

Chitas for Shabbos Kodesh, Parshas Shoftim Beis 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
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In honor of the birthday of אסתר
May her mitzvos light up this world and make Hashem proud!

L'ilui Nishmas
R' Henoeh Moshe Zev Velvel ben R' Leib A"H Rubinoff
He was a shochet by the Rebbe's instruction, and received many horaos about the shiurim of Chitas
Yartzeit Beis Elul ~ by his family

Mazel Tov **First Lieutenant Leah Stiefel** (Shlucha in Arcadia, California)
~ 8th birthday Beis Elul ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Shmuel Hakohen Yarmush** (Bellingham, WA)
~ 1st birthday Beis Elul ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Shoftim - Shvi'i with Rashi

Moshe Rabbeinu tells the Yidden two things: To try to make peace with the *Goyim* before attacking them, and about the *mitzvah* of *Eglah Arufah*.

Hashem promised the Yidden the cities in Eretz Yisroel. So the Yidden need to make sure that the people living there all leave! But if the Yidden are fighting a war with a different city, they have to first ask the people living there if they want to make *Shalom* (peace) first.

Moshe Rabbeinu tells them what to do if the people DO want to make *shalom* (they should pay taxes and can continue to live there), and what to do if they DON'T want to make *shalom* (that the Yidden should then make a war with them).

Still, when they are fighting, they shouldn't cut down a fruit tree — "**Ki HaAdam Eitz HaSadeh?**" "Is a tree a person?" Why should you cut down the tree? You are just fighting with the people! Don't cut down the tree because of *Bal Tashchis*.

Now Moshe Rabbeinu tells the Yidden about the *Eglah Arufah*:

If someone finds a person who passed away, lying in a field, and nobody knows who killed him, the *Beis Din* needs to come and see where it is. They measure to see which city is closest.

The *Zekeinim* of the closest city take a young cow (*eglah*) and kill it in a valley where nothing grows, to be a *kaparah* for the person who was killed. It's a cow that is young so it never had any children, in a place that

doesn't grow anything — to make up for someone killing a Yid who now can't "grow" any *mitzvos*.

The *Zekeinim* say, "It wasn't our fault that the person was killed!" And the *kohanim* say, "Hashem, please forgive the Yidden." And Hashem forgives them. (Still, if they find the person who did it later, they need to punish him.)

TEHILLIM :: 10 - 17

Today's *kapitelach Tehillim* are *Yud* through *Yud-Zayin*. (Don't forget to also say *Daled*, *Hey*, and *Vov* for *Chodesh Elul*!)

Kapitel Yud-Alef in *Tehillim* talks about how Hashem brings *tzaros* to a *Tzadik*, but really it's all for his good.

The last *posuk* says, "**Tzadik Hashem Tzedakos Ahev**" — Hashem loves giving *tzedakah*.

When Hashem gave us the Torah, we were able to feel Hashem in the world and help the whole world to know Hashem. That's the best kind of *tzedakah* there could be!

TANYA :: Igeres Hakodesh Siman Yud

With all *Gashmius* things, we need to have the right amount! Too much food is no good, and too little food isn't good either!

Since *mitzvos* are in *Gashmius*, they need to be done just right so we can get *chayus* from them. That's why the *Shofar* has to be made a certain way, and a *Lulav* has to be a certain size. A *Sukkah* can't be too small, and it can't be too tall!

Tzedakah is also a *mitzvah* that has a "size!" *Tzedakah* is a very important *mitzvah* that brings *Chayus* to the whole world — it's one of the *mitzvos* that the whole world exists because of! ("Al *Shlosha Devarim Ha'olam Omeid*") We give a "*chomeish*" (1/5th of our money) to *Tzedakah* if we want to do the *mitzvah* in the best way, or *maaser* (1/10th of our money) for the basic *mitzvah*. That is the "size" of the *mitzvah* of *Tzedakah*.

Doing the *mitzvah* with the proper size brings the right amount of *chayus* of Hashem into the world!

IY"Y tomorrow we will see ANOTHER kind of *tzedakah* that brings a different and stronger *chayus* of Hashem into the world!

HAYOM YOM :: Beis Elul

Every Yid has a treasure of good *midos* hiding inside. Our job is to inspire ourselves and others to want these *kochos* to shine!

Imagine that someone you respect tells you that there is a treasure buried in your backyard. He is SURE that it is there, he's just not sure how deep it is buried. Maybe it is right near the top, or maybe it is very deep down.

Would you go out and start digging?

