

Chitas for Wednesday, Parshas Shoftim

Rosh Chodesh Elul

Alef 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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May the closeness to Hashem this Elul bring comfort to the families of those who've perished and uplift & unite Klal Yisroel

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

ולזכות אסתר בת שיינדל מלכה, יצחק שמואל בן מרים לאה, אהבה בת אסתר

Mazel Tov **Devorah Rivka Stein** (Southfield, Michigan)

~ birthday Alef Elul ~

Shnas Bracha Vehatzlacha!

Mazel Tov **BatSheva Rochel Stein** (Southfield, Michigan)

~ birthday Alef Elul ~

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Mazel Tov **Nava Miriam Nerenberg** (Kan Tziva Hashem Es Habracha)

~ 10th birthday Alef Elul ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Chana Posner** (Postville, Iowa)

~ 5th birthday Alef Elul ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Shoftim - Revi'i with Rashi

Moshe Rabbeinu is still talking to the Yidden about how to act in Eretz Yisroel. First he tells them about the *kohanim's* job, and then tells the Yidden not to try to figure out what will happen in the future!

Each of the *kohanim* have turns to go serve in the *Beis Hamikdash*. It's not fair for them to go work in the *Beis Hamikdash* when it's not their turn!

But there are two times a *kohen* CAN work in the *Beis Hamikdash* even if it's a different *kohanim's* family's turn:

1) If they are bringing their OWN *korban*, they are allowed to bring it themselves

2) On *Yom Tov*, EVERYONE is allowed to help!

The *kohanim* who are working in the *Beis Hamikdash* share the parts of the *korbanos* that belong to them.

Now we learn that *Yidden* are not supposed to try to figure out what will happen in the future:

Learn from the *Goyim* how NOT to act!

None of the *Yidden* should do the strange *Avodah Zarah* that the *Goyim* do. They also shouldn't try to figure out what will happen later — like by asking questions to people who use *kochos* of *Tumah*.

To Hashem, these kinds of things are very not nice, and He is sending the *Goyim* out of Eretz Yisroel because they act this way!

Yidden — “**Tomim Tihiyeh Im Hashem Elokecha**” — Act in an honest way with Hashem, don't try to figure out what is going to happen, just have *bitachon* and Hashem will take care of you!

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

In this letter, the Alter Rebbe is again encouraging *Chassidim* to give *tzedakah*, by explaining to them what *tzedakah* does! But first we will learn something about *teshuvah*, which will help us understand later how to give *tzedakah* in an extra special way.

Mitzvos are in *Gashmius*, and they need to be done just right so the *chayus* of Hashem can be brought down through them into the world. 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 makes the world stand. (“*Al Shloscha Devarim Ha'olam Omeid!*”) The *Gemara* says that even if you give a lot of *tzedakah*, you shouldn't give more than a *chomeish* (a fifth — \$1 out of every \$5 you have). Of course, we need to give at least *maaser*, 10% of what we earn!

Doing *mitzvos* properly brings Hashem's *chayus* to the whole world. But if *chas veshalom* a person missed a chance to do a *mitzvah*, or did an *aveira*, he missed a chance to bring Hashem's *chayus* into the world! He lost a chance to have that *chayus* for himself, and for the world — to bring *Moshiach* closer.

But Hashem gives us the *koach* to do *teshuvah*!

Teshuvah connects us to a part of our *neshama* that DOES NOT have an amount, and it also brings a *chayus*

from Hashem that doesn't have an amount! That way, it can even fix up *chayus* that was missing from before!

In fact, the *chayus* we bring from *teshuvah* is even stronger than the *chayus* a *Tzaddik* brings — someone who uses EVERY chance he has, ALL the time, to bring Hashem's *chayus* into the world!

IY"H in tomorrow's Tanya we will see what happens when we give tzedakah in a way of Bli Gevul, without an amount, meaning even more than a Chomeish. When we do this, together with our teshuvah, it can bring a chayus from Hashem which is also Bli Gevul, without an amount! This chayus can fill in any opportunities we missed in the past to do Torah and mitzvos properly.

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 #162 - Mitzvas Asei #66, Lo Saasei #147, Asei #67, Lo Saasei #102, #103, #138

Today's we learn six mitzvos about Korbanos!

1) (*Mitzvas Asei #66*) When we bring a *Korban Shelamim*, we need to follow all of the rules of how to bring it!

We learn this *mitzvah* from a *posuk* in *Parshas Vayikra*: וְאִם זָבַח שְׁלָמִים קִרְבָּנוֹ

The *halachos* of the four *mitzvos* with types of *Korbanos* (*Olah*, *Chatas*, *Asham*, *Shelamim*) are explained in *Mesechta Zevachim*, along with the *halachos* of all the *mitzvos* about how to bring them right.

2) (*Mitzvas Lo Saasei #147*) We can't eat the *Korbanos* called *Kodshim Kalim* (like the *Korban Todah* and *Korban Shelamim*) before their blood is sprinkled on the *Mizbeiach*.

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: לֹא תֹכַל לֶאֱכַל בִּשְׂעָרֶיךָ וְגו' וְנִדְבַתֶּיךָ

3) (*Mitzvas Asei #67*) When we bring a *Korban Mincha* (flour and oil) we need to follow the rules. There are many different types of *Korban Mincha*, and the *mitzvah* is to do each one of them the way it is described in the Torah. There is a whole *Mesechta* in *Gemara* explaining these *halachos*, called *Mesechta Menachos*. (We start to learn the *halachos* of this *mitzvah* in the last *perek* of today's *Rambam*.)

