

Chitas for Sunday, Parshas Shoftim

Chof-Vov Menachem Av, 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 געציל הלוי

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May they continue to give Yiddishe, Chassidishe nachas to their parents, grandparents, great-grandparents and the Rebbe!

Mazel Tov **Yaffa Bracha Antopolsky** (Atlanta, Georgia)
~ birthday Chof-Hey Av ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Menachem Aaron Hacoheh Rodal** (Inverrary, FL)
~ 5th birthday Chof-Vov Av ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Shoftim - Rishon with Rashi

Moshe Rabbeinu continues to *farbrenge* with the Yidden, preparing them to go into Eretz Yisroel. In today's *Chumash*, Moshe tells them more about the *mitzvos* that they will need to keep in Eretz Yisroel.

In Eretz Yisroel, the judges will be different than in the *Midbar*: Now there are judges based on how many people there are (judges for every 10 people, for every 50 people), but in Eretz Yisroel there will be a *Beis Din* for each city. You need to make *Shoftim* and *Shotrim* — judges and policemen for every city. The judges will *pasken* what needs to be done, and the policemen will make sure that people follow what the judges say!

Make sure the judges know that it is very important to be fair! They can't be nice to one person and not the other, and they can't take any presents from people they are judging, because this will make it too hard for them to be fair. If you have good judges, you will deserve to be able to stay in Eretz Yisroel!

Now Moshe tells the Yidden some more *mitzvos* to be careful to do:

- Don't plant any trees near the *Beis Hamikdash*!
- Don't make a *Mizbeiach* outside of the *Beis Hamikdash*!
- Don't *shecht* a *Korban* if you were planning on not following the *dinim* of eating it at the right time (*pigul*)!

- If someone worships *Avodah Zarah*, and there are witnesses, he is punished with *Misas Beis Din*.

Then Moshe Rabbeinu tells the Yidden some more *dinim* about judges:

If the judges aren't sure what the answer is to a question, they need to go ask the *Sanhedrin* in the *Beis Hamikdash*! Everyone needs to listen to the *Sanhedrin*, even a person who is a judge himself and a *Talmid Chochom*. If he doesn't listen, he is called a *Zakein Mamrei* and is *chayav misa*.

TEHILLIM :: 119 (second half)

Today's *Tehillim* is very special! We are finishing the LONGEST *kapitel* in the whole *Tehillim*, *kapitel Kuf-Yud-Tes*! This *kapitel* is so long that we don't even say the whole thing in one day — it is split up between *Yom Chof-Hey* and *Yom Chof-Vov*!

One of the *pesukim* in today's half is, "***Sas Anochi Al Imrosecha Kemotzei Shalal Rav***" — "I am so happy with Your words (the Torah), like someone who finds a huge treasure!"

The Rebbe's father, R' Levi Yitzchak, shows a *remez* in this *posuk*: The first letters of the words "*Kemotzei Shalal Rav*" are "Kosher!"

What is the connection?

The Rebbe explained in a rally for kids that this teaches us an important lesson in fighting with our *Yetzer Hara*:

The *nisayon* of eating kosher is a very common *nisayon*. We see a candy that looks so yummy, does Hashem really care that it doesn't have a *hechsher*? It's easy to think that it's not such a big deal if we just eat it.

But it's not true! Every time we are careful to only eat kosher, it's not a little thing, it's like a huge treasure! Even though we only won over our *Yetzer Hara* in something that seems small, it is really a very big deal for Hashem.

That's why the *Roshei Teivos* of the words "*Kemotzei Shalal Rav*" spell the word "kosher" — to remind us that our "small" decision to be careful with what we eat is to Hashem like finding a big treasure!

See *sicha Yud-Ches Nisan Tof-Shin-Mem-Hey*

TANYA :: Igeres Hakodesh Siman Ches

Sometimes during davening Hashem gives us a little peek into the way things really are! Hashem might give us a thought or a *kavana* that helps us see the *Emes*, that Torah and Yiddishkeit are the real truth. This is a wonderful *chesed* from Hashem.

Hashem doesn't ALWAYS give a Yid these special thoughts about *Ruchnius* during davening. Hashem wants us to DESERVE what we get!

So how can we deserve for Hashem to give us this *Chesed*?

By us having *Chesed* for other people — by giving them *Tzedakah*!

