

# Chitas for Monday, Parshas Toldos Chof-Tes Mar-Cheshvan, 5784

**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  
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי ע"ה  
בקשר עם יום היארצייט הראשון שלה ר"ח כסלו

*Chitas for the month of Cheshvan is made possible in part*

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**by the Kirstein Family**

*In the merit of our IDF for their brave battle to protect our homeland. To Klal Yisrael for comfort and honor. May our Moshiach bring peace for us now!*

*In honor of the birthday of*

**Zaidy Hecht**

*Shnas Bracha Vehatzlacha, L'arichus Yomim Veshanim Tovos!*

*~ by his children, grandchildren, and great-grandchildren around the world ~*

Mazel Tov **Schneur Zalman Abba ben Rivka**

*~ birthday Chof-Tes Cheshvan ~*

*Shnas Bracha Vehatzlacha!*

Mazel Tov **Mendel Slonim** (Houston, TX)

*~ 6th birthday Chof-Tes Cheshvan ~*

*Shnas Bracha Vehatzlacha!*

Mazel Tov **2 Star General Malya Sossonko** (Hollywood, FL)

*~ 11th birthday Chof-Tes Cheshvan ~*

*Shnas Bracha Vehatzlacha!*

Mazel Tov **Esther Baumgarten** (Shlucha in East Hampton, NY)

*~ 9th birthday Chof-Tes 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 :: 140 - 150**

In one of today's *Kapitelach* is a *posuk* we all know very well, because we say it every day at the end of *davening*! "**Ach Tzadikim Yodu Lishmecha!**"

In *Tof-Shin-Mem-Daled* (5744/1984), the Rebbe asked that EVERYONE, not only *chassidim*, should say this *posuk* after *davening*, and also to say *Hareini* before *davening*, to bring *shalom* in the world.

## **TANYA :: Kuntres Acharon Siman Gimmel**

We learned in an earlier part of *Tanya* that it is important to have *kavana* when we *daven*. A *davening* without *kavana* is like a *guf* (body) without a *neshama*!

But what if we are not able to have *kavana* in every part of *davening* every day?

The Alter Rebbe tells us that Hashem makes a special deal with us! If we have *kavana* at least in one little piece of *davening* every day, Hashem will put all those little pieces together. That way, after a year, we will have *davened* every part with *kavana*, and Hashem will count it as if we had that *kavana* every single day of the year!

*Many chassidim would make a "kneitch" in their Siddur, folding down a corner to remember which part of davening they had kavana in, to make sure they would daven each part with kavana at least once!*

## **HAYOM YOM :: Chof-Tes Mar-Cheshvan**

*The year the Hayom Yom was written, today was Shabbos Mevorchim Kislev! The Rebbe reminds us to say the whole Tehillim before davening, and that today is a day for farbrengen.*

The Friediker Rebbe made a *takana* that we should say the day's *kapitelach* of *Tehillim* every day with a *minyan* after *davening*, and to say the whole *Tehillim* on *Shabbos Mevorchim*. Today we learn about saying *Tehillim*.

Saying *Tehillim* is very special — so special that we really can't even KNOW what it accomplishes and how much *nachas* Hashem has from it!

But one thing we do know: By saying *Tehillim*, Hashem will *bentch* us with health and good *parnasa* and *nachas* from our families, and that it will bring good things in *Gashmiyus* and *Ruchniyus* for all Yidden!

## **SEFER HAMITZVOS :: Shiur #205 - Mitzvas Asei #108**

Today's *mitzvah* (*Mitzvas Asei #108*) is about *Mei Nidah* — the water that is mixed with the ashes of the *Parah Adumah*. There are some kinds of things that it makes *tamei*, and other things that it makes *tahor*! (For example, it makes someone who gets sprinkled with it, *tahor*; but someone who touches it when they are not sprinkling it on someone becomes *tomei*!) The *mitzvah* is to follow all of these *halachos*.

At the end of this *mitzvah*, the Rambam tells us the source of all of the *mitzvos* of *Tumah* and *Tahara* in the Torah (*Parshas Shemini*, *Tazria*, *Metzora*, and *Chukas*) and where they are explained in *Mishnayos* (*Seder Taharos*), and which *mesechtos* explain which *mitzvos*.

## **RAMBAM :: Hilchos Parah Adumah**

In today's Rambam, we learn halachos of the Mei Nidah:

**Perek Ches:** We learn about **BRINGING** water to mix with ashes of the *Parah Adumah*. We are not allowed to make a *hefsek*, to do something else along the way, or while carrying the water. We ARE allowed to do things we need to do in order to bring the water, like making a path to walk on. If someone does something that was NOT needed for the water before he mixes the water with the ashes, the water is *posul* and can't be used.

**Perek Tes:** In this *perek* we learn about **MIXING** the water with the ashes — we learn how to do it, and things that can make it *posul*.

**Perek Yud:** The Rambam teaches us about **USING** the water of the *Parah Adumah* (*haza'ah*) — how we sprinkle it, and who is allowed to sprinkle it.

We learn that one person can sprinkle even on hundreds of people, and as long as they each get at least a drop of water sprinkled on them, they are all *tahor*!

## **RAMBAM- PEREK ECHAD :: Hilchos Megillah V'Chanukah - Perek Gimmel**

In today's Rambam, we learn about Chanukah! Even though lighting the *menorah* and hearing the *Megillah* are *mitzvos*, since they are *mitzvos* from the *Chachomim*, they don't count as part of the 613 *mitzvos*.

