

Chitas for Tuesday, Parshas Shoftim

Chof-Ches 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
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May they continue to give Yiddische, Chassidische nachas to their parents, grandparents, great-grandparents and the Rebbe!

Mazel Tov **Major Mordechai Tenenboim** (Proud shliach in Hewlett, NY)
~ 12th birthday Chof-Ches Av ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Levi Rapoport** (Shliach to Northridge, California)
~ 2nd birthday Chof-Ches Av ~
Shnas Bracha Vehatzlacha!

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 :: 135 - 139

Today's *kapitelach* are *Kuf-Lamed-Hey* to *Kuf-Lamed-Tes*.

In the *brachos* before *Kriyas Shema*, we say that Hashem is constantly creating the world with His goodness — "*Hamechadesh Betuvo Bechol Yom Tamid Maaseh Bereishis*."

We prove this from a *posuk* in today's *Tehillim*, "**Le'oseh Orim Gedolim, Ki Le'olam Chasdo**" — "Hashem makes the big lights (the sun and the moon) — because He has so much *chesed*." The *posuk* says that Hashem **MAKES** the lights in the sky, not that Hashem **MADE** them before!

This teaches us an important lesson in *Avodas Hashem*. We need to make sure that our connection to *Yiddishkeit* is ALSO always like a new thing, like the way Hashem creates the world new all the time. We shouldn't feel like that acting the way a Yid should is boring, it should always be exciting like the way we feel when we get a new prize!

The Baal Shem Tov explained that we ask Hashem for this in one of the Selichos: "Al Tashlicheini Le'eis Zikna," "don't throw us aside in our old age." We are also asking Hashem not to throw us into a feeling that our Yiddishkeit is old and boring. We ask Hashem to help us that Torah and mitzvos should always feel fresh and new!

TANYA :: Igeres Hakodesh Siman Ches

Did you ever ask Mommy for a candy, and she said "If you help me for 5 minutes"? She wants you to deserve your treat. Hashem also wants US to deserve the very special thoughts that we have during davening.

How do we deserve it? By giving tzedakah!

But by giving a nickel to Tzedakah, we're really getting MUCH more than a nickel is worth! The Alter Rebbe gave a mashal of planting — the tree that grows is so much more and better than the tiny seed we planted!

Today we learn how the same thing happens when we give *Tzedakah* — even just the nickel we give is like planting a seed! The "ground" is the place where all of the *Neshamos* come from. When we give *tzedakah*, it's like planting a seed there. The big beautiful "tree" that grows are the special things we think about in *davening*!

This is ESPECIALLY when we give *tzedakah* for people in Eretz Yisroel — it's like planting in rich dirt that grows very quickly, so nothing gets in the way of having these special thoughts in our *davening*!

HAYOM YOM :: Chof-Ches Menachem Av

In today's Hayom Yom, we learn something that will help prepare us for Chodesh Elul.

If a person's body is *chas veshalom* not feeling well, what should they do?

There are two things they should do to become healthy:

- 1) Take medicine to make the sick part of the body feel better.
- 2) Eat healthy foods, rest, drink a lot of water, and sit in the sun, so the whole body gets stronger, which will also make the sick part feel better!

If a *neshama* is sick *chas veshalom*, we should also use the same two ways to make it feel better!

- 1) Do *Teshuvah* to take away the *aveira* that is making the *neshama* not feel good.
- 2) Do lots of *mitzvos* to make the whole *neshama* so strong that it will be easier to correct the *aveiros* too!

That's what we do in Elul! We make a Cheshbon Hanefesh to see the good things we did during the year and make them stronger, and do teshuvah for the things we need to fix.

SEFER HAMITZVOS :: Shiur #115 - Mitzvas Lo Saasei #205, #206, #208, #207

Today we learn more *mitzvos* about what a *Nazir* is not allowed to eat:

- 1) (*Mitzvas Lo Saasei #205*) A *Nazir* may not eat grape seeds.

We learn this from a *mitzvah* in *Parshas Naso*: מְחַרְצִימִים וְעַד זֶה לֹא יֵאָכֵל

2) (*Mitzvas Lo Saasei* #206) A *Nazir* isn't allowed to eat grape peels.

We learn this *mitzvah* from the same *posuk* in *Parshas Naso*: וְעַד זֶה לֹא יֵאָכֵל

We also learn 2 *mitzvos* about what a *Nazir* is not allowed to do:

1) (*Mitzvas Lo Saasei* #208) He is not allowed to become *tamei*. He can't go on purpose into the same house as a person who passed away (*Tumas Ohel*).

This *mitzvah* is learned from another *posuk* in *Parshas Naso*: עַל נֶפֶשׁ מֵת לֹא יָבֵא

2) (*Mitzvas Lo Saasei* #207) He is not allowed to make himself *tamei* from a person who passed away (*Tumas Meis*).

We learn this *mitzvah* from the next *posuk* in *Parshas Naso*: לְאָבִיו וּלְאִמּוֹ וּגְרִ' לֹא יִטְמָא

RAMBAM :: Hilchos Nezirus

In Rambam, we learn more *halachos* about what happens if a *Nazir* does something that is *asur*, and how his being a *Nazir* ends.

Perek Vov: If a *Nazir* does certain things he wasn't supposed to, he could mess up his time of *Nezirus* and sometimes needs to start again!

