

# Chitas for Wednesday, Parshas Haazinu Hey Tishrei, 5784 - Shnas Hakhel

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~ by Rabbi Aryeh & Esther Kaltmann ~

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

Today we are continuing to learn Shiras Haazinu, the song Moshe Rabbeinu told Yidden on the day he passed away. In this song, he tells the Yidden that Hashem loves and takes care of them. He tells them about the Golus that will come from the things they do, but that in the end they will do teshuvah and come back to Eretz Yisroel. Moshe uses the sky and the earth as witnesses, because the very same sky that Moshe stood beneath on that day, and the very same earth he stood on, are here today as well to remind us that what he said was true!

In today's Chumash, Moshe Rabbeinu is speaking about what will happen when the Yidden come into Eretz Yisroel. Hashem will give them many brachos there!

Unfortunately, they won't use these brachos in the right way, and it will look like Hashem is hiding from the Yidden. They will end up going into Golus, away from Eretz Yisroel and the brachos there.

The Maharal writes that we should say this song, Shiras Haazinu, all the time! It reminds us how to use the brachos Hashem gives us in the right way, so that Hashem will accept our teshuvah and bring the Geulah.

## **TEHILLIM :: 29 - 34**

Today's *Tehillim* is *Chof-Tes* through *Lamed-Daled*. Until *Yom Kippur*, we still add three extra *kapitelach*. Today these are *kapitelach Kuf, Kuf-Alef, and Kuf-Beis*.

The Frierdiker Rebbe once told this story:

Once when the Mittlerer Rebbe was 7 or 8, he *davened* for a longer time than usual — he *davened* “*BaArichus*.” After he finished *davening*, someone asked him what took him so long! The Mittlerer Rebbe answered that he stopped to think about something that is says in *davening*, and that made it take a long time.

Which part? It was a *posuk* from today's *Tehillim* — *Kapitel Lamed (posuk gimmel)*! We say this *kapitel* every day before *Boruch She'amar*: “**Hashem Elokai, Shivati Eilecha Vatirpa'eini**” — “I cried out to You, Hashem and You made me feel better!”

The Mittlerer Rebbe was thinking about the word “*Vatirpa'eini*” (“and You healed me”). He was thinking how that word is like the word “*rifyon*” — making something weaker. He thought that the *posuk* could mean “I cried out to You, Hashem, and You made my *Yetzer Hara* not as strong!” He was thinking about how Hashem helps us win over our *Yetzer Hara*!

*Very soon, when Moshiach comes, Hashem will take away our Yetzer Hara completely! We will have won the fight with the Yetzer Hara!*

*Until then, Hashem helps us make it weaker so we will act the way Hashem wants us to.*

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

*In this very special letter that the Alter Rebbe wrote a few days before his histalkus, the Alter Rebbe explains to us about Gashmius in the world and why the mitzvos we do are so special.*

*There are many deep ideas of Kabbalah that are explained in this letter, so we will learn something that is connected to what the Alter Rebbe writes here.*

Look around at the world. Do you see how it's so big, and so complicated? Hashem made every single thing work just right so we can live here. Still, though, there are people who will say that there is no Hashem *chas veshalom*!

How can people think that way?

*Chassidus* explains how:

Of course, HASHEM makes everything and nothing can make itself! Since the world is also really part of Hashem, though, it can feel like it made itself.

Why?

Because really, it's just feeling the *koach* of Hashem inside of it! It's feeling the *koach* of Hashem Who exists on His own (“*Metziuso MeiAtzmuso*”), and because of this *koach* of Hashem that is inside of it, it thinks that it also exists on its own.

That's how it is possible that even though it should be so obvious from the way the world runs that Hashem created it, still people can think that the world created itself.

## **HAYOM YOM :: Hey Tishrei**

R' Zushe of Anipoli said that *Teshuvah* has five parts, one for each letter of the word “*Teshuvah!*” Yesterday we learned what the *Tof* stands for. Today, we learn that the *Shin* teaches us to realize that everything is *Hashgacha Protis* — part of Hashem’s plan.

The “*shin*” of *Teshuvah* stands for “**Shivisi Havaya Lenegdi Somid**” — “I put *Havaya* (a name of Hashem) before me always.”

