

# Chitas for Wednesday, Parshas Haazinu Chof-Zayin Elul, 5780

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~ May they have tremendous hatzlacha in all of their endeavors! ~

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~ for a Refuah Sheleimah Ukrovah! ~  
Moshiach now!

In honor of the birthday of

**Countess Rivka שתחי' Elkaim**

~ for a Shnas Hatzlacha in every way! ~  
by her daughter, Miss Esther Rochel Elkaim from Bal Harbour, FL

Mazel Tov **Meir Shlomo Minkowitz** (Shliach in Elon, NC)

~ 6th birthday Chof-Zayin Elul ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **First Lieutenant Moshe Jacobson** (shliach in Punta Gorda, FL)

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Mazel Tov **Eliana Malkah Maier** (Philadelphia, PA)

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~ 6th birthday Chof-Zayin Elul ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Haazinu - Revi'i with Rashi**

*In yesterday's Chumash, we learned how the Yidden will take the amazing food of Eretz Yisroel, and instead of using the koach from the food to do mitzvos, they will eat it in a grubbe way which isn't good for their neshama! That will make them want to do Avodah Zarah — which makes Hashem angry!*

It makes Hashem angry to see that they would  
Serve idols, when Hashem gave them so much good!

Hashem will hide from them, is what He did say  
They're Hashem's nation, but they aren't acting that way!

They bowed down to idols, which are not real  
So Hashem will let the *Goyim* hurt them and steal

The anger of Hashem will burn like a flame  
And Yerushalayim will not be the same.

The Yidden will suffer, and suffer once more  
Because of the way they acted before.

The way the Yidden act, there's no doubt  
Hashem should (*chas veshalom*) let the *Goyim* wipe them out...

(But since the *Goyim* would probably pretend  
That their *Avodah Zarah* did it, Hashem won't let in the end.)

## **TEHILLIM :: 120 - 134**

*Today's Tehillim is the 15 "Shir Hamaalos," kapitelach Kuf-Chof through Kuf-Lamed-Daled. All of these kapitelach start with the words "Shir Hamaalos" or "Shir Lamaalos." We also say three kapitelach for Chodesh Elul — Ayin-Tes, Pey, and Pey-Alef.*

*Kapitel Kuf-Chof-Vov is the Shir Hamaalos we say before bentching on Shabbos and Yom Tov, or a day with no Tachanun. It talks about when Moshiach will come, and it says that Golus is like planting a field — a person puts seeds in the ground and cries that Hashem should make it rain. Then he is so happy when his plants grow!*

*Golus is like that too, we "plant" lots of mitzvos and cry to Hashem that they should "grow." When Moshiach comes, we see all that our mitzvos did, and we are so happy!*

*That's the posuk "Az Yemalei Sechok Pinu" — "then our mouths will be full of laughing" — because we will be so happy that Moshiach came!*

*The Rebbe tells us that we need to have lots of simcha now, to practice since Moshiach is almost here!*

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

*In the first chelek of Tanya, the Alter Rebbe explained to us how we can have Ahavas Hashem. In the letter which we are learning today and tomorrow, the Alter Rebbe tells us how we can "earn" a feeling of love for Hashem through our hisbonenus, davening, and giving tzedakah. We can also get a higher kind of Ahavas Hashem, even more than we deserve!*

*There are things we get because we work hard to get it — like we get a good grade on a test if we learned and*

did *chazara* well. But sometimes we get a surprise: Our teacher or parents will give us a present that we don't really deserve!

The same thing is with *chayus* we have in living the way a Yid should.

There is *chayus* which we have because we deserve it. We learn and *daven* and do *mitzvos* the best way we can, and we have *chayus* in what we do! That is very special and we deserve it.

But sometimes we just feel a special *chayus* that just comes like a surprise. We didn't do anything so special to deserve to feel SO much *chayus*. It's a present from Hashem!

Even though it's a present, we only get it if we first did our best. Then Hashem gives us even more than we really deserve! First we need to make sure to live just the way Hashem wants from us, and only listen to our *Yetzer Tov*. Then we can get a *chayus* in *Yiddishkeit* from Hashem that is much stronger than the *chayus* we deserve from what we did!

## **HAYOM YOM :: Chof-Zayin Elul**

Today we learn about the partnership Yidden have with Hashem, with *Gashmius* and *Ruchnius*.

