

Chitas for Wednesday, Parshas Re'eh

Chof-Beis 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 Yiddishe, Chassidishe nachas to their parents, grandparents, great-grandparents and the Rebbe!

Mazel Tov **Yisrael Prus** (Doylestown, PA)

~ 5th birthday Chof-Beis Av ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Re'eh - Revi'i with Rashi

Moshe is *farbrenging* more with the Yidden, reminding them how special they are so they will keep all the *mitzvos*!

Yidden, you are children! You are children of Hashem!
You are different than the *Goyim*, so do not act like them.

Don't hurt yourself or cut off all your hair like *Goyim* may
To show how sad they are when someone passes away.

You have *Kedusha* from the *Avos*! And Hashem picked ONLY YOU!
You are such a special nation — so you should LOOK special too!

Don't eat things Hashem tells us are not so nice to eat —
Like **animals** that don't chew their cud or do not have split feet.

(Moshe tells the Yidden now which animals ARE fine
And which ones to be careful of, since they have just ONE sign.)

Make sure **fish** are kosher, ones with fins and scales can stay.
And except for birds the Torah lists, all **birds** are okay.

Bugs are not kosher either, don't eat them even if they're small.
And an animal that wasn't *shechted* isn't good for us at all!

We are holy to Hashem, so only kosher things we eat.
Also, don't forget that we can't mix milk with meat!

TEHILLIM :: 106 - 107

Today's *kapitelach* are *Kuf-Vov* and *Kuf-Zayin*.

Kapitel Kuf-Zayin starts with the words "**Hodu LaHashem Ki Tov, Ki LeOlam Chasdo!**" "Thank Hashem because He is good, His kindness is forever!"

The first word is "*Hodu*," which means to thank. But it also means something else! *Hodu* also means to "admit."

What are we admitting to?

The Tzemach Tzedek explains that we know that Hashem is creating the world EVERY SECOND and is here inside us EVERY MOMENT. But we don't see it! So we need to admit that it's true anyway.

But when *Moshiach* comes, we won't have to admit it anymore — we will all be able to see it!

TANYA :: Igeres Hakodesh Siman Zayin

The *chayus* of Hashem is brought into the world for the Yidden to keep Torah and *mitzvos*, so the *chayus* is split up into as many "parts" as there are Yidden!

"*Ashreinu Mah Tov Chelkeinu!*" "We are so fortunate, our *chelek* (part) is so good!" In yesterday's *Tanya*, the Alter Rebbe showed us that we can ask many questions about the word "*Chelkeinu*," our *chelek*. What is our *chelek*? Also, the *Chachomim* use this same word, *Chelek*, about Hashem. What does it mean that there are separate parts of Hashem?

In today's *Tanya*, the Alter Rebbe explains that the *Ha'arah*, the ray of Hashem that shines in the world, CAN be split up into parts. We also will learn the connection between the *chelek* of Hashem and the *chelek* that each Yid has in Torah and *mitzvos*!

The *chayus* of Hashem is very strong. If it would all come into the world at once, the world wouldn't be able to handle it! So Hashem sends the world "pieces" of *chayus*, through the Torah.

What are these "pieces"? There are 613 main pieces, one for each of the 613 *mitzvos*! Each of those *mitzvos* is split up into many parts too, a part for each *halacha* about that *mitzvah*. Since the *halachos* about each *mitzvah* have no end (*Ein Sof*), there is also no end to the pieces of *chayus* that come down into the world!

Since the reason for the creation of the world is so that Yidden can do *mitzvos*, our *neshamos* are also split up in the same way! The *neshama* of Adam *Harishon* had 613 main "parts," and from the parts of that *neshama* came the *neshamos* of the *Avos* and the *Shevatim* and all of the Yidden until *Moshiach* comes!

Then, in the times of the *Geulah*, we will see what the *Navi* Hoshea said in his *nevuah*, that the Yidden will be too many to count!

So we see that the *neshamos* of the Yidden are also split up like the *chayus* of Hashem which comes into the world through the *mitzvos*: 613 main parts, which are split up into so many that they won't be able to be counted!

So we see that there is the idea of a "*chelek*," a part, both in *Elokus* (by Hashem), in Torah and *mitzvos*, and in *neshamos* of Yidden!

