

Chitas for Sunday, Parshas Re'eh

Yud-Tes 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
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May they continue to give Yiddische, Chassidische nachas to their parents, grandparents, great-grandparents and the Rebbe!

Mazel Tov **1 Star General Shaya Light** (Shliach in Annapolis, MD)
~ 10th birthday Yud-Zayin Av ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Leibel Dubov** (Shliach in Bloomfield Hills, MI)
~ 2nd birthday Yud-Tes Av ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Mushka Shanowitz** (Manhattan)
~ 9th birthday Yud-Tes Av ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Re'eh - Rishon with Rashi

In the period of time before Zayin Adar, the day of Moshe Rabbeinu's histalkus, Moshe Rabbeinu is continuing to speak to the Yidden, so that they will be ready to go into Eretz Yisroel!

Moshe Rabbeinu tells the Yidden that they are about to go into Eretz Yisroel!

When the Yidden come into Eretz Yisroel, it won't be as easy to keep Torah and *mitzvos* as it is in the *Midbar*. There will be many other nations around them, who serve *Avodah Zarah* and want the Yidden to copy them.

So right when they come into Eretz Yisroel, the Yidden will have a big rally to give them *koach* to do the right thing! This rally will take place on two mountains, *Har Grizim* and *Har Eival*. Moshe tells them where these mountains are.

The Yidden will split up, half on each mountain. The *Leviim* will stand between the mountains, and speak to the Yidden.

First the *Leviim* will turn to *Har Grizim*, and call out a very special *bracha* from Hashem — together with what the Yidden need to do to earn this *bracha*. All of the Yidden will answer: *Amen*.

Then the *Leviim* will turn to the other mountain, and do the opposite. They will call out a scary punishment from Hashem, and what *aveiros* would bring this kind of punishment. Again, the Yidden will answer, “Amen.”

Hearing that Hashem will give the Yidden such good things for doing *mitzvos*, and such scary punishments for doing *aveiros*, will give the Yidden *koach* to ONLY do *mitzvos* in Eretz Yisroel!

Moshe Rabbeinu tells the Yidden that they will see many *nisim* when they cross the Yarden. Those *nisim* will be a sign that they will be able to conquer Eretz Yisroel!

When the Yidden first come into Eretz Yisroel, there will be a lot of *Avodah Zarah* there, from the nations that used to live there. The Yidden should get rid of the *Avodah Zarah* that is easy to find right away. Even though there is more of it, they can wait until after Eretz Yisroel is completely conquered before they carefully look and get rid of ALL of the *Avodah Zarah*.

During these 14 years of conquering and splitting up Eretz Yisroel, the *Mishkan* won't have a certain city where it will need to stay. During this time, the Yidden are allowed to set up a *Mizbeiach* anywhere to bring the kinds of *korbanos* that they CHOOSE to bring, *Nedarim* and *Nedavos*. (All of the other *korbanos* that they NEED to bring will still have to be brought only in the *Mishkan*.)

After those 14 years, the *Mishkan* will be properly set up, in Shilo. Then EVERYONE'S *korbanos* will ONLY be brought in the same place — in the *Mishkan*.

In tomorrow's Chumash, we will see that Moshe Rabbeinu tells the Yidden something that will happen much later, that the Yidden will build a proper home for Hashem: The Beis Hamikdash!

TEHILLIM :: 90 - 96

Today's *Tehillim* is *kapitelach Tzadik to Tzadik-Vov*.

The first *kapitel* in today's *Tehillim* was written by Moshe Rabbeinu. Dovid Hamelech later put it in *Tehillim*. It starts with the words “**Tefillah LeMoshe, Ish HaElokim**.” “This is a *Tefillah* by Moshe Rabbeinu, a person of Hashem.”

Why is Moshe Rabbeinu called “a person of Hashem”?

Hashem is everything and everything is Hashem — but we can't see that! Hashem made the world because Hashem wants Yidden to act according to Torah and *mitzvos* and make a *Dira Betachtonim*.

