

Chitas for Monday Parshas Devarim Chof-Ches Tammuz 5786

**For the safety and security of the Yidden in Eretz Yisrael
and the success of the soldiers fighting for its protection**

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
and in honor of 50 years since the beginning of the Rebbe's Yud-Beis Pesukim campaign

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לעילוי נשמת הרה"ח הרה"ת הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק ולזכות רפואה שלימה וקרובה לואב יחזקאל הכהן בן מינדל

*Chitas for the month of Tammuz is made possible in part by
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*In honor of the birthday of
Menucha Goldberg*

~ Shnas Bracha Vehatzlacha! ~

Mazel Tov **Mussia Greenberg** (Shlucha at Muhlenberg College in Allentown, Pennsylvania)
~ 11th birthday Chof-Ches Tammuz ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Rochel Perlstein** (Shlucha in Norwood Park, IL)
~ 4th birthday on Chof-Ches Tammuz ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Sara Duchman** (Shlucha to Roosevelt Island, NY)
~ 5th birthday Chof-Ches Tammuz ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Private Sholly Alevisky** (Shliach of the Rebbe in Cleveland, OH)
~ 8th birthday Chof-Ches Tammuz ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Devarim - Sheini with Rashi

Moshe Rabbeinu is reviewing the *mitzvos* and reminding the Yidden about what happened in the *Midbar* to prepare them to enter Eretz Yisroel, and make sure that they don't make the same mistakes again. Today Moshe reminds the Yidden about how he set up the judges to help the Yidden act in the right way and about the nations who did not let them pass through their lands.

Moshe Rabbeinu tells the Yidden that they did something wrong by being excited about having judges.

When Moshe Rabbeinu told the Yidden about the idea of having more judges, they should have said "No! Only Moshe Rabbeinu should lead us!" They should have been upset about losing the *zechus* to learn directly from

Moshe. But they weren't upset about the idea at all. The Yidden were excited about the judges — for the wrong reasons. They hoped that some of the judges would be ready to take bribes to make them win even if they are wrong!

Still, Moshe set up the judges for the Yidden. He tried to make sure that the judges will have *Yiras Shomayim* and judge them the way Hashem wants. He taught them how to be fair to everyone.

Then Moshe tells the Yidden how they traveled more — they got so close to Eretz Yisroel, but the nations wouldn't let them pass through their countries.

Still, Moshe told the Yidden not to be worried. When it would be the right time to go into Eretz Yisroel, Hashem would fight for them and they will be able to go right in!

TEHILLIM :: Yom Chof-Ches (135-139)

Today's *kapitelach* are *Kuf-Lamed-Hey* until *Kuf-Lamed-Tes*.

Kapitel Kuf-Lamed-Tes (139) is a very special *kapitel*. It teaches a person how to serve Hashem — there is no other *kapitel* that does this in such a special way!

One of the things that Dovid Hamelech says is about how Hashem created Adam *HaRishon* — “**Achor VaKedem Tzartani**” — “You created me last and first.”

What does that mean? How can Adam be created last AND first at the same time?!

We learn today in *Tanya* that you can have two opposite things together if they are for different reasons!

The Alter Rebbe explains in *Likutei Torah* that “*Achor*” (last) means that he is created on the LAST day of Creation, and he is the lowest *madreiga*, because he can do an *aveira* — going AGAINST what Hashem wants. Only a person can do an *aveira*!

But he is FIRST because he has a *neshama*, which no other creation has! And even his *Guf* is also very close and precious to Hashem.

See *Likutei Torah Parshas Matos*, *dibur hamas'chil Vayedaber Moshe El Roshei Hamatos*

TANYA :: Igeres Hateshuva 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 ben 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 :: Chof-Ches Tammuz

A while back in Hayom Yom, we learned how important it is to live in a place with healthy air. If someone is R"L sick, many times they will try to go to a place with better air, so they will become healthier.

In Ruchnius, we also need to have clean air. The air becomes cleaner by us saying words of Torah wherever we go. This way we can feel that we live in a Ruchniusdike atmosphere.

Today the Rebbe tells us that each of the *Rebbeim* had certain *maamorim* that they would say over every two or three years just for this reason — to make the *Ruchnius* air better!

