

Chitas for Wednesday, Parshas Devarim Rosh Chodesh Menachem Av Alef Menachem Av, 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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In honor of the Greisman children
May they continue to give Yiddishe, Chassidishe nachas to their parents, grandparents, great-grandparents and the Rebbe!

In honor of the birthday of
שניאור זלמן נאטיק
~ Shnas Bracha Vehatzlacha! ~
and the bris of his new baby brother
~ May he grow L'Torah, L'Chuppah, Ul'Maasim Tovim! ~

Mazel Tov איילת בת שבע (shlucha in Israel)
~ 6th birthday Alef Av ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Devarim - Revi'i with Rashi

Moshe Rabbeinu reminds the Yidden that because of what was done, only the children of those who left Mitzrayim will be able to go to Eretz Yisroel.

Having to stay in the Midbar: Hashem told the Yidden, "You complained that the children would get hurt if you tried to go to Eretz Yisroel, and now THEY will be the only ones to go live there!" The Yidden had to take a LONG detour, and stay in the *Midbar* for 40 years, until this generation of adults all passed away.

Some Yidden decided to go to Eretz Yisroel without permission. Hashem told Moshe to warn them, but they didn't want to listen. They went, and Hashem didn't help them — the Emori came and attacked them.

Even though the Yidden begged Hashem to let them go to Eretz Yisroel after all, Hashem didn't let. The Yidden had to go back and travel into the desert, farther away from Eretz Yisroel, for 38 years.

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 *mitzvos* 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 #88 - Mitzvas Lo Saasei #336, #335, #337, #338, #339

Now we are learning more *mitzvos* about who people can't get married to. There is a separate *mitzvah* for each specific type of person that it's an *aveira* to get married to.

1) (*Mitzvas Lo Saasei* #336) A person can't marry his daughter.

This *mitzvah* is not said clearly in the Torah, but it is obvious, since the Torah teaches that it is *asur* to marry a grandchild, OF COURSE it must be *asur* to marry a daughter. The *Gemara* learns this *mitzvah* and its punishment from a *Gezeira Shavah*.

2) (*Mitzvas Lo Saasei* #335) A person can't marry his daughter's daughter (his granddaughter).

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: עָרוֹת ... בַּת בְּתוּךְ לֹא תִגְלֶה עָרוֹתָוּ כִּי עָרוֹתְךָ הִנֵּה

3) (*Mitzvas Lo Saasei* #337) A man can't marry a woman and her daughter — for example, even in times where a man could marry more than one woman, he can't also marry his mother-in-law or his wife's daughter.

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: עָרוֹת אִשָּׁה וּבֵתָהּ לֹא תִגְלֶה

4) (*Mitzvas Lo Saasei* #338) A man can't marry a woman and her son's daughter.

For example, he can't also marry his wife's grandmother (on her father's side) or her granddaughter (from a son).

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: אֵת בַּת בְּנֵהּ

5) (*Mitzvas Lo Saasei* #339) A man can't marry a woman and her daughter's daughter.

For example, he can't also choose to marry his wife's grandmother (on her mother's side) or granddaughter (from a daughter).

We learn this *mitzvah* from a *posuk* in *Parshas Acharei*: וְאֵת בַּת בְּתוּלָהּ לֹא תִקַּח

RAMBAM :: Hilchos Isurei Biah

In today's Rambam (*perakim Gimmel, Daled, and Hey*) talks about what happens if someone gets married to a person they aren't allowed to, and start to learn about what happens if a woman is *tomei* with *Tumas Niddah*.

RAMBAM- PEREK ECHAD :: Hilchos Tzitzis - Perek Alef

In *Perek Alef*, we start to learn about *tzitzis*! Really, the *tzitzis* are supposed to have seven white strings, and one *techeiles* string. But since we don't have *techeiles*, we can still do the *mitzvah* with just white strings.

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.)

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

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

TEFILLAH :: Bechol

The third *posuk* of the Twelve *Pesukim* is *Bechol Dor Vador*.

In this *posuk*, we say that we need to imagine that we came out of *Mitzrayim*!