One of the things we learn is about saying *Hallel* on Chanukah. Did you know that there are 18 days a year when we say the whole *Hallel*? (8 days of *Sukkos*, 8 days of Chanukah, first day of *Pesach*, and *Shavuos*.) Outside of Eretz Yisroel, we say the whole *Hallel* 21 days — can you figure out why? (Saying *Hallel* on *Rosh Chodesh* is a *minhag*, and that's why we don't say the whole *Hallel*.)

## **INYANA D'YOMA :: Saying Tehillim**

In today's *Hayom Yom*, we learn about saying *Tehillim*. Do you know what *Tehillim* can accomplish?

In the back of our *Tehillim*, *Ohel Yosef Yitzchok*, there are many letters printed, with some stories that teach us how special saying *Tehillim* is. Here is one of those stories:

In the time of the Baal Shem Tov, there was once a *gezeira* that *Chas Veshalom* something not good would happen to a *Yiddishe* town. The Baal Shem Tov's *neshama* went to *Shomayim* and saw that there was nothing that could be done to change the *gezeira*.

But right before his *Neshama* came back, he saw a very great light in one place in *Gan Eden*. When he asked what it was, he was told that this light comes from a Yid in a village that says *Tehillim* five times every day while he works.

The Baal Shem Tov traveled to the Yid and asked him: If he knew that with his *Olam Haba* he could save a *Yiddishe* village, would he do it? The Yid answered, "If I have such an *Olam Haba*, for sure I would!" — and the *gezeira* was changed.

This is one story of very many that show us how precious saying *Tehillim* is to Hashem.

## **TEFILLAH :: Yud-Beis Pesukim - Yogaati**

Sometimes we are having a hard time with our learning, with our *davening*, or with our *shlichus*. We write to

the Rebbe and ask for a *bracha*. We are expecting that right away, like a *neis*, we will have a *chayus* in learning, we'll enjoy our *davening*, and see *hatzlacha* in our *shlichus*!

There were many people who wrote letters to the Rebbe asking for these kinds of things. The Rebbe would often answer, "**Lo Yogaata Umatzasa, Al Taamin!**" If someone tells you that he had *hatzlacha* without putting in effort, then you shouldn't believe him! These kinds of things don't come without us working for them, and they don't happen right away.

But we are promised that if we do put in the effort, if we do try hard, and we don't give up just because we didn't see it work right away, then we will definitely have *hatzlacha*, and *hatzlacha* in a way of *Motzosi*, way MORE than the effort we put in!

## **HALACHOS HATZRICHOS :: Dump Your Negel Vasser!**

When we wake up in the morning, we have a *Ruach Ra*, a kind of *tumah*, on our hands.

The only way to take off this kind of *tumah* is to pour water on one hand and then the other, three times. This is washing *Negel Vasser*.

Now that *Ruach Ra* is in the water we used for *Negel Vasser*!

We need to be careful not to use this water for anything, or to leave it around. We don't want anyone to get this *tumah*, because it can be dangerous.

That's why it is very important to dump out our *Negel Vasser* right away, so that the *tumah* doesn't stay in our house!

See the Alter Rebbe's *Shulchan Aruch*, *siman Daled*, *se'if Tes*

## **GEULAH U'MOSHIACH :: Bringing Moshiach**

In the *Mishna*, we learn about remembering *Yetziyas Mitzrayim* every day, which we do in *Kriyas Shema* during *davening*. The *posuk* says, "**Lemaan Tizkor Es Yom Tzeis'cha Mei'Eretz Mitzrayim Kol Yemei Chayecha,**" that Hashem wants us to remember *Yetziyas Mitzrayim* all the days of our lives.

The *Mishna* explains that the extra word "*kol*" ("all") means to include the days of *Moshiach*: "**Kol Yemei Chayecha Lehovi Limos Hamoshiach,**" "All the days of your life, including the days of *Moshiach*." Even when *Moshiach* comes, we will need to talk about *Yetziyas Mitzrayim* in *davening*.

The Frierdiker Rebbe tells us a deeper meaning:

The *Mishna* didn't say "*Lerabos Yemos Hamoshiach*," which is usually how you would say "including the days of *Moshiach*" in the language of the *Mishnah*. Instead the *Mishnah* uses the words, "*Lehovi Liyemos Hamoshiach*," which also means, "to BRING the days of *Moshiach*."

According to this, the *Mishnah* has two lessons for us:

1) "*Kol Yemei Chayecha*," everything during your life, "*Lehovi Liyemos Hamoshiach*," brings us to think about the times of *Moshiach*. Whatever we see or use makes us think, how will we use this when *Moshiach* comes?

2) "*Kol Yemei Chayecha*," all of the days of your life ARE "*Lehovi Liyemos Hamoshiach*." Our whole lives, we have one main goal: To bring *Moshiach*!

At the *Kinus Hashluchim* in *Tof-Shin-Nun-Beis*, the last *Kinus* where we were *zoche* to hear a *sicha* from the Rebbe, the Rebbe spoke about *Lehovi Liyemos Hamoshiach*. The Rebbe told us that this needs to be the main focus now in the *avodah* of the *shluchim* and every Yid, to make sure that everything we are doing should lead to this main goal, to prepare to actually greet *Moshiach*!

See *Sefer Hasichos Tof-Shin-Gimmel* p. 73, *Migolah L'geulah* p. 128

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