

Chitas for Friday, Parshas Haazinu Erev Shabbos Kodesh Zayin Tishrei, 5784 - Shnas Hakhel

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

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CHUMASH :: Parshas Haazinu - Shishi with Rashi

Today we are going to finish the song/poem of Haazinu:

Hashem let the Goyim hurt the Yidden when they weren't acting good
But the Goyim didn't have to be so mean — they did more than they should!

Now Hashem is going to need to punish THEM instead
"I was only angry with the Yidden for a while," Hashem said.

Harninu Goyim Amo — Goyim, listen to how great the Yidden are!
Even though they suffered in Golus near and far

They STILL knew that it was good, they trusted in Hashem
And He will take revenge now on anyone who was hurting them!

TEHILLIM :: 39 - 43

Today's shiur Tehillim is Lamed-Tes to Mem-Gimmel. We also say kapitelach Kuf-Vov, Kuf-Zayin, and Kuf-Ches as the three kapitelach we add until Yom Kippur.

In one of today's Kapitelach Tehillim, there is a posuk that says "**Ach Betzelem Yis'halech Ish.**" It means that

people don't understand what to do in the world, it's like a person walking in the dark, who can't see where he is going.

The word "tzelem" (darkness) also means image (picture)! So we can translate the *posuk* as "Only with the picture can a person go." What picture? A picture of the Rebbe! When we see a picture of the Rebbe, it reminds us how we're supposed to be, and gives us the *koach* to do our *shlichus* with *simcha*!

TANYA :: Igeres Hakodesh Siman Chof

If you learn the maamarim of the Alter Rebbe, you will see one question over and over: "Why did Hashem take a neshama that is so close to Hashem, and send it into a world where Hashem is so hidden?"

In every maamar, there is another answer, but you see the same question again in the next maamar! Why? Because this is something that should always bother us, and we always need to think about the reason why our neshamos are in the world.

In this Igeres Hakodesh, which was written just a few days before the Alter Rebbe finished his shlichus in this world and his neshama went back to Hashem, the Alter Rebbe answers this question. This time, it is explained in a NEW way!

The Alter Rebbe teaches us how Hashem created the world — about all the *Ruchniyus'dike* "worlds" with *malachim*. Still, there is nothing greater than how Hashem made *Gashmius*, and for a Yid to do a *mitzvah* with it!

When we learn this, we will feel how special it is for us to have a chance to do a *mitzvah* and help other Yidden do *mitzvos*. Knowing this will help us to do *mitzvos besimcha*, even when it is hard! By doing this, we will all be able SEE Hashem in the world very soon, with the coming of *Moshiach Tzidkeinu*!

HAYOM YOM :: Zayin Tishrei

We are learning about the five steps to do *teshuvah*, which are hinted to in the five letters of the word *Teshuvah*!

So far, we learned about:

- *Tof*: Using our *Koach of Tmimus* — being serious about living the way Hashem wants us to
- *Shin*: *Shivisi Hashem Lenegdi Somid* — thinking about how Hashem is right here with us
- *Vov*: *Ve'ahavta LeReiacha Kamocha* — using the goodness inside of us to love another Yid, which makes us closer to Hashem

Today we will learn another tool, that is the *Beis* in the world *teshuvah*. There is a *posuk*, "**Bechol Derachecha Do'eihu**" — "in everything we do, we should know Hashem."

All day, when we are doing things — like going to the store with our Mommy, or going to a friend's house, or working outside — we see how things happen with *Hashgacha Protis*. On our way to the store, we might meet someone we were looking for, or at our friend's house, we might be able to help with something that only we could do.

We see how Hashem made everything happen exactly the way He did for a reason. Business people, who spend a lot of their time dealing with the world, are especially able to see this! When we see Hashem in everything we do, we think about Hashem and it helps us decide to live the way He wants. Thinking about this is a part of

teshuva.

SEFER HAMITZVOS :: Shiur #153 - Mitzvas Asei #33, Lo Saasei #88, #87, #73, #163, #164

Today's mitzvos are all about kohanim.

1) (Mitzvas Asei #33) The *kohanim* need to have special clothes — 4 things for regular *kohanim*, 8 for *Kohen Gadol*.

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: וְעָשִׂיתָ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אֶחָיֶךָ לְכַבֹּד וּלְתַפְאֶרֶת ... וְאֵת בְּנָיו תִּקְרִיב וְהִלְבַּשְׁתָּם כְּתוּמָה

The details are explained in *Mesechta Zevachim perek Beis*, and in parts of *Mesechta Yoma (Kipurim)* and *Sukkah*.

