

# Chitas for Shabbos Kodesh, Parshas Shoftim

## Daled Elul, 5784

**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

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**in honor of Elul bas Esther**

*May Elul's inner light shine forth and illuminate the world!*

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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 *kaporah* 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 :: 23 - 28**

Today’s *shiur Tehillim* is *kapitelach Chof-Gimmel to Chof-Ches*. We also say *kapitelach Yud, Yud-Alef, and Yud-Beis for Chodesh Elul*.

In today’s *Tehillim*, there are two *pesukim* (*Kapitel Chof-Hey, pesukim ches and tes*) that talk about how Hashem shows us the right way to live. The last words of these *pesukim* are “**VeYelamed Anavim Darko**” — Hashem teaches humble people His path.

The Rambam teaches us (in *Hilchos Teshuvah*) that this is talking about two things that Hashem gives to Yidden to help them do *teshuvah* and do the right thing:

- 1) Hashem sends them *Neviim* (and *Rebbeim*) who teach them the ways of Hashem and how to do *teshuva*, and
- 2) Hashem makes a person to WANT to do the right thing when they learn about it.

These two things together make it much easier for us to do JUST what Hashem wants!

## **TANYA :: Igeres Hakodesh Siman Yud-Alef**

We are learning a new letter of the Alter Rebbe today! This letter starts with the words “*Lehaskilcha Binah*,” and is a famous letter which talks about how everything Hashem does is good, even when it might not feel like it. When we know this all the time, it will help us overcome the *nisyonos*, the hard times we have in our lives.

*Sometimes a person will do something that they know they shouldn’t be doing. They daven to Hashem that nobody should see them doing it!*

*Does that person believe in Hashem? Of course he does. But is his Emunah making him live the way Hashem wants?*

*In order for the person to LIVE according to his Emunah, the person really needs to understand his Emnah, so he has it in a way of Pnimius.*

*The Alter Rebbe shows us how our Emunah also needs to make us happy all the time:*

Sometimes, *chas veshalom*, something can happen to a person *Begashmius* that can make him sad. Maybe he got hurt, or something he likes got lost, or someone got mad at him — or even *Chas Veshalom* something worse.

That seems like a good reason to get upset, or to be very sad.

The Alter Rebbe tells us, though, that if our *Emunah* in Hashem is very strong, we won’t be sad! Why? Because everything that Hashem does is really good. The only reason why we don’t see it or feel it is because Hashem hides in the world — even though Hashem is with us all the time, Hashem made the world in a way we won’t feel it. So we might think that something isn’t good...

But if we think about and KNOW the truth, how can we be sad? We know everything is from Hashem, so it MUST be good — Hashem is only good!

Hashem sometimes makes things LOOK not good to test us. When we get a test from Hashem, it makes us work hard so that our *neshama* shines very strong. We have to use ALL of the *koach* of our *neshama* to remember and to know that the most important thing is *Emunah* in Hashem. With that *Emunah*, we can be happy even when it's hard.

When we are *besimcha* even when it's hard, since we know that Hashem is good, we become very close to Hashem. Then we will be able to see things like Hashem sees them, and we'll be able to see how everything is really good.

## **HAYOM YOM :: Daled Elul**

In today's *Hayom Yom*, we learn our *minhag* for what someone does when he gets an *Aliyah*. We also learn about the four levels of how a person can be, and how we ALL have the *koach* to change!

When someone is called up to the Torah in *Shul*, here's what he does before making the *bracha*!

- 1) Using your *tallis*, touch the words of the Torah at the beginning and end of the *Aliyah* we're about to read.
- 2) Roll up the Torah so it's closed.
- 3) Turn your face a little bit to the right side.
- 4) Make the *Bracha* on the Torah
- 5) We open the Torah up again, and *lein* the *Aliyah*!

We are now in *Chodesh Elul*, and we are working on making ourselves better and better! But CAN we really be better? Today we will see that each of us has the *koach* inside of us to change!

In the Torah, there are four words that we use that mean "a person." (Like a *Neshama* can be called *Nefesh*, *Ruach*, *Neshama*...)