Every Yid is called an *Eretz Cheifetz*, a land with treasures buried inside! The treasures in each Yid are the *Yiras Shomayim*, *Ahavas Hashem*, and good *midos*. In some Yidden, they are right there! In other Yidden, they might be harder to find — but they are there FOR SURE.

In the *mashal* of a buried treasure, we see that some people will go and dig for a few minutes, and then give up

and go back inside, while another person will keep on digging until he finds the treasure!

Why? Because that person has patience and is willing to keep trying!

This is true also with the *nimshal* of a Yid:

If we have patience and keep trying, we will find the first treasure inside of ourselves and other Yidden — the *Ratzon* that we WANT to be a better Yid. Once we have that first treasure, all of the other treasures will come too, because NOTHING stands in the way of *Ratzon*! Once someone WANTS to become better, NOTHING can stand in his way!

SEFER HAMITZVOS :: Shiur #119 - Mitzvas Lo Saasei #111, #215

Today we are learning the last *perek* in *Sefer Hafla'ah*, and starting a new *Sefer* in Rambam, called *Sefer Zera'im*! In this new *sefer*, we will learn all about the *mitzvos* of planting!

We learn one last *mitzvah* about *Cherem* (*Mitzvas Lo Saasei #111*): That a person is not allowed to change his mind about a field he made into *Cherem*. He cannot decide instead to redeem it by giving as much as it is worth, like he can if he promises his field to the *Beis Hamikdash*. If he gives his field in a way of plain *Cherem*, the actual field goes to the *kohen* and he can't redeem it.

We learn this *mitzvah* from *Parshas Bechukosai*: לא ימכר ולא יגאֵל

(*Mitzvas Lo Saasei #215*): We also learn a *mitzvah* about **Kilayim**, mixing seeds: In Eretz Yisroel, we aren't allowed to plant two kinds of seeds together.

We learn this *mitzvah* from *Parshas Kedoshim*: שָׂדֵךְ לֹא תִזְרַע כְּלָאִים

The details are explained in *Mesechta Kilayim*.

RAMBAM :: Hilchos Erchin V'Charamin - Hilchos Kela'im

In Rambam, we learn the rest of the *halachos* about donations to the *Beis Hamikdash*.

Perek Ches: On *Tes-Vov Adar* (*Shushan Purim*), the *Beis Din* checks on the donations they got all year for the *Beis Hamikdash* and puts the money together with the *Machtzis Hashekel* they just collected, so it will be ready to use for all of the things the *Beis Hamikdash* will need. All of the things that were given need to be sold, because the *Beis Hamikdash* will only use the money!

Mazel Tov! We just finished learning *Sefer Hafla'ah*! Now we start learning the next *sefer*, *Sefer Zera'im*, which begins with the *halachos* of *Kilayim*:

Perek Alef: We learn about two kinds of *Kilayim*, things we are not allowed to mix. There are *Kilai Zeraim*, different kinds of seeds or plants which are not allowed to be planted together, and *Kilai Ilanos*, different kinds of trees that are not allowed to be forced to grow into one tree.

The *mitzvah* of *Kilai Zeraim* is only in Eretz Yisrael, but *Kilai Ilanos*, forcing two kinds of trees to grow into one tree, is *asur* everywhere. But even though we can't GROW those kind of trees, we ARE allowed to eat fruit that grew from them!

Perek Beis: What happens if someone realizes that his field was by mistake planted with different kinds of seeds? How can he fix it? There are many *halachos* about what to do!

Every year, the *Beis Din* reminds everyone to check their fields to make sure there is no *Kilayim*. On *Tes-Vov*

Adar (like with *Erkin*), the *Beis Din* comes around to check everyone's fields!

RAMBAM– PEREK ECHAD :: Hilchos Shabbos - Perek Yud-Alef

Today we learn more of the *Melachos* that we are not allowed to do on Shabbos. We learn about *shechting* an animal, taking off the skin, cutting it, and writing on it. One *halacha* we learn about writing is that a person can only be punished if they wrote at least two letters.

INYANA D'YOMA :: Chodesh Elul

A group of students once came to the Rebbe for *Yechidus* a few days before *Rosh Hashana*.

The Rebbe told them that they should know that time is such a special present from Hashem! Before *Rosh Hashana* especially, we need to think about this present and make a *hachlata* to always use our time in the best way.

"You are very young," the Rebbe told them. "Hashem gives young people a *koach* to do lots of good things with lots of energy! But you only stay young for a certain amount of time. Remember to use this special *koach* as much as you can!"

TEFILLAH :: Birchas Hamazon

Who made the *brachos* of *bentching*?