וְנִפְשׁ כִּי תִקְרִיב קִרְבָּנוֹ מִנְחָה לֵה' וְגו' וְאִם מִנְחַת מִרְחֶשֶׁת קִרְבָּנְךָ

4) (*Mitzvas Lo Saasei #102*) We CAN'T mix olive oil into the *Korban Mincha* of someone who did an *aveira*, called a *Minchas Chotei*.

We learn this *mitzvah* from *Parshas Vayikra*: לֹא יִשִּׂים עָלֶיהָ שֶׁמֶן

5) (*Mitzvas Lo Saasei #103*) We CAN'T mix *levonah* (a kind of spice) into a *Minchas Chotei*, a *Korban Mincha* for someone who did an *aveira*.

We learn this *mitzvah* from the next words in the same *posuk*: וְלֹא יִתּוּ עֲלֶיהָ לְבֹנָה

6) (*Mitzvas Lo Saasei #138*) When a *Kohen* (or a *Kohen Gadol*) brings a *Korban Mincha*, the whole thing needs to be burned. None of it can be eaten!

We learn this *mitzvah* from a *posuk* in *Parshas Tzav*: וְכָל מִנְחַת כֹּהֵן כָּלֶיִל תִּהְיֶה לֹא תֹאכַל

RAMBAM :: Hilchos Maaseh HaKorbanos

In today's *Rambam*, we learn about eating *Korbanos*, and start learning about the *Korban Mincha*.

Perek Yud: We learn about eating the *Korban Chatas*, the *Korban Asham*, and the *Mincha*: We learn when and where and who can eat them!

Perek Yud-Alef: This *perek* teaches us about *Korbanos* that we are NOT allowed to eat.

Perek Yud-Beis: The *Rambam* teaches us some general rules about the *Korban Mincha*.

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

In this *perek*, the *Rambam* teaches us about the two *Chometz'dike* loaves of bread we bring on *Shavuos*.

INYANA D'YOMA :: Chodesh Elul

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*, which we will be learning about! Today we will see that the month of *Elul* is a "safety zone" for us to fix things up, to prepare to be *bentched* with a *Shana Tova*!

~

Do you remember learning about the *Ir Miklat* in *Chumash*?

If someone kills another person by mistake, he runs away to the *Ir Miklat*, where he will be safe.

When a person does an *aveira* by mistake, it's like taking the life out of the *neshama*. Hashem gives us a chance to go to an "*Ir Miklat*" in the days of *Elul*. Doing the *avodah* of the month of *Elul* keeps us safe, like an *Ir Miklat*!

That's why the words the Torah uses to teach us about an *Ir Miklat* are "***Ina Leyado Vesamti Lecha***." If a person killed someone else by mistake, Hashem gives him a place to go. These words are also the *Roshei Teivos* of the word *Elul*!

There are many *Roshei Teivos* for the word *Elul*, which teach us lessons about what to do during this month. This *posuk* teaches us to learn Torah, which is also like an *Ir Miklat* — like the *Chachomim* say, "*Divrei Torah Koltin*," the words of Torah keep us safe!

If we stay in the *Ir Miklat* by using the time to do *Teshuvah* and learn Torah, it will keep us safe from any not

good things, and Hashem will give us a *Shana Tova Umesuka!*

See *Likutei Sichos chelek Beis*, p. 623

TEFILLAH :: Yud-Beis Pesukim - Yogaati

The Rebbe gave us 12 pesukim to know by heart and understand well. They have important lessons for us to keep in mind, and can give us chayus in doing what we should. When we are worried or feeling frustrated or upset, the Yud-Beis Pesukim can help us too!

For example, the posuk Yogaati can be very helpful for us when we are feeling frustrated or hopeless.

Lots of times we try to stop doing an *aveira* — and it doesn't work! We mess up again and again. Maybe we should just give up, since we can tell that we're going to keep doing the wrong thing.

Or there is something we know we are supposed to be doing, but we just can't seem to make it happen!

When we start thinking that way, we need to remember the *posuk Yogaati!*

This *posuk* is from *Torah Shebaal Peh*, from the *Gemara*:

Yogaati Velo Motzosi, Al Taamin — If someone says, I tried hard and it didn't work, don't believe them!

Lo Yogaati Umotzosi, Al Taamin — If someone says, I didn't try hard at all, and I was able to do it right away, don't believe them either.

Yogaati Umotzosi, Taamin — If someone says, I tried hard and it worked, then believe them!

Let's say that I have a hard time remembering to bring *Negel Vasser*. I make a *hachlata* to bring it right after supper, but I STILL keep forgetting! I might want to give up and just stop trying — maybe this is just not for me. But the Torah tells us that if we keep trying hard, then it WILL work!

Or imagine that I am trying not to bite my nails on Shabbos. But every Shabbos, I forget the *halacha* again! I might feel like it's just too hard to keep this *mitzvah*. But this *posuk* reminds us that we CAN do it! Just keep trying, and we will see that we will have *hatzlacha* in the end.

Even adults sometimes feel this way! Let's say I started to learn more *Chassidus* in honor of *Yud-Tes Kislev*, but I don't feel different! I don't feel like a better *chossid*! Should I just stop? The *posuk Yogaati* reminds us to keep trying, because in the end we will see that when we work hard, we WILL have *hatzlacha* — *Yogaati Umotzosi!*

HALACHOS HATZRICHOS :: 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

Ha'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 אִשׁ וּבֵית יוֹסֵף לְהַבָּה וּבֵית עֵשָׂו לְקֹשׁ וְדָלְקוּ 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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