This will help us understand the posuk “Ashreinu, Mah Tov Chelkeinu” — we are so fortunate for the chelek (part) that we have.

HAYOM YOM :: Chof-Beis Menachem Av

In today’s *Hayom Yom*, we learn about the importance of cleanliness in *Avodas Hashem*.

Do you say *brachos* in the morning? You probably know that you need to wash a second *Negel Vasser* first, but there’s something else you need to wash too — your mouth! The Rebbe Rashab said that we should make sure to rinse out our mouths before *brachos* every day! (Except on a fast day.)

The Rebbe chose the Hayom Yoms from sichos or letters of the Frierdiker Rebbe. This Hayom Yom comes from a letter that the Frierdiker Rebbe wrote to the hanhala of the Mechinot (Yeshivos) of Tomchei Temimim in Warsaw. In the letter, the Frierdiker Rebbe was telling the hanhala how important it is for the bochorim to have cleanliness.

In the letter, the Frierdiker Rebbe told a story that happened with the Rebbe Rashab, showing how important this is:

The Rebbe Rashab was the *Nasi* of *Tomchei Temimim*, but the Frierdiker Rebbe was the *Menahel Poel*, in charge of running it. The Frierdiker Rebbe would give a report to the Rebbe Rashab every month, and the Rebbe Rashab would give *horaos* based on the report.

Once there was a *Talmid* in *Tomchei Temimim* who had bad breath. He didn’t brush his teeth, and he didn’t go to the dentist. A *Mashgiach* in the *Yeshiva* told the *bochor* to go to the dentist, but he didn’t want to go.

The *Mashgiach* told the Frierdiker Rebbe, who called in the *bochor* to speak to him. The Frierdiker Rebbe also told this *bochor* to go to the dentist, but he still didn’t listen.

A little while later, the Frierdiker Rebbe called him in again, telling him that what he was doing was wrong, and that he needs to get his teeth cleaned. Unfortunately, this *bochor* still refused to go.

In the next report about *Tomchei Temimim*, the Frierdiker Rebbe had to also write about this.

The Rebbe Rashab answered this part of the report in writing. The Rebbe Rashab wrote that in the *Gemara*, it says that bad breath is called a *mum* when someone wants to get married. It is a very serious thing in *halacha*! If someone has bad breath that could be fixed, but doesn’t want to do anything about it, that is a real problem. Even though this is a very good *bochor*, he should be warned that unless he works on fixing this problem, he will not be able to stay in *Tomchei Temimim*.

The Frierdiker Rebbe called in this *bochor* and showed him what the Rebbe Rashab wrote. That day, the *bochor* went to the dentist, and became a normal healthy *bochor*.

In one of the *farbrengens* in *Tof-Shin-Chof-Hey* (the year of *aveilus* for Rebbetzin Chana), when the Rebbe *farbrenged* very often, the Rebbe spoke about this letter.

The Rebbe said that even though *davening* is our *neschama* connecting to Hashem, our body needs to be clean also! That includes brushing our teeth every day except for Shabbos and *Yom Tov*.

The Rebbe added that since this is a clear *hora’ah* from the *Rebbeim*, the *Yetzer Hara* will try to stop it! But this is part of our *Avodas Hashem* — to brush our teeth every day.

See sicha Parshas Mishpatim Tof-Shin-Chof-Hey (Hisvaaduyos)

SEFER HAMITZVOS :: Shiur #109 - Mitzvas Asei #94

Today's *mitzvah* is that if we say we are going to do something, we have to do it!

We learn this from the words of a *posuk* in *Parshas Ki Seitzei*: מוֹצֵא שְׂפִתַיךָ תִּשְׁמֹר וְעִשִּׂיתָ

This means “The words of your mouth you should guard and keep.”

So if someone says he will give *tzedakah*, bring a *korban*, or makes a *shevuah* or a *neder*, he has a *mitzvah* to keep his word. (That's why we are careful to say “*bli neder*,” so that we will not do this *aveira*.)

The *halachos* of this *mitzvah* are explained in *Gemara: Mesechta Shevuos, Nedarim, Menachos, and Kinim*.

