

# Chitas for Monday, Parshas Haazinu Tzom Gedaliah Gimmel 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 - Sheini with Rashi**

Moshe Rabbeinu is continuing to speak to the heavens and the earth. He wants them to remind the Yidden in the future about how Hashem has always taken care of the Yidden, so they will realize how foolish it is to not behave properly.

Yidden, remember this, it's important for you:  
When people made Hashem angry, what did He do?  
Those people were punished, I'm sure you know  
Since they didn't follow the path they should go.

(Of course, very soon, in the *Moshiach* days  
He'll reward us with GOOD in so many ways!)

When the world was full of *Resha'im*, from far and wide  
Hashem made a *Mabul*, and all of them died.  
But when people worked together, all of them  
To build a tall tower to fight with Hashem —

They were also *Resha'im*, they also deserved to die!  
But Hashem didn't do it — do you know why?  
He let them live, because later WE came

All of the Yidden, from the family of *Sheim*.

Instead Hashem sent them to many destinations  
Each with a new language, to be 70 nations!  
(Like the 70 Yidden who later went down, you see  
To Mitzrayim, until Hashem set us free.)

Just because Hashem loves us, he let them live  
So later to us the Torah He'd give!

We come from Yaakov, from the *Avos* number three  
Like a rope made of THREE strings, as strong as can be!

No other nations wanted the Torah, they were glad to forsake it  
But even in a huge *Midbar*, we were happy to take it!

And there in the *Midbar*, we were safe indeed  
Hashem took care of us and gave us all we need.  
It was like a big eagle who flies through the sky  
And keeps its family safe from everyone nearby.

It doesn't scare its family, it warns them when it's near  
And carries them high on its back — they have nothing to fear.  
Of course Hashem takes even BETTER care than them!  
How lucky we are to be the nation of Hashem.

## **TEHILLIM :: 18 - 22**

Today's *Shiur Tehillim* is *kapitelach Yud-Ches* until *Chof-Beis*. The three *kapitelach* we say until *Yom Kippur* are *Tzadik-Daled*, *Tzadik-Hey*, and *Tzadik-Vov*.

In *Kapitel Yud-Tes*, there is a *posuk* that talks about Torah: “**Toras Hashem Temimah, Meshivas Nafesh.**” “The Torah of Hashem is complete, it makes the *neshama* feel good.”

The Alter Rebbe uses this *posuk* to show why he was so happy to hear that the *Chassidim* learned the whole *Shas* (*Mishnayos* and *Gemara*) in many places over the year. When the Torah is complete, by finishing a part of Torah, it makes the *Neshama* happy!

*Chassidim* STILL have this *minhag* to learn the whole *Shas* over a year — it's called *Chalukas HaShas*. Each *chossid* takes one *Gemara* to learn over the year, so that together, we finish learning the whole thing!

## **TANYA :: Igeres Hakodesh Siman Yud-Tes**

This letter wasn't printed in the *Tanya* at first — it was added in later! It doesn't have a *Perek* number itself, and we just count it as part of *Igeres Yud-Tes* which is before, since it is about the same thing.

In the last letter, we learned how Moshe Rabbeinu had his *nevuah* from the “back” (so to speak) of Hashem. The *posuk* says that he couldn't see Hashem's face. In this letter, we learn a *mashal* about this from the way a person thinks and speaks. Like the *posuk* says, “**MiBesari Echezeh Elokah**” — when I look at the way my *guf* works, I can understand Hashem.

Here is the *mashal*:

When a person talks, they are saying a lot of letters put together into words and then sentences and ideas. Where did those letters come from? They came from what the person was thinking. A person's thought has the *Pnimius* and the *Chitzonius*, the "face" and the "back."

Sometimes a person just thinks an idea, without words. That's the *pnimius* of a person's thought (*Machshava ShebeMachshava*).

Then there are times when a person thinks something with letters and words. That is the *Chitzonius* of a person's thought (called *Dibur ShebeMachshava*).

