

Chitas for Shabbos Kodesh, Parshas Haazinu

First Day of Rosh Hashana

Alef 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 - 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 :: 1 - 9

Today we start the *Tehillim* again from the beginning! We say *kapitelach Alef to Tes*. The three *kapitelach* we say are *Pey-Ches*, *Pey-Tes*, and *Tzadik*.

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**” — “from the mouths of children and babies You get *koach* to destroy the enemies.” The Rebbe explained that the *koach* of 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 or does a *mitzvah*, it is able to protect Yidden everywhere!

This is why *chinuch* of small children is so important, because it helps keep all Yidden safe!

TANYA :: Igeres Hakodesh Siman Yud-Tes

We learned a very big question in yesterday's Tanya — how can Chassidus explain things to us, even more than Moshe Rabbeinu was able to see with nevuah? Today we learn the answer.

We can understand with a *mashal* — the difference between seeing and hearing:

When you see something, you see that it is real. You know EXACTLY what it is.

But if you hear about something, you might understand about it, but you don't really know what it is.

You can try this right now — think of something you saw, and try to explain to someone else what it is, just with your words. Who knows what it is better?

Only if you SAW something do you really know what it is.

Moshe Rabbeinu was a *Navi*. The way he understood Hashem was through *nevuah*, almost like the way a person sees. It is not possible for a person even as holy as Moshe Rabbeinu to see any more than the “back” of Hashem.

But understanding and learning is more like hearing — so there can be *Tzadikim* that UNDERSTAND even more than the things that Moshe Rabbeinu SAW.

HAYOM YOM :: Alef Tishrei

Our *Minhagim* for Rosh Hashana:

- When we *bentch* light, we say “**Lehadlik Ner Shel Yom Hazikaron,**” and **Shehecheyanu.**

There are some minhagim that the Rebbe writes in today's Hayom Yom that we already have in our Siddur.

- At *Tashlich*, boys should shake out the corners of their *Tzitzis*.

- When we eat the apple dipped in honey, we do it in this order:

- 1) Make a *bracha* on the apple
- 2) Say the *Yehi Ratzon*
- 3) Eat the apple!

- Even though it's our *Minhag* to eat the head of a lamb (or a fish!) as a *siman* for a *Shana Tova*, we don't say a special *Yehi Ratzon* for it — just for the apple.

SEFER HAMITZVOS :: Shiur #147 - Mitzvas Lo Saasei #169, #170, Asei #183, Lo Saasei #228, Asei #20

Today is a very exciting day in Rambam! We are going to finish a whole Sefer in Rambam, Sefer Zeraim, and start the next one — Sefer Avodah! And what's the very first set of halachos in this sefer? Hilchos Beis Habechirah — all about

building the Beis Hamikdash!

Today we learn 4 *mitzvos* about *Shevet Levi's* place in Eretz Yisroel:

1) (*Mitzvas Lo Saasei #169*) *Shevet Levi* are not allowed to take a place in Eretz Yisroel like the other *Shevatim*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא יהיה לפהנים הלויים כל שבט לוי חלק ונחלה

2) (*Mitzvas Lo Saasei #170*) *Shevet Levi* cannot take part of the treasures that the Yidden take when they win the war to come into Eretz Yisroel.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא יהיה לפהנים הלויים כל שבט לוי חלק ונחלה

3) (*Mitzvas Asei #183*) The Yidden need to give *Shevet Levi* cities to live in Eretz Yisroel, because they are not given a section in Eretz Yisroel the way the other *Shevatim* have. These cities also become *Arei Miklat*.

We learn this *mitzvah* from a *posuk* in *Parshas Masei*: ונתנו ללויים וגו' ערים לשבת

4) (*Mitzvas Lo Saasei #228*) The cities for *Shevet Levi* need to have 1000 *amos* of open area and 2000 *amos* of fields around. We are not allowed to switch around those spaces, or use them for any other reasons.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: ושידה מגרש עריהם לא ימכר

The details are explained in the end of *Mesechta Erchin*.

Then we learn a *mitzvah* that we all know very well!

5) (*Mitzvas Asei #20*) “*Ve’asu Li Mikdash*” — it is a *mitzvah* to build a *Mishkan* or *Beis Hamikdash* which should be used to serve Hashem! There we will bring *korbanos*, have the fire constantly burning on the *Mizbeiach*, and gather together and celebrate every *Yom Tov*.

