive us for hurting him, he might agree. But if we kept on hurting him again and again, he would run out of patience and not want to forgive us anymore!

But Hashem's *midos* do not run out! We ask Hashem three times a day to forgive us, even though we keep making the same mistakes. And every year on *Yom Kippur* we ask Hashem to be *mochel* us for the same things. We know that Hashem WILL for sure forgive us!

If a Yid *chas veshalom* does an *aveira* and thinks “It's OK to do this *aveira* — I'll just do *Teshuva* later,” (*Echteh Ve'Ashuv*), Hashem won't help him to do *teshuvah*. But when we *daven*, before we ask Hashem to forgive us, we ask for help to do a proper *teshuvah*. On *Yom Kippur* also, we first ask Hashem to help us not do *aveiros* again. This shows that our *teshuvah* is real, we aren't just relying on Hashem's forgiveness. And even if someone is, and Hashem won't help him do *teshuvah*, if he tries very hard, he still can do *teshuvah* — and Hashem will forgive him!

When we KNOW that Hashem will forgive us, we can be *besimcha* even about the past!

HAYOM YOM :: Chof-Tes Tammuz

A handwritten note, a *Ksav Yad*, was found from the Tzemach Tzedek.

On the paper, it said about a *hachlata* that he made — to learn for 6 hours at night, standing up!

It also said there that *Boruch Hashem* he was able to keep his *hachlata*, and he finished learning ALL of the *Gemaras, Shas, Bavli*, and *Yerushalmi*, and the *Shulchan Aruch, b'iyun* — in depth!

SEFER HAMITZVOS :: Shiur #12 - Mitzvas Asei #209

Today's *mitzvah* (*Mitzvas Asei #209*) in *Sefer Hamitzvos* is to have *kavod* for a *Talmid Chochom*, especially someone who taught us Torah. One way we show this *kavod* is by standing up for them.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: מִפְּנֵי שִׂיבָה תִּקְוֶם וְהִדַּרְתָּ פָּנָי זָקֵן
The details are explained in *Mesechta Kiddushin perek Alef*.

RAMBAM :: Hilchos Talmud Torah

Perek Hey: In today's Rambam, we learn that we need to have special *kavod* for our teachers since they teach us Torah!

In **Perek Vov**, we learn that we need to show *kavod* to every *Talmid Chochom*, because of the Torah they learned! The Rambam teaches us that we also need to show *kavod* to ANYONE who is very old — even if they aren't Jewish.

It is so important to show *kavod* for a *Talmid Chochom*, that if someone doesn't, they are separated from the rest of the Yidden by being put into *cherem* until they do *teshuvah*. The Rambam also tells us the other 23 things that might make someone deserve to be put into *cherem*.

Perek Zayin teaches us that *cherem* is a very serious thing. Someone who is in *cherem* isn't counted as part of a *minyan*! The Rambam teaches us that a *Beis Din* shouldn't want to put someone into *cherem*, because it is such a serious thing.

RAMBAM- PEREK ECHAD :: Minyan Hamitzvos

In today's Rambam, the Rambam is telling us the list of *mitzvos* again, and where we'll learn them in the 14 books of the Rambam. These 14 *seforim* include 83 sections that teach us different sets of *halachos*.

Today we learn the last five *seforim*:

10) **Tahara** — “purity.” In this *sefer*, the Rambam will teach us all of the *mitzvos* that have to do with *tumah* and *tahara*.

11) **Nezikin** — “damages.” In this *sefer* we have all of the *mitzvos* about if one person hurts another person or ruins his things.

12) **Kinyan** — “acquiring.” In this *sefer* we learn how property can belong to a person, like if he buys it. It also has the *halachos* about neighbors and partners.

13) **Mishpatim** — “judgments.” This *sefer* has the *mitzvos* about when two people argue about something in *Beis Din*, like *halachos* about a person who watches something for his friend, or lends him money.

14) **Shoftim** — “judges.” In this *sefer* we learn the *mitzvos* for a *Sanhedrin*, like when a person is punished for doing an *aveira*. We also learn about a king, and the wars he fights — ending off with the *halachos* about *Moshiach*!