But how can we feel that we came out of *Mitzrayim*, if we are still in *Golus*?

The Rebbe tells us that there IS a *Mitzrayim* that Hashem frees us from every day! It is the *Ruchnius Mitzrayim* inside of us.

We all have a *Paraoh*, a *Yetzer Hara*, that tries to tell us what to do. Our *Yetzer Hara* tells us to stop doing *mitzvos*, to do things that aren't good for our *neshama*, or that could hurt another person.

But when we remember the words of *Bechol Dor Vador*, we will know what to answer our *Paraoh*!

Bechol Dor Vador — In every generation, even today

Chayav Adam Liros Es Atzmo — We need to see ourselves

Ke'ilu Yatza MiMitzrayim — Like a person who already left Mitzrayim!

We need to know that we are not slaves in Mitzrayim! Paraoth is not in charge of us!

When our *Yetzer Hara* tells us what to do, we can answer that we are not his slave! We only need to listen to Hashem.

See *Der Rebbe Redt Tzu Kinder* vol. 5, p. 271

HALACHOS HATZRICHOS :: The Nine Days

Let's review some of the *halachos* of the Nine Days.

The *Chachomim* teach us that someone who mourns for Yerushalayim will be *zoche* to see it in its future joy!

During the beginning of the month of the *Churban*, in the days leading up to *Tisha B'Av*, we do certain things to show how sad we are that the *Beis Hamikdash* was destroyed and that we are in *Golus*.

Some of these things are that we don't eat *fleishigs*, we don't take baths or showers as usual, we don't cut our hair, we don't use fresh clothes or linens that were just washed, and we don't do activities like swimming or boating.

However, the *Churban* of the *Beis Hamikdash* happened in order to lead up to the building of the Third *Beis Hamikdash* that will last forever. Especially as we get closer to the *Geulah*, we should look for ways to bring the *Geulah* more quickly with *simcha*, in a way that we ARE allowed according to *Shulchan Aruch*. We do this by adding in Torah learning and giving *tzedakah*, learning about the *Beis Hamikdash*, and making *siyumim*.

When *Moshiach* comes, these will be very HAPPY days — *Yehafchu Yamim Eileh Lesason Ulesimcha!*

We will learn later that some of these halachos are different on Erev Shabbos, and that on Shabbos itself, we don't show signs of mourning. In fact, we should enjoy Shabbos with even more simcha than usual!

Here is a detailed guide with the halachos of the Nine Days by Rabbi Lesches from Melbourne, Australia, and the Halacha Day-to-Day guide by the Beis Din of Crown Heights

GEULAH U'MOSHIACH :: Moshiach Will Be Our King

After the times of Shlomo Hamelech, the Yidden were split into two groups — one group followed the *Malchei Yehudah*, and the other followed the *Malchei Yisrael*. The *Navi Yechezkel* told the Yidden a *nevuah* that when *Moshiach* comes, the Yidden won't be split anymore! They will all be one nation, with one king.

Hashem promises:

וְעַבְדִּי דָוִד מֶלֶךְ עֲלֵיהֶם וְרוּעֵה אֶחָד יִהְיֶה לְכֻלָּם וּבְמִשְׁפָּטֵי יִלְכוּ וְחֻקְתֵּי יִשְׁמְרוּ וְעָשׂוּ אוֹתָם

Ve'avdi Dovid Melech Aleihem — My servant, Dovid (*Melech Hamoshiach*, who comes from Dovid) will be a king over them

VeRo'eh Echad Yihiyeh Lechulam — And one “shepherd” will take care of them all. (A leader of the Yidden is like a shepherd, who watches and takes care of each of his sheep.)

U'veMishpatai Yeileichu — The Yidden will follow in the ways of My *mishpatim* (this is a type of *mitzvah* that we understand)

Ve'chukosai Yishmoru — And they will hold my *Chukim* in their hearts (this is a type of *mitzvah* we don't understand)

Ve'asu Osam — And they will do all of these *mitzvos*.

See *Yechezkel perek Lamed-Zayin posuk Chof-Daled*

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