

Chitas for Shabbos Kodesh, Parshas Matos-Masei Rosh Chodesh Menachem Av Alef Menachem Av, 5785

**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

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This week's Chitas is dedicated

by the Kirstein Family

In the merit of my eldest Daughter, Mira, for her 10th Birthday! May we be zoche to dance soon on Tisha B'Av in Yerushalayim!

CHUMASH :: Parshas Matos-Masei - Shvi'i with Rashi

In today's *Chumash* we learn about the *Arei Miklat*, and the end of the story of the *Bnos Tzelofchad*.
This is the last section of the whole *Chumash Bamidbar*!

Ir Miklat: We said in Friday's *Chumash* that Moshe needs to set aside 6 cities for an *Ir Miklat*. Now we learn the *mitzvah* about how they are used.

When the Yidden live in Eretz Yisroel, if someone *chas veshalom* kills another person by mistake, because he wasn't careful, he needs to run into an *Ir Miklat*. If he doesn't run away to the *Ir Miklat*, someone from the family of the person he killed could kill him. (That person is called the *Go'el HaDam*.)

There need to be six of these cities — 3 on each side of the Yarden.

The *Ir Miklat* only helps a person if he killed by mistake, not on purpose! The Torah explains how the *Beis Din* decides if someone did it by mistake or not.

Once a person runs to the *Ir Miklat*, he is safe — the *Goel HaDam* is not allowed to kill him, unless he leaves the *Ir Miklat*. The person needs to stay in the *Ir Miklat* until the *Kohen Gadol* passes away.

The *Beis Din* is not allowed to take money instead of the person going to the *Ir Miklat*. Following this *mitzvah* will make sure that Hashem will be able to be with the Yidden!

Marrying among *Shevatim*: One of the families of Menasheh (Tzelofchad's *shevet*) came to Moshe and asked, "If Tzelofchad's daughters marry someone from a different *shevet*, then that part of Eretz Yisroel won't be part of *Shevet Menashe*'s *chelek* anymore — it will belong to their sons from a different *shevet*! Is that fair?"

Moshe told them that Tzelofchad's daughters, and anyone else from this first generation in Eretz Yisroel, are only allowed to marry someone in their own *Shevet*.

So Machlah, Tirtzah, Choglah, Milkah, and No'a all got married to men from *Shevet Menasheh*!

These are the *mitzvos* that Moshe taught the Yidden when they were near the Yarden, opposite from Yericho.

Chazak Chazak Venis'chazek!

Mazel Tov! We have now finished Sefer Bamidbar, the fourth book of the Torah!

TEHILLIM :: 1 - 9

Today we start the *Tehillim* again from the beginning! Today's *kapitelach* are *Kapitel Alef* until *Kapitel Tes*.

Many times when Yidden were in trouble, the Rebbe would speak about a *posuk* from one of today's *kapitelach*: "***Mipi Olelim Veyonkim Yisadeta Oz Lehahbis Oyeiv Umisnakeim***" — "from the mouths of children and babies You get *koach* to destroy the enemies." The Torah and *mitzvos* of children is what gives us *koach* to destroy all of our enemies.

From this *posuk* we learn that when even a very small child or a baby says words of Torah, like saying the *Yud-Beis Pesukim*, it is able to protect Yidden everywhere!

Where do they get this special *koach* from?

The Rebbe shows us from the *Yud-Beis Pesukim* themselves!

After the Rebbe taught the 12 *Pesukim* the first time, the Rebbe spoke about them at a later *farbrengen*. Then, over the years, the Rebbe would speak about the *pesukim* again and again! The first time, the Rebbe showed an important message for children that each *posuk* has on its own. Later, the Rebbe would often show how we can learn important lessons when we look at the *pesukim* together!

In a *farbrengen* of *Yud-Beis Tammuz*, the Rebbe showed how we can see this special *koach* from the *pesukim* of Torah *Tziva*, *Bereishis*, and *Kol Yisroel*!

Here is one of the things the Rebbe said about the *posuk* of *Kol Yisroel*:

Why does a *Yid* get the special *zechus* to control what happens in the world through the Torah and *mitzvos* that they do?

We see the answer in the *posuk* of *Kol Yisrael*: In it, the *posuk* tells us that every *Yid* is *Neitzer Mata'ai, Maasei Yadai Lehispa'er* — that every *Yid* deserves *Olam Haba* because we are the work of Hashem's hands and we make Hashem proud! That is why Hashem gives us this *zechus* to change what happens.

