

Chitas for Tuesday, Parshas Haazinu Daled Tishrei, 5784 - Shnas Hakhel

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~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Haazinu - Shlishi with Rashi

In today's Chumash, we are continuing to learn Shiras Haazinu. Moshe Rabbeinu is teaching the Yidden this song to encourage them to keep the Torah and mitzvos properly in Eretz Yisroel. He tells the Yidden what will happen when they come there:

To Eretz Yisroel, Hashem let you go
The best place in the world, where the best fruits grow.

The land is good for the fields, and the animals too
The best food and drink are right there for you.

They could have done so many more *mitzvos* when their bodies were properly fed —
But they ate so much that their *neshamos* were covered up instead.

What they did made Hashem so angry at them —
Because they served *Avodah Zarah* and forgot about Hashem.

TEHILLIM :: 23 - 28

Today's *shiu* Tehillim is *kapitelach Chof-Gimmel* to *Chof-Ches*. Until *Yom Kippur*, we continue adding three extra *kapitelach*. Today we say *kapitelach Tzadik-Zayin, Tzadik-Ches, and Tzadik-Tes*.

In the first *sefer* of Rambam, *Sefer Mada*, there is a set of *halachos* where the Rambam explains how to do *teshuvah*, *Hilchos Teshuvah*.

The Rambam explains that there is a time of year where doing *teshuvah* is our main *Avodah*, the time of *Aseres Yemei Teshuvah* and *Yom Kippur*.

It is easier to do *teshuvah* when we know that Hashem is helping us!

One of the things the Rambam teaches us about this is from *pesukim* in today's *Tehillim*! The Rambam explains how these *pesukim* show us the special help Hashem gives us to do *teshuvah*.

These *pesukim* (*Kapitel Chof-Hey*, *pesukim ches* and *tes*) talk about how Hashem shows us the right way to live. The last words of these *pesukim* are “**VeYelamed Anavim Darko**” — Hashem teaches humble people His path.

The Rambam says that this shows us two important kinds of help Hashem gives us:

- 1) Hashem sends us *Neviim* and leaders who teach us the ways of Hashem and HOW to do *teshuvah*!
- 2) Hashem makes us in a way that when we learn about the right thing to do, we will WANT to do it!

These two things together make it much easier for every Yid to do *teshuvah*!

TANYA :: Igeres Hakodesh Siman Chof

This letter of the Alter Rebbe is very special. It was written only a few days before the Alter Rebbe passed away.

This letter teaches us how precious *gashmiyus* is — it is even much more precious than *ruchniyus*! It will show us how special our *mitzvos* are, since they are done with *gashmiyus* things.

We will see that for there to be *Gashmius*, it needs the HIGHEST *koach* of Hashem that there could be, and that's what makes it so special!

HAYOM YOM :: Daled Tishrei

Today, we learn that the “*Tof*” of the word *Teshuvah* teaches us to be serious about doing what Hashem wants from us.

R' Zushe of Annapoli explained that *Teshuva* has five parts. He showed how all of those parts are in the letters of the word “*Teshuvah*”!

The *Tof* stands for “**Tomim Tihyeh Im Hashem Elokecha**” — be “*tomim*” with Hashem.

The Rebbe Rashab explained what kind of *teshuvah* there is in the words of this *posuk*. What does it mean to be “*tomim*” or have “*temimus*”? It can mean a lot of things, and there are many ways for a person to have *temimus*. But in *teshuvah* it means the kind of *temimus* that is called “*erenstkeit*,” seriousness.

A person might joke about all kinds of things. But when it comes to something they care about very much, they stop making jokes. It is very important to them, and they take it seriously.

As part of our *teshuvah*, we need to take what Hashem wants seriously. We need to be “*erenst*” (“serious” in Yiddish) about doing what Hashem asks us to. We need to feel how important it is to us and do it with our whole heart!

