

Chitas for Thursday, Parshas Shoftim

Rosh Chodesh Elul

Lamed Menachem Av, 5783 - Shnas Hakhel

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Shoftim - Chamishi with Rashi

Moshe Rabbeinu explains to the Yidden what is a true *Navi*, and a *Navi Sheker*. Moshe also tells the Yidden about separating *Arei Miklat*, and that an *Ir Miklat* doesn't save a person who killed on purpose!

Hashem doesn't let us try to figure out the future by asking magicians or people who use *Tumah* to tell us about what will happen later. Still, Hashem DOES give us ways to know what will happen in the future when it is needed. Hashem tells a *Navi* what will happen, and the *Navi* tells the rest of the Yidden. A *Navi* can tell us what Hashem wants us to do, and warn us that we need to do *Teshuvah* so that not good things won't happen.

But if someone is a *Navi Sheker*, a *FAKE Navi*, he needs to be punished by the *Beis Din*! We know that someone is a fake *Navi* if they say what will happen later and then it doesn't happen, or if they say that Hashem wants us to do an *aveira*.

Moshe Rabbeinu also reminds the Yidden what they learned before about the *Ir Miklat*: In Eretz Yisroel, we have to set up *Arei Miklat*, cities that are a safe place for someone who killed a person by mistake. The person can run there, and then the family of the person who was killed (the *Goel Hadam*) won't hurt him.

But if someone killed a person ON PURPOSE, it doesn't help to stay in an *Ir Miklat* — we send him out, because he needs to get punished by the *Beis Din*.

In today's Chumash, we have a mitzvah that will be kept for the first time only when Moshiach comes! The Torah tells us that when Hashem makes Eretz Yisroel bigger, which will only happen when Moshiach comes, we will need to add three more Arei Miklat.

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 tells us about this *maamar* in today's *Hayom Yom!*)

TANYA :: Igeres Hakodesh Siman Tes

The Alter Rebbe tells us today how important the mitzvah of tzedakah is for us, especially now, before the Geulah!

In *Eilu Devarim* (at the end of morning *Brachos*) we talk about some of the *mitzvos* and the reward we get for them. One of these *mitzvos* is *Gemilus Chasadim*, which is *tzedakah*. The last thing it says is “***VeSalmud Torah Keneged Kulam***” — learning Torah is worth as much as ALL of them together! So we see that Torah learning is greater than *tzedakah*.

The Alter Rebbe says that this was only in the time of the *Gemara*, when the main *mitzvah* was learning Torah, and there were many great *Chachomim*, *Tannaim* and *Amoraim*. But nowadays, in order to bring *Moshiach*, *TZEDAKAH* is the most important!

The Rebbe explains that what the Torah says, “VeSalmud Torah Keneged Kulam,” doesn't ever chas veshalom change. It is just that the situation can change! For example, in halacha, it says that if there is a mitzvah that nobody else can do, we need to stop learning Torah in order to do it. The Alter Rebbe is saying here that according to the Torah, because of the situation in Ruchnius and Gashmius in the time right before Moshiach comes, the most important mitzvah to do is the mitzvah of tzedakah!

This letter is another one of the letters the Alter Rebbe sent with the shluchim who would go around each year collecting money for the Yidden in Eretz Yisroel, to inspire the Chassidim to give more.

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 “*Rechovas 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*.

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

Today the Rebbe tells us that even the Mittlerer Rebbe's *maamorim* didn't start off so long in the beginning. It took time! In the beginning, the Mittlerer 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 Mittlerer 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 #117 - Mitzvas Asei #115, #116, #117

In *Sefer Hamitzvos*, we learn about three of the many kinds of presents a person can give to the *Beis Hamikdash*. The *mitzvah* is to follow the *halachos* if we give these kinds of presents.

We learn all of these *mitzvos* from *pesukim* in *Parshas Bechukosai*:

1) (*Mitzvas Asei #115*) If someone gives a **non-kosher animal** (like a horse), **or an animal that has a mum** and can't be brought as a *korban*, he needs to follow the *halachos* of how it can be given as a present.

The words of the Torah we learn this from are: וְהֵעֵמִיד אֶת הַבְּהֵמָה לִפְנֵי הַכֹּהֵן וְהִעֲרִיךְ הַכֹּהֵן אֹתָהּ
We learn the details of this *mitzvah* in *Mesechta Temurah* and *Me'ilah*.

2) (*Mitzvas Asei #116*) If someone promises to give a **house** to the *Beis Hamikdash* he has to follow the *halachos* of how this present is given.