R' Nachman, an *Amora*, tells us in *Mesechta Brachos*. Today we will learn where the fourth *bracha* comes from:

It is because of a very sad story from the time of the *Churban*, but with a *neis* at the end.

The Yidden in Beitar, a city in Eretz Yisroel, had an interesting *minhag*. When a baby boy was born, they would plant a certain kind of tree, and when a baby girl was born they would plant another type. When the children grew up and were ready to get married, they would cut down "their" tree and use it to make the *chuppah*.

A princess, the daughter of Hadrian the Caesar, was once traveling through Beitar. On her trip, a part of the wagon wheel broke. Her servants, not knowing that the trees were special, cut one down to fix the wheel. The Yidden of Beitar got angry and attacked them, and the servants told Hadrian that the Yidden were rebelling.

Hadrian right away sent an army of soldiers to attack Beitar.

But in Beitar, there was a very powerful general named *Bar Kochba*. *Bar Kochba* made his soldiers prove that they were very strong and brave!

Bar Kochba was so strong himself that when the enemy would shoot huge stones at the city, he would catch them and throw them back at the Romans!

Hadrian tried to attack the city for three and a half years, but couldn't beat *Bar Kochba* and his soldiers. He was going to give up and go back to Rome, but then one of the enemies of the Yidden came and told Hadrian the real reason why the Yidden could not be beaten:

In Beitar, an old *tzadik*, R' Elazar, fasted and *davened* during this entire time. He asked Hashem not to let Beitar be captured.

This man told Hadrian that he would fix the problem. He came and pretended to whisper something into R'

Elazar's ear while he was *davening*. When *Bar Kochba* heard, he asked the man what he said, but he refused to tell. *Bar Kochba* then asked R' Elazar what he said, but R' Elazar hadn't heard anything. *Bar Kochba* got angry at him and kicked him, and R' Elazar passed away.

That day, the Romans attacked Beitar again, and this time they were able to capture the city and *Bar Kochba* was killed. The Romans angrily killed everyone they could find in the city.

Hadrian was so angry that Beitar had won against him for so long that he wouldn't even let the Yidden bury the people who were killed for many years.

Finally, fifteen years later, on *Chamisha-Asar B'Av*, the Yidden were allowed to bury the people.

Hashem had made a *neis*! All of the bodies of the Yidden from Beitar were still perfectly whole, and the Yidden were able to bury them with proper *kavod*.

To thank Hashem for this *neis*, a fourth *bracha* was added to *bentching*, **Hatov Vehameitiv**, speaking about the goodness of Hashem.

See Gemara Brachos daf Mem-Ches amud beis, Gemara Gittin daf Nun-Zayin

HALACHOS HATZRICHOS :: Birchos Hanehenin

If we have a *Ha'eitz* and a *Ha'adamah* food in front of us, it is usually better to make the *bracha Ha'eitz* first, since it is a more specific *bracha*. But if we LIKE the *Ha'adamah* food more, or we WANT it more ("*Choviv*"), we make the *bracha* on the *Ha'adamah* food before.

This is a detail in the *halachos* of "*Kadimah Bebrachos*," which *brachos* are made first, which we will *IY"H* learn more about later.

See the Alter Rebbe's Seder Birchos Hanehenin perek Yud

GEULAH U'MOSHIACH :: Hashem's Melucha

Ovadiah was a *ger* from the nation of Edom, the nation of Eisav. Even though he was an officer in the palace of the wicked Achav and Izevel, he saved 100 *neviim* from being killed. Hashem rewarded him by making him a *Navi*!

Since Ovadiah was from Edom, Hashem gave Ovadiah the *zechus* of saying the *nevuos* about the end of the nation of Edom, in the times of the *Geulah*.

This *posuk* might sound familiar, because we say it every day at the end of *Az Yashir*!

וְעָלוּ מוֹשְׁעִים בְּהָר צִיּוֹן לְשֹׁפֵט אֶת הָרָע וְהִיָּתָה לָהּ הַמְּלוּכָה

Ve'alu Moshi'im Behar Tzion — *Moshiach*, who saves the Yidden, will go up together with his officers from the mountain of Yerushalayim

Lishpot Es Har Eisav — They will go to *Har Se'ir*, the mountain of Eisav, to punish them for the terrible things they did to the Yidden

Vehaysa LaHashem Hamelucha — And then Hashem's *melucha* will be complete, since everyone will agree that Hashem is the King of the entire world!

See Ovadiah perek Alef posuk Chof-Alef

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