



שיעורים הקבועים

The Rebbe specifies when and how one should learn the daily shiurim of ChiTa"l and Rambam



When to Learn ChiTa"l

[Regarding] the time to learn Chumash, Tehillim and Tanya:

As clarified in the preface to Hayom Yom, the *shiur* of Tehillim – according to the monthly cycle – should be recited following *Shacharis*. The study of Chumash with Rashi as well as Tanya should ideally take place not long after *Shacharis*, preferably right away. If this is not possible, it can be made up [even as late as] the following night.¹

Daily Tehillim Recital

It's best to say Tehillim right after *Shacharis*. However, if [doing so] will affect the morning *seider hayeshiva*, it should be said (during breaks) before *shkia*. In any case, you should say at least one *kapitel* right after *Shacharis* so that there will be some form of recital of *Tehillim* right after *davening*.²

Chumash and Tehillim at Night

You ask [what to do] on short winter days, when your job doesn't necessarily allow enough time during the day to complete the *shiur* of Chumash...; should you study it at night.

I never heard a clear directive about this. It seems to me that if you know the chapters of the daily *shiur* of Tehillim by heart, they may be said after *chatzos* or before *tzeis hakochavim*, but not from *tzeis hakochavim* until *chatzos*.

Regarding Chumash, you can split the *shiur* into smaller sections and learn a small amount at a time throughout the course of the day, while at your place of business. If you don't even have the time for this, you should study [the *shiur* of Chumash at night] with commentary on each *possuk*, which, in a time of

pressing need, can be considered to be a form of Oral Torah, particularly in today's day and age, when many are lenient regarding the [injunction against] learning the Written Torah at night, although [this injunction] is mentioned in many *sefarim*.³

When to Make Up Missed Shiurim

...One should try to study [ChiTa"Sh and Rambam] during the day. If, for some reason, one was unable to do this, they can and must be completed at night, up until *chatzos*, or even until the crack of dawn, just like the *cheilev* and limbs of *korbanos* were able to be burned all night until dawn (and the Rabbinical restriction that they may only be burned until *chatzos* exists only to distance one from sinning).⁴

Which Shiur Takes Precedence When Making Up

The order in which one should make up [missed] *shiurim* of ChiTa"Sh should obviously be: first yesterday's *shiur* [and then today's], because they should be studied in order; not the second *perek* before the first.⁵

Studying the Shiurim on the Right Day

When someone is asked, "Did you learn the *shiurim* of ChiTa"Sh today?" he answers that he hasn't, for he was busy saying *Shabbos Mevorchim* Tehillim. When asked, "Did you finish saying [Shabbos Mevorchim] Tehillim?" he answers that he hasn't worked that out yet. (ער האט זיך נאך ניט איספראוועט.)

When he's asked, "What about yesterday's *shiurim* of ChiTa"Sh? – You didn't have to say the whole Tehillim yesterday!" He admits that he didn't study the *shiurim* of ChiTa"Sh yesterday either.

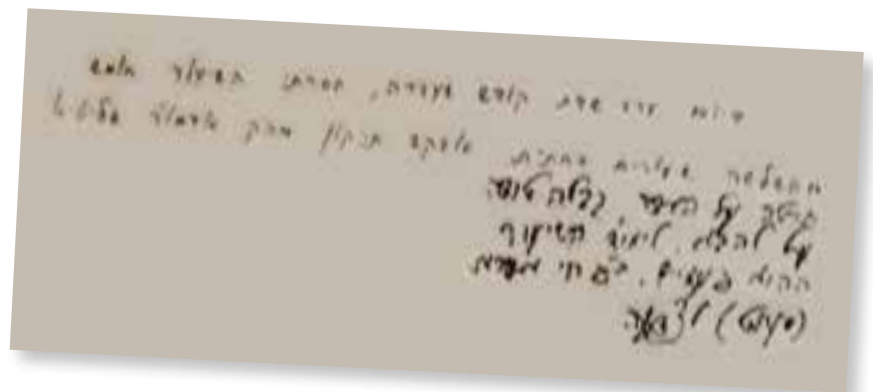
Every Yid is assumed to be upright (כל ישראל בחזקת כשרות), but only when we're trying to give the benefit of the doubt, in which case we must say "[It must have been unavoidable, and] 'Hashem exempts one who was coerced' etc." However, practically (בנוגע לפועל), there are apparently some people here who haven't studied the *shiurim* of ChiTa"Sh today or yesterday!

We're therefore discussing this now – so that from now on they will make sure to study the *shiurim* of ChiTa"Sh, and not only from now on – they should also make up the *shiurim* [that they missed] in the past.⁶

ChiTa"Sh Twice

An individual wrote to the Rebbe: "This past Erev Shabbos, I missed the *shiur* of Chumash. I ask for a *tikkun* [rectification]." The Rebbe replied:

Regret the past, [and] make good resolutions for the future. Study that *shiur* twice. Give 2x 18 coins (cents) to Tzedakah. **1**



1. Igros Kodesh vol. 17 p. 146
2. From a *Yechidus* with R' Eliyahu Friedman, Tammuz 5730.
3. Igros Kodesh vol. 18 p. 31
4. Sefer Hasichos 5749 p. 194 footnote 39 and marginal footnotes there.
5. Igros Kodesh vol. 13 p. 331
6. Toras Menachem 5742 vol. 2 p. 1037 (Vayakhel – Pekudei)