

Chitas for Shabbos Kodesh, Parshas Haazinu

Shabbos Shuva

Gimmel Tishrei, 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 ~

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CHUMASH :: Parshas Haazinu - Shvi'i with Rashi

Moshe Rabbeinu told all of the Yidden this song of *Haazinu*. After he finished, Yehoshua repeated it to the Yidden as well. Today was his first day as the leader of the Yidden, together with Moshe Rabbeinu, and he also needed to tell them these words.

Moshe finished: "Remember what I told you! By following these words you can make sure your children keep the Torah too. Learning Torah and doing *mitzvos* is what your whole life is about! And in that *zechus*, Hashem will let you live in Eretz Yisroel."

Now Hashem told Moshe that he was about to pass away. He would need to climb up *Har Nevo*, and Hashem would take his *neshama*, just like he took Aharon's *neshama*, with a "kiss" of Hashem.

Moshe would be able to LOOK at Eretz Yisroel, but even though he wanted very much to go in, Hashem wouldn't let.

When the Yidden heard this, they said that they wouldn't let Moshe go up on *Har Nevo* — they didn't want Hashem to take Moshe Rabbeinu away from them! Moshe Rabbeinu thought he should sneak up the mountain when nobody was looking, so that they wouldn't stop him, but Hashem told him to go up even when they were all watching. Nobody would be able to stop him from doing what Hashem asked.

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! Do you know which Mesechta YOUR father is learning?

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 :: 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 *teshuva* 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 #193 - Mitzvas Lo Saasei #106, Asei #87

Today we start a new set of *halachos* in Rambam, called *Hilchos Temurah*. Today we learn two *mitzvos* about *Temurah*, which means “switching.”

1) (*Mitzvas Lo Saasei #106*) Let’s say that a person chose one of his sheep to be a *korban*. Then he changes his mind — he wants to keep that sheep at home, and bring a DIFFERENT one for a *korban*. This *mitzvah* tells us NO! We can’t do that. Once you decide that an animal will be a *korban*, it becomes holy, and you are not allowed to switch it for a different one!

We learn this *mitzvah* from a *posuk* in *Parshas Bechukosai*: לֹא יִחַלֶּפְנֶנּוּ וְלֹא יִמִּיר אֹתוֹ
The details of this *mitzvah* are explained in *Mesechta Temurah*.

2) (*Mitzvas Asei #87*) If someone DOES try to change which animal he is bringing for a *korban*, BOTH of them become holy and BOTH of them need to be brought as *korbanos*!

We learn this *mitzvah* from another part of the same *posuk*: וְהָיָה הוּא וְתַמְרוּרָתוֹ יְהִיָּה קֹדֶשׁ

RAMBAM :: Hilchos Temurah

In today’s Rambam, we learn about *Temurah*, switching.

Perek Alef: The Rambam tells us that we are not allowed to switch one animal for another once it was already set aside as a *korban*. If somebody does this, he gets punished with *malkos*. Still the animal he switched it for becomes holy (so now he has TWO holy animals!). The Rambam tells us what kind of people this applies to, and for which *korbanos*.

Perek Beis: The Rambam explains what kind of words a person might use to make a *Temurah*, and when it is counted that the *aveira* was done.

Perek Gimmel: Once someone made a *Temurah*, what is done with this animal? In this *perek*, the Rambam teaches what to do with this animal depending on what it was switched for.

RAMBAM– PEREK ECHAD :: Hilchos Me'ilah - Perek Hey

In this *perek* we finish learning about which kinds of things are counted as *me'ilah*, specifically things that were given as a donation to the *Beis Hamikdash*. One of the *halachos* in this *perek* is if it is called *me'ilah* when a person uses a *korban* brought by a *goy*. (Of course we can NEVER take something that doesn’t belong to us! But here we are talking about a separate *aveira* that needs an extra special kind of *teshuva*, for taking something from the *Beis Hamikdash*.)

INYANA D'YOMA :: Aseres Yemei Teshuvah

In the *Kisvei HoArizal*, the writings of the Arizal, it says that the seven days between *Rosh Hashana* and *Yom Kippur* are like *Chol Hamoed*. That’s why some people do less work on these days, so they can think about the *avodah* of the *Aseres Yemei Teshuvah*.

The seven days of the *Aseres Yemei Teshuvah* match up with the seven days of the week, and we have an opportunity to fix up the mistakes of each and prepare for the next year.

Now is the time to make sure our schedule of each day of the week is the way a *Yid* and a *Chossid’s seder* needs to be!

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 Hamishpat* (instead of “*Melech Ohev Tzedakah Umishpat*”) during the week

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

HALACHOS HATZRICHS :: Aseres Yemei Teshuvah

In the *halachos* of *Teshuvah*, the Rambam teaches that the way we are judged depends on what we do. We can make a difference in our judgment by doing more *mitzvos*!

Since the *Aseres Yemei Teshuvah* is the main time of judgement, it is a *minhag* to give extra *tzedakah*, do more *maasim tovim* and be more careful with our *mitzvos* during this time. We also spend more time on our *davening*, and learn things that inspire us to do *teshuvah*.

It is not our *minhag* to say *Selichos* during the *Aseres Yemei Teshuvah*.

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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