

Chitas for Friday, Parshas Shoftim

Rosh Chodesh Elul

Erev Shabbos Kodesh

Alef Elul, 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

ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

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In honor of the birthday of אסתר

May her mitzvos light up this world and make Hashem proud!

Mazel Tov **Sergeant Meir Shlomo Marozov** (Cleveland, Ohio)

~ 9th birthday Alef Elul ~

Shnas Bracha Vehatzlacha!

and Lizchus his **Zeidy and Bubby Alevsky** (who shares the same birthday)

for a Refuah Sheleimah Ukrovah!

CHUMASH :: Parshas Shoftim - Shishi with Rashi

Moshe Rabbeinu is *farbrenging* with the Yidden more about the *mitzvos* they will need to be careful with in Eretz Yisroel!

Of course we can NEVER steal, but in Eretz Yisroel there is an extra *mitzvah* to be careful not to steal someone else's field by moving over the fence so your field is a little bit bigger.

It is very important to judge people right in *Beis Din*! That's why there always have to be TWO witnesses before the *Beis Din* can punish anyone. (If there is an argument about money, one witness is enough to make the person need to promise using Hashem's name.)

The *Beis Din* needs to make sure the witnesses are telling the truth! If a NEW set of witnesses proves that the first witnesses are lying, they are called *Eidim Zomemim*, and they get the punishment they were trying to make the person get!

When someone hurts another person, the *Beis Din* needs to make them pay for what they did.

Now Moshe Rabbeinu explains to the Yidden how to fight a war! We need to trust in Hashem when we fight, because it is Hashem who helps us win.

We are not allowed to be afraid when we fight a war Hashem wants us to fight!

The *kohen* who has the job of encouraging the Yidden is called the "*Mashuach Milchama*," that he is anointed

for war. He first comes to warn the Yidden not to be afraid, because Hashem fights with us!

Then officers tell everyone to go home if they are afraid of something — like if they just built a house, or planted a new vineyard with grapes, or just got engaged. All these things will make a person worried, because he wants to make sure he gets to use his house, or eat his grapes, or marry his wife, and he might be afraid to be killed in the war!

They also give anyone who is afraid of their *aveiros* a chance to leave. They are leaving because they are afraid that they don't deserve for Hashem to save them, but they don't need to be embarrassed. Everyone will think that they probably built a house or planted a vineyard or got engaged.

Then there are certain soldiers who get a job to make sure nobody runs away, because that will scare everyone else!

TEHILLIM :: 1 - 9

Today we start the *Tehillim* again from the beginning! We say *kapitelach* Alef through Tes.

Many times when Yidden were in trouble, the Rebbe would speak about a *posuk* from one of today's *kapitelach*: “**Mipi Olelim Veyonkim Yisadeta Oz**” — “from the mouths of children and babies You get *koach* to destroy the enemies.” The Rebbe explained that the *koach* of the Torah and *mitzvos* of children is what gives us *koach* to destroy all of our enemies!

From this *posuk* we learn that when even a very small child or a baby says words of Torah or does a *mitzvah*, it is able to protect Yidden everywhere!

This is why *chinuch* of small children is so important, because it helps keep all Yidden safe!

TANYA :: Igeres Hakodesh Siman Yud

This letter is also going to explain about Tzedakah, and was sent to encourage Chassidim to give a lot of tzedakah!

Our parents have a special *Shlichus* from Hashem to take care of us, and they love us!

How do they love us and take care of us? One of the ways is by giving us all of the *Gashmius* things we need — like food and snack, and beds to sleep in, and taking us to school, and giving us hugs and kisses.

Since they take care of us with all of this *Gashmius*, it has to be JUST RIGHT to work. (That's how *Gashmius* goes!) If they give us a backpack as big as our room, we won't be able to carry it and we won't be able to use it! If they give us one tiny jelly bean for snack, we'll still be hungry! If they squeeze us too hard when they hug us, it could hurt!

Hashem also loves us, takes care of us, and gives us *chayus*. This is a very big *Chesed* of Hashem!

The way Hashem gives us this *Chesed* is through the *mitzvos* we do. But since the *mitzvos* are *Gashmius*, they need to be done in a specific way to get Hashem's *Chesed*! This is why Hashem tells us EXACTLY how each *mitzvah* needs to be done.

Over the next few days, we will see what this has to do with the mitzvah of tzedakah.

HAYOM YOM :: Alef Elul

In today's *Hayom Yom* we learn about a *minhag* that we start doing today, and will continue the whole month of *Elul*, through the *Aseres Yemei Teshuvah*!

When the Tzemach Tzedek was nine, the Alter Rebbe told him something that he heard from HIS Rebbe (the Maggid) who heard it from HIS Rebbe (the Baal Shem Tov), who heard it from HIS Rebbe (Achiya Hashiloni)!