RAMBAM :: Hilchos Nedarim

In today's Rambam, we learn the first *perakim* of *Hilchos Nedarim*!

Perek Alef: There are two different kinds of *Neder*. One of them is deciding that something will be *asur* for you. For example, if someone makes a *neder* not to eat bananas, bananas become *asur* for him. The second kind is promising to give something to Hashem, like promising to bring a *korban*.

There are certain words that need to be used when making a *neder*.

Perek Beis: There are special *halachos* if someone makes a *Neder* for another person, and then that person answers *amen*. A person can also make a *neder* with a condition — he says he will only do it IF something happens. At the end of the *perek*, the Rambam explains that making something *hefker* (saying that it doesn't belong to anyone right now) is like a *Neder*, and you can't change your mind.

Perek Gimmel: the Rambam explains what is different about a *Shevuah* and a *Neder*, and the *halachos* that are different for each kind.

RAMBAM- PEREK ECHAD :: Hilchos Shabbos - Perek Alef

Today we start a new *sefer* in Rambam! The first set of *halachos* in *Sefer Zmanim* is *Hilchos Shabbos*.

If a person does a *melacha* on Shabbos, is he doing an *aveira* from the Torah, or an *aveira* from the *Chachomim*? (Of course both are *asur*!) To be punished by the *Beis Din* for doing a *melacha*, one of the *halachos* is that he needs to have *kavanah*, to WANT to do the *melacha*.

INYANA D'YOMA :: Shtus D'Kedusha

The Rebbe told a story about his father, HoRav HaKadosh R' Levi Yitzchak *Nishmaso Eden* (whose *yartzeit* was on *Chof Menachem Av*):

It was getting closer to *Pesach*. In Yekatrinoslav, one of the biggest cities in Ukraine, the government officials knew that soon the Yidden would be looking for *matzah*.

Back then, the Russian government owned EVERYTHING. Nobody could have their own store, or their own factory, or their own *Matzah Bakery*. The government would need to arrange for *matzah* to be baked. Since Yidden would only buy *matzah* with a *hechsher*, the government decided to ask HoRav Levi Yitzchak (the *Rav* in Yekatrinoslav) to say that it was kosher.

HoRav Levi Yitzchak agreed — but when he explained how they would need to make the *matzah Shmurah*,

they didn't want to follow all of the rules. It would cost the government more money and be complicated to make the *matzah* properly! They wanted HoRav Levi Yitzchak to give a *hechsher* even without doing it right. They tried to convince HoRav Levi Yitzchak to agree.

The Russian government in that time would give people very big punishments, even for little things. (This actually happened to HoRav Levi Yitzchak later in his life, and he passed away early because of it.) Everyone had to listen to exactly what they said — or else!

Even though the Russian government was so powerful and so scary, HoRav Levi Yitzchak didn't think about what would happen. He knew that it wasn't right to give a *hechsher* to *matzah* that wasn't made exactly the way *halacha* teaches. He told the government that he did NOT agree!

Really, that would have been enough for HoRav Levi Yitzchak to deserve a huge punishment! How dare he tell the government that he won't do what they told him to!

But instead of punishing him, they said that they can't follow all of his rules unless they get permission from the higher officials in Moscow. They sent him there to ask himself.

HoRav Levi Yitzchak traveled to Moscow, and told the government officials there firmly what he needs in order to give a *hechsher*. Amazingly, they agreed to what he said! They wrote an order that all of the mills where they grind the flour for *matzah* have to follow the rules that Rabbi Schneerson gives — even if it ends up being more expensive for them!

What HoRav Levi Yitzchak did sounds CRAZY! How could he think of not listening to the big scary Russian government?

*It WAS crazy — but a good kind of crazy. In Chassidus this is called **Shtus D'Kedusha**. We can learn from here that we should do what we know the Torah wants us to, and not be scared of what might happen! We can be strong even if it sounds meshugah, because we know we are doing the right thing!*

For example, if Mommy asked us if we washed *negel vasser* in the morning but we forgot, we know we need to tell the truth. We don't think about what's going to happen — how we will have to stop eating and go wash *negel vasser* and Mommy might be upset. We just do what we need to do!