2) (Mitzvas Lo Saasei #88) We are not allowed to tear the collar of the *Kohen Gadol's* robe.

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: כָּפֵי תַּחְרָא יִהְיֶה לוֹ לֹא יִקְרַע

3) (Mitzvas Lo Saasei #87) We are not allowed to take the *Choshen* off the *Efod*.

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: וְלֹא יִזַּח הַחֹשֶׁן מֵעַל הָאֶפֹּד

4) (Mitzvas Lo Saasei #73) We can't go into the *Beis Hamikdash* when we are drunk. There is a bigger punishment for a *kohen* who does the *Avodah* when he is drunk. This *mitzvah* also includes that a *Rav* is not allowed to *pasken* when he is drunk.

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: וְיִזְוֹ וְשָׁכַר אֶל תְּשֻׁתָּהּ וְגו' בְּבֹאֲכֶם אֶל אֹהֶל מוֹעֵד וְגו' וְלִהְיוֹת אֶת בְּנֵי יִשְׂרָאֵל וְגו'

The details are explained in *Mesechta Krisus perek Daled*.

5) (Mitzvas Lo Saasei #163) It is *asur* for a *kohen* go into the *Beis Hamikdash* with hair that is too long, like someone who is mourning.

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: רָאשֵׁיכֶם אֶל תִּפְרְעוּ

6) (Mitzvas Lo Saasei #164) It is *asur* for a *Kohen* to go into the *Beis Hamikdash* with torn clothes.

We learn this *mitzvah* from a *posuk* in *Parshas Shemini*: וּבְגְדֵיכֶם לֹא תִפְרְמוּ וְלֹא תִמְתּוּ

RAMBAM :: Hilchos Klei HaMikdash - Biyas HaMikdash

In today's Rambam, we learn more halachos about kohanim.

Perek Tes: In this *perek* the Rambam describes the clothes of the *Kohen Gadol*. We learn about the golden *tzitz*, which had letters sticking out. The *me'il* looked similar to a long pair of *tzitzis*!

Perek Yud: We learn how the clothes of the *kohanim* are put on. They have to be put on in a special order — first the pants, then the shirt, then the belt, then the hat. The *Kohen Gadol* needs to put on the *me'il*, the *efod*, and the *choshen*, then the hat and the *tzitz*. We learn about making sure there are exactly the right number of clothes, and what we do when the *Urim Vetumim* doesn't light up to tell an answer from Hashem.

Now we finish *Hilchos Klei Hamikdash*, and start a new set of halachos, about who is not allowed to come into the *Beis Hamikdash*.

Perek Alef: There are some times when a *kohen* is not allowed into the *Beis Hamikdash* — like when he is drunk, his clothes are torn, or his hair is too long.

RAMBAM– PEREK ECHAD :: Hilchos Shevisas Yom Tov - Perek Daled

We are allowed to light a fire on *Yom Tov*. But we can't light a NEW fire, but we can light a fire from another fire when it's already burning.

There are many other *melachos* that we can do on *Yom Tov*... but only in certain ways. We learn a lot of them in today's Rambam.

INYANA D'YOMA :: Aseres Yemei Teshuvah

The *Navi* Yeshaya told the Yidden in one of his *nevuos*, “**Dirshu Hashem Behimatzo**,” you should look for Hashem when He can be found. “**Kra'uhu Bihiyoso Karov**,” you should call Him when He is close.

The *Gemara* asks, “When is the time that Hashem is found and is close? These are the days between *Rosh Hashana* and *Yom Kippur*” — the *Aseres Yemei Teshuvah*.

In a *sicha*, the Rebbe explains that the time of the *Aseres Yemei Teshuvah* is like finding a treasure. When you find something, you are getting more than what you worked for!

During the *Aseres Yemei Teshuvah*, Hashem is “found” (**behimatzo**), like finding a treasure. Hashem gives us more than what we deserve, by filling up anything that we were missing, and in a way of “**karov**,” closeness.

Even though the time is special by itself, if we USE the time by searching out Hashem (**dirshu**) and calling out to Hashem (**kra'uhu**), we can get even more!

The Rebbe's secretary, Rabbi Groner A"H, once came into the Rebbe's yechidus room to help with something. The Rebbe told him, “Now is an Eis Ratzon Milmaalah, a special time in Shomayim. Hashem is giving without limits! You just have to put out a container so the hashpa'ah doesn't get wasted.” (Sipurim MeCheder HaRebbe p. 77)

The *Aseres Yemei Teshuvah* is also one of these times! We need to use the time to call out to Hashem and use this special time in the best possible way.