The Alter Rebbe once said something very special about Yidden:

We do something amazing! We live in a *Gashmius* world, but we are still able to live a *Ruchnius* life and stay connected to Hashem by doing what He wants!

It's like we work together — Hashem makes *Gashmius* out of *Ruchnius*, and we take the *Gashmius* and make it into *Ruchnius* by using it the way Hashem wants us to.

*This inyan is very connected with Rosh Hashana, which will be very soon! This is one of the inyonim of Rosh Hashana, that Hashem paskens to give Yidden all of the Gashmius things that we need, and we accept the Malchus of Hashem, to make the Gashmius into Ruchnius.*

## **SEFER HAMITZVOS :: Shiur #69 - Hilchos Megillah V'Chanukah Perek Gimmel - Daled, Mitzvas Asei #213**

Because there are no *mitzvos* for this set of *halachos*, we learn the *perakim* of *Hilchos Megillah V'Chanukah* in Rambam, even if we usually just say *Sefer Hamitzvos*!

We also learn the *mitzvah* (*Mitzvas Asei #213*) of getting married according to Torah! This is called *Kiddushin*. One of the ways we do *Kiddushin* is for the *Chosson* to give the *Kallah* something worth at least a *perutah*, and says that she is his wife. That's called "*Kiddushei Kesef*." Another way is that he writes down on a paper that she is his wife, and she accepts it from him in order to get married. That's called "*Kiddushei Shtar*."

We learn this *mitzvah* from a *posuk* in *Ki Seitzei*: כִּי יִקַּח אִישׁ אִשָּׁה וּבְעָלָהּ

The details are explained in *Mesechta Kiddushin*.

## **RAMBAM :: Hilchos Megillah V'Chanukah - Hilchos Ishus**

In today's Rambam, we learn about Chanukah! Even though lighting the *menorah* and hearing the *Megillah* are *mitzvos*, since they are *mitzvos* from the *Chachomim*, they don't count as part of the 613 *mitzvos*.

One of the things we learn is about saying *Hallel* on Chanukah. Did you know that there are 18 days a year

when we say the whole *Hallel*? (8 days of *Sukkos*, 8 days of *Chanukah*, first day of *Pesach*, and *Shavuot*.) Outside of Eretz Yisroel, we say the whole *Hallel* 21 days — can you figure out why? (Saying *Hallel* on *Rosh Chodesh* is a *minhag*, and that's why we don't say the whole *Hallel*.)

We learn many *halachos* about lighting the *Menorah*. Here is one very important *halacha*: If someone only has enough money to do one *mitzvah* — lighting the *Menorah* or lighting Shabbos candles, he should get the Shabbos candles!

Why? Because the most important thing is to have *Shalom Bayis*, which is what Shabbos candle lighting is about!

*Now we finished a whole Sefer of the Rambam, Zemanim! We are starting the next sefer, called Noshim (women). It talks about getting married.*

Some of the *halachos* are about which people aren't allowed to get married to each other. One *halacha* is that a *Kohen Gadol* can't get married to anyone who was married before.

## **RAMBAM– PEREK ECHAD :: Hilchos Tefillah - Perek Zayin**

We learn the *brachos* we say at other times of the day, like *Kriyas Shema She'al Hamita*, and morning *brachos*.

The Rambam tells us that we should say 100 *brachos* every day! (If you *daven Shacharis, Mincha, and Maariv*, and wear *Tallis* and *Tefillin*, you will already have most of the *brachos*. If you wash for bread and *bentch*, then you have even more. So it shouldn't be too hard to say 100 *brachos* every weekday!)

## **INYANA D'YOMA :: Yemei Haselichos**

The whole *Chodesh Elul* is special, but there is something extra-special about the days of *Selichos*!

The days of *Elul* are so special! The *Melech* is in the field, Hashem is so close to us, helping us get ready for a *Shana Tova*.

Now it is also *Yemei Haselichos*, the days where we say *Selichos* to prepare for *Rosh Hashana*. What is special about these days?

The Baal Shem Tov teaches that during the year, Hashem gives us many *brachos*. Some of them are based on what we deserve, but others Hashem gives us as a loan — for us to “pay back” through our good behavior.

As we get closer to *Rosh Hashana*, we might look back at all the *brachos* Hashem gave us this past year and realize that we didn't deserve them all! Oh no! How can we ever pay back that loan?

That's what the *Yemei Haselichos* are for. During these days, Hashem gives us *selicha*, and is *mochel* our loan. Hashem tells us that it is okay, we can pay back whatever we can.