That's why the *Gemara* says that R' Elazar used to give *tzedakah* before he started davening — it was so that Hashem would give him these special kinds of thoughts when he *davens*.

But how is that a fair trade? WE are giving *tzedakah* to people so they can have *GASHMIUS* and live in *Olam*

Hazeh — but Hashem is giving US something that is even more than *Olam Haba!* Because being close to Hashem in the world is even better than *Olam Haba!*

Why does that happen? Let's find out tomorrow!

HAYOM YOM :: Chof-Vov Menachem Av

Do you remember *Pesach*, when we asked the *Fir Kashes* (*Mah Nishtanah*) at the table? At the *Seder*, it is a *mitzvah* to tell the story of coming out of Mitzrayim, so we realize how lucky we are to be Hashem's chosen Yidden and act the way He wants!

Now, when Hashem gave us the Torah of *Chassidus*, we ALSO need to tell over *Chassidische* stories, to remind us of how lucky we are to learn *Chassidus* and act in a *Chassidische* way, which will give us a special *chayus* in our *Avodas Hashem!*

SEFER HAMITZVOS :: Shiur #113 - Mitzvas Asei #95, #92, Lo Saasei #209

Today's *mitzvah* is the same as yesterday's (*Mitzvas Asei #95*) — that if a Yid makes a promise and changes his mind, he needs to go to a *Rav* or *Beis Din* to do that.

We also learn two more *mitzvos*, from the next set of *halachos* in Rambam, *halachos* about a *Nazir*.

1) (*Mitzvas Asei #92*) A *Nazir* has a *mitzvah* to let his hair grow. Like we will see in the next *mitzvah*, it is *asur* for a *Nazir* to cut his hair. In this *Mitzvas Asei*, we learn that it's not enough for him not to cut it, the *Nazir* needs to make sure he is letting his hair grow. So, for example, he isn't allowed to rub cream on his head that keeps hair from growing.

2) (*Mitzvas Lo Saasei #209*) A *Nazir* is not allowed to cut off his hair — not even one single hair!

These *mitzvos* are explained in *Gemara*, in *Mesechta Nazir*.

RAMBAM :: Hilchos Nedarim - Hilchos Nezirus

Perek Yud-Gimmel: (This is the last *perek* of *Hilchos Nedarim*.) We learn about HOW we take away a promise. At the end of the *perek*, the Rambam tells us when it's a GOOD thing to make a *neder*. A *neder* can actually help us in our *Avodas Hashem!*

For example, if someone eats way too much, and not in an *aidel* way, he can make a promise not to eat any meat for one or two years. If someone drinks too much wine, he can make a *neder* to only drink wine on Shabbos and *Yom Tov* for a few years, or he can promise never to get drunk.

Still, we should be careful not to make too many *nedarim*, so that we don't forget how serious a *neder* is in *halacha*. Nowadays, when we make a *hachlata*, we should always say that it is *bli neder*. Even though we are very serious about keeping our *hachlata*, we want to be extra careful to not ever end up *chas veshalom* not keeping a *neder*.

Now we start the next set of halachos, about a SPECIFIC kind of promise — if someone promises to become a Nazir!

Perek Alef: There are things that are *asur* if someone becomes a *Nazir* — cutting his hair or eating things made with grapes. A person doesn't have to say "I will become a *nazir*" to become one — he can say things like "I will grow my hair," while thinking that he wants to be a *Nazir*.

Perek Beis: We learn more about a *Nazir's* promise: What happens if he makes the promise by mistake, or because someone forces him, or because of a reason that ends up not being true? In many cases, he is not a *Nazir*.

One interesting *halacha* is that a person STAYS a *Nazir* until they bring their *korbanos*, and that a *Nazir* needs to be in Eretz Yisroel. So if someone makes a promise to be a *Nazir* nowadays, he has to move to Eretz Yisroel and stay a *Nazir* until the *Beis Hamikdash* is built and he can bring his *korbanos*.

RAMBAM– PEREK ECHAD :: Hilchos Shabbos - Perek Hey

We learn about the *mitzvah* of lighting Shabbos candles! We learn when to light, what kind of wicks and oil we should use, and not using the light of the Shabbos candles so we don't put it out.

Did you know that the Rambam says it's a *halacha* to have a Shabbos alarm in a city? This way everyone knows when to stop working and when to light Shabbos candles.