The name of Hashem “*Havaya*” shows how Hashem created the world and everything inside of it. The creation of the entire world and the *chayus* it receives from Hashem is *Yeish Me’Ayin*, something from absolute nothingness.

The *teshuvah* from the letter *Shin* comes from a person thinking about how Hashem is constantly creating the entire world and everything inside of it.

What does that mean?

We should always look around at the world and see Hashem! Someone might look around and think that the world just runs itself, using nature. But we know better, especially if we think about this during *davening* — Hashem is hiding in every part of the world, and making every single thing be there every single second — even right now, today, *Hey Tishrei* 5784!

We know that everything is *Hashgacha Protis*, and Hashem makes everything happen exactly the way it does! This is all part of a big plan — making the world a place for Hashem, which we will see very soon with the true and complete *Geulah*.

## **SEFER HAMITZVOS :: Shiur #151 - Mitzvas Lo Saasei #85, #82, Asei #34, Lo Saasei #86**

Today we learn 4 *mitzvos* about the *Mishkan* and *Beis Hamikdash*:

1) (*Mitzvas Lo Saasei #85*) We are not allowed to make *Ketores* the way it was made in the *Beis Hamikdash* for any other reason. We can’t make *Ketores*-smelling perfume, or *Ketores*-scented air freshener!

*In fact, the family of kohanim that made the Ketores, Avtinus, wouldn’t let ANY of their girls wear perfume, so that nobody would think they used the ingredients of the Ketores.*

We learn this *mitzvah* from a *posuk* in *Parshas Ki Sisa*: בְּמִתְכַנְתָּהּ לֹא תַעֲשׂוּ לָכֶם:

The details are explained in the beginning of *Mesechta Krisus*.

2) (*Mitzvas Lo Saasei #82*) We are not allowed to bring any *korbanos* on the *Mizbeiach HaZahav* (*Mizbeiach Haketores*) — it is only for the *Ketores* brought by the *kohen*.

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: לֹא תַעֲלוּ עָלָיו קֶטֶרֶת זָרָה וְעֹלָה וּמִנְחָה וְגִסְיָךְ לֹא תִסְכּוּ עָלָיו

3) (*Mitzvas Asei #34*) When the *Aron* is moved, it needs to be carried by hand by the *kohanim*, and not put it on a wagon!

In the *Midbar*, this was a *mitzvah* for the WHOLE *Shevet Levi*, but that is just because there were so few *kohanim*! Later, though, this became a special *mitzvah* only for *kohanim*.

We learn this *mitzvah* from a *posuk* in *Parshas Naso*: כִּי עֲבַדְתָּ הַקֹּדֶשׁ עֲלֵהֶם בְּכַתֵּף יְשָׂאוּ

4) (*Mitzvas Lo Saasei #86*) We are not allowed to take the poles out of the Aron, even when we aren't carrying it.

We learn this *mitzvah* from a *posuk* in *Parshas Terumah*: כְּטַבַּעַת הָאֶרֶץ יִהְיוּ הַבַּדִּים לֹא יִסְרוּ מִמֶּנּוּ

## **RAMBAM :: Hilchos Klei HaMikdash**

In today's Rambam, we learn about the *Avodah* of the *Leviim*, the *Kohanim*, and the *Kohen Gadol*.

**Perek Gimmel:** The *Leviim* were split into two groups: One group did the opening and closing of the gates of the *Beis Hamikdash* (*Sho'arim*), and one did the singing (*Meshorerim*). Any of the *Leviim* could help guard the *Beis Hamikdash* at night.

The *Leviim* needed to train for five years before they could work in the *Beis Hamikdash*. In the times of the *Mishkan* they could only work until they were 50. When they did the *Avodah* in the *Beis Hamikdash*, though, they could sing for as long as their voices were still good! And even afterwards, they could still work, by opening and closing the doors of the *Beis Hamikdash*.

**Perek Daled:** The *kohanim* also had important jobs! We learn about how they were chosen for the special *Avodah* of *Korbanos*, and how all *Yidden* need to give them special *Kavod*. That's why they get the first *aliyah* and other special things — even nowadays!

We also learn how the *Mishmaros* were set up — which groups of *Kohanim* worked on which days — and how EVERYONE could work during the *Yomim Tovim*. We learn about choosing a *Kohen Gadol*, and who will replace him after he passes away. We also learn how there are eight levels of *Kohanim*, to make sure everything works smoothly. The higher levels of *kohanim* are in charge of the lower levels.

