

# *Chitas for Shabbos Kodesh, Parshas Re'eh*

## *Shabbos Mevorchim Elul*

### *Chof-Hey Menachem Av, 5783 - Shnas Hakhel*

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  
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

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**In honor of the Greisman children**  
May they continue to give Yiddishe, Chassidishe nachas to their parents, grandparents, great-grandparents and the Rebbe!

Mazel Tov **Colonel Levi Kivman** (Shliach of the Rebbe in Mansfield, MA)  
~ 10th birthday Chof-Hey Av ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Yaffa Bracha Antopolsky** (Atlanta Georgia)  
~ birthday Chof-Hey Av ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Re'eh - Shvi'i with Rashi**

Moshe Rabbeinu is telling the Yidden about more *mitzvos* they will do in Eretz Yisroel, and reviews the *Shalosh Regalim*, the three *Yomim Tovim* where we come to the *Beis Hamikdash*!

If you have an animal, and it has a firstborn baby, you need to give the baby to the *kohen*! If the baby has no *mum*, the *kohen* will bring it as a *korban* and eat the meat. If there IS a *mum*, it can't be a *korban*, but the *kohen* can still have it for himself.

On *Pesach*, we bring a *Korban Pesach*! We only eat *Matzah* the whole *Yom Tov* long.

We count 7 weeks from the day we cut the *Omer*, and then it's *Shavuos*! On *Shavuos* we come again to the *Beis Hamikdash*.

*Sukkos* we also come to the *Beis Hamikdash*, and are so happy to be close to Hashem!

When we come three times a year to the *Beis Hamikdash*, we should bring *korbanos* to Hashem according to the *bracha* Hashem gave to us. If Hashem *bentched* us with a lot, we should bring **MANY** *korbanos*!

## **TEHILLIM :: 119 (first half)**

In *Tehillim*, we are saying the first half of the LONGEST *kapitel* in the whole *Tehillim*, *Kapitel Kuf-Yud-Tes*!

One of the *pesukim* in today's *Tehillim* is "**Baruch Ata Hashem Lamdeini Chukecha**" — "Blessed are You Hashem, teach me Your *mitzvos*!"

The *Shulchan Aruch* tells us that if we start saying a *bracha* and then realize it's a mistake, we can say the words "*Lamdeini Chukecha*." This way we are saying a whole *posuk* — which we can always say with Hashem's name — and we will not be saying *Chas Veshalom* Hashem's name for no reason!

## **TANYA :: Igeres Hakodesh Siman Ches**

In many of the letters in *Igeres Hakodesh*, the Alter Rebbe gives *Chassidim* a *chayus* in giving *tzedakah*, by explaining all of the special things that happen when we give *Tzedakah*!

In this letter, the Alter Rebbe talks about something special that happens to a *Yid* when he *davens* — BECAUSE of his *tzedakah*! We also learn why we use the *mashal* of "planting" to understand how *tzedakah* works.

The *Gemara* says that R' Elazar would first give a coin to a poor person, and then he would go to *daven*. This was based on a *posuk* from *Tehillim*: "**Ani Betzedek Echzeh Panecha**," "With *tzedakah* I will see Your face." Before going to see Hashem's face in *davening*, R' Elazar would first give *tzedakah*.

What does it mean to "see Hashem's face" in *davening*?

We see in today's *Tanya*!

In the *Ruchnius'dike* worlds, like *Atzilus* and *Gan Eden*, it is easy to see how *Torah* and *Chassidus* are true and make a lot of sense. Down here in the *Gashmius* world, it is much harder to see.

But during *davening*, sometimes Hashem gives us a little peek into the way things really are! Hashem might give us a thought or a *kavana* that helps us realize how *Torah* and *Yiddishkeit* are true. This is why *davening* is called "seeing Hashem's face," because we might get a chance to clearly see the way things really are, the way *malochim* and *neshamos* can see them! This is a wonderful *chesed* from Hashem.

In tomorrow's *Tanya*, we will learn why we need *tzedakah* to get this special experience!

## **HAYOM YOM :: Chof-Hey Menachem Av**

The Rebbe Rashab taught that we say "**L'Torah, Le'Chuppah, U'leMaasim Tovim**" also for a girl. Today we learn why!