When we use the word "**Adam**," we are talking about a person who is special with their *sechel* — how they understand what Hashem wants.

When we use the word "**Ish**," it means someone who has good *midos*.

"**Enosh**" is a person who is missing something in their *sechel*, or their *midos*, or both.

And "**Gever**" is someone who works on himself to become better than before — so he won't be *Enosh* anymore, but be "*Ish*" and "*Adam*"!

That teaches us that we ALL have the *koach* to change — we can all be "*Ish*" and "*Adam*" — to have good *midos* and good *sechel*. We just need to work on it!

## **SEFER HAMITZVOS :: Shiur #165 - Mitzvas Lo Saasei #89, Asei #39, #29, Lo Saasei #81, Asei #30**

1) (*Mitzvas Lo Saasei #89*) We are not allowed to bring a *korban* onto a *Mizbeiach* anywhere except in the *Beis Hamikdash*. This is called "*Maaleh Bachutz*," and is a separate *mitzvah* than what we learned yesterday about not *shechting* a *korban* outside of the *Beis Hamikdash*.

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: **הַשְׁמֵר לְךָ פֶּן תַּעֲלֶה עֲלֵתֶיךָ בְּכֹל מְקוֹם אֲשֶׁר תִּרְאֶה**  
The details are explained in *Perek Yud-Gimmel* of *Mesechta Zevachim*.

2) (*Mitzvas Asei #39*) Every single day, we need to bring the *Korban Tomid* — once in the morning and once in the afternoon.

This *mitzvah* comes from a *posuk* in *Parshas Pinchas* (it's also in *Korbanos* that we say every day in *davening*):

שְׁנֵי יָמִים לַיּוֹם עָלֶה תָמִיד

The *halachos* are explained in *Perek Beis* of *Mesechta Yoma*, and in *Mesechta Tamid*.

3) (*Mitzvas Asei #29*) We need to make sure that the fire on the *Mizbeiach* burns all the time! We put more wood on the *Mizbeiach* in the morning and in the afternoon.

We learn this *mitzvah* from a *posuk* in *Parshas Tzav*, that we also say in *davening*: אֵשׁ תָּמִיד תִּקְדַּח עַל הַמִּזְבֵּיחַ לֹא תִכָּבֶה

4) (*Mitzvas Lo Saasei #81*) It is *asur* to let the fire on the *Mizbeiach* go out, or even to put out just one part of it!

This *mitzvah* comes from the same *posuk* — אֵשׁ תָּמִיד תִּקְדַּח עַל הַמִּזְבֵּיחַ לֹא תִכָּבֶה

The details of this *mitzvah* are explained in *Perek Yud* of *Mesechta Zevachim*.

5) (*Mitzvas Asei #30*) The *kohanim* should take off the ashes from the *Mizbeiach* every day. This is called *Terumas Hadeshen*.

We learn this *mitzvah* from a different *posuk* in *Parshas Tzav*, which is also part of *Korbanos*: וְלִבְשׁ הַכֹּהֵן מִדּוֹ בֹד

וּמִכְנָסֵי בֶד וְהָרִים אֶת הַדָּשֵׁן

The *halachos* are explained in *Mesechta Tamid* and *Mesechta Kipurim*.

## **RAMBAM :: Hilchos Maaseh HaKorbanos - Temidin U'Musafin**

In today's *Rambam*, we finish learning about the types of *korbanos* and how they are brought, and start to learn the *halachos* of the *korbanos* we bring regularly, the ones for every day and the special ones for *Shabbos* and *Yom Tov*.

**Perek Yud-Tes:** We learn the *halachos* about the first *mitzvah* in today's *Sefer Hamitzvos* — if someone brings a *korban* outside of the *Beis Hamikdash*. We learn that a *goy* IS allowed to bring a *korban* outside of the *Beis Hamikdash*.

**Perek Alef:** Now we start learning *Hilchos Temidin Umusafin*! The first *perek* is about the *Korban Tomid*, the *korban* that we bring EVERY day. No other *korbanos* should be brought BEFORE the morning one, and no other *Korbanos* (except the *Korban Pesach*) can be brought AFTER the afternoon one. If *chas veshalom* the morning *Tomid* was missed, we should bring the afternoon one — unless it's the first time we're using that *Mizbeiach* (like if *Moshiach* comes in the afternoon!)