For example, If he drinks wine or cuts some of his hair, he did something wrong, but he still stays a *Nazir*. If he cuts most of his hair, he needs to wait for 30 days to let his hair grow back, and then he can count from where he left off. But if he becomes *Tamei* from *Tumas Meis*, many times he will need to shave his hair and bring the *korbanos*, and then start being a *Nazir* again from the beginning.

Perek Zayin: There are some times when a *Nazir* SHOULD do things that a *Nazir* usually is not allowed to do. Like if he got *Tzoraas* while he was a *Nazir*, he has a *MITZVAH* to cut his hair!

Perek Ches: We learn about the things the *Nazir* does to finish off his time of being a *Nazir*, like shaving his hair and bringing certain *korbanos*.

RAMBAM- PEREK ECHAD :: Hilchos Shabbos - Perek Zayin

We now start to learn the 39 *melachos* of Shabbos! The Rambam lists them, and teaches us the difference between an *Av Melacha* and a *Tolda*. The *Av Melacha* is the way the *melacha* was done to build the *Mishkan*. A *tolda* is something that accomplishes the same thing, but in a different way.

INYANA D'YOMA :: Chassidishe Parsha

This week is the only *parsha* in the whole Torah where there is NO *MAAMAR* in *Likutei Torah*! Still, we can learn a very important lesson from this *parsha* about how to serve Hashem:

At the very beginning of *Parshas Shoftim* we learn that every city needs judges to make sure everyone in the city is acting how they should. Where do the judges sit? At the GATES of the city.

The *Guf* of every *Yid* is like a city. It has gates, too!

What are the gates? The parts of us that can open and close to let something from outside come in! They are our eyes, nose, ears, and mouth. These "gates" open up so we can eat and drink and listen to things, and to let

things come out — like saying things!

We need to make sure that our gates have “judges” to decide when to be open and when to be closed. Our eyes should only open up to let in kosher things — by only looking at pictures of kosher animals and *tznius'dike* things, our noses should smell kosher food, our ears should listen to Torah and NOT to *Lashon Hara*, and our mouth should say only nice things and words of *Ahavas Yisroel*!

See sicha of Parshas Shoftim 5748

TEFILLAH :: Yud-Beis Pesukim

Why were the *Yud-Beis Pesukim* specifically chosen, and why do we need to know them by heart?

Torah is not just a wisdom or knowledge for our mind. Torah is *Chayeinu*, our life! Torah is not just for when we have a *sefer* that we can learn from and think about. Even when we don't have a *sefer*, like when we are eating, drinking, walking, playing or lying in bed, we also need to live with the Torah!

In order to do that, we need to know the words of Torah *Baal Peh*, so we can live with them all the time.

We need to know certain pieces of the Torah which have a message that is very clear and easy to understand.

To make it possible for children as well to live with the *horaos* of Torah, the Rebbe chose these *pesukim* which have very clear messages that also children can understand and live with. The Rebbe wanted us to learn them by heart, so that we will live with them even when we're eating or playing. We should even know them well enough to discuss them with our friends, so that they will also be able to live with the lessons of Torah that we already learned!

See sicha Rosh Chodesh Iyar Tof-Shin-Lamed-Vov

HALACHOS HATZRICHOS :: General Brachos on Foods

There are three “general” *brachos*, that we use for most foods. (Later *IY”H* we will see that there are exceptions for specific kinds of foods.)

All food fits into three main groups: Food that grows from the ground (like carrots), food that grows on trees (like apples), and food that we get any other way (like chicken or eggs). Depending on where our food comes from, that is the *bracha* we make!

For juicy peaches, which grow on trees, we make a *bracha* of *Ha'eitz*, thanking Hashem for letting us enjoy the food that grows on trees. On crunchy celery, which grows from the ground, we make a *bracha* of *Ha'adama*, thanking Hashem for letting us enjoy the food that grows from the ground. For fish, which we don't get from the ground or from trees, we make a *bracha Shehakol*, thanking Hashem for letting us enjoy His world, which was all created through Hashem's words.

See Birchos Hanehenin, perek Alef se'if Beis

GEULAH U'MOSHIACH :: Hashem Will Punish the Goyim

We have a hora'ah from the Rebbe to learn Inyonei Geulah U'Moshiach, beginning from Torah Shebichsav, and also in all of the other parts of Torah. Here we are learning the pesukim of Torah Shebichsav that tell us about the time of the Geulah. We are up to the sefer Trei Asar, by the Navi Yoel.

The last two *perakim* of Yoel are about the *Geulah*, and that Hashem will punish the *goyim* who hurt the Yidden during the time of *Golus*.

At the end of the last *perek*, the *Navi* Yoel warns Edom and Mitzrayim that they will be punished for killing the Yidden from Yehudah.

The last two *pesukim* speak about what will happen in the end:

וְיִהְיֶה לְעוֹלָם תִּשָּׁב וִירוּשָׁלַם לְדוֹר וָדוֹר

וְנִקִּיתִי דָמָם לֹא נִקִּיתִי נְה' שִׁכֵן בְּצִיּוֹן

ViYehuda Le'olam Teisheiv — Yehudah, that they tried to kill, will stay forever

VeYerushalayim Ledor Vador — And Yerushalayim, which they tried to destroy, will last for all generations.

Venikeisi Damam Lo Nikeisi — Hashem says, I may forgive them for other *aveiros*, but for the blood of the Yidden that they killed, I will not forgive them!

VaHashem Shochein Betzion — This will happen when Hashem rests in Tzion, the time of the *Geulah*.

See Yoel *perek* Daled *pesukim* Chof and Chof-Alef

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