



Issue #1

## Parashas Re'eh

*Always seeing  
the blessings!*

City	Candle-Lighting	Shabbos Ends
Jerusalem	6:31 PM	7:47 PM
Los Angeles	7:09 PM	8:04 PM
New York City	7:20 PM	8:18 PM
Chicago	7:14 PM	8:15 PM
London	7:42 PM	8:51 PM



### Parasha Summary

- **ראה אנכי נותן לפניכם היום ברכה** Moshe Rabbeinu says, "See, I present before you today a blessing (by accepting and fulfilling the Torah) and a curse (for transgressing the Torah)."
- **מצות התלויות בארץ** Special sanctity and commandments subject to the Land of Israel (i.e. eliminating everything associated with idolatry, establishing a Temple in order to bring sacrificial offerings to Hashem, the prohibition of private altars, and the laws of tithes)
- **בל תוסיף ובל תגרע** The prohibition of not adding or subtracting from the Torah.
- **נביא או חלם חולם** The punishment of a false prophet, one who entices others to go astray, and copying the mannerisms of the Canaanites.
- **בנים אתם להשם** The Jewish people are Hashem's children and holy..
- **לא תאכלו** Ritual and kosher slaughtering of meat, permitted and forbidden food, and identifying the signs for kosher animals and fish.
- **פתח תפתח את ירך** To be open-handed and generous towards our brethren who are less fortunate.
- **שלוש רגלים, שלמי חגיגה, עולת ראה** Three pilgrimage festivals: Pesach, Shavuot, and Succos.



### Sefer HaChinuch Mitzvah Count

**55**



### Hashem Loves You

בְּנִים אַתֶּם לַד'... כִּי עִם קְדוֹשׁ אַתֶּה לַד' אֶלֶּהֶיךָ וּבְךָ בָּחַר ד' לְהִיּוֹת לוֹ לְעַם סְגֻלָּה מִכָּל הָעַמִּים אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה

*"You are children to Hashem, your God...For you are a holy people to Hashem, your God, and Hashem has chosen you for Himself to be treasured people, from among all the peoples on the face of the earth (Devarim 14:1-2)."*

Hashem loves us more than we could possibly imagine and intellectually comprehend and is always looking out for our best. The extent of how much Hashem loves every single Jew is utterly unfathomable. His love is totally unconditional and limitless, regardless of one's background, status, or spiritual level.

The holy *Baal Shem Tov* writes, "God loves every single Jew more than parents love an only child born to them in their old age." (1) In the same way children inherit their parent's qualities, each and every Jew's very essence is Godly and extremely holy. (2) The commentaries explain that the verses above are in sequential order and that this heightened awareness of being Hashem's infinitely special and beloved children, in turn, will inspire us to conduct ourselves with heightened standards and encourage mitzvah observance, develops a devout belief in oneself and confidence to accomplish great things, and brings one to total trust in God even though we may not understand everything He commands of us.

As we approach the *Yamim Noraim* (the Days of Awe) and prepare to recite the "Avinu, Malkenu" (Our Father, Our King) prayer (4) which includes a list of supplications for all of our communal and personal spiritual and material needs, let's try our best to always remember that foremost and above all, Hashem is our Father who loves us, deeply cares about us, and is interested and invested in our welfare. Hashem is the all-powerful and all-knowing King of the World, who knows what is best for us, is able to help us with every situation of life we face, and help us achieve our highest goals and dreams. (5)

May Hashem help us to relate to Him as our loving Father, instill within ourselves true awe of Him as our King, and bless each and every one of us with a year full of health, peace, happiness, success, and all of our heart's wishes for the best!

(1) *Keser Shem Tov*; *Shemos* 4:22; Although the Torah provides us with an analogy of the parent-child relationship, it's impossible to truly give a concrete measure or comparison to any personification of such love in our world. As taught in the *Zohar* (2:5B), "If only the Jewish people knew how much Hashem loved them, they would roar like a lion, endlessly prowling after Him with fiery zeal"; *Kiddushin* 36A ; (2) *Tanya* Chapter 2; (3) *Rashi*, *Ibn Ezra*, *Ramban*; (4) *Taanis* 25B; (5) *Sichos HaRan* 7:1, *Alim LeTerufah* #254

**THOUGHT PROVOKING QUESTION:** What's one thing I want to accomplish next year?



*"Thanking Hashem When Things Look Bad"* | by. R' Daniel Travis שליט"א author  
Praying with Joy

**THOUGHT PROVOKING QUESTION:** How does one see the good in every situation?

### Seeing Beracha

The Torah instructs us, "See I have given you today blessing and curse" (Devarim 11:26). Blessing and curse are spiritual concepts. How can one train his vision to see this?

