

Chitas for Monday, Parshas Vezos Habracha Yom Kippur Yud Tishrei, 5784 - Shnas Hakhel

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~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Vezos Habracha - Sheini with Rashi

Moshe is giving brachos to the Shevatim on the day he will pass away:

Levi: Aharon, who was the most famous Levi, was such a Tzadik! The Kohanim, who come from Aharon, will teach the Yidden Torah, and bring Ketores and Korbanos in the Beis Hamikdash.

If anyone tries to fight because they want to be Kohanim, Hashem should help the Kohanim win.

And if the Kohanim need to fight for Yiddishkeit, Hashem should help them! (This happened in the story of Chanukah — the family of Matisyahu Kohen Gadol won over the Greeks who wanted to stop the Yidden from doing mitzvos.)

Since Moshe talked about the Beis Hamikdash, now he gives the brachos to Benyamin who had the Beis Hamikdash in his part of Eretz Yisroel, and in tomorrow's Chumash to Yosef, who had the Mishkan in his part of Eretz Yisrael.

(Even though Yosef should really be next, because he is older, Moshe gives the bracha to Benyamin first since the Beis Hamikdash — which is more important than the Mishkan — is in HIS part of Eretz Yisroel.)

Benyamin: The *Shechinah* will be in his part of Eretz Yisroel, as soon as the *Beis Hamikdash* is built! Once it is built, the *Shechinah* will never leave there.

TEHILLIM :: 55- 59

Today's *shiur Tehillim* is *kapitelach Nun-Hey* through *Nun-Tes*. Today we also finish the whole *Sefer Tehillim* which we started on *Rosh Chodesh Elul*.

In the end of today's first *Kapitel* is the very special *niggun Padah Veshalom*, which we sing on the *Geulah* of the *Rebbeim*. In this *kapitel*, Dovid Hamelech is talking about his OWN *Geulah*, because there were people who fought against him.

Dovid Hamelech says at the end, the last three words, "**Va'ani Evtach Bach**" — "and I trust in You." Dovid Hamelech didn't think about the people who were trying to hurt him (*chas veshalom*), and only trusted in Hashem, that Hashem will help him. And of course, Hashem did!

We learn from this in our fight with the *Yetzer Hara*: If we do what we are supposed to and trust in Hashem, we will for sure win!

TANYA :: Igeres Hakodesh Siman Chof

Today the Alter Rebbe explains why Hashem needed to use so many words to make the world.

The *koach* of *Ein Sof* is too strong to make a world that has so many details. That's why Hashem took this *koach* of *Ein Sof* and used many letters in *Parshas Bereishis* (the words it says, and also other ways of rearranging those letters to say different words) to create these things — because it is WITH the letters that there becomes so many things in the *gashmiyus* world from the *koach* of *Ein Sof*.

HAYOM YOM :: Yud Tishrei

Minhagim:

(These *Minhagim* are all already printed in our *Machzor*. Here are some of them:) We say *Krias Shema* like every *Shabbos* and *Yom Tov*. We say the *Yud-Gimmel Midos Horachamim* when we take out the *Sefer Torah*, even on *Shabbos*. We say the *Yom Tehillim* after *Musaf*. We say *Ledovid Hashem Ori* also by *Mincha*. We leave the *Aron Kodesh* open for the whole *Ne'ilah*. There is no *Birkas Kohanim* by *Ne'ilah*. We don't say the bracha "*She'asa Li Kol Tzorki*" on *Yom Kippur* at all, we wait until the next day.

The fast of *Yom Kippur* is 25 hours long. We add on some time before and after the fast, "**Lehosif Me'hachol Al Hakodesh**" (to make part of a regular day into *Yom Tov*). This means that our fast goes into the 26th hour too! (The number 26 is the *Gematria* of Hashem's holy name!)

SEFER HAMITZVOS :: Shiur #156 - Mitzvas Lo Saasei #74, Asei #61, Lo Saasei #91, #92, #93

There are five *mitzvos* in today's *shiur*:

1) (*Mitzvas Lo Saasei #74*) The first *mitzvah* is that a *Yisroel* (someone who is not a *Kohen* or a *Levi*) is not

allowed to work in the *Beis HaMikdash*. (The details of the *mitzvah* are explained in the second *perek* of today's Rambam.)

We learn this *mitzvah* from a *posuk* in *Parshas Korach*: וְזָר לֹא יִקְרַב אֲלֵיכֶם

The details of the *mitzvah* are explained in *Mesechta Yoma* and the last *perek* of *Mesechta Zevachim*.

The next four *mitzvos* are about *korbanos* that can't be brought, and are explained in the new set of *halachos* that we are starting today, called *Hilchos Isurei Mizbeiach*. We learn all of these *mitzvos* from *pesukim* in *Parshas Emor*.

1) (*Mitzvas Asei #61*) This is a *mitzvah* of something that we need to do — a *Mitzvos Asei* — to only bring animals that are perfect, without a *mum*.

The words the Torah uses to teach us this *mitzvah* are: תָּמִים יִהְיֶה לְרִצּוֹן

The details are in *Perek Ches* of *Mesechta Menachos*.

2) (*Mitzvas Lo Saasei #91*) This is the *Lo Saasei* of that *mitzvah* — not to SET ASIDE an animal with a *mum* as a *korban*.

