

Chitas for Friday, Parshas Re'eh Erev Shabbos Kodesh Chof-Daled Menachem Av, 5783 - Shnas Hakhel

לעלוי נשמה ר' יוסף בנומיין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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May they continue to give Yiddishe, Chassidishe nachas to their parents, grandparents, great-grandparents and the Rebbe!

Mazel Tov **Bracha Elka Truxton** (Shlucha of the Rebbe in Bellingham, Washington)
~ 8th birthday Chof-Daled Av ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Re'eh - Shishi with Rashi

Moshe teaches the Yidden about more *Mitzvos* they will keep in Eretz Yisroel:

If you lend someone money, and he didn't pay you back yet when a *Shemitah* year starts — you need to forgive the loan and he won't owe you money anymore.

A Yid might think that he will lose money if he does that, but the Torah tells us that if we listen to Hashem, none of the Yidden will be poor!

Be careful, don't decide not to lend someone money before a *Shemitah* year in case he doesn't pay you back before then! Even if he doesn't pay you back, Hashem will.

Make sure to give *Tzedakah*! Rashi explains how these *pesukim* teach us so much about the *mitzvah* of giving *tzedakah*, like who we need to take care of first, and about how much to give.

If you have a Jewish slave, you need to let him go free after working for you for 7 years. Make sure to give him presents when he goes!

If he DOESN'T want to leave, and wants to stay your slave for longer, you need to pierce his ear by the door, and then he will be your slave until *Yovel*.

TEHILLIM :: 113 - 118

The *kapitelach* in today's *Tehillim* (*kapitelach Kuf-Yud-Gimmel* to *Kuf-Yud-Ches*) are the ones we say in *Hallel*!

In the *parsha Shema*, the *posuk* says that a Yid should love Hashem "Bechol Me'odecha," "with all of your strength." Rashi explains that this also means, "Bechol Midah U'Midah Shehu Moded Lach," "with every *midah* that Hashem measures for you" — to love Hashem whether Hashem acts with you in a *midah* of *chesed*, kindness, or Hashem acts with you with a *midah* of *gevurah*, being strict.

Rashi also gives us an example from today's *Tehillim*:

In *kapitel Kuf-Tes-Zayin*, Dovid Hamelech shows us how to do this!

First, Dovid Hamelech says, "**Tzara Veyagon Emtza, Uvesheim Hashem Ekra.**" "I found many troubles, and I call out in the name of Hashem." Then, at the end of the *kapitel*, Dovid Hamelech says, "**Kos Yeshuos Esa, Uvesheim Hashem Ekra.**" "I praise Hashem for being saved, and I call out in the name of Hashem."

Both *pesukim* end with the same words — "**Uvesheim Hashem Ekra.**" Whether Dovid Hamelech was in a time of trouble ("Tzara Veyagon Emtza") or was saved by Hashem ("Kos Yeshuos Esa"), he loved Hashem the same way and called out in the name of Hashem ("Uvesheim Hashem Ekra")!

This is one way we can serve Hashem "Bechol Me'odecha," by loving Hashem the same way all the time!

TANYA :: Igeres Hakodesh Siman Zayin

"Ashreinu Mah Tov Chelkeinu, Umah No'im Goraleinu!" We are so happy with our *Chelek*, and how pleasant is our *Goral*! This is part of the *nusach* of davening, and the Alter Rebbe explains what it means:

The Alter Rebbe explained that our "Chelek" (part) means our *neshama* which is a *Chelek* of Hashem, and the *mitzvos* which are a "chelek" of the entire Torah and *mitzvos*, which has 613 main parts. We said that during the time of Davening, we can feel the *Elokus* in the *chelek* of our *neshama* and the *chelek* of Torah and *mitzvos* that connects us to Hashem!

Now we will learn about the meaning of *U'mah Na'im Goraleinu*, that our lot is sweet.

For each *neshama*, and in each different time, there can be a *mitzvah* that is EXTRA important! We need to have more *chayus* in it, be more careful with it, and make sure to do it right away — not letting anything stop us! Our *neshama* shines with this *mitzvah*!