**Perek Beis:** We learn the *halachos* of the last three *mitzvos* of today's *Sefer Hamitzvos*, about how to make sure that the fire on the *Mizbeiach* burns ALL the time, and about the *Terumas Hadeshen*.

## **RAMBAM– PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Alef**

One example of how a *korban* can become *posul* is if even a part of the animal was outside of the *Azara* when it was *shechted*.

## **INYANA D'YOMA :: Chodesh Elul**

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

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 Levacha 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 :: Yud-Beis Pesukim - Yogaati**

Sometimes we are having a hard time with our learning, with our *davening*, or with our *shlichus*. We write to the Rebbe and ask for a *bracha*. We are expecting that right away, like a *neis*, we will have a *chayus* in learning, we'll enjoy our *davening*, and see *hatzlacha* in our *shlichus*!

There were many people who wrote letters to the Rebbe asking for these kinds of things. The Rebbe would often answer, "**Lo Yogaata Umatzasa, Al Taamin!**" If someone tells you that he had *hatzlacha* without putting in effort, then you shouldn't believe him! These kinds of things don't come without us working for them, and they don't happen right away.

But we are promised that if we do put in the effort, if we do try hard, and we don't give up just because we didn't see it work right away, then we will definitely have *hatzlacha*, and *hatzlacha* in a way of *Motzosi*, way MORE than the effort we put in!

## **HALACHOS HATZRICHS :: Birchos Hanehenin**

It's a *Mitzvah Min Hamuvchar* (a *mitzvah* done in the best way) not just to say the right *brachos* on foods, but to say them in the right order!

We look at the food that we have in front of us, and say the *brachos* on each kind based on the order of *brachos*.

(Of course we only say all of these *brachos* in order if we are planning on eating them! We don't have to go look for an extra food to eat just because that *bracha* comes earlier in the list. It is just that the *brachos* we DO say



should be in the right order.)

If there is a good reason why not to, we don't have to follow this order.

For example, we are allowed to eat in the normal order of the meal. Even if we have dessert in front of us, we can first make a *bracha* on the main course, even if the *bracha* on dessert comes earlier in the list of *brachos*. So if you have meat and potatoes for supper, and cake for dessert, you don't have to make the *Mezonos* on the cake before making the *bracha* on the meat and potatoes!

Health reasons are also a good reason why not to follow the order of *brachos*. If someone needs a drink so that he will be able to swallow, he can first make a *Shehakol* and take a drink, before going on to make the rest of the *brachos* on the list in order.

*See Piskei Teshuvos siman 211, se'if Alef; Alter Rebbe's Shulchan Aruch siman 249, Kuntres Acharon Daled*

## **GEULAH U'MOSHIACH :: Breaking Out of Golus**

*The Navi Micha teaches us wonderful things that will happen at the end of the Golus!*

*The Navi tells us these things as if they already happened, because in his nevuah he was already able to see that it happened this way!*

עָלָה הַפֶּרֶץ לִפְנֵיהֶם פָּרְצוּ וַיַּעֲבְרוּ שְׁעַר וַיֵּצְאוּ בּוֹ וַיַּעֲבֵר מֶלֶכָם לִפְנֵיהֶם וְה' בְּרֹאשָׁם

***Ala Haporetz Lifneihem*** — The Poretz (the person who breaks through things to make the way easier) went up before them!

*Some meforshim say that this is talking about Eliyahu Hanavi who helps the Yidden do teshuvah, and the Medrash says that it is talking about Moshiach, who comes from the family of Peretz!*

***Partzu Vayaavoru Shaar Vayeitzu Vo*** — They broke through a gate and went out through it!

*They broke through anything that was stopping the Geulah from coming!*

***Vayaavor Malkam Lifneihem*** — And their King Moshiach went in front of them!

***VaHashem Berosham*** — And Hashem was before them!

*The Shechinah of Hashem again rested before the Yidden in the Beis Hamikdash!*

*See Micha perek Beis posuk Yud-Gimmel*

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