

Chitas for Tuesday, Parshas Shoftim

Rosh Chodesh Elul

Lamed Menachem Av, 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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CHUMASH :: Parshas Shoftim - Shlishi with Rashi

Moshe Rabbeinu tells the Yidden about the presents that they need to give to the *kohanim*.

Shevet Levi doesn't get a part of Eretz Yisroel like the rest of the Yidden.

Instead, they get to keep the presents that the Yidden bring to Hashem — parts of the *Korbanos*, the *Terumah*, and the first part of the wool when we cut the hair of our sheep, called *Reishis Hageiz*.

Why? Because the *Kohanim* and *Leviim* work for Hashem in the *Beis Hamikdash*.

TEHILLIM :: 145 - 150

Today we are finishing the entire *Sefer Tehillim*, *kapitelach Kuf-Mem-Hey to Kuf-Nun!*

The first *kapitel* of today's *Tehillim* is very special! It starts with the words "*Tehillah LeDovid*," which is the third *posuk* of *Ashrei*. We say *Ashrei* three times every day in *davening*! (Twice in *Shacharis* and once in *Mincha*.) *Ashrei* goes in the order of the *Alef-Beis* — one *posuk* for each letter (except for *Nun*).

The *posuk* that starts with *Zayin* is "***Zecher Rav Tuvcha Yabiu***."

There is a long *maamar* of the Alter Rebbe in his "*Siddur Im Dach*" (*Siddur* with *maamorim* of *Chassidus*) that explains this *posuk*. (The Rebbe mentions this *maamar* in today's *Hayom Yom!*)

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 :: Lamed Menachem Av

We start saying Ledovid Hashem Ori today in davening! It is the minhag of the Rebbeim to practice blowing the Shofar — just one time — during the day. Tomorrow we will start blowing the shofar after davening.

We learned earlier in the *Hayom Yom* about how the Alter Rebbe's *maamorim* started off as short pieces, called "verter," and later became longer and longer until the Alter Rebbe was saying long *maamorim*.

The Mittler Rebbe was the next generation of *Chassidus* after the Alter Rebbe — and the *Chassidus* was on a whole new level! The Mittler Rebbe's *Chassidus* is called "*Rechovos Hanahar*" — the wideness of the river. His *maamorim* took the *inyonim* that the Alter Rebbe first taught, and explained them very well, with lots of long *mashalim*.

Many of the Mittler Rebbe's *maamorim* are explaining the Alter Rebbe's — but they are much longer! You can find *maamorim* in the Alter Rebbe's "*Torah Ohr*" that are just a few pages long. When the Mittler Rebbe wrote these *maamorim*, they were TENS of pages long!

Today the Rebbe tells us that even the Mittler Rebbe's *maamorim* didn't start off so long in the beginning. It took time! In the beginning, the Mittler Rebbe said short *maamorim*. For example, he *chazered* a *maamar* of the Alter Rebbe that is printed in the "*Siddur Im Dach*," on the *posuk* "*Zecher Rav Tuvcha*" (which is in today's *Tehillim*). When he *chazered* it, it was in six parts, with some explanation, but only a little bit more than is printed in the *siddur*.

(If you look in the *maamarim* of the Mittler Rebbe, you can see that in the first year he was Rebbe, there was a *maamar* "*Zecher Rav Tuvcha*," which maybe is the *maamar* today's *Hayom Yom* is speaking about!)

One of the things we can learn from this helps us in our avodah in Chodesh Elul. We can remember that we have a month to prepare, and we don't have to do it all at once! It will take us time! At the beginning, our teshuvah might start out small, but it can get bigger and bigger and more and more until we are SURE we fixed up the past year and we're ready for a Shana Tova Umesuka!

We also see this in the minhag of blowing the Shofar. We don't start off right away tomorrow blowing the shofar perfectly, on the first day of Rosh Chodesh we practice. On the second day we will already be able to blow the shofar properly!

SEFER HAMITZVOS :: Shiur #161 - Mitzvas Asei #89, Lo Saasei #145, #148

Today we learn 3 *mitzvos* about EATING *korbanos*:

1) (*Mitzvas Asei #89*) It is a *mitzvah* for the *kohanim* to eat certain parts of the *korbanos*. Their eating it is part of the *kapara* for the person who brought the *korban*!

Part of this *mitzvah* is also that *kohanim* should eat *Terumah* and parts of *korbanos* which are called *Kodshim Kalim*, although eating those does not bring *kapara*.

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: וְאָכְלוּ אֹתָם אֲשֶׁר כָּפַר בָּהֶם
The details of the *mitzvah* are explained in a few places in *Mesechta Zevachim*.

2) (*Mitzvas Lo Saasei #145*) It is *asur* to eat a *Korban Chatas* or a *Korban Asham* (called *Kodshei Kodshim*) outside of the *Beis Hamikdash*, and all other *Korbanos* (*Kadashim Kalim*) have to be eaten ONLY in *Yerushalayim*!

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: לֹא תֹכֵל לְאָכַל בְּשַׁעֲרֵיךָ

3) (*Mitzvas Lo Saasei #148*) Someone who is not a *kohen* is not allowed to eat from the *korbanos* that are *Kodshei Kodshim*.

We learn this *mitzvah* from the same *posuk* in *Parshas Tetzaveh*: וְזָר לֹא יֹאכַל כִּי קֹדֶשׁ הֵם

RAMBAM :: Hilchos Maaseh HaKorbanos

In today's *Rambam*, we are learning about specific kinds of *korbanos* and how we bring them:

Perek Zayin: In this *perek*, we learn how to bring a *Korban Chatas*! There are two kinds — some are eaten, and some are just burned. The *Korban Chatas* that we burn is burned outside of *Yerushalayim*.

