

Chitas for Monday, Parshas Toldos

Chof-Daled Mar-Cheshvan, 5785

**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 sweetness of Rosh Hashana carry into Cheshvan.

May we be redeemed and uplifted by our imminent and complete redemption and celebrate this month with our King Moshiach!

Mazel Tov **Chava Levitin** (Jersey City, NJ)
~ 8th birthday Chof-Daled Cheshvan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **First Lieutenant Menachem Mendel Lazaroff** (Houston, TX)
~ 8th birthday Chof-Daled Cheshvan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Toldos - Sheini with Rashi

There was a hunger, but Yitzchak was not allowed to leave Eretz Yisroel. Instead Hashem told him to go to Gerar, which would later become part of Eretz Yisrael.

Yitzchak went to live in Gerar. Because he was afraid that the people there weren't good people, he did what his father Avraham did, and told the people of Gerar that Rivkah was his sister.

Avimelech, king of Gerar, didn't take Rivkah to his palace, so Yitzchak stopped worrying about it, and didn't keep it such a secret that they were really married.

When Avimelech found out that they were married, he got very angry! "Why didn't you tell me that you were married? I might have tried to marry her, and then we would be in trouble!" Avimelech warned everyone in Gerar not to bother Yitzchak or Rivkah.

Yitzchak planted grain, hoping to be able to give some to *tzedakah*. And even though it was a year of hunger without rain and Gerar wasn't such a great place to plant things, Hashem made a *neis* and it grew 100 times as much as he expected! Then, when he counted the grain to give *maaser*, Hashem made another *neis*, and it grew to be 100 times more than that!

TEHILLIM :: 113 - 118

Today's *Tehillim* is *kapitelach* Kuf-Yud-Gimmel through Kuf-Yud-Ches.

Today's *Tehillim* is the *kapitelach* which make up *Hallel*!

One of the things we say in *Hallel*, in *Kapitel* Kuf-Yud-Daled, is that after Hashem took the Yidden out of Mitzrayim, He did many miracles for us!

In the next *kapitel* (Kuf-Tes-Vov), we say “**Lo Lanu Hashem, Lo Lanu, Ki L'Shimcha Ten Kavod.**” “Don't do it for us Hashem, don't do it for us! Do it instead to give honor to Your name.”

During the time of *Golus*, we don't see Hashem's *nissim* as much. That's why we ask Hashem to treat us in a way of *nissim* — not because of how we act, but because we are Hashem's nation. We ask Hashem to do this just for the sake of Hashem's holy name, which will get honor by the *chesed* Hashem will do with Yidden.

TANYA :: Igeres Hakodesh Siman Lamed-Alef

In this letter, the Alter Rebbe will explain to us the importance of *Ahavas Yisroel* and that we need it to bring the *Geulah*!

Hashem and the Yidden are compared to a heart and a body. The *Shechinah* is like the heart which gives the Yidden *chayus*, and all of the Yidden are like the body which receives its *chayus* from Hashem.

How does a body live? The heart pumps blood, which has *chayus*, to all the parts of the body to give them *chayus*, and then the blood goes back to the heart.

As long as there are no places where the blood will get stuck, the blood can go to all places and the whole body will be healthy. But if *chas veshalom* one of the places where the blood needs to go gets smaller or blocked, the whole person can become sick!

That's also how Hashem gives Yidden our *chayus*. The *chayus* flows to every single Yid, all over the world. We share our *chayus* with each other, just like the blood flows from one part of the body to the other. But if we don't have *Ahavas Yisroel* and the *chayus* gets “stuck” because we don't want to have anything to do with another Yid or group of Yidden, then Yidden can't all be healthy *chas veshalom*! Not only does it hurt the Yidden, but it hurts the *Shechinah*, which is like the “heart” that gives *chayus* to the Yidden.

That's why the *Chachomim* say that the reason for the *Churban* of the *Beis Hamikdash* was because of *Sinas Chinam*. It's also why the *Zohar* says that after the *Beis Hamikdash* was destroyed, the *Shechinah* is called “sick” in *Golus*. The Yidden didn't have enough *Ahavas Yisroel*, making them ALL be “sick” in *Golus*... and the *Shechinah* is too.

But when we make a place in our heart for every single Yid, and help each other as much as we can, it makes all of the Yidden feel better! Then the *Shechinah* feels better too, until there is no more reason for *Golus* and *Moshiach* can come right away!

HAYOM YOM :: Chof-Daled Mar-Cheshvan

It is easy to look around and see people who have better *gashmiyus'dike* things than us — a nicer computer, or bike, or fancy toy.

But that's not how we should think!

For *gashmius* things, we should look around and see someone who has even LESS *gashmius* than us — someone who has NO bike at all or NO toys. That will make us thank Hashem for all of the things we DO have!

It is also easy to look around and see someone who is less *frum* than us, or less *Chassidish* than us. That makes us feel proud of ourselves, since we think we are better than they are.

But that's not how we should think!

In *ruchnius* things, we should look at someone who has even MORE *mitzvos* than we do. We should look at how someone else *davens* with more *kavana*, or has good *midos*, or goes on *mitvtzoyim* more often.

We should ask Hashem to help us learn from that person, and give us *koach* to become better!

SEFER HAMITZVOS :: Shiur #244 - Mitzvas Asei #238

Today's *mitzvah* (*Mitzvas Asei* #238) is that if someone has a hole in the ground and another animal falls inside, the owner of the pit is responsible, and he needs to pay.

This *mitzvah* comes from a *posuk* in *Parshas Mishpatim*: וְכִי יִפְתָּח אִישׁ בּוֹר

The details of this *mitzvah* are explained in *perek Gimmel* and *perek Hey* of *Mesechta Bava Kama*.