But if we can't see Hashem, how do we know how to act? That's why Hashem gives Yidden a Moshe Rabbeinu, who is “a person of Hashem.” A Moshe Rabbeinu has two parts — one part of him that is “of Hashem” — very close to Hashem so he knows what Hashem wants, but he is also “a person” — so he can teach us what we need to do!

There is always a *Nasi*, like Moshe Rabbeinu, who helps the Yidden do what Hashem wants at that time. Now, of course, the Rebbe is our Moshe Rabbeinu!

The Rebbe told us that we are about to see the *Geulah*, and we need to learn and teach about it! We need to spread *Yiddishkeit* and *Chassidus* and ask Hashem to bring *Moshiach* NOW!

TANYA :: Igeres Hakodesh Siman Vov

Here is another letter from the Alter Rebbe, explaining to Chassidim how special it is to give Tzedakah. (The Alter

Rebbe especially wanted Chassidim to send money to the Chassidim in Eretz Yisroel, who had no way to get money. This is actually one of the reasons why the Alter Rebbe was later arrested before the Chag HaGeulah of Yud-Tes Kislev!)

There is a *posuk* (in *Mishlei*) that teaches us that the reward for giving *Tzedakah* is that a Yid gets *Emes* (truth). What does it mean “to get *Emes*,” and why do we get it for giving *Tzedakah*?

To understand this, first let’s learn something about our *neshamos*: When the *neshama* is born in a body, it can only see things that a *Gashmius* body can let it see. It can’t see Hashem and that Hashem is one — even though it is true! (Like we learned before in *Tanya*, “Hashem is one” means that even though there are so many things in the world, and even though Hashem made a whole world from nothing, it didn’t change Hashem!)

It is a big *rachmonus* on the poor *Neshama* when it is in a *Gashmius* body and can’t see the *Emes*.

IY”H tomorrow we will see what this has to do with getting *emes* as a reward for giving *tzedakah*.

HAYOM YOM :: Yud-Tes Menachem Av

Today we learn the *seder* of someone who puts on four pairs of *Tefillin*.

Why would someone have FOUR pairs of *Tefillin*?

Four different *Chachomim* explained the *halacha* of which order to put the *parshios* (the pieces of parchment) in the compartments inside the *Tefillin*. Each gave a different order, and they each bring a different kind of *Ruchnius koach* to the person who wears them.

The *halacha* in *Shulchan Aruch* is according to Rashi, but some people have a *minhag* to wear the other kinds too. Our *minhag* is to wear two pairs of *Tefillin* — Rashi and Rabbeinu Tam. Still, some special people have a *minhag* to wear ALL FOUR kinds of *Tefillin*!

We learn today what a person should *daven* or learn when wearing each pair of *tefillin*.

SEFER HAMITZVOS :: Shiur #106 - Mitzvas Lo Saasei #62

In today’s *Sefer Hamitzvos*, we learn (*Mitzvas Lo Saasei #62*) that it is *asur* to make a *Shvuas Shav* (like we learned about in yesterday’s Rambam) — a promise in Hashem’s name for no reason. Here are some examples of a *Shevuas Shav*:

- To make a promise that EVERYONE knows isn’t true — like promising during the day that it is really night
- To make a promise that something impossible happened (like “I didn’t sleep for a whole week”)
- A promise to do an *aveira*
- A promise that EVERYONE already knows is true (“the sky is the sky”)

We learn this *mitzvah* from one of the *Aseres Hadibros*, in *Parshas Yisro*: לא תשא אֶת שֵׁם ה' אֱלֹהֶיךָ לְשׁוֹן: The *halachos* are explained in *Mesechta Shevuos*.

RAMBAM :: Hilchos Shevuos

Perek Daled: This *perek* talks about the kind of expressions a person uses to make a *shevuah*, and what the *halacha* is in each case.

Perek Hey: We learn some details about two of the kinds of *shevuos* we are learning about in *Sefer Hamitzvos*, *Shevuas Bitui* and *Shevuas Shav*.

