

Chitas for Tuesday, Parshas Devarim Chof-Tes Tammuz, 5783 - Shnas Hakhel

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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Mazel Tov **Tzvi Hakohen Yarmush** (Shliach in Bellingham, WA)

~ 3rd (upshernish) birthday Chof-Tes Tammuz ~

Shnas Bracha Vehatzlacha! Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

Mazel Tov **Colonel Chaim Pinchus Shain** (Oyster Bay, NY)

~ 9th 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 #87 - Mitzvas Lo Saasei #105, #330, #331, #332, #332, #334

In today's *Sefer Hamitzvos*, we learn one last *mitzvah* about a *sotah*, and then we start to learn about who we're not allowed to marry, in the next *sefer* of Rambam!

1) (*Mitzvas Lo Saasei #105*) We are not allowed to put *levonah* (a kind of spice) on the *Korban Mincha* for the *sotah*, even though we usually put this spice on every other *Korban Mincha*.

We learn this from a *posuk* in *Parshas Naso*: ולא יתן עליו לבנה

A person is not allowed to get married to:

2) His mother (*Mitzvas Lo Saasei #330*)

We learn this from a *posuk* in *Parshas Acharei*: אמך הוא לא תגלה ערותה

3) His step-mother (*Mitzvas Lo Saasei #331*)

We learn this from a *posuk* in *Parshas Acharei*: ערות אשת אביך לא תגלה

4) His sister (*Mitzvas Lo Saasei #332*)

We learn this from a *posuk* in *Parshas Acharei*: ערות אחותך בת אביך וגו' לא תגלה ערותן

5) His half-sister on his father's side (*Mitzvas Lo Saasei #333*)

We learn this from a *posuk* in *Parshas Acharei*: בת אשת אביך מולדת אביך אחותך הוא לא תגלה ערותה

6) His granddaughter (his son's daughter) (*Mitzvas Lo Saasei #334*)

We learn this from a *posuk* in *Parshas Acharei*: ערות בת בןך וגו' לא תגלה

RAMBAM :: Hilchos Sotah - Hilchos Isurei Biah

Perek Daled: In today's Rambam, we finish learning the *halachos* about a *sotah*. We learn what happens if the *sotah* changes her mind and doesn't want to drink the water. (If Hashem's name was already dissolved in the water, *Beis Din* could force her to drink it).

The Rambam finishes off this set of *halachos* with a lesson for a father: A father needs to feel the responsibility to make sure that his wife and children are doing what they are supposed to and following the way of Torah.

Mazel Tov! Now we finished Sefer Nashim in Rambam! We start a new sefer, called Sefer Kedushah!

Perek Alef: We start learning a new set of *halachos*, about who we are allowed to marry. The Rambam starts giving us general rules about this, for example that we don't need to prove that people are relatives.

Perek Beis: The Torah tells us that we are not allowed to marry many of our close relatives — but it is permitted, and even considered a *mitzvah* for a man to marry his niece!

RAMBAM– PEREK ECHAD :: Hilchos Tefillin U'Mezuzah V'Sefer Torah - Perek Yud

Now that we learned all of these *halachos*, we understand that there are 20 ways for a *Sefer Torah* to be *posul*. Here are two examples: 1) if two letters are touching, or 2) if the ink isn't black.

We also learn how to treat a *Sefer Torah*: One *halacha* is that a *Sefer Torah* can only be sold if someone doesn't have anything else to sell and wants to learn Torah or to get married.

The Rambam also tells us how we treat all kinds of *kedusha* things, and what needs to go into *sheimos*!

Mazel Tov! We have now finished learning this set of halachos!

INYANA D'YOMA :: Hilchos Beis Habechirah

The Rebbe teaches us to learn about the *Beis Hamikdash* during the Three Weeks. Let's see what's behind this *takana*!