See Hisvaaduyos Tof-Shin-Mem-Zayin vol. 1, p. 59

TEFILLAH :: Shir Hamaalos Mimaamakim

In the *Aseres Yemei Teshuvah*, we add many pieces in *Shemoneh Esrei*. We also add a *kapitel* of *Tehillim* after *Pesukei DeZimra*, before starting the *Birchos Kriyas Shema*. This *kapitel* starts with the words “**Shir Hamaalos, Mimaamakim Kerasicha Hashem**.” “A song of going higher, from the deep places I called out to You, Hashem.”

Why do we say this *kapitel*?

In *Likutei Torah*, the Alter Rebbe explains that before a *neshama* comes into a body, it feels very close to Hashem. But when it comes into a body, that feeling gets hidden. For most of the year, we aren't thinking about that strong love for Hashem.

In the *Aseres Yemei Teshuvah*, Hashem comes very close to Yidden. This *kapitel* gives us the words to tell Hashem how we feel. A Yid calls out from the deepest part of the *neshama*, “Hashem, listen to my voice! Hear the strong love for You that is hiding inside of me, and bring me close to You.”

With this deep and strong feeling, we can decide that we are going to behave the way Hashem wants from us the whole year!

Not only that, but because this feeling comes from such a deep place in our *neshama*, it brings us a *chayus* from Hashem that is ALSO very deep! This *chayus* is so strong that it can fill in and fix up the mistakes and the wrong things we did during the year, so that the *chayus* and *brachos* of Hashem that need to come into the year are complete.

See *Likutei Torah*, *dibur hamas'chil Shir Hamaalos*

HALACHOS HATZRICHOS :: Teshuvah

We need to work harder to do *teshuvah* for “maybe” *aveiros*, things we weren't sure were wrong.

During the *Aseres Yemei Teshuvah*, Hashem is very close to us, and He WANTS to forgive us for everything we did wrong during the year. Hashem WANTS us to do *teshuvah* so He can seal the judgment for a good year!

So during these days, we think about the things we did wrong during the year. We tell Hashem we are sorry, and we decide that we will act differently from now on.

Some things we KNOW we did wrong. We know that playing video games instead of *davening* is wrong! We know that getting into a fight with our brother is wrong! When we think about those things, we will really feel bad, and make a *hachlata* to change.

But then there are things that we aren't sure were wrong. If we ate the candy without checking for a *hechsher* first, it MIGHT have been kosher, right? And speaking that way to our parents — was it REALLY *chutzpadik*, or maybe it wasn't so bad? And it might not be so terrible that we took her crayons without asking — she wouldn't mind, right?

For those kind of things, we need to work HARDER to do *teshuvah*! Since we aren't sure they were wrong at all, we don't feel so bad about them. But until we realize that they were wrong, we can't do a proper *teshuvah*!

We need to think about how it is wrong to be careless about these *mitzvos*, since an *aveira* is such a serious thing. We decide that we will be much more careful in the future!

In the times of the *Beis Hamikdash*, we brought *korbanos* as part of doing *teshuvah*. Because it is harder to do *teshuvah* for a “maybe” *aveira*, the *korban* for this kind of *aveira* (an *Asham Talui*) was more expensive than the *korban* for an *aveira* that we were sure about (a *Korban Chatas*)!

From here we see that the *teshuvah* for a “maybe” *aveira* needs to be STRONGER than the *teshuvah* for an *aveira* we are sure we did wrong.

See the Alter Rebbe's *Shulchan Aruch*, *siman Tof-Reish-Gimmel*

GEULAH U'MOSHIACH :: Preparing for Moshiach

The Chabad House in S Paolo, Brazil, would print a monthly newspaper. When they were preparing the 100th issue, after almost 8 years of printing it every month, they wrote to the Rebbe.

The Rebbe was very happy to hear about this, and gave them a *bracha* to reach 200 issues!

But a person might wonder — another 100 issues will take so many years. Won't *Moshiach* be here by then?

The Rebbe explained that even when *Moshiach* comes, we will need to be teaching Yidden Torah!

The best way to prepare for *Moshiach* is by doing things like this, that help Yidden understand Torah and do

actual mitzvos!

See *Likutei Sichos chelek Chof-Gimmel*, p. 486-487

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