INYANA D'YOMA :: Melech Basodeh

In Likutei Torah for Parshas Re'eh, there is a famous Maamar "Ani Ledodi Vedodi Li" — about the month of Elul! It is almost Rosh Chodesh Elul, so now is the time to prepare for the new avodah of this special month!

The Alter Rebbe says that in the month of *Elul*, the *Yud-Gimmel Midos Horachamim* shine in the world — the same *chayus* of Hashem that shines on *Yom Tov*! So why isn't the whole *Elul* one long *Yom Tov*?

To explain this, the Alter Rebbe gives a *mashal* of a king: Usually, the king is in his palace. If a person wants to go to the King, he needs to wait for a long time for an appointment, and many guards protect the palace and only let in people who deserve to come in.

But sometimes the King comes into the field, where everyone is. He smiles to everyone and helps them with what they need. When the king is in the field, we can just go over the way we are!

The same way, on *Yom Tov*, it is like the king is in his palace. We need to be prepared, wear special clothes, not touch *muktza*, and *daven* special *Tefillos* to be able to feel the *kedusha*. But in *Elul*, the king is in the field — we can feel this special *chayus* from Hashem even when we're just doing everyday regular things!

That's why even though the *Yud-Gimmel Midos* are shining in *Chodesh Elul*, it is not a *Yom Tov*! They are shining in a way of *Melech Basodeh*, that Hashem is with us the way we are in a regular weekday.

This helps us do the *Avodah* of *Elul*, fixing up the way we act even on regular days of the year, and to get ready to have a *Shana Tova Umesuka*!

TEFILLAH :: Yud-Beis Pesukim - Vezeh

Vezeh Kol Ha'adam — The purpose of a person and the entire Creation, the higher *Ruchnius* worlds and this *Gashmius* world, is all that we should make it into a *Dira Betachtonim*, a place for Hashem!

From this *posuk* we see that serving Hashem with our own *neschama* and all of our *kochos* is also the "*neschama*" and the purpose of the whole Creation!

When we know this, it will make us feel fulfilled and happy with what we are doing! We realize this is IT! We don't need to look anywhere else, we are fulfilling the *Tachlis* of Hashem's Creation!

HALACHOS HATZRICHOS :: Birchos Hanehenin

“**LaHashem Ha’aretz Um’loah**,” the whole world belongs to Hashem. The *Gemara* tells us that since the whole world is Hashem’s, you are not allowed to enjoy anything in the world without making a *bracha* first, our way of asking Hashem for permission.

But EVERYTHING in the world is a pleasure! We enjoy being alive, listening to the birds singing, feeling the wind blow through our hair, playing, reading, talking and laughing! The *Medrash* even says that we should really thank Hashem for every breath we take! Why don’t we need to say a *bracha* for all of these things?

We find something similar with the *mitzvah* of *sukkah*. The *mitzvah* is to do EVERYTHING in the *sukkah* during the week of *Sukkos*. We should sleep, eat, learn, talk, and relax in the *Sukkah*. But we only make a *bracha* on one of these things — eating. Why?

The *Chachomim* told us to make a *bracha* on eating, which we do regularly and purposely. When we say this *bracha*, we have in mind all of the other times we keep the *mitzvah* of living in the *sukkah*.

The same is with *Birchos Hanehenin*: We only make a *bracha* on formal, established pleasures like eating and drinking, and we have in mind everything else we enjoy!

See *Yud-Beis Tamuz 5720 sicha 1*

GEULAH U'MOSHIACH :: Even the Servants Will Know Hashem!

The *Navi* Yoel said some very special *nevuos* about the times of *Moshiach*! Yesterday we learned that EVERY Yid will have *nevuah*!

In this *posuk* we see that Hashem will give this kind of *chochmah* even to servants!

וְגַם עַל הַעֲבָדִים וְעַל הַשְּׁפָחוֹת בַּיָּמִים הַהֵמָּה אֶשְׁפּוֹךְ אֶת רוּחִי

Vegam Al Ho’avadim — Even on the slaves

Ve’al Hashfachos — And on the maidservants

Bayamim Haheima — In those days of *Geulah*

Eshpoch Es Ruchi — I will pour My *chochmah* and understanding of Hashem!

See *Yoel perek Gimmel, posuk Beis*

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