

# *Chitas for Shabbos Kodesh, Parshas Vezos Habracha Shemini Atzeres Chof-Beis Tishrei, 5784*

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן

~ by Rabbi Aryeh & Esther Kaltmann ~

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הרב מאיר יהודה ישראל בן הרב מרדכי

*Whom we all remember on Sukkos*

~ by Rabbi Yisroel and Toby Baron ~

## **CHUMASH :: Parshas Vezos Habracha - Shvi'i with Rashi**

*This is the very last part of the Torah!*

Moshe went up onto *Har Nevo*, like Hashem told him to. Hashem showed him Eretz Yisroel, and everything that would happen to the Yidden there.

“This is the land I promised to the *Avos*,” Hashem told Moshe. “I am letting you look at it, but you can’t go in. You will tell the *Avos* that I did what I promised and gave it to the Yidden!”

Then Hashem took Moshe’s *neshama* with a “kiss,” like He did with Aharon Hakohen. Hashem buried Moshe Himself on *Har Nevo*. Hashem didn’t let anyone see exactly where Moshe was buried.

Moshe was 120 years old when he passed away. Because he was a *tzadik*, even after he passed away, his holy body didn’t change.

All of the men cried for Moshe for a month, because they missed learning his Torah. (When Aharon passed away, the women cried just as much, because Aharon made *shalom* between them and their husbands.)

Yehoshua became the leader over the Yidden, and they listened to him. Still, there was never another *Navi* like

Moshe — Hashem talked to him “face to face,” he was able to be very brave and able to go to Paraoh, he was very strong to carry the *Luchos*, he did so many *Nissim*, and most of all he loved the Yidden so much, that he was ready to save them even when he had to break the *Luchos*!

### **CHAZAK CHAZAK VENISCHAZEK!**

## **TEHILLIM :: 106 - 107**

Today's *Tehillim* is *kapitelach Kuf-Vov* and *Kuf-Zayin*.

In the second *posuk* of today's *Tehillim*, Dovid Hamelech says “**Mi Yemalel Gevuros Hashem, Yashmia Kol Tehilaso?**” “Who is able to say the greatness of Hashem, to say all the special things about Hashem?”

In a *maamar*, the Alter Rebbe tells over a *vort* from the Baal Shem Tov:

The word *Yemalel* (to say) can also mean “to break,” and *Gevuros* (the greatness) can also mean “the strictness”. So the *posuk* is asking, “Who can break the strictness of Hashem” — so Hashem doesn't have to be strict with us? The answer is, “*Yashmia Kol Tehilaso*” — the one who makes us hear the special things about Hashem. The word *Tehilaso* (the special things about Him) can also mean *Tehillim*, so the answer is “Someone who says the whole *Tehillim*.”

So besides for all of the other good things about saying *Tehillim*, it also has a special *koach* to help that Hashem shouldn't have to be strict with us!

## **TANYA :: Igeres Hakodesh Siman Chof-Gimmel**

*When a minyan of Yidden come together, there is such an amazing chayus from Hashem that it is even impossible to feel it in this world!*

It is very sad that when a *minyan* is together in *Shul*, after *davening*, people waste their time and talk about *shtus*. That time should only be used for holy things that will make Hashem comfortable and proud!

When we don't use that time right, it is like pushing Hashem away *Chas Veshalom*! It keeps the *Shechinah* in *Golus* longer — and we don't want that — we want *Moshiach* now! So we need to use all of our time in *Shul* for learning Torah, so we will bring *Moshiach* faster!

## **HAYOM YOM :: Chof-Beis Tishrei**

Every *mitzvah* can do something special in *Ruchnius*. Every *Yom Tov* also has a special *Ruchnius kavana* and meaning. We learn about these especially in *Kabbalah* and *Chassidus*.

The *Yom Tov* of *Shemini Atzeres* and *Simchas Torah*, and of *Rosh Hashana*, have *Kavanos* that are almost the same! What we do in *Ruchnius* on *Rosh Hashana* by being very serious, is the same thing we do in *Ruchnius* on *Simchas Torah* by being happy!

## **SEFER HAMITZVOS :: Shiur #168 - Mitzvas Asei #161, Lo Saasei #140**

Today we learn two *mitzvos*:

1) (*Mitzvas Asei #161*) It is a *mitzvah* to count *Sefiras Haomer*. Even though the *mitzvah* is to count both the days and the weeks, that is a detail of the *mitzvah* and it is not counted as two separate *mitzvos*.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וּסְפַרְתֶּם לָכֶם מִמִּחֶרֶת הַשָּׁבֹת

2) (*Mitzvas Lo Saasei* #140) If an animal was supposed to be a *korban*, and then someone made it *posul* on purpose, or if it became *posul* after *shechting* it, we are not allowed to eat it.

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: לֹא תֹאכַל כָּל תְּוֹעֵבָה

The details of this *mitzvah* are explained in *Mesechta Bechoros*.