This *mitzvah* has many details, which include the furniture and *keilim* of the *Beis Hamikdash*, like the *Menorah*, *Shulchan*, and *Mizbeiach*.

We learn this *mitzvah* from a *posuk* in *Parshas Terumah*: ועשו לי מקדש

The details are explained in *Mesechta Midos*. The details about the *Menorah*, *Shulchan*, and *Mizbeiach* *Hazahav* are in *Mesechta Menachos* and *Mesechta Yoma*.

RAMBAM :: Hilchos Shemita VeYovel - Hilchos Beis HaBechirah

In today's Rambam, we learn the last two perakim of Hilchos Shemita VeYovel and the first perek of Hilchos Beis Hachechirah!

Perek Yud-Beis: The Rambam teaches us about the *halachos* of houses in cities with walls around them, which we learned about in yesterday's *Sefer Hamitzvos*.

Perek Yud-Gimmel: We learn about how *Shevet Levi* doesn't get their own part in Eretz Yisroel. They have certain cities that belong to them. Why? Because their whole job is to serve Hashem, and they don't fight the wars like the rest of the Yidden. Instead, Hashem takes care of everything for them. The Rambam tells us that anyone who decides to serve Hashem with all of his *koach* will ALSO have that *bracha*, that Hashem will take care of everything for him, just like Hashem did for *Shevet Levi*! This is a very famous *halacha*, which the Rebbe would quote often!

This is the end of Sefer Zeraim. Now we start the Sefer Avodah, and the halachos of how to build the Beis Hamikdash!

Perek Alef: Now the Rambam starts to teach us about the *mitzvah* to BUILD the *Beis Hamikdash* — not leaving any wood sticking out, making sure nothing is broken, and not cutting things in the *Beis Hamikdash*

with iron.

One very interesting *halacha* is that EVERYONE needs to help build it — but we don't stop kids from learning Torah to build the *Beis Hamikdash*, because when kids learn Torah it is even MORE important!

RAMBAM- PEREK ECHAD :: Hilchos Shevisas Asor - Perek Alef

Today we start learning the *halachos* about “*Shevisas Asor*,” resting on the tenth day of *Tishrei*, which is *Yom Kippur*.

The Rambam teaches us that we don't do *melacha* on *Yom Kippur*. We don't do five things that usually feel good for our bodies, like eating and drinking or wearing leather shoes.

We add some time to the beginning and end of *Yom Kippur*.

INYANA D'YOMA :: Rosh Hashana

This year, the first day of Rosh Hashana is on Shabbos. The halacha is that when Rosh Hashana is on Shabbos, we don't blow the shofar, in case someone will carry it in a place without an Eruv.

But if the mitzvah of shofar is so important, how can we not do it just because a few people might make a mistake?

Chassidus explains that when Rosh Hashana is on Shabbos, we don't NEED to blow the shofar. Since we don't really need it, it's not even worth the small chance of someone making a mistake and carrying on Shabbos!

Why don't we need to blow the shofar?

Because Hashem brings all of the chayus that usually comes into the world through the shofar, through Shabbos itself!

Even though we do not actually blow the shofar, just as we still say the pesukim about Shofros, we will learn about the shofar today.

R' Shlomo Chaim Kesselman was a *mashpia* in *Tomchei Temimim*. He once said something (that we think he heard from the Frierdiker Rebbe):

When we blow the *Shofar*, the *Baal Tokeia* stops between each set of *Tekiyos*. In the *Machzor*, it says that he should be “*Misvadeh Belachash*” (say *Vidui* quietly). R' Shlomo Chaim Kesselman said that this means that we should picture the Rebbe's face (*Tziyur Pnei HoRav*).

There is also a letter that the Baal Shem Tov sent to his *talmid*, the Maggid, that says something like this! In the letter, it says that before *Tekiyas Shofar*, the Maggid should think about the Baal Shem Tov, and his teacher, Achiyah Hashiloni, and then he will have *hatzlacha* and the *Shofar* blowing will bring lots of *brachos* for the Yidden!

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Since *Rosh Hashana* is the head of the year, every minute is extra special! That's why it's our *minhag* to spend every minute we can in saying *Tehillim*!

TEFILLAH :: Tekiyas Shofar

When *Rosh Hashana* begins, something amazing happens. All of the good things that Yidden did all year go up together to Hashem!

Then, through our *Tefillos*, especially during the blowing of the *Shofar*, a new *chayus* comes into the world for the new year. This new *chayus* comes from the *Atzmus* (the deepest part) of Hashem — and it is a *chayus* that never was in the world before!