Starting from the second day of *Rosh Chodesh Elul* (that's today!) we say 3 extra *Kapitelach* of *Tehillim* every day. We say 36 *Kapitelach* on *Yom Kippur* (9 before *Kol Nidrei*, 9 before going to sleep, 9 after *Musaf*, and 9 after *Ne'ilah*). That way, we finish the WHOLE *Sefer Tehillim*!

If someone didn't start on time, he should first say the *Kapitelach* for that day, and he can catch up later.

SEFER HAMITZVOS :: Shiur #118 - Mitzvas Asei #145, Lo Saasei #110

In today's *Sefer Hamitzvos*, we learn two *mitzvos*:

1) (*Mitzvas Asei #145*) We learn about if a person says that something is *Cherem*. That means it is set aside for Hashem. Usually, it goes to the *kohanim*, unless the person said "*Cherem LaHashem*," which would go to the *Beis Hamikdash*. We learn many *halachos* about this in today's Rambam!

2) (*Mitzvas Lo Saasei #110*) Something that is the kind of *cherem* that needs to be given to a *kohen* is not allowed to be sold. It needs to be given the *kohen* the way it is. (The *kohen* can decide to sell it later if he wants, because it belongs to him.)

RAMBAM :: Hilchos Erchin V'Charamin

Perek Hey: We finish learning the *halachos* about giving a field as a donation to the *Beis Hamikdash*. We also learn the *halachos* of donating a house, or an animal that can't be a *korban* (like a non-kosher animal or one with a *mum*). An animal that IS good for a *korban* is sold to people who need to bring that type of *korban*, and the money goes to *Bedek Habayis* (maintenance of the *Beis Hamikdash*).

Perek Vov: Now we start learning the *halachos* of *Charomim* (things that are *cherem*). We learn the *halachos* of today's *mitzvos* in *Sefer Hamitzvos*. We also learn what happens if someone gives something that wasn't his, or promises to give something that isn't there yet (like a fruit that didn't grow yet), or if someone gives by mistake.

Perek Zayin: we learn many *halachos* about *pediyah* — redeeming, meaning buying back something that was donated to the *Beis Hamikdash*.

One interesting thing that we see in these *halachos* is that the *Beis Hamikdash* always gets the best of any deal! This way, any donation to the *Beis Hamikdash* is used as much as it can be.

RAMBAM- PEREK ECHAD :: Hilchos Shabbos - Perek Yud

Today we learn about more *Melachos* of Shabbos. We learn about tying and untying knots, and what kind of knots we ARE allowed to tie on Shabbos. For example, we are allowed to tie the string of a harp that snaps in the *Beis Hamikdash* on Shabbos. We also learn many more *Melachos*, like tearing, sewing, and building.

INYANA D'YOMA :: Chodesh Elul

The name of this month teaches us how to do our *avodah* during the month!

Starting from the second day of Rosh Chodesh Elul, there are three things we do every day: Saying L'Dovid Hashem Ori in Shacharis and Mincha, saying the three *kapitelach* of Tehillim after davening, and blowing the shofar.

We also work on fixing up ALL of the areas of Avodas Hashem to prepare for Rosh Hashana. We see this hinted to in the many *Roshei Teivos* of Elul!

During the month of *Elul* we have two main jobs:

- **Cheshbon** (fixing up what happened last year)
- **Hachana** (getting ready for Rosh Hashana!)

We need to make sure that the things our lives are all about are strong.

What are those things?

We know (from the beginning of *Pirkei Avos*) that the world (and every person too!) stands on three things: Torah, *Avodah*, and *Gemilus Chasadim*.

So those are the things we work on during *Elul*.

That's why the name "*Elul*" has four letters, that are the first letters (*Roshei Teivos*) of *pesukim* that talk about these things in the Torah!

- **Torah:** *Ina Leyado Vesamti Lach* (a *posuk* from the *Chumash*, which talks about an *Ir Miklat*, because the Torah keeps us safe like an *Ir Miklat*)
- **Avodah (Tefilah):** *Ani Ledodi Vedodi Li* (a *posuk* from *Shir Hashirim*, which speaks about the love a Yid has for Hashem, something which we try to feel during davening)
- **Gemilus Chasadim (Tzedakah):** *Ish Lereiehu Umatanos L'evyonim* (a *posuk* from the *Megillah*, which talks about helping other people)

And in case we ever missed a chance, then we can always do *Teshuvah*!

- **Teshuvah:** *Es Levavcha Ve'es Levav* (part of a *posuk* from the *Chumash* that talks about *Teshuvah*)

And finally, everything we do is to bring the **Geulah**! *Elul* has a *Roshei Teivos* for that too: *Ashira LaHashem Vayomru Leimor* (a *posuk* from *Az Yashir* which talks about the *Geulah* from *Mitzrayim*)

TEFILLAH :: Birchas Hamazon

Who made the *brachos* of *bentching*?