INYANA D'YOMA :: Hilchos Beis Habechirah

We are now in the middle of *Bein Hameitzarim*, the Three Weeks where we think about the *Churban* of the *Beis Hamikdash* and the many sad things that happened to Yidden through the years. Starting tonight, on *Rosh Chodesh*, we will also be in the time of the Nine Days, when the *Chachomim* taught us to follow some of the *minhagim* of *aveilus* (mourning) for the *Churban* of the *Beis Hamikdash*.

It is important to review these halachos today, because to keep them, we need to prepare before Rosh Chodesh. For example, we aren't allowed to do laundry or wear fresh clothes during the Nine Days, and we need to make sure to have enough clothing ready.

The Three Weeks and the Nine Days are not times of *simcha* for Yidden. But still, that doesn't mean that we should be very sad and feel like we should give up! Even though the *Gashmius Beis Hamikdash* was destroyed, we still have the *Ruchnius Beis Hamikdash*, that Hashem rests among the Yidden.

During the Three Weeks and especially during the Nine Days, we need to work EXTRA hard to make our *Ruchnius Beis Hamikdash* strong, and to help build the *Gashmius Beis Hamikdash* faster!

When we add in learning Torah and doing *mitzvos*, we are making sure that Hashem will rest with us, “*Veshachanti Besocham*,” in our *Ruchnius Beis Hamikdash*.

And when we share Torah and *Chassidus* with others, we are speeding up the *Geulah*, when we will have the *Gashmius Beis Hamikdash* again, and these days will change from sad days into days of *simcha*!

One of the *horaos* the Rebbe gave us for these days is to learn the *halachos* of the *Beis Hamikdash*. Until *Moshiach* comes, this is the best way we are able to do the *mitzvah* of building the *Beis Hamikdash*!

Here is something we learn about the *Beis Hamikdash*:

The *kohanim* slept in the *Beis Hamikdash*, in a room called the *Beis Hamokeid*. Before they started their *Avodah*, they washed their hands and feet from the *Kiyor*!

The *Kiyor* was set up between the *Mizbeiach* and the *Heichal*. It was very big, so that all of the *kohanim* could use it in the morning. In the time of the second *Beis Hamikdash*, they added many extra spouts! This way all 12 *kohanim* who helped with the *Korban Tomid* could wash their hands and feet at the same time.

Usually, water that sits in a holy *keili* in the *Beis Hamikdash* overnight becomes *posul*. So the leftover water in the *Kiyor* would become *posul* every night!

A *kohen* named *Ben Katin* came up with a way to keep the water from becoming *posul*, and to refill the *Kiyor* at the same time! He set up a pulley system to lower the *Kiyor* every night into a *Mikvah* that was under the *Beis Hamikdash*. Since the water of the *Kiyor* was touching the *Mikvah* water, it didn't become *posul* at all. (Adding the extra spouts was also *Ben Katin*'s idea.)

See Igros Kodesh chelek Tes-Vov p. 300, Likutei Sichos chelek Yud-Ches – Masei/Bein Hameitzarim, Hilchos Beis Habechirah

TEFILLAH :: Hamaavir Sheina - Vihi Ratzon

We just said the *bracha* of *Hamaavir Sheinah*, that Hashem removed the sleep from our eyes so that we are refreshed and ready for another day.

But a day can be ANY kind of day. Some people spend their day kvetching, or looking only for fun and games, or looking for trouble. Hashem didn't take away our sleepiness for us to do that!

In the next paragraph, that starts with the words **Vihi Ratzon**, we ask Hashem that today be the RIGHT kind of day! We ask Hashem that our day should be the kind that brings *nachas* to Hashem and makes other people happy. It should be full of Torah and *mitzvos*, and we shouldn't get distracted today by the tricks of the *Yetzer Hara*. Then we finish the *bracha* the way we started, by thanking Hashem for His kindness in taking away our sleepiness and giving us *kochos* for a GREAT day! We say, "*Hagomel Chasadim Tovim Le'amo Yisrael*," that Hashem does goodness and kindness to His nation, the Yidden.

In the next paragraph, *Yehi Ratzon*, we also ask Hashem that our day should be protected from troubles and hardships which can keep us from acting the way a Yid should.

The words of these paragraphs come from private *tefillos* that *Chachomim* of the *Gemara* used to say at the end of *Shemoneh Esrei*.

HALACHOS HATZRICHOS :: No Words of Torah Until Birchos HaTorah

The Nine Days start tomorrow, on Rosh Chodesh. There are many halachos that it is important to know. Here is a link to a halacha newsletter with many of these halachos.