## **RAMBAM :: Hilchos Temidin U'Musafin - Pesulei HaMukdashin**

In today's *Rambam*, we finish learning about the *Yom Tov korbanos*:

**Perek Tes:** We learn about the *korbanos* of *Rosh Hashana*. We also learn about the order *korbanos* need to be brought in.

**Perek Yud:** In this *perek* we learn about the special *korbanos* of *Yom Kippur* and *Sukkos*. We also learn about the *Nisuch Hamayim* — the water that was poured on the *Mizbeiach* when the *Korban Tomid* was brought on *Sukkos*, along with the wine that was usually poured!

Now we start learning a new set of *halachos*, about what makes *korbanos posul*:

**Perek Alef:** One example of how a *korban* can become *posul* is if even a part of the animal was outside of the *Azara* when it was *shechted*.

## **RAMBAM- PEREK ECHAD :: Hilchos Shofar V'Sukah V'Lulav - Perek Beis**

Today we learn more about the *mitzvah* of blowing the *shofar*. The *Rambam* tells us that we don't blow the *Shofar* on *Shabbos*, so that nobody will carry it outside on *Shabbos* by mistake.

*Chassidus* tells us that the REAL reason why we don't blow the *Shofar* on *Shabbos* is that when *Rosh Hashana* is on *Shabbos*, the *koach* of *Shabbos* is so strong that we don't NEED to hear the *Shofar* to get the *koach* of hearing the *Shofar*. The day of *Shabbos* itself does what the *shofar* usually does!

## **INYANA D'YOMA :: Tahalucha**

At the end of *Ata Horeisa*, we say the *posuk* "Vehaya Zaracha" three times.

We have a *minhag* to go on *Tahalucha*, to make other *Yidden* happy on *Yom Tov* before we do our own *Hakafos*. The *Rebbe* would always talk about the special *brachos* Hashem gives to people who go on *Tahalucha*, and that walking to very far places is a *Segulah* for healthy feet!

## **TEFILLAH :: Mashiv Haruach Umorid Hageshem**

In *Musaf* of *Shemini Atzeres*, we say a special *tefillah* asking Hashem to give us enough rain this year to make everything grow properly!

We aren't ready to start ASKING for rain yet, because we want any *Yidden* who traveled to *Yerushalayim* for *Yom Tov* to get home first. Still, since it is now the rainy season, we MENTION it by praising Hashem for making the wind blow and the rain fall, so that we all have the food we need. We start saying *Mashiv HaRuach U'Morid Hageshem* instead of *Morid HaTal*.

We praise Hashem for rain at the beginning of *Shemoneh Esrei*, in the second *bracha* where we praise Hashem

for His *koach* to give life (the *bracha* of *Mechayeh Hameisim*)!

## **HALACHOS HATZRICHOS :: Shemini Atzeres**

Today is *Erev Simchas Torah*, when we finally get to *lein Parshas Vezos Habracha* from the Torah! So today is like *Erev Shabbos*, when we review the *parsha* with the translation of Onkelos (*Maavir Sedra*, also called *Shnayim Mikra V'Echad Targum*).

Today we are *Maavir Sedra* for *Parshas Vezos Habracha*, reading each *posuk* twice, and once in *Targum Onkelos*.

~

Every *Yom Tov* has a *mitzvah* of the day. On *Rosh Hashana* the main *mitzvah* is the *Shofar*, on *Yom Kippur* it is fasting, on *Sukkos* it is eating in the *Sukkah*, making the *bracha* on the *Lulav* and *Esrog*, and *Simcha*.

On *Shemini Atzeres* and *Simchas Torah*, there is one main *mitzvah* — *Simcha*! The *mitzvah* is to sing and dance and celebrate with other *Yidden*, with Hashem, and with the Torah! From the *Yom Tov* of *Sukkos*, and especially *Shemini Atzeres* and *Simchas Torah*, we get *simcha* for the whole year!

## **GEULAH U'MOSHIACH :: Simchas Torah**

In the year *Tof-Reish-Nun-Beis*, the Rebbe Rashab said a *sicha* on *Simchas Torah*. He said that on this day, the *Yechidah* of the *neshama* comes out and shines! The *Yechidah* is the part of the *neshama* that always sees Hashem, even when it is inside of a body.

This is a taste of the way things will be when *Moshiach* comes, when *Yidden* will all be able to understand Hashem, without needing a teacher!

The Rebbe spoke about this 100 years later, in *Tof-Shin-Nun-Beis*. The Rebbe told us how we can see that *Simchas Torah* is a taste of *Moshiach*: On *Simchas Torah*, we see that we don't learn Torah, we dance with the Torah. And we have EVERYONE dance with the Torah, especially children! This is a taste of the way it will be when *Moshiach* comes, as the *Navi* says, EVERYONE will know Hashem, from young children to old people!

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