See farbrengen Yud-Beis Tammuz Tof-Shin-Lamed-Vov

TANYA :: Igeres Hateshuvah Perek Yud-Alef

A Yid always needs to be besimcha! Even if he did an aveira, he STILL needs to always be besimcha!

If he's thinking about the aveira he did (Teshuva Tata'ah), he should be happy since he knows that Hashem for sure forgives him!

And of course, when he is learning Torah and doing mitzvot with an extra chayus (Teshuvah Ila'ah), then he is FOR SURE besimcha!

Now the Alter Rebbe tells us one more thing where a Yid might think that he should be sad — but even then, he needs to be besimcha! What is that?

Dovid Hamelech says in *Tehillim* that we should always remember our *aveiros* (*Vechatasi Negdi Somid*). If a person is always remembering his *aveiros*, won't he get sad?

The Alter Rebbe says no! Really, it's just the opposite! That's a GREAT reason to be *besimcha*! Why?

Dovid Hamelech isn't saying that you need to THINK about your *aveiros* all the time, just that you should remember that they exist.

Instead, any time when someone does something you don't like, or something happens from Hashem that you don't like, you can remember your *aveiros* and say "*Zol Zain A Kaparah!*" Any time something happens that doesn't seem so good, you can think about that *aveira* for a second and say, "Okay Hashem, now You gave me a *kapara* for the *aveira*!"

So when Dovid Hamelech says to remember our *aveiros*, it doesn't mean to be always thinking about them to make us sad, just that we should always remember that they exist. This will help us accept uncomfortable things in life happily!

We'll see more about this IY"H tomorrow!

HAYOM YOM :: Alef Menachem Av

Today we learn something very special about *Moshiach's* humility:

Moshiach will teach Torah to ALL of the Yidden — to the Avos and Moshe Rabbeinu. That shows us how great *Moshiach* is, that he can even teach such great *tzadikim*! Still, *Moshiach* will ALSO teach even very simple Yidden who don't understand very much.

This shows that *Moshiach* is so humble! Even though he is very great, he will learn with everyone!

SEFER HAMITZVOS :: Shiur #148 - Mitzvas Lo Saasei #79, #80

Today we learn two mitzvot about the *Mizbeiach*:

1) (Mitzvas Lo Saasei #79) We are not allowed to make the *Mizbeiach* out of stones that were cut with iron.

We learn this mitzvah from a *posuk* in *Parshas Yisro*: **לֹא תִבְנֶה אֶתֵּהוּ אֲתֵּהוּ גִזִּית כִּי חֶרֶבֶךָ הַנִּפְתָּ עָלֶיָהּ וַתַּחֲלֶלֶהּ**
The details are explained in *Mesechta Midos perek Gimmel*.

2) (Mitzvas Lo Saasei #80) We are not allowed to go up to the *Mizbeiach* with steps, only with a ramp.

We learn this mitzvah from a *posuk* in *Parshas Yisro*: **וְלֹא תַעֲלֶה בַּמַּעֲלֹת עַל מִזְבֵּחִי וְגו'**

The details are explained in *Mesechta Midos perek Gimmel*.

RAMBAM :: Hilchos Beis HaBechirah

In today's Rambam, we learn about parts of the Beis Hamikdash!

Perek Beis: This *perek* teaches us about the Mizbeiach.

Perek Gimmel: We learn about the *Menorah*, the *Shulchan*, the *Mizbeiach HaZahav*, and the *Kiyor*.

Perek Daled: This *perek* has the measurements of the *Heichal*! It also tells us that when Shlomo Hamelech built the first *Beis Hamikdash*, he knew it would be destroyed. He had tunnels made underground to hide the *Aron*. Before the *Churban*, the king Yoshiyahu ordered that the *Aron* be hidden underground. We will take it out again for the *Beis Hamikdash Hashlishi*!

RAMBAM- PEREK ECHAD :: Hilchos Zechiya U'Matana - Perek Yud

In today's Rambam, we learn more about a present from a person who is very sick (a "*Shechiv MeRa*").

This *perek* explains what we do when the *Shechiv Mera* says that money belongs to another person, or if another person says that the *Shechiv Mera* owed him money.

