

Chitas for Sunday, Parshas Haazinu

Second Day of Rosh Hashana

Beis Tishrei, 5784 - Shnas Hakhel

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Haazinu - Rishon with Rashi

We didn't *lein Parshas Haazinu* on Shabbos because we *leined* the special *kriyah* of *Yom Tov*. So we learn the same *parsha* again this week! We start to learn the song *Haazinu*, that Moshe Rabbeinu taught the Yidden before he passed away.

The sky and the earth should hear what I say
Because they'll be there forever, like they're here today!
So no Yid will ever be able to say
"I didn't hear about the *mitzvos*, no way!"

The sky and the earth are able to give
Rain to fall and plants to grow, so the Yidden can live.
So they can reward the Yidden if they do
The things Hashem is asking them to!

The Torah is like rain, that everything needs
(People and animals, and plants and seeds!)
Learning Torah makes us happy, you know
And like rain, Torah makes us grow!

When in the *Beis Hamikdash* you hear Hashem's name
Say good things about Hashem — say *Baruch Sheim!*
Everything Hashem does is fair, you bet!
He will give everyone what they deserve to get.

If not good things keep happening, life feels like no fun
You should know that it's because of things YOU have done!
Hashem loves you and chose you, but what did you do?

You weren't smart, and didn't do what Hashem told you to!

TEHILLIM :: 10 - 17

Today's *shiur Tehillim* is *kapitelach Yud* through *Yud-Zayin*. The three *kapitelach* are *Tzadik-Alef*, *Tzadik-Beis*, and *Tzadik-Gimmel*.

Kapitel Yud-Alef in *Tehillim* talks about how Hashem brings *tzaros* to a *Tzadik*, but really it's all for his good.

The last *posuk* says, "**Tzadik Hashem Tzedakos Ahev**" — Hashem loves giving *tzedakah*.

When Hashem gave us the Torah, we were able to feel Hashem in the world and help the whole world to know Hashem. That's the best kind of *tzedakah* there could be!

TANYA :: Igeres Hakodesh Siman Yud-Tes

Yesterday we said that Moshe Rabbeinu saw the "back of Hashem." Even though the "back" of Hashem is very great, the higher levels of Hashem are much much greater!

Today we learn a *mashal* for the *Chitzonius* (like the "back") and the *Pnimius* (like the "face") of Hashem, from the *neshama kochos* of a person.

In general, the *kochos* of a person can be split up into five parts:

- 1) *Sechel* - what a person knows
- 2) *Midos* - what a person feels
- 3) *Machshava* - what a person thinks
- 4) *Dibur* - what a person says
- 5) *Maaseh* - what a person does.

Which of these is the most connected to a person (*pnimius*)?

Doing things is a wonderful part of being a person, but it isn't at all the same thing as something you KNOW. What you know is always a part of you, but you can always just walk away from something you are doing! It is very different than the *pnimius* of what you know.

Moshe Rabbeinu was able to see only the "back," the part of Hashem which is compared to a person's *maaseh*. Seeing a higher level is impossible for a person!

Moshe Rabbeinu was so close to Hashem like a person that SEES someone, and *tzadikim* who taught *Kabbalah* and *Chassidus* understood Hashem like someone who HEARS about someone.

What was Moshe Rabbeinu able to see?

He could see the *chayus* of Hashem where the Torah comes from! That's why Moshe is the one who gave the Torah to Yidden. This *chayus* is in all the *Mitzvos* of the Torah which are all *Gashmius* things.

But inside the Torah is a *chayus* that is higher than *Gashmius* — the light of *Chassidus*, called the light of Torah. Now, this light of Torah can only be UNDERSTOOD, even by the great *tzadikim* who teach *Kabbalah* and *Chassidus*. When *Moshiach* comes, EVERYONE will be able to SEE it!

HAYOM YOM :: Beis Tishrei

In one of the *maamorim* in the Alter Rebbe's *Siddur*, it says that we are supposed to say *Ana BeKoach* before we blow the *Shofar*.

But there is one problem — we DON'T say *Ana BeKoach*!

The Rebbe explains that the Alter Rebbe means that when saying the *pesukim* before the *tekiyos*, a person should have *kavana* which is connected with the name of Hashem spelled out by the words of *Ana B'koach*. It is important that whoever is involved in having *kavanos* from *Kabbalah* needs to know it very well, and then his *kavana* will be accepted.

There is a story about a Chossid of the Baal Shem Tov, R' Wolff Kitzes. One year, he had the special zechus to blow the Shofar in the Baal Shem Tov's shul! He was very nervous that he should think about the right things, and asked the Baal Shem Tov to teach him what he should think about.

R' Wolff Kitzes wrote down this list of Kavanos, and brought the paper to shul so he would remember what he should think about.

But when it was time to blow the Shofar, he couldn't find the paper anywhere! He was so upset, he couldn't remember ANY of the Kavanos at all! He just cried and blew the Shofar as best as he could.

Later, the Baal Shem Tov told him that his Shofar blowing was perfect! The Kavanos are like having a key to a door, so you can open the door for the Yidden's Tefilos. But just crying to Hashem is like an axe that can chop the whole door down!