Why that *mitzvah* and not a different one? We don't know! It's like a *Goral*, a lottery from Hashem — He chooses a *mitzvah* and we don't have a reason why.

We don't know why Hashem chose, for example, that in the times of the *Gemara* the main *mitzvah* was learning Torah, and why now, in the times close to *Moshiach*, the main *mitzvah* is *tzedakah* and helping other Yidden. We don't know why one person's special *mitzvah* is *Tefillin*, and another person has a different *mitzvah* that his *neshama* shines through.

This is the meaning of "*Umah No'im Goraleinu*" — how pleasant is our lot, to have these specific *mitzvos* that make our *neshama* shine in everything we do!

HAYOM YOM :: Chof-Daled Menachem Av

Today's *Hayom Yom* is one of the many *Hayom Yoms* which teach us about *Ahavas Yisroel*!

When the Yiddishe world first heard about Chassidus, a lot of frum Yidden had many questions about it. Some of them were sure that Chassidus was not a good thing for Yiddishkeit, and fought against it!

Many people didn't understand the reasons why to be worried about Chassidus, but they fought too, just to make trouble. Of course, that hurt the Chassidim most of all — people were doing mean things for no reason at all!

The *Chassidim* complained to the Alter Rebbe about these people who didn't understand what was going on, but were STILL just being mean!

The Alter Rebbe said that "Zaide" (the Baal Shem Tov) LOVED *proste* Yidden, the rough, uncivilized people who never learned how to behave as proper Jews.

The Alter Rebbe said that in the first days of coming to Mezritch, the Maggid said that the Baal Shem Tov would always say that loving a Yid is loving Hashem.

All Yidden are like Hashem's children, and when we love the father (Hashem), we love all of His children too (the Yidden)!

*Sometimes little kids make trouble just because other people are making trouble. But for sure the father loves ALL of the children. The same way, Hashem loves all of the Yidden, even the *proste* Yidden. And just like Hashem still loves every Yid, we should too!*

SEFER HAMITZVOS :: Shiur #111 - Mitzvas Lo Saasei #157

In today's *Sefer Hamitzvos*, we learn that it is *asur* to NOT do something we said we would.

We learn this from a *posuk* in *Parshas Matos*: לא יתחל דבָרָו כִּל הַיְצָא מֵפִיו יִעַשֶּׂה

So if a person said that all cookies are *asur* for him, or if he said he would give \$50 to *tzedakah*, or buy a raffle ticket for the school — it's an *aveira* to eat the cookies, or not give the *tzedakah*, or not buy the raffle ticket!

You can learn more about this *mitzvah* in *Mesechta Nedarim*, or in these *perakim* of Rambam!

RAMBAM :: Hilchos Nedarim

In today's Rambam, we are learning more *halachos* about *Nedarim* (a kind of promise).

Perek Zayin: What happens if someone makes a *neder* not to get ANYTHING from someone? What is he not allowed to take from this person, and what are the times when he can?

Perek Ches: We learn that the *halacha* is based on what was happening and what the person was thinking when he made the *Neder*, and not just what he says!

Perek Tes: Depending on what words a person uses, the *neder* might mean different things. Like if a person would say that grapes are *asur* for him, would that also include grape juice and wine?

RAMBAM- PEREK ECHAD :: Hilchos Shabbos - Perek Gimmel

The Rambam teaches us that we are allowed to begin a *melacha* before Shabbos and let it finish by itself on

Shabbos. There are some exceptions to this when it comes to cooking or making a fire. The *Chachomim* were worried that a person might stir the fire to make food cook faster on Shabbos, which is a *melacha*! This is the reason why we have a *blech*, to cover the fire and remind the person not to make the fire higher on Shabbos. This way, we can let something continue cooking on Shabbos.

INYANA D'YOMA :: Shlichus

We learned in *Tanya* that each time (and each *neshama*) has a certain *mitzvah* that is extra-special and extra important! So what *mitzvah* is it nowadays?

After the Rebbe became Rebbe, someone asked the Rebbe what the *Avodah* is for our generation.