This is what the *posuk* says about Avraham, “*Umatzasa Es Levavo Ne’eman Lefanecha*,” that Hashem found

Avraham's heart truthful before Hashem. Hashem therefore made a promise to give Eretz Yisroel to his children!

What did Hashem see in Avraham's heart? His *temimus*, the way he took his *Avodas Hashem* seriously and followed whatever Hashem wanted him to do.

SEFER HAMITZVOS :: Shiur #150 - Mitzvas Asei #22, Lo Saasei #67, Asei #35, Lo Saasei #83, 84

Today we learn a few mitzvos!

1) (Mitzvas Asei #22) *Leviim* need to guard the *Beis Hamikdash* all night. It isn't because we are worried about thieves, but having guards shows *kavod* for the *Beis Hamikdash*.

We learn this *mitzvah* from a *posuk* in *Parshas Korach*: וְאַתָּה וּבְנֵיךָ אִתְּךָ לִפְנֵי אֱהִל הָעֵדוּת
The details are explained in *Mesechta Tomid perek Alef*, and *Mesechta Midos*.

2) (Mitzvas Lo Saasei #67) It is *asur* to leave the *Beis Hamikdash* unguarded.

We learn this *mitzvah* from a *posuk* in *Parshas Korach*: וְשִׁמְרֵתֶם אֶת מִשְׁמֶרֶת הַקֹּדֶשׁ
The details are explained in the beginning of *Mesechta Tomid* and *Mesechta Midos*.

3) (Mitzvas Asei #35) We need to have special oil to put on the *Kohen Gadol* and a King, to make them ready for the job (*Shemen Hamishcha*).

Even though *Shemen Hamishcha* was also used for the *keilim* of the *Mishkan* when they were first made, that was a one-time thing and not part of this *mitzvah* which lasts forever.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְהִכְהִינוּ הַגְּדוֹל מֵאַחֵיו אֲשֶׁר יוֹצֵק עַל רֵאשׁוֹ שֶׁמֶן הַמִּשְׁחָה
The details are explained in the beginning of *Mesechta Krisus*.

4) (Mitzvas Lo Saasei #83) We are not allowed to make a kind of oil that's like the *Shemen Hamishcha* to use for anything else!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Sisa*: וּבְמִתְכַנְּתוֹ לֹא תַעֲשֶׂהוּ כְּמֵהוּ
The details are explained in *Mesechta Krisus perek Alef*.

5) (Mitzvas Lo Saasei #84) We can't smear the *Shemen Hamishcha* on any other person — it should only be used for the *Kohen Gadol* and the king!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Sisa*: עַל בְּשׂוֹר אָדָם לֹא יִסָּךְ
The details are explained in Beginning of *Mesechta Krisus*.

RAMBAM :: Hilchos Beis HaBechirah - Klei HaMikdash

In today's Rambam, we learn the last Perek of Hilchos Beis Habechirah, and the first perakim of Klei Hamikdash — about the keilim that are IN the Beis Hamikdash!

Perek Ches: The Rambam explains how the *Leviim* and the *Kohanim* guarded the *Beis Hamikdash*, and where they stood.

Perek Alef: We learn how the *Shemen Hamishcha* was made, and how it is used. The *keilim* in the *Beis Hamikdash* were different than in the *Mishkan* — they became holy just by being used and didn't need the

Shemen Hamishcha to be smeared on them. The Rambam also tells us some *halachos* about these *keilim* and their *kedusha*, like what happens if they are broken.

Perek Beis: Now we learn about making the *Ketores*, and about the *mitzvah* that the *Aron* needs to be carried and not transported in a wagon.

RAMBAM- PEREK ECHAD :: Hilchos Shevisas Yom Tov - Perek Alef

In this new set of *halachos*, we start to learn about resting on *Yom Tov*:

On *Yom Tov*, we are only allowed to do the kinds of *melacha* we need for making food. But even those *melachos*, we are only allowed to do to actually make food!