One of the *mitzvos* Hashem gave us is the *mitzvah* to build a *Mishkan* for Hashem, “**Ve’asu Li Mikdash Veshachanti Besocham.**” This wasn't only a *mitzvah* for the Yidden in the *Midbar*, it is also a *mitzvah* for all of the later generations, that they should make sure that there is a *Beis Hamikdash* for Hashem.

Even though we can't actually build the physical *Beis Hamikdash*, we do the *mitzvah* as best as we can, by building the *Beis Hamikdash* in a different way.

The *Gemara* teaches that when a person learns the *pesukim* of the Torah about *korbanos*, Hashem counts it as if they are actually bringing that *korban*!

This is also true with learning about the *Beis Hamikdash*. When we learn the parts of Torah explaining the parts of the *Beis Hamikdash* and how they were built, it is like we are actually building the *Beis Hamikdash*! In *Chumash* (especially *Parshas Terumah* and *Tetzaveh*) we learn about the *Mishkan*, in certain chapters of the *Navi Yechezkel* it describes (generally) the *Beis Hamikdash Hashlishi*, in *Mishnayos Midos* we learn about the way the *Beis Hamikdash* was set up, and in *Mishnayos* and *Gemara Tomid*, we learn about the *Avodah* in the *Beis Hamikdash*. The Rambam sets up all of these *halachos* in an organized way in *Hilchos Beis Habechirah* and *Sefer Avodah*!

Especially during a time when we are sad about the *Beis Hamikdash* being destroyed, we can weaken the *Churban* by learning about the *Beis Hamikdash*, which is one way of building it!

This will also help that Hashem will see how we're trying to build the *Beis Hamikdash*, and will actually give us the physical *Beis Hamikdash Hashlishi* with *Moshiach* right away!

See Likutei Sichos chelek Yud-Ches, sicha of Parshas Masei — Bein Hameitzarim

TEFILLAH :: Bechol

The words of the *posuk Bechol* tell us that we should imagine that we were taken out of *Golus* at the time of *Yetzias Mitzrayim*.

This *posuk* is especially important for us nowadays!

At the end of the *Golus*, things can feel scary and sad. We don't always understand what is happening.

We might worry, how can *Moshiach* fix all of this? We might be nervous, what will *Geulah* even be like? We might wish we knew, when will *Moshiach* ever come?

When we say the *posuk Bechol Dor Vador*, we see that we have nothing to worry about!

Bechol Dor Vador — In every generation

Chayav Adam Liros Es Atzmo — We need to imagine ourselves

K'ilu Hu Yatza Mimitzrayim — As if we went out of Mitzrayim!

Hashem came down to the Yidden in Mitzrayim, made them not slaves anymore, and got them ready to leave the *Golus*. When we think about that, we will know that Hashem will also do that again!

Hashem will take away the problems of *Golus*, and help us be ready for *Moshiach* to come! What Hashem will do for us will be even GREATER than *Yetziyas Mitzrayim*, taking us out of *Golus* and bringing us to the complete and final *Geulah*!

See Der Rebbe Redt Tzu Kinder vol. 5 p. 273

HALACHOS HATZRICHOS :: Fresh Clothing in the Nine Days

During the Nine Days, which start tonight, on *Rosh Chodesh*, we are not supposed to do laundry or wear fresh clothes.

So today, *Erev Rosh Chodesh*, we should make sure to finish washing all of the laundry we will need until after *Tisha B'Av*. We should also try to wear all of the clothes we will need until then, even for a short time, so that they won't be fresh anymore.

We will review some of the halachos of the Nine Days in tomorrow's Chitas. Here is a link to a halacha newsletter by Rabbi Lesches from Melbourne, and the Halachic Guide from the Beis Din of Crown Heights, with more details about this and the other halachos we need to know.

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 לְכָל־ם לְמֶלֶךְ וְלֹא יִהְיוּ עוֹד לְשְׁנֵי גוֹיִם וְלֹא יִחָצוּ עוֹד לְשְׁתֵּי 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*

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