The Rebbe answered that now that we have the Torah from all of the generations before us, and the *Rebbeim* taught us so much *Chassidus*, it is our mission to teach it to other people, so that EVERYONE should know it! It is our *shlichus* to spread *Yiddishkeit* and *Chassidus* to ourselves and to everyone around us — *Hafotzas Hayahadus Vehamaayanos Chutza*!

At the *Kinus Hashluchim* in 5752, the last *Shluchim* convention where we were *zoche* to hear a *sicha* from the Rebbe, the Rebbe told us something more: Now is the time to make the last preparations for the *Geulah* which is coming very soon. We need to learn and teach about the *Geulah* and *Moshiach*, so we'll all be ready!

TEFILLAH :: Yud-Beis Pesukim - Ve'ahavta

Sometimes two people get into an argument. They both think that they are right, and that it's the other person's fault! When they try to talk about it, they just get angrier at each other. How will Ve'ahavta Lereiacha Kamocha help?

A *chossid* once wrote to the Rebbe with a list of important questions. One of the things he wrote was about a fight with another person.

In the answer, the Rebbe reminded him about what the Torah promises us: “*Kamayim Hapanim Lepanim, Kein Leiv Ha’adam L’adam*.” Just like when you stand next to a lake or a river, you can see your face reflected in it like a mirror, one person’s heart also reflects the other person’s! So our hearts can be like a mirror to each other — if I love you, your heart will start loving me back.

So even if two people are angry at each other, if one of them starts to love the other person and act nice to him, then the other person will change his mind too and start to love him back!

It doesn’t really matter who does it first. As long as one person starts loving and being friendly to the other person, in the end they will BOTH start liking each other again.

But, the Rebbe says, whoever does it first is doing something very special! They are the ones who are making sure to keep the *mitzvah* of *Ve'ahavta Lereiacha Kamocha*, which, as Rabbi Akiva says is a “*Klal Gadol BaTorah*” — a VERY important rule for the whole Torah!

See Igros Kodesh, letter #5131

HALACHOS HATZRICHOS :: Learning Halachos Hatzrichos

There are many *mitzvos* that are easy to learn just by watching other people do them. For example, it’s not hard to learn how to shake the *Lulav* and *Esrog* properly.

But other *mitzvos* are complicated. Unless a person actually learns the *halachos* about them, they will probably

not always be doing them right.

For example, we know that we are not allowed to talk during *davening*. But what if we hear thunder in the middle of *Ashrei* — do we stop and say the *bracha*? Or what if we are *davening Shema* slowly and we hear the *Chazan* starting to repeat *Shemoneh Esrei* — can we answer *Amen*? The answer to these questions are part of the *halachos* of *Hefsek BeTefillah*, when we can interrupt our *davening*.

We know that pens and markers are *muktza* on Shabbos. But what do we do if we find a pen in the box of *mentchies*? And what do we do if we picked up a pen by mistake? This is part of the *halachos* of *muktza*, and we won't always know what to do unless we learn these *halachos*!

The Rebbe wanted everyone to learn the *halachos* that we need to live properly as a Yid. Starting from the youngest grades, all the way up to *kollel* and in the *shuls*, everyone should have daily *shiurim* in these *halachos*.

See in detail Shulchan Menachem vol. 4, p. 238 ff

GEULAH U'MOSHIACH :: Believing and Hoping For Moshiach

A Yid has to believe in *Moshiach* and hope that he will come.

How do we do this? What do we need to know or think to be counted as believing and hoping in *Moshiach*?

The Torah tells us about many special things that will happen when *Moshiach* comes, and about the rewards Yidden will get for the *mitzvos* they did in the times of *Golus*. But the Rambam tells us that main accomplishment of the coming of *Moshiach* according to *halacha* is that we will be able to keep all of the *mitzvos* of the Torah in the best way.

Based on this, we can understand what our *emunah* needs to be: That we should have *emunah* that we will be able to keep all of the *mitzvos* again, and we hope that it will be very soon!

See Likutei Sichos Chelek Yud-Ches, p.280

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