

Chitas for Wednesday, Parshas Shoftim Chof-Tes 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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Mazel Tov **Yechiel Edelman** (Paris, France)
~ 6th birthday Chof-Tes Av ~
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 :: 140 - 144

Today’s *shiur Tehillim* is *kapitelach Kuf-Mem to Kuf-Mem-Daled*.

In today’s *Tehillim*, there is a *posuk*, **“Tikon Tefilasi Ketores Lefanecha”** — “I bring my *davening* before Hashem like *Ketores*!”

What is the connection between *Ketores* and *davening*?

When the *kohen* brings the *Ketores*, nobody else is allowed to be there — it’s just the *kohen* bringing the *Ketores* to Hashem. The same thing is when we *daven* — it’s private, between us and Hashem!

Also, the word *Ketores* is like the word “*Kesher*” (in Aramaic — *Ketar*) — a connection. *Davening* is one of the ways we make a special connection with Hashem.

TANYA :: Igeres Hakodesh Siman Tes

This letter is another letter where the Alter Rebbe encourages *Chassidim* to give *tzedakah*!

When supertime comes, we say, “Mommy, can I please have food?”

When everyone is playing ball, we ask “Can I please have a turn?”

Why do we ask for things for ourselves? We want to make sure we are taken care of and we have what we need.

Today the Alter Rebbe tells us that it’s the right thing... but sometimes it could be not for the right reason!

Yidden are called a *Goy Echad Ba’aretz*, which means that we are a special nation in the world. The Alter Rebbe tells us that this also means that we are a nation who remembers *Echod*, that we remember Hashem even *Ba’aaretz*, in the *Gashmius* things we do.

Since we have a *neshama* inside of ourselves, we need to take care of our bodies and use the *Gashmius* of the world the way Hashem wants — to be able to *daven*, learn Torah and do *mitzvos* in the best possible way!

But if we’re doing it for Hashem — the part of Hashem inside of our *neshama* — why should we worry only about our OWN *neshama*? Doesn’t EVERY Yid have a *Neshama*?

The answer is that the Torah says that first we take care of our own *neshama*, and only then should we take care of someone else. But since we remember that the main thing is the *neshama*, we will make sure to take care of as many *neshamos* as we can, and not JUST ourselves!

That will help us look at the *mitzvah* of *Tzedakah* in the right way and make sure to give as much as we can.

In tzedakah also, the Torah teaches us who to give to first. Even though we should really give to EVERYONE, first we need to give to our own family, and then we take care of other poor people. The Alter Rebbe says that taking care of the Tzadikim of the generation comes even BEFORE taking care of our own family! That’s why this letter was sent, explaining to Chassidim why it is a priority to give tzedakah to the tzadikim, R’ Menachem Mendel of Horodok and his talmidim, who lived in Eretz Yisroel.

HAYOM YOM :: Chof-Tes Menachem Av

In today's *Hayom Yom*, the Rebbe teaches us how precious it is to Hashem when we put in our own effort.

Did you ever start writing a letter to your Bubby or Zaidy and think, “This is taking too long! I’m not sure what to write! Mommy, can you please write it for me?”

Of course it will be much faster, and maybe look nicer too, if Mommy writes it. But what will make Bubby and Zaidy happier? They will love it so much more if WE write it — even if it isn’t as nice.

Our *Avodas Hashem* is like that too! Sometimes we think that we just want someone else to do it for us, or at least show us EXACTLY what to do! But Hashem loves it so much more when WE tried our best, even if it isn’t as perfect. That’s called “*Avodah BeKoach Atzmo*” — when we do the *Avodah* OURSELVES.

Today is Erev Rosh Chodesh Elul, and this is what Chodesh Elul is all about — putting in our own effort to become close to Hashem (Ani Ledodi)! Then, Rosh Hashana and Yom Kippur are like Hashem taking us by the hand and bringing us closer to Him (Vedodi Li).

SEFER HAMITZVOS :: Shiur #116 - Mitzvas Asei #93, #114

We learn one last mitzvah about a Nazir:

1) (*Mitzvas Asei #93*) When a person finishes his time of being a *Nazir*, he has to shave off his hair and bring *korbanos*.