**Perek Hey:** We give special *kavod* to the *Kohen Gadol*. He needs to act in a *kavodike* way so that people treat him properly. We learn that when the *Kohen Gadol* starts his *avodah*, he brings a special *korban*.

## **RAMBAM- PEREK ECHAD :: Hilchos Shevisas Yom Tov - Perek Beis**

Even though we are allowed to do many *melachos* connected to cooking, the things we used need to be prepared before *Yom Tov*, or else they are *muktza*.

For example, we can only *shecht* an animal that is set aside for *shechting*, or catch a fish that was already trapped. We are allowed to burn wood that was cut before *Yom Tov*, but not new wood that fell down on *Yom Tov*.

## **INYANA D'YOMA :: Aseres Yemei Teshuvah**

The Rambam tells us that the *Aseres Yemei Teshuvah*, from *Rosh Hashana* through *Yom Kippur*, are very special days. Hashem is extra close to the *Yidden* during this time! That's why it is so much easier to do *teshuvah* now.

This special closeness that Hashem has to us during these days is called in *Kabbalah* and *Chassidus*, “*Kiruv HaMaor El Hanitzutz*.”

What does this mean?

A *meshal* for the closeness of Hashem to the *Yidden* is the way a big flame comes close to small sparks, and the sparks then become part of the big flame. During the *Aseres Yemei Teshuvah*, Hashem comes close to us, like big flames of fire coming closer to small sparks. Just like the sparks join together with the big flames, our *neshamos* are drawn to come closer to Hashem.

This special closeness Hashem has to Yidden during this time helps us do *teshuvah* — to help our *neshama* come closer to Hashem and want to live the way Hashem wants from us!

## **TEFILLAH :: Avinu Malkeinu**

Each day during the *Aseres Yemei Teshuvah*, we add the special *tefillah* of *Avinu Malkeinu* in *Shacharis* and *Mincha*. In *Avinu Malkeinu*, we ask Hashem to *bentch* us with a good year!

(We say the sections for the *Aseres Yemei Teshuvah* that have the word “*Chadeish*”, not the sections for a *Taanis*, with the word “*Bareich*.”)

But on *Erev Shabbos* at *Mincha* time, when we don't say *Tachanun* (or any other time we do not say *Tachanun*, like at a *bris*), we do not say *Avinu Malkeinu*.

See *Shevach Hamoadim, Aseres Yemei Teshuvah*

## **HALACHOS HATZRICHOS :: Buying Lulav and Esrog**

“*Zrizin Makdimin Lemitzvos!*” We should hurry to do *mitzvos*!

It is a *minhag* not to wait, but to buy the *Daled Minim* (*Lulav* and *Esrog*), in the *Aseres Yemei Teshuvah*! During these days, Hashem is counting up all of our *mitzvos* to make sure that we deserve a good year. We want Hashem to also count the precious *mitzvah* of *Lulav* and *Esrog* with those *mitzvos*!

But if you know you will be able to get a better set after *Yom Kippur*, you should wait until then to buy it.

See *Shevach Hamoadim, Aseres Yemei Teshuvah*

## **GEULAH U'MOSHIACH :: Aseres Yemei Teshuvah**

In the year *Tof-Shin-Mem-Tes*, the *Rebbe* spoke about what would happen if *Moshiach* comes during the *Aseres Yemei Teshuvah*:

If *Moshiach* comes during the *Aseres Yemei Teshuvah*, we will celebrate *Yom Kippur* differently than usual!

In honor of the *Chanukas Beis Hamikdash*, which will last at least seven days, we will all be celebrating! We will eat and drink with big *seudos* like on *Yom Tov*!

At the times of *Bayis Rishon*, this is just what happened. *Yom Kippur* was in the middle of the seven days of celebration when the *Beis Hamikdash* was finished, and the Yidden did not fast! They were busy celebrating the *Chanukas Habayis* of the *Beis Hamikdash* and preparing the *Avodah* to be done there.

If that's what happened with the FIRST *Beis Hamikdash*, imagine how great the *simcha* will be with the THIRD *Beis Hamikdash*, that we know will be even greater! What a happy *Yom Kippur* that will be!

See *Sefer Hasichos Mem-Tes*, vol. 1, p. 12

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