When a person talks, they have to use words that they thought about before in the *Chitzonius* of their *Machshava*. Even if you are thinking about something else and talking at the same time, you can only say things that you have thought about before with letters and words.

That is a *mashal* for what we learned about Moshe Rabbeinu: The *nevuah* that he told the Yidden came from the "back" of Hashem, not straight from Hashem's *pnimius*. That's like our talking — it can't come straight from the *Pnimius*, it has to come first from the *Chitzonius* of the *Machshava* that has letters and words.

## **HAYOM YOM :: Gimmel Tishrei**

*The Rebbe tells us special minhagim for a Shabbos which is Motzei Rosh Hashana and Shabbos Shuva.*

Once, in a *yechidus* that the Tzemach Tzedek had with the Alter Rebbe, the Alter Rebbe told him a story that happened by his Rebbe — the Maggid of Mezritch.

It was *parshas Ki Savo*, before *Rosh Hashana*, and the *Talmidim* were sitting together. The Maggid said a *maamar* to them, explaining what *Teshuvah* is according to *chassidus*.

All of the *Talmidim* got very excited from the Torah which they heard. But one *talmid*, R' Zushe Me'Anipoli, said that the kind of *teshuvah* that the Maggid was talking about is too high of a *madreiga* for him right now. So he came up with a way to do *Teshuvah* that he felt he COULD do now.

R' Zushe split up doing *Teshuvah* into five parts — and each part starts with one of the letters of the word "Teshuvah!" We will learn all of them *IY"H* in the next five days of the *Aseres Yemei Teshuvah*.

## **SEFER HAMITZVOS :: Shiur #149 - Mitzvas Asei #21**

(*Mitzvas Asei #21*) Today's *mitzvah* is to have *yirah* for the place of the *Beis Hamikdash* — "Umikdashi Tira'u!"

There are certain things we do to show our *yirah*. For example, we don't go onto the *Har Habayis* with our walking stick or our shoes, or use it as a shortcut. It is also the reason we are not allowed to sit in the *Azarah*.

This *mitzvah* is also for nowadays, when there is no *Beis Hamikdash* standing.

We also need to remember that our *yirah* is not of the building, but of Hashem Who told us to build it!

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וּמִקְדָּשֵׁי תִירָאוּ

## **RAMBAM :: Hilchos Beis HaBechirah**

*In today's Rambam, we learn more about the place of the Beis Hamikdash:*

**Perek Hey:** The Rambam teaches us about the *Har Habayis*, the *Ezras Noshim*, and the *Ezras Yisroel*.

**Perek Vov:** The *Beis Hamikdash* was on a mountain, and some parts of the *Beis Hamikdash* were higher up. We also learn how the *Sanhedrin* was able to expand the *Kedusha* of the *Beis Hamikdash* and of *Yerushalayim* to a place that didn't have it before.

**Perek Zayin:** We learn about showing *yirah* to the *Beis Hamikdash*, which is today's *mitzvah*. We also learn about the 10 levels of *Kedusha* in *Eretz Yisroel* — starting with the walled cities of *Eretz Yisroel*, and all the way up to the *Kodesh HaKodoshim* as the highest level.

## **RAMBAM– PEREK ECHAD :: Hilchos Shevisas Asor - Perek Gimmel**

Today we learn more *halachos* about *Yom Kippur*, like not washing ourselves and not wearing leather shoes.

One *halacha* is that even kids shouldn't wear leather shoes on *Yom Kippur*, even though they are allowed to eat and drink.

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

## **INYANA D'YOMA :: Tzom Gedaliah**

*Tzom Gedaliah* is one of the four times a year we fast because of the *Beis Hamikdash* being destroyed.