The Rambam learns this *mitzvah* from a *posuk* in *Parshas Naso*: בְּיוֹם מְלֵאת יָמֵי נְזִירָתוֹ

We also learn one mitzvah from the next set of *halachos*:

2) (*Mitzvas Asei #114*) If a person promises to give Hashem as much money as a certain person is worth, he needs to follow what it says in the Torah about how much money to give.

We learn this *mitzvah* from a *posuk* in *Parshas Bechukosai*: אִישׁ כִּי יִפְלֵא נֶדֶר בְּעַרְפֹּךָ נִפְשֹׁת וּגְוִי

RAMBAM :: Hilchos Nezirus - Erchin V'Charamin

In Rambam, we finish learning about the *Nazir*:

Perek Tes: At the end of a person's *Nezirus*, he has to bring certain *korbanos*. The money that is set aside to pay for them, and the animals that he brings, get a special *kedusha*! So if he set aside too much money for his *korbanos*, the money has *kedusha* and can't be used for other things.

Perek Yud: This is the last *perek* about the *halachos* of a *Nazir*.

There are three times a *Nazir* might need to shave his hair:

- 1) At the end of his *Nezirus* — *Tiglachas Tahara*
- 2) If he became *tomei* in the middle, he shaves all of his hair when he becomes *tahor* — *Tiglachas Tumah*
- 3) If he becomes *tamei* from *Tzoraas* during the time he is a *Nazir*

The Rambam tells us what happens if he has all three, or if there is a *sofek* that he might have them — how and when he needs to shave his hair and bring his *korbanos*.

At the end of this *perek*, the Rambam tells us that a person who becomes a *Nazir* for the right reason is very special to Hashem!

We now start a new set of Halachos — *Hilchos Erchin VaCharamin* — when a person promises to make a donation to Hashem (to help pay for keeping the *Beis Hamikdash* running). We learn how to find out how much a person is worth, or a field, or other kinds of things. This is also a kind of *Neder* (promise) — which is what this *Sefer of Rambam* (*Hafla'ah*) is all about! This is a kind of promise called *Nidrei Hekdesh*.

Perek Alef: The Rambam discusses the *din* of *Erkei Adam*, the worth of a person. The Rambam tells us from the *Chumash* how much money to give for each person based on if they are a man or a woman, and how old they are. There is also another kind of *neder* where we figure out how much someone is worth depending on how much people would pay for them if they were sold as a slave.

RAMBAM- PEREK ECHAD :: Hilchos Shabbos - Perek Ches

In this *perek*, we learn the first 10 *melachos*, from plowing the earth to kneading the dough. The Rambam tells us the *halachos* of each of these *melachos*.

INYANA D'YOMA :: Erev Rosh Chodesh Elul

The month of *Elul* is a very special time!

It is a time when we make a *Cheshbon Hanefesh* and see what things need to be fixed in our *Avodas Hashem*.

It is a chance to fix up anything that we missed in the past year, so that we will deserve to have only good in the coming year.

It is a time when we are protected from our *Yetzer Hara*, like an *Ir Miklat* we can run away to, so we will be able to do *teshuvah* without the *Yetzer Hara* messing everything up.

It is a time of *Melech Basodeh*, the king in the field, where Hashem is with us and helping us become better!

Elul is a very special time — but we need to use it!

We already start using this special time starting from *Shabbos Nachamu* and *Shabbos Mevorchim Elul*.

Erev Rosh Chodesh is ALWAYS a special time (an *Eis Ratzon*), and especially *Erev Rosh Chodesh Elul*! The Rebbe tells us that today we should make sure to add in Torah (our learning), *Tefillah* (davening and saying *Tehillim*), and *Tzedakah* (giving *tzedakah* and doing *mitzvot*), and helping other *Yidden* to do the same. This way we will be able to use the special *koach* of *Elul* to its fullest, and we will be sure that Hashem will *bentch* us all with a *Shana Tova Umesukah*!