There are only two *melachos* that we can do for other reasons: We are allowed to carry things outside even for other reasons, and we are allowed to light a fire for other reasons (like to be warm).

But the *Chachomim* warn us not to leave all of the work for *Yom Tov*, because then we will be working the whole time and not able to enjoy *Yom Tov*! So we are allowed to cook on *Yom Tov* so the food will be fresh, but we should not grind wheat on *Yom Tov*, because we could do that before *Yom Tov*. Since it wouldn't make the food taste better to do it later, we shouldn't push it off until *Yom Tov*.

INYANA D'YOMA :: Aseres Yemei Teshuvah

In the *Kisvei HoArizal*, the writings of the Arizal, it says that the seven days between *Rosh Hashana* and *Yom Kippur* are like *Chol Hamoed*. That's why some people do less work on these days, so they can think about the *avodah* of the *Aseres Yemei Teshuvah*.

The seven days of the *Aseres Yemei Teshuvah* match up with the seven days of the week, and we have an opportunity to fix up the mistakes of each and prepare for the next year.

Now is the time to make sure our schedule of each day of the week is the way a *Yid* and a *Chossid's seder* needs to be!

TEFILLAH :: Tehillim

There are certain times that we *daven* every day. We *daven Shacharis*, *Mincha*, and *Maariv*. We say *Modeh Ani* right when we get up, and *Kriyas Shema She'al Hamitah* before we go to sleep.

During the day, we also can *daven* to Hashem, either in our own words, or using the holy words of *Tehillim*. Dovid Hamelech put together the *Tehillim* so we would have the words to beg Hashem to help us.

Usually, we don't say *Tehillim* at night, based on the *Kisvei Ho'Arizal*.

But during the *Aseres Yemei Teshuvah*, we do say *Tehillim*, even at night!

See Sefer Haminhagim

HALACHOS HATZRICHS :: Aseres Yemei Teshuvah

In the *halachos* of *Teshuvah*, the Rambam teaches that the way we are judged depends on what we do. We can make a difference in our judgment by doing more *mitzvos*!

Since the *Aseres Yemei Teshuvah* is the main time of judgement, it is a *minhag* to give extra *tzedakah*, do more *maasim tovim* and be more careful with our *mitzvos* during this time. We also spend more time on our *davening*, and learn things that inspire us to do *teshuvah*.

It is not our *minhag* to say *Selichos* during the *Aseres Yemei Teshuvah*.

GEULAH U'MOSHIACH :: Moshiach NOW

During World War II, the Frierdiker Rebbe started a new campaign about *Moshiach*: “*L’alter L’Teshuvah, L’alter L’Geulah!*” If we do *Teshuvah* right away, the *Geulah* will come right away!

At the same time that the Frierdiker Rebbe was telling everyone that *Moshiach* could come RIGHT NOW, the Frierdiker Rebbe was also working on spreading *Yiddishkeit* and setting up *cheders* — projects that take a long time.

People were confused! If *Moshiach* is coming right now, then we don’t need to worry about making a new *cheder* or sending a *shliach* to a faraway town! *Moshiach* will take care of it.

When they asked the Frierdiker Rebbe, they were told that there is an example for this in the Torah!

In the *midbar*, the Yidden traveled to many places. In some of these places, they stayed for 19 years. In others, they left after just one day! But no matter what, they had to set up the whole *Mishkan* and the whole *Machaneh* as if they were going to stay for a very long time. So they had two feelings together: They were ready to leave in one day if they had to, but they were set up to stay for a very long time!

In *Golus*, we also have to have these two feelings. We need to have full *bitachon* that Hashem will make *nisim* and *Moshiach* will come RIGHT NOW! But at the same time, we need to plan things based on the way they are in *Golus*. Of course, we will be VERY happy if we don’t need to finish those plans, because *Moshiach* will take care of them for us!

See farbrengen Parshas Vayeishev, 5717

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