Bringing down a NEW *chayus* like this is not something a Yid can ever do on his own. But Hashem gave us the *avodah* of *Rosh Hashana*, especially of *Tekiyas Shofar*, as a *keili* for Him to bring down this special *koach*.

How does the *shofar* blowing do this?

A *shofar* is the horn of an animal. An animal has much more *bittul* to Hashem than a person. We try to use *davka* the horn of a sheep, a very obedient animal. We blow a simple sound, no fancy music or notes. We show that we are crying out to Hashem, turning to Hashem and returning to Hashem, from our *pintele Yid*. We call to Hashem from the part of our *neshama* that doesn't have its own ideas, that just wants to serve Hashem. And what are we calling? We call to Hashem, asking Him to please rule over us as King!

Through this simple call of the *shofar*, we are crowning Hashem as King and bringing down this new *chayus* into the world. This *chayus* brings along with it all of the *brachos* for all of the *Gashmius* and *Ruchnius* things we need in order to serve Hashem on a new level during this coming year.

See *Likutei Torah, maamarim for Rosh Hashana*

HALACHOS HATZRICHOS :: Tekiyas Shofar

Before we blow the *shofar*, we prepare ourselves for the powerful moment of *Tekiyas Shofar*. This is really preparing not only for the *Shofar*, but for the *Avodas Hashem* of the whole year!

Then we say the *kapitel* “*Lamenatzeiach*” seven times, and *pesukim* that start with the letters “*Kra Satan*.” Then we say one more *posuk* about the *koach* of the *shofar*, “*Ala Elokim*.”

The person blowing the *shofar* says a special *Yehi Ratzon*, asking that our *shofar* blowing should be good. Then he says the *brachos* aloud, having in mind that everyone should be *yotzei* the *mitzvah* of *shofar*. When we listen to the *brachos* and answer “*Amen*,” we should have in mind also that through this we are fulfilling the *mitzvah* of *Shofar*.

The main sound of the shofar is the sound that sounds like someone crying. This is either the sound of Shevarim, or Teruah, or Shevarim and Teruah together. We are supposed to blow this sound three times, each time with a Tekiyah before and after it. That's why we blow so many sounds, to make sure that we are blowing the right sound three times.

In between *Tekiyos*, in our *siddur* it tells us to be “*Misvadeh Belachash*.” This means to do *Vidui* quietly. We don't say anything during this time, and we don't think about our *aveiros*. We think about how much we want to be close and connected to Hashem.

At the end of *Tekiyos*, everyone (not just the *Chazan*) says “*Uvechein Yehi Ratzon*,” asking Hashem that our *Tekiyos* should be accepted.

After this main *shofar* blowing, we also blow another 40 sounds in *Musaf* and in *Kaddish* afterwards. Until after these *Tekiyos* are over, we shouldn't make any interruption, because these are also part of the *mitzvah* that we made the *bracha* for.

(After *davening*, we blow another 30 sounds to confuse the Satan, for 100 sounds all together.)

See *Halachos U'Minhagei Chabad*, p. 19

GEULAH U'MOSHIACH :: Moshiach When We Don't Deserve It

In *Tashlich*, we say a *posuk* from *Micha*, which is a *nevuah* about the *Geulah*: “**Mi Keil Kamocha, Nosei Avon Ve’over Al Pasha, Le’She’eris Nachalaso; Lo Hechezik Lo’ad Apo, Ki Chofeitz Chesed Hu.**” “Who is like You Hashem? He forgives the *aveiros* and overlooks the sins of those left of His nation. He doesn’t stay angry forever, because He wants *chesed*.”

(In our *Machzor*, we see that this *posuk* hints to the *Yud-Gimmel Midos HoRachamim*!)

The *Meforshim* also teach us that this is something important we need to know about the *Geulah*:

When the Yidden go through the terrible, painful times of *Chevlei Moshiach*, the hard times close to *Moshiach*, not everyone will survive. (Many *tzadikim* say that this already happened, during the second World War.)

The Yidden who live after this time might not be perfect. They may even have many *aveiros*. So how will Hashem ever bring the *Geulah*?

We say the answer in this *posuk*! Hashem will forgive the *aveiros*, and overlook the sins of those Yidden that are left! Hashem wants *Chesed*, and this *chesed* will bring *Moshiach* even if it doesn’t seem like we deserve it!

See *Sichas Parshas Vayechi Tof-Shin-Nun-Alef*

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