

Chitas for Shabbos Kodesh, Parshas Vezos Habracha First Day of Sukkos Tes-Vov Tishrei, 5784 - Shnas Hakhel

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן

~ by Rabbi Aryeh & Esther Kaltmann ~

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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 Paroah, 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 :: 77 - 78

In *Kapitel Ayin-Ches*, which is in today’s *Tehillim*, there is a *posuk* that says “**Vayakem Eidus BeYaakov**” — “Hashem set up the Torah in Yaakov.”

Chassidus explains that there is a special *koach* for learning Torah that comes from Yaakov *Avinu*. (He learned the Torah even before *Matan Torah*!) Yaakov had this *koach* even more than all of the other *Avos*!

We get OUR *chayus* in Torah from Yaakov *Avinu*!

TANYA :: Igeres Hakodesh Siman Chof-Beis

In this next letter — *Siman Chof-Beis* — the Alter Rebbe is telling *Chassidim* that it isn’t right for them to come and ask for *brachos* and *eitzos* for *Gashmiyus* things from the Rebbe. They should come to the Rebbe only to learn Torah and get *eitzos* how to serve Hashem better, and act the way a Yid and *Chossid* should.

In the Torah, we find that only *Neviim* gave *eitzos* for *Gashmiyus* things — like once Shaul came to Shmuel *Hanavi* to ask for help to find donkeys that his father lost. But that was only because he was a *Navi*! For *chachomim*, like a Rebbe, that isn’t appropriate. We don’t find in any *Gemara* that people came to the *Chachomim* for any *Gashmius* things — only to learn Torah and get *eitzos* how to serve Hashem.

Still, at a Farbrengen, the Frierdiker Rebbe once said that Chassidim should ask for Gashmius in Yechidus. The Frierdiker Rebbe said that what it says in this Igeres has a deeper meaning, and can’t just be understood the way it looks. (From the book “From my Father’s Shabbos Table, by Rabbi Yehudah Chitrik)

HAYOM YOM :: Tes-Vov Tishrei

Remember: If you let someone else use your Lulav and Esrog on Sukkos, especially on the first day, you should tell them that it’s a “Matana Al Menas Lehachazir” — that it’s a present that they will have to give back afterwards. This is important because you need to make a bracha on YOUR Lulav and Esrog.

The Rebbe Rashab said that we should say the bracha Shehecheyanu when we’re holding the Lulav and Esrog separately, and hold them together at the end of the bracha.

In Hoshanos, there are certain pesukim we don’t say — only on Hoshana Rabah.

During the day, we say the bracha Leishev Basukkah during Kiddush, and we don’t wait until saying Hamotzi. (We say a Leishev Basukah over wine, not just over Hamotzi and Mezonos.)

How do we know how we act during *Birchas Kohanim*? Because the Tzemach Tzedek used to go under the Alter Rebbe’s *Tallis* and saw how he did it. (We learned exactly how on the second day of *Shavuos*!)

SEFER HAMITZVOS :: Shiur #161 - Mitzvas Asei #89, Lo Saasei #145, #148

Today we learn 3 *mitzvos* about EATING *korbanos*:

1) (*Mitzvas Asei #89*) It is a *mitzvah* for the *kohanim* to eat certain parts of the *korbanos*. Their eating it is part of the *kapara* for the person who brought the *korban*!

Part of this *mitzvah* is also that *kohanim* should eat *Terumah* and parts of *korbanos* which are called *Kodshim Kalim*, although eating those does not bring *kapara*.

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: וְאָכְלוּ אֹתָם אֲשֶׁר כָּפַר בָּהֶם
The details of the *mitzvah* are explained in a few places in *Mesechta Zevachim*.

2) (*Mitzvas Lo Saasei #145*) It is *asur* to eat a *Korban Chatas* or a *Korban Asham* (called *Kodshei Kodshim*) outside of the *Beis Hamikdash*, and all other *Korbanos* (*Kodashim Kalim*) have to be eaten ONLY in *Yerushalayim*!

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: לֹא תֹכֵל לֶאֱכַל בְּשַׁעֲרֵיךָ

3) (*Mitzvas Lo Saasei #148*) Someone who is not a *kohen* is not allowed to eat from the *korbanos* that are *Kodshei Kodshim*.

We learn this *mitzvah* from the same *posuk* in *Parshas Tetzaveh*: וְזָר לֹא יֹאכַל כִּי קֹדֶשׁ הֵם

RAMBAM :: Hilchos Maaseh HaKorbanos

In today's *Rambam*, we are learning about specific kinds of *korbanos* and how we bring them:

Perek Zayin: In this *perek*, we learn how to bring a *Korban Chatas*! There are two kinds — some are eaten, and some are just burned. The *Korban Chatas* that we burn is burned outside of *Yerushalayim*.

Perek Ches: If anything touches the blood of a *Korban Chatas* before the blood was sprinkled on the *Mizbeiach*, it needs to be washed. (This is the only kind of *korban* that we need to do this for!) Whatever pot we use to cook the meat of a *Korban Chatas* (the kind we eat) needs to be washed, or broken if it is made of clay.

Perek Tes: The *Rambam* teaches us the *halachos* about a *Korban Asham* and a *Korban Shelamim*. At the end of the *perek*, the *Rambam* also mentions the *Korban Pesach*!