We learn this from the words: וְאִישׁ כִּי יִקְדַּשׁ אֶת בֵּיתוֹ קֹדֶשׁ לַיהוָה וְהִעֲרִיכוּ הַכֹּהֵן
The *Gemara* explains the details of this *mitzvah* and the next one in *Mesechta Erkim*.

3) (*Mitzvas Asei #117*) If someone promises to give a **field** to the *Beis Hamikdash* he has to keep the *halachos* of how to give it as a present.

We learn this *mitzvah* from the words: וְאִם מִשְׂדֵּה אֲחֻזָּתוֹ וְגו' וְאִם אֶת שְׂדֵה מִקְנָתוֹ אֲשֶׁר לֹא מִשְׂדֵּה אֲחֻזָּתוֹ וְגו'
We learn the *halachos* about this *mitzvah* in today's Rambam; we will *IY"H* learn about houses and animals in tomorrow's Rambam.

RAMBAM :: Hilchos Erchin V'Charamin

In Rambam, we are learning more *halachos* about someone who promises to make a donation to the *Beis Hamikdash*, as much as someone is worth. We also start learning the *halachos* about if someone donates a field.

Perek Beis: We learn about someone who says they want to give as much as PART of a person is worth (like his arms), or how much a person weighs. At the end of the *perek*, we learn *halachos* of different rooms in the *Beis Hamikdash* that were used for different kinds of donations.

Perek Gimmel: What if I promised to give as much as my baby brother is worth to the *Beis Hamikdash* — and didn't actually give it until my brother was older? Do I give as much as a baby is worth, or how much a kid is worth? The Rambam teaches us that the amount is based on when he made the promise to give, not when the *Beis Din* wants to take it. We also learn what happens if someone can't afford to give the donation in the end, or if his present was lost or stolen. Sometimes the *Beis Din* needs to take his things instead of his money.

Perek Daled: Now we learn the *halachos* of someone donating his field to the *Beis Hamikdash*. There are two kinds of fields — a *Sedei Achuzah* that someone got as a *yerusha* (like after his parents passed away) or a *Sedei Mikna* that a person bought or got from *hefker*.

RAMBAM- PEREK ECHAD :: Hilchos Shabbos - Perek Tes

In today's Rambam, we learn many of the *Lamed-Tes Melachos* that we started in the last *perek* of yesterday's Rambam! We learn about not cooking, or even putting something near a warm place so it will cook too. We learn about not cutting hair or nails, cleaning or drying clothes, and weaving.

INYANA D'YOMA :: Chodesh Elul

The month of *Elul* is a “safety zone” for us to fix things up, to prepare to be *bentched* with a *Shana Tova!*

We learn about the *Ir Miklat* in today's *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 he is “killing” (R”L) 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 save!

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 send us a *Shana Tova Umesuka!*

See Likutei Sichos chelek Beis, p. 623

TEFILLAH :: Birchas Hamazon

We are going to start learning about the meaning of Birchas Hamazon.

Most of the *brachos* that we make are from the words of the *Chachomim*, except for two.

One is the *bracha* which we say before learning Torah, *Birchas HaTorah*. The other is *Birchas Hamazon*, which we say after we eat bread and are full. Both of these are straight from the Torah.

In *Birchas Hamazon*, there are four *brachos*. The *Gemara* in *Mesechta Brachos* tells us about these four *brachos*, and shows that they are hinted to in the *posuk* that tells us to say *Birchas Hamazon!*

Y”H we will learn about all of these *brachos*: Where they come from, why we say them, and what they mean. We will learn about the *kavana* we should have when we *bentch*!

HALACHOS HATZRICHOS :: Sofeik Brachos Lehokel

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!

We learned in today’s *Chumash* (*Chamishi of Parshas Shoftim*) that Hashem gives *Yidden Neviim* who will tell us the future, and that we should listen to them. One of the main things that the *Neviim* tell *Yidden* about is the *Geulah* that will come through *Moshiach*! They tell it to us so that our *Emunah* will be strong, and so that we will do what we need to in order to bring the *Geulah* sooner!

In our time, the *Rebbe* tells us that the *Geulah* is very near, and one of the things we need to do to prepare is to learn the parts of *Torah* which tell us about *Geulah*. According to this *hora’ah*, we have been learning the *nevuos* from *Torah Shebichsav* that tell us about the time of the *Geulah*. We are up to the part of *Trei Asar* by the *Navi Amos*.

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:

וְנִטְעַתֶּם עַל אֲדָמָתְכֶם וְלֹא יִנְתְּשׁוּ עוֹד מֵעַל אֲדָמָתְכֶם אֲשֶׁר נָתַתִּי לָהֶם אָמַר ה' אֱלֹהֵיךְ

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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