Or, for example, a Tatty who needs to learn Torah and go to a *shiur*, but is scared that if he goes, he might miss a chance to earn a lot of money. He needs to do what the Torah tells him to, and not worry what could happen!

Or a Mommy who was asked by someone to do a favor, and she does it — not thinking about how she might miss a chance to go shopping and get the things she really wanted to.

It might seem crazy to not do something that's fun or good for us, but if we are doing what Hashem wants us to, that's a GOOD kind of crazy! That's Shtus D'Kedusha, which comes from a very deep part of the neshama. Acting in this way brings us special brachos from Hashem!

TEFILLAH :: Yud-Beis Pesukim - Ve'ahavta

The tenth *posuk* in the *Yud-Beis Pesukim* is the *posuk* of *Ve'ahavta*.

Ve'ahavta Lereiacha Kamocha — You should love your friend like yourself!

Rabbi Akiva Omer — Rabbi Akiva says about this

Zeh Klal Gadol BaTorah — That it is a very important rule in the Torah!

This *posuk* speaks about the very special *mitzvah* of *Ahavas Yisroel*!

The Rambam tells us that there are two main ways we keep this *mitzvah*: We should be as careful with our friend's *kavod* as we are with our own *kavod*, and we should be as careful with our friend's money as we are with our own money!

A person's *kavod* is very important to them. We don't like being embarrassed in front of other people, or when other people make us feel silly or left out. Part of the *mitzvah* of *Ahavas Yisroel* is to be careful about other people's *kavod* too! We should be careful not to embarrass other people or make them feel left out.

A person's money is also important to them. We don't like if people ruin our things, or make us spend money that we worked hard to earn for no reason. Part of *Ahavas Yisroel* is being careful with other people's money too! We should be careful with their toys and their books, and not make them spend money when they don't want to.

Even though, as we learned before, this *mitzvah* includes all of the *mitzvos Bein Adam Lechaveiro*, the Rambam and *Shulchan Aruch* bring these two specific things which we learn from this *mitzvah* itself.

When we do that, we are following one of the lessons of this *posuk*!

HALACHOS HATZRICHOS :: Kavod for the Sefer Torah

We do many things to show our *kavod* for the *Sefer Torah*.

One of the things we do is to be *melaveh* (escort), to go along with the *Sefer Torah*.

Any person who helped do something with the *Sefer Torah* while it was out of the *Aron Kodesh*, should escort the *Sefer Torah* if he is nearby. He should continue walking with it until it is brought to where it belongs.

For example, the person who did *Hagbah* (lifting up the open *Sefer Torah* for everyone to see) should go along with the *Sefer Torah*, back to the *Aron Kodesh*. The person who did *Gelilah* (tying and covering the *Sefer Torah*) should also go together with the *Sefer Torah* if it is brought back right away (like in *Mincha* of Shabbos). The person who opens up the *Aron Kodesh* when the Torah is being brought out should also go along with the *Sefer Torah* until it is brought to the *Bimah*.

IY"H tomorrow we will learn how everyone else in the *shul* is also *melaveh* the *Sefer Torah*.

See *Shulchan Aruch siman 149*, and *Piskei Teshuvos vol. 2*, p. 208

GEULAH U'MOSHIACH :: Wake Up Yidden!

We will learn one more *nevuah* from Hoshea about the *Geulah*.

The *Navi* Hoshea says that when *Moshiach* comes, Hashem will “roar like a lion” and wake up the Yidden to come back to Eretz Yisroel!

אַחֲרֵי ה' יִלְכוּ בְּאַרְיֵה יִשָּׁאג כִּי הוּא יִשָּׁאג וַיַּחֲרְדוּ בְּנֵי מִצְרַיִם

Acharei Hashem Yeilchu — In the times of the *Geulah*, the Yidden will all follow Hashem

Ke'aryeh Yish'ag — The way all of the animals of the forest come when the lion (king of the animals) roars

Ki Hu Yish'ag — Because Hashem will “roar” and wake up the hearts of Yidden

Veyecherdu Vanim Miyam — And the Yidden — Hashem's children — will hurry from the places of their *Golus*, to the *Geulah*!

See Hoshea perek Yud-Alef posuk Yud, with Metzudos

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