See *farbrengen Erev Rosh Chodesh Elul Tof-Shin-Lamed-Vov, Halachos Uminhagei Chabad*

TEFILLAH :: Yud-Beis Pesukim - Review

The Rebbe taught the *Yud-Beis Pesukim* as part of *Mivtza Chinuch*. The Rebbe wanted us to know and understand them well, because they have lessons that are very important for our own *Chinuch* and to share with others! Every *Yid*, even young children, needs to know these messages. We should learn the *pesukim* by heart and understand what they mean so we can think about them wherever we are and whenever we can.

The *pesukim* come from the three main parts of Torah — *Torah Shebichsav*, *Torah Shebaal Peh*, and *Chassidus*.

Today we are going to start reviewing the *pesukim* from the first part of Torah, *Torah Shebichsav*.

Very young children already knew the first two *pesukim* since the times of the *Gemara*! The *Chachomim* taught us that as soon as a child begins to speak, we teach them *Torah Tziva* and *Shema*.

Let's review some of the lessons they teach us:

Torah Tziva — The message of *Torah Tziva* is how precious and special Torah is! Every Yid, no matter who, inherits the entire Torah! We need to know that every part of Torah belongs to us, and we just need to take this special treasure and use it.

Shema — The *pesuk* of *Shema* teaches us that Hashem is in charge of the world. Even though the world looks gigantic, and sometimes even scary, it is all *botul* to Hashem. Hashem created the world, and takes care of every detail of the world with *Hashgacha Protis*.

HALACHOS HATZRICHS :: Birchos Hanehenin - Specific Brachos

There are three main types of foods, with three general *brachos*: *Ha'eitz*, *Ho'adamah*, and *Shehakol*.

But there are some foods that the *Chachomim* taught us are IMPORTANT foods. These foods get their own specific *bracha*! Even though wine is a kind of drink, which should be *Shehakol*, it is a very important drink. For wine or grape juice, we say the *bracha Hagafen*.

Cooked grain, like wheat and barley, is also an important kind of food. Really, it grows from the ground, so it should be *Ha'adama*. But when grain is cooked, it gets a *bracha* of **Mezonos**, thanking Hashem for making satisfying food. If we make the grain into bread, it becomes **Hamotzi**, thanking Hashem for making bread!

Knowing that these are important foods will help us when we learn more *halachos* about saying *brachos*!

See *Birchos Hanehenin*, *perek Alef se'if Beis*

GEULAH U'MOSHIACH :: A Nevuah by Amos

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 Amos*.

Amos was a *Navi* who lived in the times of the king Uziah (from *Malchei Yehudah*) and Yeravam the second (from *Malchei Yisrael*). At that time, things were very good for the Yidden in *Gashmius*. Their enemies were not fighting them, and they were very rich.

But the Yidden did not treat each other well. They cheated each other, and bribed the judges to say that they were right.

Amos warned the Yidden to do *teshuvah*, or else Hashem would punish them. At the end of his *sefer*, he said a few *nevuos* about the *Geulah*. The *Navi* told the Yidden that Hashem promises that a king from Dovid Hamelech will again rule over ALL of the Yidden!

בְּיוֹם הַהוּא אֶקְיָם אֶת סֵפֶת דָּוִד הַנְּפֹלֶת וְגִדְרֹתַי אֶת פְּרָצִיָּהוּ וְהִרְסֹתִיו אֶקְיָם וּבְנִיתִיהָ כִּימֵי עוֹלָם

Bayom Hahu — On that day of *Geulah*,

Akim Es Sukas Dovid Hanofeles — I will pick up the *Sukkah* of Dovid which fell (meaning the *melucha* of the

family of Dovid Hamelech)

Vegadarti Es Pirtzeihen — And I will close up any holes in the walls (meaning that there won't be any other kings)

Vaharisosav Akim — And I will pick up its broken pieces

Uvniha Kimei Olam — And build it again as it used to be.

Even though the Yidden split into groups for a period of time, when *Moshiach* comes we will all be united with one king over all the Yidden!

See Amos perek Tes posuk Yud-Alef

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