INYANA D'YOMA :: The Nine Days

The nine days between *Rosh Chodesh Av* and *Tisha B'Av* are days connected to mourning for the *Beis Hamikdash*. It is the beginning of the month that the *Beis Hamikdash* was destroyed. The *Chachomim* tell us that "*Mishenichnas Av, Memaatin Besimcha*" — when *Av* comes, we do less of the things we usually do to make ourselves happy or for enjoyment.

But the truth is that a *Yid* has a *mitzvah* to be *besimcha* all the time, like the *posuk* says, "*Ivdu Es Hashem Besimcha!*"

We always can and should look for ways to have *simcha* that are allowed according to *Shulchan Aruch*.

The Rebbe made a *takanah* that we should make *siyumim* on a *Mesechta* of *Gemara* and be part of *siyumim*, since that is a way that we ARE allowed to be happy during this time.

The Rebbe said that children should be part of these *siyumim*, even if they don't understand the *siyum* at all! (We see an example for this from *Shulchan Aruch*, that we bring a *bechor* to a *siyum Erev Pesach*, even if he is very little.)

This year, the Nine Days starts on Shabbos. On Shabbos, we don't keep the minhagim connected to mourning, but we DO keep the minhagim that bring us a special simcha, like making siyumim! In fact, today we make our very first siyum in Chumash, on the whole sefer Bamidbar!

Visit Chabad.org/siyum for a daily siyum by NCFJE!

See *Sefer Hasichos Tof-Shin-Nun-Alef* p. 719 (children participating in siyumim)

TEFILLAH :: Tefillah L'Dovid

Before the *Shir Shel Yom*, we add two *kapitelach* of *Tehillim* and other *pesukim* from places in *Nach*.

The first paragraph, *Tefillah L'Dovid*, is a heartfelt *tefillah* from Dovid Hamelech, asking Hashem to help him overcome his enemies and that Hashem should show him the right way in *Avodas Hashem*.

In many ways, it is similar to *Kapitel Chof-Hey*, which we said in *Nefilas Apayim*. Since it is like a kind of *Tachanun*, we don't say it on a day when we say *Tachanun*.

HALACHOS HATZRICHS :: Meat & Wine During the Nine Days

During the Nine Days, we don't eat meat or drink wine.

One of the reasons why is because meat and wine bring a person *simcha*! During the Nine Days we are sad about the *Beis Hamikdash*, and don't do certain things that usually make us happy.

Another reason why we don't eat meat or drink wine is to remind ourselves that we are missing the meat of the *korbanos*, and the wine that was poured on the *Mizbeiach*.

The *halacha* is that we don't eat actual meat or food that has the flavor of the meat, like chicken soup. But it isn't a problem to eat food that was cooked in a *fleishige* pot, or to eat food where there was meat that became *botul* or it doesn't make the food taste like meat. (For example, we would be allowed to eat a vegetable soup that has a few pieces of onion that were fried in *shmaltz* instead of oil, as long as it is doesn't make the whole soup taste like chicken soup.)

If wine was used in cooking, it is also fine as long as it was *botul*. Wine vinegar isn't considered like wine at all, and we can use it for cooking during the Nine Days.

On Shabbos, we should eat meat and drink wine as usual. And if someone has a *bris* or a *Pidyon Haben* during the Nine Days, we also do eat *fleishigs*!

For more *halachos* of the Nine Days, see the *halacha* newsletter by Rabbi Lesches from Melbourne, and the *Halachic Guide* from the *Beis Din* of Crown Heights

GEULAH U'MOSHIACH :: The Real Thing

When we can feel something and see something, we say that it is real.

But what is REALLY real?

The truth is that the whole world isn't actually anything of its own — it is part of Hashem and only there because Hashem wants Torah and *mitzvos*. THAT is the real truth.

But the world doesn't look that way yet!

When *Moshiach* comes, everything and everyone in the world will know that this is real. Everything will behave in a way that shows what it really is all about — that it is all about being able to follow the Torah and do *mitzvos*.

That's why the *Medrash* says that in the times of the *Geulah*, if a person will try to pick a fig on Shabbos, the fig will scream, "It's Shabbos!" Every part of the world will help with the *mitzvos* so the world is what it is really meant to be.

See *Likutei Sichos Chelek Yud-Alef*, p. 69

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