Dovid Hamelech teaches us, "Who is the person who loves life and to see good. Guard your tongue from evil..." (34:14). The root of loving life and seeing good is to speak good things. Saying good things stems from "liros tov," seeing the good in things. When a person sees the good in every single thing, then he will express only good. When every word that leaves his mouth is good, then he will love life, for he understands that nothing bad ever happens to him, and that his life overflows with goodness.

Seeing beracha (blessing) works the same way. When you speak about Hashem's great *beracha* in your life and in the world, you will suddenly begin to see good in every nook and cranny. Once you have seen it, you will experience it and it will become part of everything you do.

The level of beracha that we see in life depends on ourselves. If we accustom our eyes to only see good, then everything that happens to us will be a beracha. However, if we train our eyes to see bad, then we will experience bad, and our life will be filled with suffering.

The Kadmonim (early Sages) teach us that the month of Elul is an acronym for "*es kevaecha v'es lev zarecha*", [you shall circumcise] your heart and the heart of your children. Seeing *beracha* in life starts from circumcising our hearts and the hearts of our children. We do this by searching for Hashem's blessing in everything that happens, no matter how bad it appears.

As we enter the month of Elul, the month filled with Divine mercy, let us turn to Hashem's mercy and beseech Him to help us to refocus our vision to only see His great blessing in the world.

**Challenge:** Go around the Shabbos table and have each person take turns saying one thing that they are grateful for.



## Hilchos Shabbos

by R' Mordechai Lebhav שליט"א author *Magen Avot*  
Redacted by Dr. Emile Amzallag

### Reciting "Yom Hashishi"

When reciting Kiddush, the cup should be held with the right hand, since the right side symbolizes the Divine attribute of kindness. Furthermore, Rabbi Eliyahu HaKohen (*Midrash Talpiot, § 20, Anaf Kavana*) writes that the Kiddush cup should be grasped with all five fingers of the right hand. In the Abuhatzira dynasty, there was a custom to hold the Kiddush cup along with the saucer beneath it with five fingers as per Kabbalah. The Rashash, however, disagrees and says according to Kabbalah, the saucer should not be held with the cup while reciting Kiddush.

Kiddush on Friday night is prefaced with the verses beginning with "Yom Hashishi". (Interestingly, there is a unique Moroccan custom in which "Yom Hashishi" is also chanted, first by the Hazan and then the congregation, prior to the Hazan's abridged repetition of the Amida during Arvit of Shabbat). At first glance, this presents a Halachic issue since the Gemara (Berachot 12b) teaches that we can only read Torah verses in the way the Moshe Rabbenu recorded them, and not in fragmented form. "Yom Hashishi" is actually the last two words of one verse (*Bereshit 1:31*) and the remainder of that verse is omitted. Other communities begin "Vayhi Erev Vayhi Boker Yom Hashishi", but even in this case, the entire verse is not recited.

The Ben Ish Chai (*Rav Pe'alim, Orah Haim, vol. I, § 11*) writes that the Gemara's ruling only applies when a part of a verse which is longer than two words is fragmented off the original verse. In this case "Yom Hashishi" is only two words and therefore it is permissible. Rabbi Haim Binyamin Pontrimoli (*Petah Hadevir, § 271:10*) writes that it is permitted to recite "Yom Hashishi" in this way because although the source is the Torah, the verse is said as a form of prayer and not as a public reading of the Torah itself. If one were to read the Torah and fragment the verses then it would be problematic. Additionally, Rabbi Ben Zion Abba Shaul (*Or LeZion, vol. II, ch. 20, § 16*) writes that the injunction against reciting fragmented verses only applies to a public setting, such as reading the Torah in the synagogue. If it is done privately, such as at home, then it is permitted.

Rabbi Haim Palagi (*Kaf Hachaim, § 36:2*) writes that in order to avoid any Halachic issues, it is preferable to recite the entire verse beginning with the words. Nevertheless, this appears to be a personal stringency and is not the accepted universal custom.