RAMBAM :: Hilchos Nizkei Mamon

In today's Rambam, we learn more about when the owner of an animal is responsible to pay for things it breaks.

Perek Vov explains what kind of animal is called *mu'ad* — that we can expect it to hurt another animal. If an animal hurts other animals on 3 different days, it is called *mu'ad*. If it only hurts animals on Thursdays, it is only *mu'ad* for Thursday!

When a *mu'ad* animal is sold to someone else, it changes back to a *tam*, an animal we don't expect to hurt someone else.

Perek Zayin teaches us how much we need to pay if our animal hurt another one or broke something. The owner of a *mu'ad* has to pay for the WHOLE thing his animal hurt, but the owner of a *tam* only has to pay half. How do we figure out how much money that is? We figure out how much the thing was worth before, and how much afterwards, and the owner of the animal has to pay the difference.

Perek Ches tells us when these *halachos* are different — like for example an animal that is from *hefker* which means that it doesn't belong to anyone, or *hekdesh* which belongs to the *Beis Hamikdash*. We also learn the *halachos* of when a *Beis Din* forces someone to pay.

RAMBAM- PEREK ECHAD :: Hilchos Tumas Meis - Perek Gimmel

A person can get *Tumas Meis* from some things only if he touches or carries it, and he can get *tumah* from other things just by being under the same roof!

INYANA D'YOMA :: Sameiach Bechelko

Imagine you are feeling sad that you don't have a new backpack this year. Instead you are using the same old one from last year. Is that the right way to feel?

Or imagine that you are making yourself happy by thinking about how you daven much more nicely than everyone else in your class. Is that the right way to feel?

Someone wrote to the Rebbe once, telling the Rebbe that things were a bit hard for him. His *parnasa* was not so good, but he had *bitachon* that things would get better. His children were not doing as well in *Yiddishkeit* as he hoped, but he made himself feel better by realizing that at least they were better than some others.

In the Rebbe's answer, he saw that it's not always good to be happy with the way things are!

The Rebbe answered with the words of a *posuk*, "***Bashomayim Mimaal Ve'al Haaretz Mitachas***." In the Torah, this is saying that "In the heavens above and on the earth below, there is nothing aside for Hashem!"

In many *sefarim*, these words are explained in another way: ***Bashomayim***, in *Shomayim* things, meaning about Hashem and *kedusha*, we look ***Mimaal***, above — we look at people on a HIGHER level than us and try to be like them.

Only in *Gashmius* things, "***Al Haaretz***," things that are on the earth, we look "***Mitachas***," below. In those things we look at people who have less than us, and realize that we should be happy with what we have. Then we will truly feel rich — "*Aizehu Ashir, Hasameiach Bechelko!*" "Who is rich? Someone who is happy with what he has."

This is the same idea as what we learned today in Hayom Yom. Many times the Rebbe would remind Chassidim that it's good to be happy with our Gashmius, but we should always look at others to see how to make our Ruchnius better!

See Igros Kodesh chelek Hey, page 237

TEFILLAH :: Ribon Ha'olamim

At the end of *Kriyas Shema She'al Hamitah*, we say a paragraph that starts with the words "*Ribon Ha'olamim*."

In this paragraph, we ask Hashem to take good care of our *neshama* when it goes up to *Shomayim* during our sleep. We ask Hashem to clean it and give it *chayus* so that tomorrow we can serve Hashem even better!

Part of this paragraph speaks about waking up in the middle of the night to say *Tikun Chatzos*. Since it is not our *minhag* to say this *tefillah* nowadays, we skip that part.

At the end of *Ribon Ha'olamim*, we say the *posuk* "***Torah Tziva Lanu Moshe!***" The reason for this is so that we will go to sleep with words of Torah.

HALACHOS HATZRICHS :: Too Tired for Kriyas Shema

Once while in *Yechidus*, a *shliach* asked the Rebbe a question that was bothering him. He had a lot of work to do at night, and by the time he was done, he was so exhausted he would sometimes fall asleep without saying *Kriyas Shema She'al Hamita* at all! What should he do?

The Rebbe answered that before starting the things he thinks he needs to finish at night, he should first say *Kriyas Shema She'al Hamitah*, but not *Hamapil*. This way he can say *Kriyas Shema* properly.

Then, right before he goes to sleep, he should say the first paragraph of *Shema* again (from *Shema* until *Uvisharecha*) and then *Hamapil*.

GEULAH U'MOSHIACH :: Getting Ready for Moshiach

In the *halachos* about a Jewish king, the Rambam describes how we know that a person could be *Moshiach*.

This person has to come from the family of Dovid Hamelech, and be someone who:

- 1) **Hogeh BaTorah Ve'osek Bamitzvos** — Someone who is always learning Torah and is busy with *mitzvos*
- 2) **Yakof Kol Yisrael** — He convinces Yidden to follow the way of Torah and make *Yiddishkeit* stronger
- 3) **Veyilchom Milchemes Hashem** — He fights the wars of Hashem and makes the world around him ready to serve Hashem

The Rebbe teaches us that we should use these things as a lesson of how EVERY YID needs to get ready for *Moshiach*!

- 1) We should work on making ourselves better (“*Avodah Im Atzmo*”) — we should learn more Torah and do more *mitzvos*!
- 2) We should help other Yidden to do more *mitzvos* (“*Avodah Im Hazulas*”)
- 3) We should also help convince the ENTIRE world to keep the *Sheva Mitzvos Bnei Noach*!

See *sicha* of 13 Nisan 5745, *Migola Ligeulah* p. 308

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