~

We are not allowed to say any words of Torah before we say the *Birchos HaTorah* that are in *Birchos Hashachar*. We don't say *pesukim* from *Torah Shebichsav*, and we are also not allowed to learn from *Torah Shebaal Peh*, or speak about ideas from Torah. (Before saying *Birchos HaTorah*, we are only allowed to THINK words of Torah.)

Even though some parts of *Birchos Hashachar* come from the *Gemara*, we are allowed to say them before the *Birchos HaTorah*. That is because we are saying them as a *tefillah*, and not as words of Torah.

See the Alter Rebbe's Shulchan Aruch, siman 47

GEULAH U'MOSHIACH :: The Yidden Will Join Together Again!

According to the Rebbe's hora'ah of learning inyonim of Geulah and Moshiach, beginning with Torah Shebichsav, we are learning some of the pesukim in Torah Shebichsav which have in them the nevuos of the Geulah.

After the time of the *Shoftim* who led the Yidden, they were given the first *Yiddishe* king, Shaul Hamelech. After him came Dovid Hamelech, and finally Shlomo Hamelech. During the time of Shlomo Hamelech, the first *Beis Hamikdash* was built!

But something very sad happened after that. Rechavam, Shlomo's son, was the next king — but not all the Yidden accepted him as king. The Yidden split into two groups:

1) The *shevatim* of Yehudah and Binyamin followed Rechavam, from *Shevet Yehudah*, who ruled in Yerushalayim. (*Shevet Levi*, who worked in the *Beis Hamikdash*, also followed Rechavam.) This was the group of the **Malchei Yehudah**.

2) The other ten *Shevatim* followed Yeravam ben Nevat, from *Shevet Efrayim*. This was the group of the **Malchei Yisrael**. The kings of *Malchei Yisrael* didn't even let the Yidden who lived there go to the *Beis Hamikdash*, because they were afraid they would join the *Malchei Yehudah*.

Unfortunately, the Yidden never joined together again. Over 100 years before the *Churban* of the first *Beis Hamikdash*, in the times of the *Navi Yeshaya*, the ten *Shevatim* of *Malchei Yisrael* were taken into *Golus* by Shalmeneser the king of Ashur. Most of these *Shevatim* were lost, and we will only find them when *Moshiach* comes.

Hashem wanted all of the Yidden to know that when *Moshiach* comes, the ten lost *Shevatim* will come back, and all of the Yidden will be united again, under one *Yiddishe* king!

Hashem told the *Navi Yechezkel* to make a sign to show the Yidden that this would happen:

First, Yechezkel should take two sticks. On one stick he should write "For Yehudah and the Yidden who are with him," and on the other stick he should write, "For Yosef, *Shevet Efrayim*, and the Yidden who are with him."

In front of the Yidden, Yechezkel should hold these two sticks close to each other, and Hashem will make a *neis*! Both sticks will join together and become one stick.

When the Yidden ask about this *neis*, the *Navi* should explain to them that these two sticks are a sign. Hashem promises to take the Yidden who followed a king from *Shevet Efrayim* (*Malchei Yisrael*), and have them join together again with the Yidden who followed a king from *Shevet Yehudah* (*Malchei Yehudah*). When *Moshiach* comes, all of the Yidden will again join together as one nation!

Hashem promises:

וְעָשִׂיתִי אִתָּם לְגוֹי אֶחָד בְּאֶרֶץ בְּהָרֵי יִשְׂרָאֵל וּמֶלֶךְ אֶחָד יִהְיֶה לְכֻלָּם לְמֶלֶךְ וְלֹא יִהְיוּ עוֹד לְשְׁנַיִם גּוֹיִם וְלֹא יִחַצּוּ עוֹד לְשִׁתֵּי מַמְלָכוֹת עוֹד

Ve'asisi Osam Legoy Echad Ba'aretz — I will make them into one nation in the land

BeHarei Yisrael — In the mountains of Eretz Yisrael.

Umelech Echad Yihiyeh Lechulam Lemelech — There will be one king for all of them

Velo Yihiyu Od Lishnei Goyim — And they won't be two separate nations anymore

Velo Yeichatzu Od LiShtei Mamlachos Od — And they won't be split into two kingdoms anymore.

See *Yechezkel perek Lamed-Zayin, posuk Chof-Beis*

- Credits, sponsorships, and contact info at KidsChitas.org -