By the *bris* of a baby boy, we say "*Kesheim Shenichnas LaBris, Kein Yikanes LeTorah, LeChuppah, U'leMaasim Tovim*" — "just like he was brought into the *bris*, he should also grow to *Torah*, to the *Chuppah*, and to do *mitzvos*!"

Really, *Torah* is also part of *Maasim Tovim* — *mitzvos*. Because it's impossible to do these *mitzvos* unless we learned *Torah* to know how to do them and to WANT to do them!

When we say "*Torah*" here, we are talking about the *mitzvah* of *Talmud Torah* — to use every possible moment to learn *Torah*. This is one of the *mitzvos* that girls and women don't have to keep, because it would make it harder for them to do their main *shlichus* as a Jewish woman!

So you would think that for a girl, you should only say the second half of the *bracha*, “*LeChuppah U’leMaasim Tovim*,” since they are not *mechuyav* in the *mitzvah* of *Talmud Torah*.

But the *Rebbeim* did say “*LeTorah, LeChuppah, U’leMaasim Tovim*” for a girl too! Why? Because the *Chachomim* teach us that a girl has a part in the *mitzvah* of *Talmud Torah*. She makes sure that her husband and her sons are doing the *mitzvah* properly, by sending her husband to go learn Torah and making sure her sons are learning in every free moment!

Then, not only is she doing her *shlichus* of being the *Akeres Habayis*, she also takes a part in the *mitzvah* of *Talmud Torah*! Because she makes it happen, she also gets a part of the reward for this special *mitzvah*!

That’s why it is our *minhag* that when a baby girl is born, we also say *L’Torah, L’Chuppah, U’lemaasim Tovim*, that she should have the *zechus* of ALL of these things!

## **SEFER HAMITZVOS :: Shiur #112 - Mitzvas Asei #95**

Today’s *mitzvah* is that if someone makes a promise and changes their mind, they have to go to a *Rav* or a *Beis Din* to take away the promise. This is called *Hataras Nedarim*.

There are some *mitzvos* that are only a *mitzvah* to do if we need to do them. For example, it isn’t a *mitzvah* to become *tomei* so we can become *tahor* through the *Parah Adumah*, but if someone DOES become *tomei*, it’s a *mitzvah* to follow the *halachos* of how to become *tahor* again!

This is also that kind of *mitzvah*: It isn’t a *mitzvah* to change our mind about a promise, but if someone DOES, they need to follow the *halachos* of how to take away the promise. For a girl or a woman, her father or husband can take away certain promises (like we learn in *Perek Yud-Alef* and *Yud-Beis* of today’s Rambam), and a *Rav* or *Beis Din* can be *mevatel* promises for ANYONE.

We learn this *mitzvah* from the first *aliyah* of *Parshas Matos*. These *pesukim* teach how a father or husband can take away a *neder*. The way *Chachomim* do it is hinted to in the *posuk* from yesterday’s *mitzvah*, but the main place we learn it from is *Torah Shebaal Peh*.

In *Gemara*, this *mitzvah* is explained in *Mesechta Nedarim*.

## **RAMBAM :: Hilchos Nedarim**

In today’s Rambam, we learn more *halachos* about promises.

**Perek Yud:** We learn all kinds of *halachos* about a promise that has to do with time — like if someone makes a promise not to eat fruit for a day, or if the person says that they will save their bananas until it rains.

**Perek Yud-Alef:** We learn about what happens if a child (boy or girl) makes a promise in the year before their *Bar* or *Bas Mitzvah*. If a girl doesn’t live at home, and isn’t married yet, her promise is a promise! (If she does live at home or is married, her father or husband can take away the promise.)

**Perek Yud-Beis:** We learn about how a father or husband can take away a promise. One interesting *halacha* is that a father can take away ANY promise, but a husband can only take away a promise that will bother or annoy him or her or make it hard to stay married to his wife. We also learn that he can only take away the promise on the day he hears it — otherwise, the promise stays.

## **RAMBAM– PEREK ECHAD :: Hilchos Shabbos - Perek Daled**

This *perek* discusses something called *hatmanah*, covering a pot to keep it hot on Shabbos. We are not allowed to wrap it fully in something that would add heat (like an electric blanket!) even before Shabbos. On Shabbos, we aren't even allowed to wrap a pot with something that DOESN'T add heat, because of *gezeiros* the *Chachomim* made to keep us far away from doing *melacha* on Shabbos.