**Summary:** The Kiddush cup should be held with all five fingers of the right hand. The Moroccan custom is to begin Kiddush of Friday night with the verses that begin with the words "Yom Hashishi".



## Maase Shehaya - Hashgacha

**Pratis Stories** | R' Paysach Krohn  
שליט"א

There was a man who became a traveling salesman and decided that instead of listening to the regular radio while driving, he wants to keep the *mitzvah* of *ובלכתך בדרך* (to learn Torah while traveling) and listen to the CD classes of the Klausenburg Rebbe zt"l (R' Shmuel Dovid Halberstam). One day, he was driving and all of a sudden, he heard a very loud horn right behind him and he woke up. He realized that he had fallen asleep at the wheel and was just about to drive into another car which was stopped at a red light. He slammed on the brake and thankfully didn't get into an accident but was still shaking and couldn't move. He looked all around him to see who had blown their horn but there was nobody behind him and the person in the car in front of him wasn't aware of what was happening nor looking at his rear view mirror at the time. Then, he suddenly thought and realized that perhaps the horn he heard was a sound from the recorded shiur he was listening to. He rewinded the CD 5 seconds earlier, and it indeed was that on the shiur that the Rebbe zt"l gave 35 years before in Union City, New Jersey, there was a random person who had blown their horn. Hashem orchestrated 35 years earlier for someone to blow their horn which would save this man from getting into an accident. His decision to fulfill the *mitzvah* of *ובלכתך בדרך* instead of listening to the other mundane things on the radio saved his life.



## Stories of Tzadikim

| From the *Chovos*

### *HaLevavos*

The *Chovos HaLevavos* (*Sha'ar Hakeniya*, Ch. 6) recounts a famous story that emphasizes this idea: "Once upon a time, a Rabbi was walking with his students when they chanced upon the carcass of a dead animal. Disgusted by the sight, the students said, 'What a vile sight and foul odor coming from the carcass!' But the Rabbi said, 'Look how white its teeth are!'" While both statements are true, the virtuous man went out of his way to find a positive viewpoint despite the more readily perceptible foul odor of the carcass. With his opposing statement, the Rabbi was able to teach his students that even when there could be a lot of bad, there's always something positive to look for and find.



## Zemiros | Elul Nigun by. Eitan Katz

Before Shabbos,  
scan the QR-Code below to  
listen and prepare this week's  
song for the Shabbos table!



## Parasha Song | by. Aharon Mikail

*Ma'asros* are tithes taken from produce grown in the Land of Israel and given as gifts to the Cohanim and the Levi'im who served in the Temple. There were also a certain percentage of crops specifically designated for the needy (*ma'aser oni*) and some which were only to be eaten in Jerusalem (*ma'aser sheni*).

### Ma'asros Song! (Melody: Hashem Melech by Gad Elbaz)

*I can't eat טבֵּל, in Israel  
So I make sure  
To give terumah and ma'aser.*

*Step 1  
תרומה גדולה  
Means donation  
1/50th goes to the כהן*

*Step 2  
עֶשֶׂר means מעֶשֶׂר  
The לוי gets  
1/10*

*Step 3  
מעֶשֶׂר שְׁנֵי  
or מעֶשֶׂר עֲנִי  
Depending on the שְׁנִים*

*In years 1, 2, 4, and 5  
of שְׁמִיטָה  
We eat מעֶשֶׂר שְׁנֵי in ירושלים*

*In years 3 and 6  
We give מעֶשֶׂר to the עֲנִיִּים*

*The rest can be eaten  
And it's called חֻלִּין.*



## Jokes: Mitzvah Gedolah Lihiyot B'Simcha!

### 1. A Toast

Q) What kind of toast can you make on Shabbos?

A) A l'chaim!

### 2. Discovering Your Name

A young Jewish mother walks her son to the school bus on his first day of kindergarten. "Please behave, my bubaleh," she says. "Take good care of yourself and think about your mother who is waiting for you, tataleh!" "And come right back home on the bus, my shepseleh." "Remember, your Mommy loves you a lot, my ketzeleh!"

At the end of the school day, the bus returns. She runs to her son and hugs him. "So what did the love of my life learn on his first day of school?" she asks.

"I learned my name is David," is the boy's response.

*Wishing everyone a safe, healthy, beautiful, happy, uplifting, and restful Shabbos Kodesh!*

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