



בסיוע תא דשמיא

Edition 12

Dvar Torah

From the Rebbe shlita

Parshas Re'eh

ראה אנוכי נותן לפניכם היום ברכה וקללה וגו'

דברים י"א, כ"ח

See, I present before you today a blessing and a curse...

(Devarim 11:26)

Last week, we read in *Parshas Eikev*, "And it shall be, if you will diligently listen to My commandments which I command you today..."

Rashi famously comments on the word "today" that the *mitzvos* should always feel new and fresh to us, as if we heard them for the very first time on this very day.

This idea represents a foundational principle in *avodas Hashem*. A Yid must approach spiritual life with a constant sense of *hischadshus*, with vibrancy and fresh enthusiasm, rather than

allowing his *avodah* to become stale and routine.

Yet this force of renewal can also be a double-edged sword. As the *yetzer hara* entices us to sin, we must exercise extreme caution and ensure that our hearts don't get caught up by that same feeling of eager excitement. If, *chas v'shalom*, we feel a sense of *hischadshus* and passion for negative pursuits and allow ourselves to be drawn after them, we are in danger of falling to the lowest depths,



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forfeiting all the spiritual heights that we previously attained.

This is the deeper meaning underlying the *passuk* in this week's *parshah*: "*See, I present before you today a blessing and a curse.*" The Ribono shel Olam granted Klal Yisrael the incredible gift of *hischadshus*, which Chazal teach is represented by the word "today". Yet, within this exact force lies potential for both blessing and curse.

Brachah is realized "*when you listen to the commandments of Hashem, your G-d, which I command you today.*" We can channel this gift of renewal into our observance of *mitzvos* by approaching each one as something fresh, exciting, and new.

Conversely, when "*you do not listen...*," when a Yid strays from Hashem's path and instead of utilizing the *middah* of *hischadshus* for good,

directs that passion and vitality toward evil, engaging in wrongdoings with excitement and *hislahavus*, we face *klalah* and national calamity, *chas v'shalom*.

This week is *Shabbos Mevarchin Elul*. As Elul enters, it is incumbent upon us to stir our hearts to *teshuvah* and inject a new sense of renewal into our *avodas Hashem*. Even if until now our energies, passion, and enthusiasm have unfortunately been directed toward negative or trivial pursuits, the holy month of "*Ani l'Dodi v'Dodi li*" offers us a powerful turning point. It challenges us to take that exact same capacity for renewal and redirect it entirely toward *limud Torah* and the performance of *mitzvos*. By channeling our vitality into the right places, we will merit to awaken a deep spiritual closeness and reconnect to Hashem Yisbarach.

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