SEFER HAMITZVOS :: Shiur #148 - Mitzvas Lo Saasei #79, #80

Today we learn two mitzvos about the Mizbeiach:

1) (Mitzvas Lo Saasei #79) We are not allowed to make the *Mizbeiach* out of stones that were cut with iron.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: **לֹא תִבְנֶה אֹתוֹן אֶתֶּן גְּזִית כִּי חֲרָבָן הַנִּפְתָּ עָלֶיהָ וַתַּחֲלֶלְהָ**
The details are explained in *Mesechta Midos perek Gimmel*.

2) (Mitzvas Lo Saasei #80) We are not allowed to go up to the *Mizbeiach* with steps, only with a ramp.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: **וְלֹא תַעֲלֶה בְּמַעֲלֹת עַל מִזְבְּחֵי יְגוֹ'**
The details are explained in *Mesechta Midos perek Gimmel*.

RAMBAM :: Hilchos Beis HaBechirah

In today's Rambam, we learn about parts of the Beis Hamikdash!

Perek Beis: This *perek* teaches us about the *Mizbeiach*.

Perek Gimmel: We learn about the *Menorah*, the *Shulchan*, the *Mizbeiach HaZahav*, and the *Kiyor*.

Perek Daled: This *perek* has the measurements of the *Heichal*! It also tells us that when Shlomo Hamelech built the first *Beis Hamikdash*, he knew it would be destroyed. He had tunnels made underground to hide the *Aron*. Before the *Churban*, the king Yoshiyahu ordered that the *Aron* be hidden underground. We will take it out again for the *Beis Hamikdash Hashlishi*!

RAMBAM– PEREK ECHAD :: Hilchos Shevisas Asor - Perek Beis

Today we learn more about fasting on *Yom Kippur*. If a person eats less than a certain amount it is still *asur*, but he is not punished by the *Beis Din*.

One thing the Rambam says is that a kid that isn't nine years old yet shouldn't fast on *Yom Kippur* because it might bring to a *sakana*. After turning nine, kids can practice by fasting for an hour longer than they are used to waiting before they eat.

INYANA D'YOMA :: Rosh Hashana

At the end of each *Yom Tov*, we make a *farbrengen*, so the *Kedusha* of *Yom Tov* will also come into the week!

The Rebbe said that on *Rosh Hashana*, we should sing the *Niggunim* from each of the *Rebbeim*, starting from the Baal Shem Tov, and say something about each of the *Rebbeim*.

Why?

By saying something and singing the *Niggun* of each of the *Rebbeim*, we connect to them. This helps us in our *Avodas Hashem* in general and to bring the special *chayus* of *Rosh Hashana* into the regular days of the year!

TEFILLAH :: Rosh Hashana

Did you know that the Rebbe started to put together a second volume of Hayom Yom, Hayom Yom Chelek Sheini, for the next year?

In 5758, Agudas Chassidei Chabad printed this Sefer. Here is one of the pismamim from Volume Two of Hayom Yom, about Rosh Hashana:

The Rebbe Rashab would give a special *hora'ah*:

Be careful to use the time of the two days of *Rosh Hashana* to ask Hashem for good *Midos*!

HALACHOS HATZRICHS :: Mivtzoyim on Rosh Hashana

During the days of *Rosh Hashana*, we should try to help as many Yidden as possible do the *mitzvah* of hearing the *shofar*! The Rebbe encouraged us to go out and find people who didn't hear the *shofar* yet, and blow for them. We should try to blow all 30 *kolos*, to do the *mitzvah* in the best way.

We should especially go to the Yidden who COULDN'T go to *shul*, Yidden who are in nursing homes, hospitals, or prisons.

Even if you already did the *mitzvah* of hearing the *shofar*, you can make the *bracha* again when blowing for other people, since helping them to do the *mitzvah* is also your *mitzvah*.

But if you are blowing only for a woman or a group of women, one of them should say the *bracha*, because a man and woman's *chiyuv* in *shofar* is different.

See Halachos U'Minhagei Chabad, p. 19

GEULAH U'MOSHIACH :: The Alef of Geulah

The changes that will happen in the world when *Moshiach* comes are hinted to in the difference between the word “*Golah*” (*Golus*) and the word “*Geulah*.” Both of these words have the same exact letters, just that *Geulah* has one *Alef* added.

This *Alef* teaches us many things about how *Moshiach*'s coming will change the world!

The most basic change is the one we *daven* for on *Rosh Hashana*: We ask Hashem, “**Veyeida Kol Pa’ul Ki Ata Pe’alto!**” Hashem should be King over the whole world, and everything that Hashem made should recognize that Hashem made it!

This will happen when *Moshiach* comes, when everyone will see that *Alef* — that Hashem is *Alufo Shel Olam*, the Master of the whole world.

When Hashem isn't hidden anymore, and everyone and everything recognizes that Hashem is King, so many of the not-good things in *Golus* will just stop! Most of the hardships of *Golus* are because Hashem is hiding. When *Moshiach* comes, they will all disappear!

See Sicha of Parshas Emor, Tof-Shin-Nun-Alef

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