This way we will be able to go into *Rosh Hashana* happily, knowing that our debts to Hashem are taken care of!

*See Shaarei Hamoadim, Chodesh Elul, p. 289, from Shabbos Selichos Tof-Shin-Lamed-Daled*

## **TEFILLAH :: Tekiyas Shofar**

In *shuls* around the world, on *Rosh Hashana*, the *Rav* will get up and make a longer speech than usual. He will try to inspire everyone in *shul* to do better with our connection to Hashem and *Kabolas Ol* for the year.

In a *Michtav Kloli* for *Rosh Hashana*, a letter from the Rebbe addressed to every Jew, the Rebbe gave a lesson to everyone who is giving a speech on *Rosh Hashana*, and for every Yid to tell themselves:

Don't get too excited about the big problems in the world, and how the world needs to change. The main thing is to change OURSELVES, and that will change the world!

This is one of the messages of the *shofar*: The *shofar* is not a very musical instrument. We blow a very simple sound. We don't blow many *shofros* at the same time, we only blow one — one sound at a time.

On *Rosh Hashana*, we also need to follow this lesson of the *shofar*. Don't think you need to do something big — make one simple, practical *hachlata* at a time to make your connection to Hashem stronger throughout the year.

When we change ourselves and make ourselves better, that will bring the *Geulah* for the whole world!

See *Michtav Kloli* for *Rosh Hashana*, 5723 and 5731

## **HALACHOS HATZRICHS :: Shehecheyanu on the Second Night**

On the second night of every *Yom Tov*, we make a *Shehecheyanu* for this new day of *Yom Tov*. But on *Rosh Hashana*, there is an opinion that we don't say *Shehecheyanu* on the second night!

Most *Yomim Tovim* are one day long in Eretz Yisroel, and two days long in other parts of the world, because of a *sofeik* about the day of *Yom Tov* (“*sfeika deyoma*”).

*Rosh Hashana* is different! Even in Eretz Yisroel, we keep two days of *Rosh Hashana*. There is an opinion that *Rosh Hashana* is considered one long day (“*yoma arichta*”), not two separate days. If the whole *Rosh Hashana* is part of one day, how could we say the *bracha Shehecheyanu* twice for the same day?

The final *halacha* is that we do say *Shehecheyanu* on the second night of *Rosh Hashana* anyway. But to follow the other opinion also, we try to wear new clothes or eat a new fruit on the second night of *Rosh Hashana*. We have it out and keep it in mind when we *bentch licht* on the second night (for women) or when we make *kiddush* (for men). This way our *Shehecheyanu* follows ALL of the opinions.

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

## **GEULAH U'MOSHIACH :: Nevuah**

Over the past few months, we have been learning many of the *nevuos* about *Moshiach*! We finished learning the last *sefer* of *Navi*, *Malachi*, and the *nevuos* he said about the *Geulah*.

*Malachi* lived in the time of the second *Beis Hamikdash*. After *Malachi*, *nevuah* left the *Yidden*, and there were no more *Neviim*.

The Rambam tells us, based on the *nevuah* of *Bilaam*, that *nevuah* will come back to the *Yidden*! The Rambam explains that *Bilaam's nevuah* even tells us the date that *nevuah* will return!

*Bilaam* said:

***Ka'eis*** — Like this time,

***Ye'amar L'Yaakov Ul'yisrael*** — It will be said to *Yaakov* and *Yisrael*:

***Ma Pa'al Keil*** — “What has Hashem planned?”

The Rambam explains that “*Ka’eis*,” “like this time,” means that this will happen after the same amount of years as the year Bilaam said this. Bilaam’s *nevuah* was said in the year 2488, the year that the Yidden entered Eretz Yisroel!

Bilaam was saying in his *nevuah* that another 2488 years later, *nevuah* will return to the Yidden! This means the year 4976.

That is actually what happened! Around that year, there were great *tzadikim* who saw the future and said true *nevuah*! For example, R’ Shmuel *Hanavi*, the father of R’ Yehuda Hachassid, R’ Elazar the author of the Rokeach, the Ramban, the Raavad, R’ Ezra *Hanavi*, and R’ Yehuda Hachassid. They all said *nevuah* and did many *nissim*!

This also brought back *nevuos* about the *Geulah* in our time, which we will *IY”H* learn about tomorrow!

See *Likutei Sichos chelek Beis*, p. 588 and sources there

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