RAMBAM- PEREK ECHAD :: Hilchos Chomeitz Umatzah - Perek Daled

Today we learn about the *mitzvah* of not owning any *chometz* on *Pesach*, and how we can sell *Chometz* to a *goy* so it doesn't belong to us on *Pesach*.

INYANA D'YOMA :: Ushpizin

It is written in the *Zohar* that there are holy *tzadikim* that come as guests to be with us on the *Yom Tov* of *Sukkos*, like the *Avos* and *Moshe Rabbeinu*. The *Friediker Rebbe* revealed to us that there are also "Chassidische *Ushpizin*," that the *Rebbeim* also come as guests to be with us on *Sukkos*.

There is a *minhag* to speak about our special guests, the *Ushpizin*.

All of the holy *Tzadikim* who are our guests are with us for the entire *Sukkos*. But each day, there is a guest of honor, who brings with him a special *koach*. The *Rebbe* explains to us what this special *koach* is for the guests of honor each day.

Today's *Ushpizin* are *Avraham Avinu* and the *Baal Shem Tov*. From their special *avodah*, we get the *koach* to bring the *Geulah*:

Avraham *Avinu* was the first person to recognize that Hashem is in charge of the world. During his time, nobody else knew! It was hidden, but Avraham *Avinu* figured it out.

We have the same problem in *Golus*! It is hard to recognize that Hashem is in charge of the world. But with the *koach* of Avraham, we can bring the *Geulah*, where EVERYONE will know and understand that Hashem is in charge!

To take a world like we have it today, and make everyone realize that the *Aibershter* is in charge of the world, will take a *neis*. We get the *koach* to make that *neis* from the Baal Shem Tov! We know from many stories about the Baal Shem Tov that things were done with a “*Baal Shemsker Hanhaga*,” in a way of *nissim*, not in a way of *teva*. So with the *koach* of the Baal Shem Tov, we will make the *nissim* we need to bring the *Geulah*!

See sicha of first day of Sukkos, 5752

TEFILLAH :: Amidah for Shalosh Regalim, Part 2

The *Shemoneh Esrei* for the *Shalosh Regalim* is different than the rest of the year. The middle *bracha* has special paragraphs just for these *Yomim Tovim*.

In the beginning of the *bracha*, we say *Ata Vechartanu*, that Hashem chose us specifically, and then we speak about how Hashem gave us the special present of the *Yomim Tovim*. We thank Hashem for the *Yom Tov* we are in — now, the *Yom Tov* of *Sukkos*! We add what is special about that *Yom Tov*. For *Sukkos*, it is *Zman Simchaseinu*, the time that we rejoice with Hashem, and like all *Yomim Tovim*, it reminds us of *Yetzias Mitzrayim*.

Just like Hashem remembered us in the time of *Yetzias Mitzrayim*, we ask Hashem to remember us again, in the paragraph of *Yaaleh Veyavo*. We ask Hashem to remember all of the *Yidden*, to remember *Yerushalayim*, and bring us the *Geulah*!

HALACHOS HATZRICHS :: Lulav & Esrog for Children

In order to do the *mitzvah* of taking the *Daled Minim* together, they have to be YOURS. The *Chachomim* tell us that this is hinted to in the *posuk* about this *mitzvah*, which says “**Ulekachtem LACHEM**” — “and you should take FOR YOURSELF.” This is especially important on the first day of *Sukkos*.

Of course, not everybody has their own set of *Daled Minim*! So how can everyone do the *mitzvah* with their own set?

The *halacha* is that when we give our *Lulav* and *Esrog* to someone else to use, we give it as a “**Matana Al Menas Lehach'zir**,” a present that needs to be returned. That means that it belongs to the other person completely while he is using it, but then he needs to give it back to you.

With a child, though, we have a problem! According to *halacha*, a child is able to TAKE something, so that it belongs to him, but is not able to GIVE something fully. So if you give your *Lulav* and *Esrog* to a child, it might not belong to you completely afterwards!

So either the adults can all *bentch* *Lulav* and *Esrog* first, or that the person who owns the *Lulav* and *Esrog* should hold it together with the child while they are doing the *mitzvah*, so that you aren't giving it TO the child.

This way, all of the adults are able to do the *mitzvah* with a set of *Daled Minim* that belong to them!

(This is the reason why many people try to make sure that children have their own set of *Lulav* and *Esrog*, so we don't have this *halachic* problem to begin with.)

See also *Shevach Hamoadim, Hilchos Daled Minim*

GEULAH U'MOSHIACH :: The Light of Moshiach

The special guest of the *Chassidishe Ushpizin* for the first day of *Sukkos* is the Baal Shem Tov.

It is written in *Seforim* that in the 5500 from the Creation of the world, 500 years before the year 6000, the lights of *Geulah* will start to shine in the world.

Very close to that year, on *Chai Elul* 5494 (about 5 years from 5500) is when the Baal Shem Tov was first revealed, and his teachings started to shine throughout the world. The teachings of the Baal Shem Tov are a spark of the light of *Moshiach*!

Migdal Oz p. 492; *Otzar Pisgomei Chabad* vol. 2, p. 422

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