

Chitas for Monday, Parshas Re'eh

Chof-Daled Menachem Av, 5785

**For the safety and security of the Yidden in Eretz Yisrael
and the success of the soldiers fighting for its protection**

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

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

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Mazel Tov **Bracha Elka Truxton** (shlucha in Bellingham, WA)

~ 10th birthday Chof-Daled Av ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Re'eh - Sheini with Rashi

Moshe is telling the Yidden about bringing *Korbanos* and eating regular meat in Eretz Yisroel.

When the Yidden come into Eretz Yisroel, the *Mishkan* won't have a place to stay yet. During those years, when Eretz Yisroel is being conquered, you can build a *Mizbeiach* in any place to bring a *korban* if you decide to give an animal as a present to Hashem.

But once the *Beis Hamikdash* is built, that will be the **ONLY** place to bring a *Korban*!

Only if a *Korban* becomes *posul* and you redeem it with money, you can *shecht* it somewhere else, because it loses its *Kedusha*.

All types of presents to Hashem that become holy we can only eat in Yerushalayim, because that is the city in Eretz Yisroel with the **MOST** *kedusha*.

When you celebrate in Yerushalayim, don't forget to take care of the *Leviim*, and give them the presents Hashem told you to give!

While you were in the *Midbar*, you were only allowed to eat meat from your animals if you brought them to the *Mishkan* and gave part of the meat to Hashem as a *Korban Shelamim*. But this will change when you come into Eretz Yisroel, since you won't live so close to the *Mishkan* anymore. You will be able to *shecht* an animal and eat it without bringing it as a *korban*. But don't make a mistake and think that since the blood won't be sprinkled on the *Mizbeiach* you are allowed to eat it. Blood is always *asur* for a Yid to eat!

Remember to keep all of Hashem's *mitzvos*, whether they are easy or hard — and Hashem will give you *brachos* that it will be good for you and for your children after you!

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 *neshamas* 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 the "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 #171 - Mitzvas Lo Saasei #131

(*Mitzvas Lo Saasei #131*) Yesterday, we learned that we can't leave any part of the *Korban* after the time we are supposed to eat it (*Nosar*). Today's *mitzvah* is that we can't EAT it after that time!

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: וְזָרָה לֹא יֵאָכֵל כִּי קֹדֶשׁ הֵם

RAMBAM :: Hilchos Pesulei HaMukdashin

In today's *Rambam*, we learn about when *Korbanos* might need to be brought again.

Perek Ches: If birds for *Korbanos* get mixed up, we need to know what to do.

Perek Tes: What if our birds for *korbanos* fly away, or fly to a different group of birds?

Perek Yud: What happens if someone brought birds for two kinds of *korbanos*, but the *kohen* brought them all on the *Mizbeiach* like one kind of *korban* — do they still count?

RAMBAM— PEREK ECHAD :: Hilchos Shluchim VeShutfin - Perek Zayin

This *perek* tells us what happens when a partner doing all the work (while the other partner gives the money) doesn't do the work right.

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 :: Al Tira

The paragraph of *Al Tira* is three *pesukim* from *Nach*. These *pesukim* are chosen because of what happened times of Purim, when Mordechai asked three young *Cheder* boys what they were learning, and each of them answered with one of these *pesukim*.

In a Purim *Farbrengen* in *Tof-Shin-Chof-Vov*, the Rebbe spoke about *Al Tira* in a *sicha*! The Rebbe explained the deeper meaning of each of these three *pesukim*, and what we can learn from the order they are in. They teach us about three levels of *bitachon* in Hashem!

This *sicha* was later edited (*muga*) by the Rebbe, and it was printed in *Likutei Sichos*.

IY"H over the next few days, we will take a closer look at each of these *pesukim* and see what they teach us about having *bitachon* in Hashem throughout the day.

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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