R' Nachman, an *Amora*, tells us in *Mesechta Brachos*:

The first *bracha*, **Hazan Es Ha'olam**, is from Moshe Rabbeinu. This *bracha* speaks about how Hashem satisfies our hunger. When Hashem sent down the *mohn* from *Shomayim*, Moshe Rabbeinu set up this *bracha* to thank Hashem.

The second *bracha* is from Yehoshua. This *bracha* finishes, "**Al Ha'aretz Ve'al Hamazon,**" thanking Hashem

not only for the bread, but also for the land. Yehoshua led the Yidden into Eretz Yisroel, where they had to grow their own grain and make their own bread. They now would thank Hashem not only for the food, but for the earth which made it possible to grow it!

The third *bracha* was set up by Dovid Hamelech and Shlomo Hamelech. There we ask Hashem for *brachos* for the Yidden and for Yerushalayim, where Dovid Hamelech was the king. “**Al Yisroel Amecha, Ve'al Yerushalayim Irecha.**” Shlomo Hamelech, who built the *Beis Hamikdash*, added, “**Ve'al Habayis Hagadol Vehakadosh,**” asking for a *bracha* for the *Beis Hamikdash*!

We will *IY”H* learn about the fourth *bracha*, which has a story behind it, in the next *shiur*.

See Gemara Brachos daf Mem-Ches amud beis

HALACHOS HATZRICHS :: General & Specific Brachos

The *brachos* we say on food can be general or specific. *Shehakol* is the most general *bracha*, it doesn't speak about any specific kind of food. *Ho'adamah* is a very general *bracha* for everything that grows. *Ha'eitz* is more specific, for only something that grows on a tree. *Mezonos* is also more specific, because it only is for foods from grain. *Hamotzi* is even more specific, for only bread made from grain. *Hagafen* is very specific, only for wine or grape juice.

The *halacha* is that *bedieved*, if we said a more general *bracha*, it can include a food that really has a more specific *bracha*.

For example, if someone said *Ho'adamah* on an apple, *bedieved* their *bracha* is counted and they don't make another *bracha*. That is because even though an apple grows on a tree, a tree also grows from the ground, and *Ho'adamah* is a general *bracha* for everything that grows from the ground.

Or if someone said *Shehakol* on a cookie, *bedieved* their *bracha* is also counted, because *Shehakol* is a general *bracha* that includes all foods.

See Seder Birchos Hanehenin Perek Alef

GEULAH U'MOSHIACH :: The End of the Nation of Eisav

After the time of Shlomo Hamelech, the Yidden split into two groups. The Yidden living near Yerushalayim followed the son of Shlomo Hamelech, the first of the *Malchei Yehudah*. The Yidden living in the northern parts of Eretz Yisroel followed a different king, the first of the *Malchei Yisrael*.

The kings of the *Malchei Yisrael* wouldn't even let the Yidden go to the *Beis Hamikdash*, since they were afraid that the Yidden would start to follow the *Malchei Yehudah*. Of course, this was not very good for the *Ruchnius* of the Yidden!

One of the kings of the *Malchei Yisrael* was Achav. He married a non-Jewish princess, Izevel, and listened to whatever she said. She worshiped *Avodah Zarah* and worked hard to make the Yidden do it too. She tried to kill all of the true *Neviim* so that no one would stop the Yidden from worshiping her *Avodah Zarah*.

Even though Eliyahu *Hanavi* tried to punish Achav by stopping rain from falling, Achav did not do *teshuvah*.

The man in charge of running Achav's palace was a *ger* from Edom, named Ovadiah. Even though he lived with these wicked people, he did not learn from them. He decided to protect *Neviim*, and hid 100 of them in caves. He gave them food and water and kept them safe from Achav and Izevel.

Because of this, Hashem gave Ovadiah the *zechus* of becoming a *talmid* of Eliyahu *Hanavi*. Ovadiah even became a *Navi* himself! Hashem chose Ovadiah, who was from Edom, to give the *nevuah* about the end of the nation of Edom.

Here is one of his famous *nevuos* about the end of Edom, the nation of Eisav:

וְהָיָה בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְהִבָּהּ וּבֵית עֵשָׂו לְקֶשׁ וְדִלְקוּ בָהֶם וְאָכְלוּם וְלֹא יִהְיֶה שְׂרִיד לְבֵית עֵשָׂו כִּי ה' דָּבַר

Vehaya Veis Yaakov Eish — The family of Yaakov (the Yidden) will be like a fire

Uveis Yosef Lehava — And the family of Yosef will be like a flame.

Uveis Eisav Lekash — The family of Eisav will be like straw (which burns very easily).

Vedalku Vahem Va'achalum — The Yidden will burn the nation of Eisav completely

Velo Yihiyeh Sarid Leveis Eisav — And there will be nothing left of the family of Eisav,

Ki Hashem Diber — Because Hashem said so.

See Ovadyah perek Alef posuk Yud-Ches

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