Perek Ches: If anything touches the blood of a *Korban Chatas* before the blood was sprinkled on the *Mizbeiach*, it needs to be washed. (This is the only kind of *korban* that we need to do this for!) Whatever pot we use to cook the meat of a *Korban Chatas* (the kind we eat) needs to be washed, or broken if it is made of clay.

Perek Tes: The *Rambam* teaches us the *halachos* about a *Korban Asham* and a *Korban Shelamim*. At the end of the *perek*, the *Rambam* also mentions the *Korban Pesach*!

RAMBAM- PEREK ECHAD :: Hilchos Temidin U'Musafin - Perek Zayin

Today we learn about the *Rosh Chodesh* and *Pesach korbanos*.

For the *Korban Omer*, brought on *Erev Pesach*, they would tie the barley into bundles while it was still growing, to make it easier to cut. After *Yom Tov*, everyone would come out to watch!

Each of these questions was asked three times out loud to make sure everyone understood what was happening, and everyone would answer out loud together:

- Did the sun set? — YES!
- Is this a sickle? — YES!
- Is this a basket? — YES!
- If it was Shabbos: "Is it Shabbos?" — YES!
- Should I cut the barley? — CUT!

INYANA D'YOMA :: Elul – Chodesh Hacheshbon

Elul is the most important month of the whole year. Because during *Elul*, we think about what we did the

whole year: We fix what needs to be fixed, we decide to do even more the things that were good. We have a whole month to do this, so when *Rosh Hashana* comes, Hashem will see that we are the way we should be and give us a good year!

The truth is, though, that this isn't the only *Cheshbon*.

Every month, the day before *Rosh Chodesh* is called "Yom Kippur Katan," when we make a *cheshbon* of what happened that whole month, so we'll be ready for the new *chayus* of Hashem that comes with the new month!

Every week, before Shabbos (Thursday night), we make a *Cheshbon* to finish off the week and get ready for a new *parsha* in the Torah!

And every day, by *Kriyas Shema She'Al Hamitah*, we make a *cheshbon* of what happened that day, so we can finish off the *Avodah* of the day and get ready for the new *Avodah* of the next day!

Of course we don't take SO much time during the year with the *Cheshbon* — we need to work on the *Avodah*! But in *Elul* we spend more time so we'll be ready for a WHOLE NEW special *chayus* that will come in the new year!

TEFILLAH :: Yud-Beis Pesukim - Veshinantam

The eighth *posuk* of the *Yud-Beis Pesukim* is *Veshinantam*.

This *posuk* tells us that parents and teachers have a responsibility to teach Torah all the time and everywhere!

Veshinantam Levanecha — You should teach the Torah to your children and your students

Vedibarta Bam — And discuss the words of Torah

Beshivtecha Beveisecha — When you are sitting in your house

Uvelechtech Vaderech — And when you are traveling

Uveshachbecha Uvekumecha — And when you go to sleep, and when you wake up!

We might look at this *posuk* and think that we will do what the *posuk* says when we get older. We aren't parents or teachers yet! We can ask our parents to do it, but we can't do it ourselves.

But the Rebbe says that *Veshinantam Levanecha* IS for kids too!

When we share the words of Torah we know with another child who doesn't know it, we are also teachers!

To be good teachers, we need to make sure to learn in a way of *Veshinantam*! The word *Veshinantam* comes from a word that means sharp and clear. We should make sure that the Torah we know is very clear in our minds, and that we are behaving according to what we know!

Der Rebbe Redt Tzu Kinder vol. 5, p.294

HALACHOS HATZRICHOS :: Sofeik Brachos Lekokel

There is an important rule about *brachos*: "*Sofeik Brachos Lehokel*." That means that if there is a *sofeik*, a doubt about a *bracha*, we are not strict to say another *bracha*.

What does that mean?

The *halachos* about *brachos* can sometimes be complicated. In *halacha*, sometimes it is not clear if a person needs to say a certain *bracha* or not. This is called a *sofeik*, a doubt. In these cases, the *Chachomim* say, “*Sofeik Brachos Lehokel!*” Since by saying a *bracha* that maybe we don’t need to say, we are possibly saying Hashem’s name for no reason, we DON’T say the *bracha* that we are not sure about.

But this is only where there is a *sofeik* in the *halacha*. It doesn’t mean when WE are not sure about a *bracha*! If we aren’t sure what *bracha* to make, we need to go learn the *halachos* or ask someone who did! Only where the *Chachomim* weren’t sure about a *bracha* do we follow this rule.

See *Birchos Hanehenin*, *perek Alef*, *se’if Gimmel and Daled*

GEULAH U'MOSHIACH :: A Geulah That Lasts FOREVER!

At the end of his *sefer*, the *Navi* Amos tells us some beautiful *nevuos* about the *Geulah*!

In the last *posuk* of the *sefer* Amos, the *Navi* tells us that when *Moshiach* comes, it will be a *Geulah* that lasts FOREVER. There will never be another *Golus*!

Hashem promises:

וְנִטְעַתִּים עַל אֲדָמָתָם וְלֹא יִנְתְּשׁוּ עוֹד מֵעַל אֲדָמָתָם אֲשֶׁר נָתַתִּי לָהֶם אָמַר ה' אֱלֹהֵינוּ

Unetatim Al Admasam — I will “plant” the Yidden like a tree which doesn’t move, on their land.

Velo Yinaseshu Od — And they won’t be uprooted anymore

Me’al Admasam Asher Nasati Lahem — From their land which I gave them (meaning that they won’t ever be sent into *Golus* again)!

Amar Hashem Elokecha — So says Hashem Your *Aibershter*!

See *Amos perek Tes posuk Tes-Vov*

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