We learn this *mitzvah* from the words of the *posuk*: כֹּל אֲשֶׁר בּוֹ מוּם לֹא תִקְרִיבוּ

3) (*Mitzvas Lo Saasei #92*) Then another *Lo Saasei* — not to SHECHT an animal with a *mum* as a *korban*.

We learn this *mitzvah* from the words: לֹא תִקְרִיבוּ אֵלָהּ לָהּ

4) (*Mitzvas Lo Saasei #93*) And finally the last *Lo Saasei* — not to SPRINKLE THE BLOOD of an animal that has a *mum* on the *Mizbeiach*.

This *mitzvah* comes from the *posuk* that says: לֹא תִקְרִיבוּ לָהּ

RAMBAM :: Hilchos Biyas HaMikdash - Isurei Mizbeiach

Today we finish the *halachos* of *Bias Hamikdash* — who is allowed to come into the *Beis Hamikdash* and who can do *Avoda*. We also begin the next set of *halachos*, *Isurei Mizbeiach*, that talk about which *korbanos* we are not allowed to bring.

Perek Ches: All together, there are 140 kinds of *mum* which a *kohen* might have which would make it *asur* for him to work in the *Beis Hamikdash*. The Rambam goes through the rest of the kinds of *mum*.

One thing we can learn from this is how we can thank Hashem for the health He gives us in so many things we usually don't even notice!

Perek Tes: Of course, only *kohanim* are allowed to do the *Avodah* in the *Beis Hamikdash*! This *perek* explains the *halachos* of what happens if a *Yisroel* does *avodah* in the *Beis Hamikdash*. The Rambam also gives a summary of all the people we said in this set of *halachos* who are not allowed to do *avodah*.

Perek Alef: In *Hilchos Isurei Mizbeiach*, we learn that animals that have a *mum* can't be used as a *korban*. The Rambam teaches us what to do if someone promised an animal with a *mum* as a *Korban*. We learn that even an animal that a *Goy* donates can't have a *mum*! (We know this from the story of *Kamtza* and *Bar Kamtza*!)

RAMBAM- PEREK ECHAD :: Hilchos Shevisas Yom Tov - Perek Zayin

We learn that you're not allowed to do a *melacha* on *Chol Hamoed*, because when the Torah uses the words "*Mikra Kodesh*," it is also talking about how *Chol Hamoed* is holy. In the *Beis Hamikdash*, the *Yom Tov korbanos* were also brought on *Chol Hamoed*! Since the Torah uses the word "*Shabason*" (to rest) only on *Yom Tov*, there are many ways that *melacha* can be done. For example, if there will be a big loss if the *melacha* isn't done, if it's

something that is very easy to do, if it's necessary for *Yom Tov*, or for *Tzorchei Rabim* (that many people rely on it). But we are not allowed to push off *melacha* to *Chol Hamoed* if we could have done it earlier.

One *halacha* is that we can't do laundry or cut hair on *Chol Hamoed*, because people might otherwise wait for *Chol Hamoed*, and then on *Yom Tov* they won't have clean clothes and nice hair!

INYANA D'YOMA :: Seudah of Motzei Yom Kippur

After *Yom Kippur*, the *Rebbeim* wouldn't just have a piece of cake and then rest from the long and hard *avodah* of the day. They were careful to wash and eat a real *Yom Tov seudah*, including singing *niggunim* and saying *Divrei Torah*!

See *Hisvaaduyos* 5746, vol. 1, p. 446; *Otzar Minhagei Chabad, Motzei Yom Kippur*

TEFILLAH :: Ne'ilah

The word "*Ne'ilah*" means to lock up. The simple meaning is that it's the end of the day, and it's our last chance to ask Hashem to forgive us, since the doors are about to be locked.

Chassidus explains that *Ne'ilah* means that the doors are being locked BEHIND us. This is the time when the deepest part of a *Yid's neshama* comes very close to Hashem. It is a very special private time, like a *Yechidus* with Hashem, that only happens once a year!

HALACHOS HATZRICHOS :: Motzei Yom Kippur

One of the reasons we blow the *tekiyah* at the end of *Yom Kippur* is to remind us that it is a *Yom Tov*, and the *seudah* we eat after *Yom Kippur* is a *Yom Tov* meal!

That's also the reason why we wish each other "*Good Yom Tov*" as we go home after *Ne'ilah*.

At this time, a *Bas Kol* comes from *Shomayim*, telling us to eat and drink joyfully!

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

There are many more *halachos* for *Yom Kippur*. See the *Halacha Newsletters* from *Badatz of Crown Heights*, and *Rabbi Shmuel Lesches of Melbourne* to review them all!

GEULAH U'MOSHIACH :: Leshana Haba'ah BiYerushalayim!

At the end of *Yom Kippur*, after the last *Tekiyah*, we announce "***Leshana Haba'ah BiYerushalayim!***" "Next year in *Yerushalayim!*"

The *Friediker Rebbe* explains that this doesn't mean that we will wait until next *Yom Kippur* for *Moshiach* to come, *chas veshalom*. It means that Hashem should bring *Moshiach* RIGHT NOW, and we'll go right away to *Eretz Yisroel*! That way, "*Leshana Haba'ah*," next *Yom Kippur*, we will already be fully settled in *Yerushalayim!*

Bracha of Erev Yom Kippur, 5752

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