After the *Churban*, *Nevuchadnetzar* let a man named *Gedaliah* be the governor of the Jews in *Mitzpah*. He was a good ruler, and helped the *Yidden* start to farm the land so they would be able to live. He listened to the *Navi Yirmiyahu* and kept all of the *mitzvos*. Many *Yidden* who had run away came to *Mitzpah*, and it looked like the *Yidden* would slowly be able to grow again, and then hopefully come back to *Yerushalayim!*

But a man named *Yishmael*, who came from a family of Jewish kings, was jealous. He decided to kill *Gedaliah*. People tried to warn *Gedaliah* what *Yishmael* wanted to do, but he thought it was just *Lashon Hara* and he ignored the warning. On *Rosh Hashana*, *Yishmael ben Netanya* came and killed *Gedaliah* and many of the *Yidden* who were with him.

Now the *Yidden* who were left were very afraid! *Nevuchadnetzar* would be furious that his governor was killed! Now there was no chance of rebuilding the Jewish nation in *Eretz Yisroel*.

Even though *Yirmiyahu* warned them not to, the *Yidden* ran away to *Mitzrayim*. And just like he warned them, soon they were killed by the Egyptians.

We don't fast on *Rosh Hashana*, so we fast the day after *Rosh Hashana*.

The *Rebbe* tells us that we have to learn from *Tzom Gedaliah* to have more *Ahavas Yisroel*. The other fasts are because of things the *Goyim* did, but this was from a *Yid* who was jealous! We need to make sure to have a lot of *Ahavas Yisroel* and be careful that if we are jealous, it only brings us to learn from the other person's good things and try to be like him — not *chas veshalom* to hurt anyone in any way.

Here is a link to a *halacha* newsletter about *Tzom Gedaliah*.

## **TEFILLAH :: Aseres Yemei Teshuvah**

In *Shmoneh Esrei* during the *Aseres Yemei Teshuvah*, we add FIVE pieces:

- 1) *Zachreinu*
- 2) *Mi Chamocha*

- 3) *Uchesov*
- 4) *Uvesefer*
- 5) *Oseh HA'shalom*

We also make two changes:

- 1) *Hamelech Hakadosh* (instead of “*HaKeil Hakadosh*”)
- 2) *Hamelech Hamishpot* (instead of “*Melech Ohev Tzedakah Umishpat*”) during the week

We say the long *Avinu Malkeinu* after *Shemoneh Esrei*, except on Shabbos and in *Mincha Erev Shabbos*.

## **HALACHOS HATZRICHOS :: Tzom Gedaliah**

Yidden have a *minhag* to give extra *tzedakah* on a fast day, like today. Some people have a *minhag* to give the amount of money they would have spent on food to *tzedakah* before *Mincha*. (This is in addition to adding in giving *tzedakah* because of the *Aseres Yemei Teshuvah*.)

The Rebbe encouraged us to also follow an old *minhag* to say “*Divrei Kibushin*” after *Mincha* on a fast day. *Divrei Kibushin* are words that inspire us to do *teshuvah*! Either someone can speak or *farbreng* about doing more and better in our *Avodas Hashem*, or we can say a *Kapitel Tehillim* about *Teshuvah*, or at least we should read or think about things that inspire us to come closer to Hashem.

See *Halachos U'Minhagei Chabad*, p. 35-36

## **GEULAH U'MOSHIACH :: Moshiach Minyan**

In the *Kitzur Shulchan Aruch*, it brings the *halacha* that we don't count people with numbers. Instead, to see if we have enough men for a *minyan*, we count by saying a *posuk* with 10 words, the *posuk* of “*Hoshia Es Amecha*.”

Why does the *Kitzur* choose this *posuk*? In a *sefer* about *Halacha* and *Minhag* from Rashi, called *Sefer Hapardes*, it says to count with the *posuk* “*Va'ani Berov Chasdecha*” which also has 10 words.

In fact, it would make more sense to count with the *posuk* “*Va'ani Berov Chasdecha*,” since that *posuk* speaks about coming to *daven* to Hashem!

The Rebbe explains that it is because as we get closer to *Moshiach*, the *Golus* gets darker. Whenever we have a chance, we remind ourselves that Hashem will save us and bring the *Geulah* — “*Hoshia Es Amecha!*”

See *Vayakhel-Pekudei Mem-Gimmel, Migolah L'Geulah* p. 87

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