

Chitas for Thursday, Parshas Haazinu

Yom Kippur

Yud Tishrei, 5786

**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 ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

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CHUMASH :: Parshas Haazinu - Chamishi with Rashi

To stop the Yidden from doing their *aveiros* anymore,
Hashem might let the *goyim* beat the Yidden in a war.

The *goyim* think that it's because they're smart, and so strong too
But if they were smarter, they'd know that can't be true!

They tried to beat the Yidden so many times before
But even with their idols, they never won a war!

It has nothing to do with their fighting, or how powerful they've been
It's only that Hashem is now letting them win.

~

Really, all of the *aveiros* are so bitter and upsetting
The punishment the Yidden deserve is worse than what they're getting.

But Hashem won't let the *goyim* DESTROY them, because then
The *goyim* would think that their idols are stronger than Hashem!

Never think that your *aveiros* can be hidden from Hashem!
Or that the *Avos* will keep you from getting punished for them!

Hashem knows every single thing that you do all along
And will punish so you'll do *teshuvah* for what you did wrong.

~

When you are suffering from the *aveiros*, you'll learn how to behave
You'll see that when you need help, only Hashem can save!

The punishments will help you learn what you must know is true:
Hashem runs the world, and His *mitzvos* you must do.

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 #216 - Mitzvas Asei #104

Today's *mitzvah* (*Mitzvas Asei #104*) is that a man who has a certain kind of *tumah* that comes from the body which is called *Zav*, becomes *Tomei*. This *mitzvah* includes all of the *dinim* of how he becomes a *Zav* and also how he makes others *tomei*.

RAMBAM :: Hilchos Metamei Mishkav U'Moshav

In today's Rambam, we learn more about the kind of people who have a body *Tumah*, how they make other things *Tomei*, and who is trusted to be careful with this *tumah*:

Perek Yud: We learn about who we say is PROBABLY *tomei*, and who is PROBABLY *Tahor*: A Yid who doesn't know so much Torah (an *Am Ha'aretz*) is probably *Tomei*, since he probably didn't know all of the *halachos*, and might not have realized that he became *tomei*. But if a person wants to, he can become a "*Chaver*" — a person who is careful about staying *tahor*.

Perek Yud-Alef: There are some times when we trust an *Am Ha'aretz*, and believe him when he says that something is *Tahor*.

During the *Shalosh Regalim*, we say that EVERY Yid is like a *Chaver*! Everyone becomes *tahor* to go to the *Beis Hamikdash*, so we trust them that they and the things that they touched are *tahor*!

Perek Yud-Beis: The Rambam tells us the *halachos* of what happens if an *Am Ha'aretz* watches something *tahor* for another person — do we say that those things probably became *tomei*?

RAMBAM- PEREK ECHAD :: Hilchos Malveh VeLoveh - Perek Yud-Beis

We learn more about how a loan is paid back with money inherited by orphans.

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 HATZRICHS :: 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 Frierdiker 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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