Here are one of these *maamorim* from each of the *Rebbeim* that were said for this reason:

Alter Rebbe: Heichaltzu (from last week's *parsha*, *Parshas Matos*. It is printed in *Likutei Torah*, with notes from the *Tzemach Tzedek*)

Mitteler Rebbe: Yafa Sha'ah Achas (it's in the Mitteler Rebbe's *sefer Derech Chayim*, explained in the first 10 *perakim*)

Tzemach Tzedek: Mah Tov (in *Likutei Torah*, which we learned in *Parshas Balak* — it's about *Teshuvah*)

Rebbe Maharash: Mi Chamocha BaEilim

Rebbe Rashab: Veyadaata Hayom (it was said in "*Moskove Nun-Zayin*" — in Moscow. It talks about the *koach* a Yid has to overcome *nisyonos*!)

SEFER HAMITZVOS :: Shiur #161 - Mitzvas Asei #89, Lo Saasei #145, #148

Today we learn 3 *mitzvos* about EATING *korbanos*:

1) (*Mitzvas Asei #89*) It is a *mitzvah* for the *kohanim* to eat certain parts of the *korbanos*. Their eating it is part of the *kapara* for the person who brought the *korban*!

Part of this *mitzvah* is also that *kohanim* should eat *Terumah* and parts of *korbanos* which are called *Kodshim Kalim*, although eating those does not bring *kapara*.

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: וְאָכְלוּ אֹתָם אֲשֶׁר כֹּהֵן בָּהֶם
The details of the *mitzvah* are explained in a few places in *Mesechta Zevachim*.

2) (*Mitzvas Lo Saasei #145*) It is *asur* to eat a *Korban Chatas* or a *Korban Asham* (called *Kodshei Kodshim*) outside of the *Beis Hamikdash*, and all other *Korbanos* (*Kadashim Kalim*) have to be eaten ONLY in *Yerushalayim*!

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: לֹא תֹכֵל לֶאֱכֹל בְּשַׁעֲרֶיךָ

3) (*Mitzvas Lo Saasei #148*) Someone who is not a *kohen* is not allowed to eat from the *korbanos* that are *Kodshei Kodshim*.

We learn this *mitzvah* from the same *posuk* in *Parshas Tetzaveh*: וְזָרֹא לֹא יֹאכַל כִּי קֹדֶשׁ הֵם

RAMBAM :: Hilchos Maaseh Hakorbanos

In today's Rambam, we are learning about specific kinds of korbanos and how we bring them:

Perek Zayin: In this *perek*, we learn how to bring a *Korban Chatas*! There are two kinds — some are eaten, and some are just burned. The *Korban Chatas* that we burn is burned outside of Yerushalayim.

Perek Ches: If anything touches the blood of a *Korban Chatas* before the blood was sprinkled on the *Mizbeiach*, it needs to be washed. (This is the only kind of *korban* that we need to do this for!) Whatever pot we use to cook the meat of a *Korban Chatas* (the kind we eat) needs to be washed, or broken if it is made of clay.

Perek Tes: The Rambam teaches us the *halachos* about a *Korban Asham* and a *Korban Shelamim*. At the end of the *perek*, the Rambam also mentions the *Korban Pesach*!

RAMBAM – PEREK ECHAD :: Hilchos Chomeitz Umatzah - Perek Daled

Today we learn about the *mitzvah* of not owning any *chometz* on *Pesach*, and how we can sell *Chometz* to a *goy* so it doesn't belong to us on *Pesach*.

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 :: Shir Hamaalos LeDovid

In the ladder of Tefillah, we already climbed to the top! We stood before Hashem in Shemoneh Esrei, “Ke’avda Kama Marei,” like a servant in front of his master. Now we are getting ready to do our avodah of the day. We need to bring this feeling into our day.

One of the things we need to make sure to live with during the day is a feeling of Hakoras Hatov to Hashem!

One kapitel of Tehillim which is said right before Shir Shel Yom is Shir Hamaalos LeDovid, kapitel Kuf-Chof-Daled.

*In this kapitel, we show that we understand that all of our hatzlacha comes from Hashem! Only Hashem’s help has made us who we are today. “**Ezreinu Besheim Hashem, Oseh Shomayim Va’aretz.**” Our salvation comes from Hashem, the Creator of heavens and earth.*

HALACHOS HATZRICHOS :: Not Hitting Another Person

For certain aveiros, a Beis Din needs to punish someone by hitting them, called Malkos.

But there is a special mitzvah that they are not allowed to hit the person even one more time than they deserve.

If it is asur to even hit a Rasha who deserved to be hit, of course we are not allowed to hit any other person!

(If someone is hurting you or another Jew, and there is no other way to stop him, you are allowed to hit him to make him stop.)

See Kitzur Shulchan Aruch, siman Kuf-Pey-Daled

GEULAH U'MOSHIACH :: Learning About the Third 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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