## **INYANA D'YOMA :: Shabbos Mevorchim Elul**

In *Likutei Diburim*, the Frierdiker Rebbe once spoke about how the city of Lubavitch would be different in *Chodesh Elul*.

In many of the Rebbe's *farbrengens* before *Chodesh Elul*, the Rebbe would speak about this famous *sicha*.

*The Frierdiker Rebbe said that starting after Shabbos Nachamu, they would already start learning extra after davening Maariv. By the time Shabbos Mevorchim Elul came, you could already "smell" Elul, and feel the wind of teshuvah blowing in the air. Everyone was waiting to start saying L'Dovid Hashem Ori and to hear the shofar blown.*

*The first sound of the shofar was like an announcement that the gates of Rachmonus were open, since Elul is Chodesh HoRachamim!*

*In Elul everyone felt that they needed to change, to become better. Lying in bed in Lubavitch, early in the morning, you could already hear the shofar being blown at the early minyan. People would feel bad that they were still sleeping, when there was so much to be done! They would think about how special these days are — the days when Moshe Rabbeinu stood on Har Sinai begging Hashem to forgive the Yidden. Nobody wanted to waste these special days of Yemei Ratzon!*

*They would jump out of bed and run quickly to shul, which was already full of Yidden saying Tehillim, learning, and davening.*

Once in a *farbrengen* of *Shabbos Nachamu*, the Rebbe spoke about this *sicha* of the Frierdiker Rebbe. The Rebbe explained that this was not just a story about another city! The city of Lubavitch was like a light for the world, showing and teaching the way things should be. The Frierdiker Rebbe was showing us how we should prepare for *Chodesh Elul*, in every time and in every place.

*See Likkutei Dibburim vol. 1, p. 230 (English), and Farbrengen Parshas Va'eschanan 5745*

## **TEFILLAH :: Yud-Beis Pesukim - Vezeh**

The eleventh *posuk* of the *Yud-Beis Pesukim* starts with the word *Vezev*. This *posuk* comes from the *Tanya*, and it speaks about the very important *shlichus* each of us have!

***Vezev Kol Ha'adam*** — This is what a person's life is all about!

***Vesachlis Briyosav*** — It is the reason why he was created

***Uvriyas Kol Ha'olamos*** — and the reason all of the worlds were created,

***Elyonim Vesachtonim*** — from the highest *Ruchnius* worlds and everything in this *Gashmius* world:

***Lihiyos Lo Dira Zu Besachtonim*** — In order to make this world a home for Hashem!

How do we make the world a home for Hashem?

By learning Torah, doing *mitzvos*, and sharing the light of Torah and *mitzvos* with other people!

There are so many things in the world, and many of them look important. But when we think about this *posuk*, we realize that there is only one thing that is important: *Yiddishkeit*!

Our Torah learning, doing *mitzvos*, sharing *Yiddishkeit* with other people — that is the most important *shlichus* there could be! That is the reason Hashem created us, and the reason for everything else Hashem created. There is nothing more important!

*See Der Rebbe Redt Tzu Kinder vol. 5 p. 260*

## **HALACHOS HATZRICHOS :: Bli Neder**

Making a promise is a very serious thing. We are not supposed to make a Torah promise unless we absolutely need to. And if we do make a promise, we have to keep it no matter what!

Because of this, the *halacha* is that when we say we will do something, we clearly say that it is NOT a Torah promise. That's what the words "*Bli Neder*" mean, without a promise.

Of course even when we didn't promise, we still need to try our best to do what we said we would and keep our word, which is also a *mitzvah*!

*See Kitzur Shulchan Aruch Siman Samach-Zayin*

## **GEULAH U'MOSHIACH :: Midah Keneged Midah**

Hashem acts in a way of *Midah Keneged Midah* — based on what we do, that's how Hashem responds. By us working with *zerizus* to go out of our *Mitzrayim* and constantly do more, Hashem will also with *zerizus* take us out of *Golus*! Like the Rambam says, the Yidden will do *teshuvah* in the end of their *Golus*, and then *MIYAD* (right away) the *Geulah* will come!

*See sicha of the Rebbe, Yud-Alef Nissan 5744*

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