Perek Vov: The Rambam teaches us what happens if a person changes his mind and wants to take away the *shevuah*. This is called *Heter Shevuos*.

RAMBAM- PEREK ECHAD :: Tefillos Mikol Hashana

Today we say the *brachos* of *Shemoneh Esrei* and what we say afterwards.

INYANA D'YOMA :: Learning Chitas Every Day

One time at a *farbrengen*, the Rebbe said that there are people who give excuses so they can be free from saying *Chitas*. They say that it's too hard or they don't have enough time.

They should know that they also are making themselves free from getting the *brachos* from Hashem that come from learning and saying *Chitas*!

Make sure not to miss out on any of these special *brachos* — learn *Chitas* every day!

TEFILLAH :: Yud-Beis Pesukim - Yogaati

Sometimes we are having a hard time with our learning, with our *davening*, or with our *shlichus*. We write to the Rebbe and ask for a *bracha*. We are expecting that right away, like a *neis*, we will have a *chayus* in learning, we'll enjoy our *davening*, and see *hatzlacha* in our *shlichus*!

There were many people who wrote letters to the Rebbe asking for these kinds of things. The Rebbe would often answer, "**Lo Yogaata Umatzasa, Al Taamin!**" If someone tells you that he had *hatzlacha* without putting in effort, then you shouldn't believe him! These kinds of things don't come without us working for them, and they don't happen right away.

But we are promised that if we do put in the effort, if we do try hard, and we don't give up just because we didn't see it work right away, then we will definitely have *hatzlacha*, and *hatzlacha* in a way of *Motzosi*, way MORE than the effort we put in!

HALACHOS HATZRICHS :: Buying Seforim

There is a *mitzvah* in the Torah that every person should write a *Sefer Torah*. Nowadays, we fulfill this *mitzvah* by buying a letter in the *Sefer Torah* and by buying *seforim*.

Did you know that there are *halachos* about which *seforim* to buy first?

The most important *seforim* to buy are the ones you need for learning. So before having a nice set of *seforim* to put on your shelf, you should first make sure you have the ones that you will need for learning.

Of course we need a *Chitas* and a *Rambam*, and basic *seforim* like a *Tanach*. But after that, which *seforim* of learning should we get?

The Alter Rebbe tells us in *Hilchos Talmud Torah* that the first parts of Torah to learn are the ones that teach us how to behave as a Yid, both *halacha seforim* that teach us what to do and *seforim* of *Mussar* and *Chassidus* which give us the right *hashkafa* and *Yiras Shomayim*.

See *Kitzur Shulchan Aruch siman Chof-Ches, se'if Beis, and the Alter Rebbe's Shulchan Aruch, Hilchos Talmud Torah perek Beis*

GEULAH U'MOSHIACH :: There Will Be No More War

Hashem gives the same message to many of the *neviim*, but each *Navi* tells it in his own way! That's why so many *nevuos* say the same things about the *Geulah*.

Here is how the *Navi* Hoshea tells us about the time of the *Geulah*, when there will be no danger and no war:

וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא עִם חַיֵּת הַשָּׂדֶה וְעִם עוֹף הַשָּׁמַיִם וְרִמְשׁ הָאָדָמָה וְקִצְת וְחָרָב וּמִלְחָמָה אֲשַׁבֵּר מִן הָאָרֶץ וְהַשְּׂפָכָתִים לִבְטַח

Vechorati Lahem Bris Bayom Hahu — In that time, it will be as if there is a promise to have peace

Im Chayas Hasadeh — With the wild animals

Ve'im Of Hashomayim — And with the birds in the sky

Veremes Ho'adamah — And the bugs of the earth.

Vekeshes Vecherev Umilchama Eshbor Min Ha'aretz — The bow, the sword, and war I will break off from the world

Vehishkavtim Lavetach — And I will let the Yidden rest safely.

See *Hoshea perek Beis posuk Chof*

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