

Chitas for Thursday

Parshas Reeh

Chof-Gimmel Av

5786

**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
and in honor of 50 years since the beginning of the Rebbe's Yud-Beis Pesukim campaign

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Mazel Tov **Risha Rubin** (Shlucha from Colonie, NY)
~ 5th birthday Chof-Beis Av ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Menachem Kaplan** (shliach in Wallingford, CT)
~ 8th birthday Chof-Gimmel Av ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Reeh - Chamishi with Rashi

Moshe Rabbeinu reminds the Yidden about some of the *mitzvos* they will do in Eretz Yisroel!

When plants grow in your field, you need to give *Maaser*! There are a few kinds of *Maaser* — *Maaser Rishon* (to the *Leviim*), *Maaser Sheini* (to eat in Yerushalayim), and *Maaser Oni* (that needs to be given to the poor).

In today's *Chumash*, Moshe Rabbeinu teaches the Yidden how to make sure that all of these *Maasros* are given properly.

TEHILLIM :: Yom Chof-Gimmel (108-112)

Today's *shiur Tehillim* is *kapitelach Kuf-Ches* to *Kuf-Yud-Beis*.

In Kapitel Kuf-Yud-Alef, the pesukim have every letter of the Alef-Beis! The first half of the posuk has one letter, and the second half has the next letter. (The last two pesukim have 3 parts, with 3 letters.)

Dovid Hamelech says: “**Koach Maasav Higid Le’Amo, Lases Lahem Nachalas Goyim.**” (Do you see how the first part of the *posuk* starts with *Chof*, and the second half starts with *Lamed*?) “Hashem told Yidden the great things He did, so He could give them a land that the *Goyim* lived in.”

What does this mean?

The first Rashi in *Chumash* tells us that Hashem made the Torah start with — not *mitzvos* — but the story of how Hashem made the world. This way, if the *Goyim* get mad that we took Eretz Yisroel, we will tell them that HASHEM made Eretz Yisroel, and Hashem let the *Goyim* live there, but then He wanted the Yidden to have it, and so He gave it to us!

TANYA :: Igeres Hakodesh Siman Zayin

In today’s *Tanya* we learn what it means when we say “*Ashreinu Mah Tov Chelkeinu!*”

We learned that the *chayus* of Hashem comes into the world through each of the many *mitzvos* and *halachos* of the Torah. We also learned that the *neshamos* of Yidden are split up into as many parts as there are *halachos*! The *chayus* of Hashem comes through the Torah to each *neshama*.

Yesterday we said that Adam *Harishon* included all of the *neshamos*. Today we see that Yaakov *Avinu* fixed up the *Cheit Eitz Hadaas* of Adam *Harishon*. So he also became like Adam *Harishon*, and the *neshamos* of all of the Yidden afterwards come from Yaakov *Avinu*! (Yidden are called *Bnei Yisrael*, the children of Yaakov!)

Just like Yaakov *Avinu* includes ALL of the *neshamos*, he also includes the whole Torah in his *neshama*!

Each of our own *neshamos* are a little piece (a *chelek*) of the *neshama* of Yaakov *Avinu*, and there is a little *chelek* of Torah that gives *chayus* to our *neshama*.

When can we feel OUR *chayus* of Hashem through our *chelek* of Torah?

During *davening*!

That’s what it means when we say “***Ashreinu, Mah Tov Chelkeinu!***” “We are so fortunate, our *chelek* is so good!” We are talking about our *chelek* of Torah and *mitzvos* which connects us to Hashem, that we can feel during *davening*!

IY”H tomorrow we will learn about the next part, “*Umah No’im Goraleinu.*”

HAYOM YOM :: Chof-Gimmel Av

Today we are going to learn something about how special our *neshama* is!

The Alter Rebbe teaches us in *Tanya* that our *neshama* is a “*Chelek Eloka Mimaal Mamosh!*” — “A part of Hashem from above — *Mamosh!*”

What does “*mamosh*” mean?

It means FOR REAL! Like you can touch it!

But that seems like two opposites! We said it’s from Hashem above, so it’s very *Ruchnius’dik*, and we’re also saying that it’s *Mamosh* — it’s like *Gashmius*!

When the Rebbe Rashab learned this with the Frierdiker Rebbe (when he was 11), he explained that the reason why he says both of these things is because that this is the whole point of the *neshama*! Even though

it's SO *Ruchnius'dik*, it's still able to do its *Shlichus* and make the *Gashmius* holy!

Some people think that being a Yid is using the *neschama* just for learning and *davening*. But *Chassidus* teaches us how the *neschama* of a Yid needs to and is able to serve Hashem with EVERYTHING we do — even eating and drinking and playing!

SEFER HAMITZVOS :: Shiur #185 - Mitzvas Asei #78

Today's *mitzvah* is to give *Maaser* from our animals! This is called *Maaser Beheimah*.

The tenth one from our animals is special — it is a present for Hashem! We are supposed to take it to Yerushalayim, and bring it for a *Korban*. Then we eat the meat of the *Korban* in Yerushalayim.

Really, we should keep this *mitzvah* nowadays, even without a *Beis Hamikdash*. We can still set aside our tenth animal and not eat it unless it gets a *mum*, like we learned before with a *bechor*. But the *Chachomim* were afraid that people wouldn't wait until it got a *mum*, and would *shecht* and eat the animal even without a *mum*, while it still should be a *korban*. It is a very serious *aveira* (*chiyuv Kareis*), to *shecht* a *korban* outside the *Beis Hamikdash* (*Shechitas Kodshim Bachutz*). So the *Chachomim* said that we should not keep the *mitzvah* of *maaser* at all nowadays. We will have to wait to keep this *mitzvah* until the *Beis Hamikdash* is rebuilt.

We learn this *mitzvah* from a *posuk* in *Parshas Bechukosai*: וְכָל מַעֲשֵׂר בְּקָר וְצֹאן כָּל אֲשֶׁר יַעֲבֹר תַּחַת הַשֶּׁבֶט הָעֲשִׂירִי יִהְיֶה קֹדֶשׁ לַה'

RAMBAM :: Hilchos Bechoros

In today's Rambam, we learn more about the *Bechor*, and about giving *Maaser* from our animals!

Perek Hey: What happens when we're not sure which animal is really the *bechor*? The Rambam tells us what the *halacha* is in different kinds of cases!

Perek Vov: In this *perek*, we learn about giving *Maaser* from our animals.

Perek Zayin: Here's how we figure out which animal is really *maaser*: We need to put all the baby sheep into one place, and put the mother sheep outside. We let them go out to their mother, one animal at a time, and count the tenth one. Every tenth one we mark with paint, and that one will be the present for Hashem.

RAMBAM- PEREK ECHAD :: Hilchos Kiddush Hachodesh - Perek Zayin

We learn about deciding when the first day of *Rosh Hashana* will be, which is different in each kind of year. There are certain days of the week that can NEVER be the first day of *Rosh Hashana*. We remember these days with an expression: "*Lo Ad"u Rosh*" — the first day of *Rosh Hashana* can not be on any of the days with the *Roshei Teivos* "*Adu*", meaning Sunday (*Yom Alef*), Wednesday (*Yom Daled*), or Friday (*Yom Vov*).

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 :: Aleinu

Aleinu is the last part of *davening*, in *Shacharis*, *Mincha*, and *Maariv*. We use this *tefillah* to help us go from *davening* into the *avodah* we do afterwards!

The first paragraph of *Aleinu* has two main messages:

- 1) It reminds us that we are different
- 2) It gives us a feeling of *bittul* to Hashem

We remind ourselves that even when we go out into the world after *davening*, we are different than all of the other nations. A Yid is connected to Hashem and it can be seen in everything he does during the day!

Aleinu also speaks about how Hashem is the *Aibershter*, the King of the entire world, and nothing exists aside for Him. Thinking about this will give us the *bittul* we need to do our *avodah* properly.

HALACHOS HATZRICHOS :: Kavod for Sefer Torah

One of the ways we show our *kavod* for the *Sefer Torah* is to be *melaveh*, to escort the *Sefer Torah*.

If the Torah passes by a person (like if he is sitting on the end seat) on its way to the *Aron Kodesh*, he should join in and go along with it until it reaches the *Aron Kodesh*. If it didn't pass by him, a person should still follow it with his eyes, by looking at the *Sefer Torah* until it reaches where it belongs.

In a very big *shul* (like 770), a person shouldn't push to join the line of people going with *Sefer Torah*. There are so many people there, you will probably end up squashing someone or pushing them. That wouldn't be *kavod* for the *Sefer Torah* at all!

But if someone is in a smaller *shul* and the Torah passes by him, he should join along with the Torah and bring it to the place it belongs.

GEULAH U'MOSHIACH :: Everyone Will Have Nevuah!

The next *sefer* of *Trei Asar* is Yoel.

There are two main *inyonim* in the *sefer* of Yoel: That there will be a plague of locusts if the Yidden don't do *teshuvah*, and a *nevuah* about *Moshiach*.

One of the things the *Navi* Yoel says about the times of the *Geulah* is that all of the Yidden will be *Neviim*! Hashem tells the *Navi*:

וְהָיָה אַחֲרָי כֵּן אֲשַׁפּוּךְ אֶת רוּחִי עַל כָּל בָּשָׂר וְנִבְּאוּ בְנֵיכֶם וּבְנֹתֵיכֶם זְקֻנֵיכֶם חֲלֻמוֹת יְחֻלְמוּן בְּחוּרֵיכֶם חֲזִינּוֹת יֵרְאוּ

Vehaya Acharei Chein — This will happen afterwards, in the time of the *Geulah*

Eshpoch Es Ruchi Al Kol Basar — I will pour My *chochmah* and understanding of Hashem onto every person.

Venib'u Bneichem Uvnoseichem — Your sons and daughters will say *nevuos*,

Zikneichem Chalomos Yachalomun — Your old people will dream *nevuos*,

Bachureichem Chezyonos Yir'u — Your young men will see visions of *nevuos*!

See Yoel perek Gimmel posuk Alef

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