

Chitas for Thursday, Parshas Toldos Gimmel Kislev, 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

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Mazel Tov אהבה בת אסתר
~ birthday Gimmel Kislev ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Second Lieutenant Menucha Edelman** (Crown Heights)

~ 7th birthday Gimmel Kislev ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Private Levi Wolff** (Helsinki, Finland)

~ 7th birthday Gimmel Kislev ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Colonel Eliyahu Yechiel Chanukov** (S Francisco, CA)

~ 9th birthday Gimmel Kislev ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Toldos - Chamishi with Rashi

Avimelech came to Be'er Sheva to make peace with Yitzchak, since they had sent him away earlier and were afraid they would be punished.

Yitzchak & Avimelech make peace: Yitzchak agreed with Avimelech, Pichol, and his friends that they should make peace. He made a meal, and they ate and drank together. In the morning, they made a promise not to hurt each other, and Yitzchak sent them home.

On that day, Yitzchak's servants came and told him that they had finally found water in the well they dug! He called the well *Shiva*, from the word *Shevuah*, promise (because of the promise they just made with Avimelech

and his friends). That made them decide again that Be'er Sheva (“the well of the promise”) was a very good name for the place, so that’s the name it stayed.

Eisav’s wicked wives: When Eisav turned 40, he remembered that his father Yitzchak got married at 40 years old, and he decided to act like his father and get married too. He married two women: Oholivama and Ada, but he called them Yehudis and Basmal, to make Yitzchak think he was a *tzadik*.

(*Yehudis means someone who knows — knowing that Avodah Zara is wrong, and Basmal means “spice woman” — she got that nickname because she burned spices for Avodah Zara, but Eisav said it was because she did nice things that people liked as much as sweet spices.*)

These wives made Yitzchak and Rivkah sad because they had the *chutzpah* to do *Avodah Zara* in front of them.

23 years after Eisav got married, Yitzchak had gotten old. The smoke from Eisav’s wives’ *Avodah Zarah* spices made him not able to see as well, plus he couldn’t see as well from the tears of the *malochim* that cried by the *Akeida*. Hashem did this so he would end up giving the *bracha* to Yaakov.

Yitzchak wants to give his children a *bracha*: Yitzchak knew that Hashem promised that he would live a long life. Still, when he was 123, he thought that this might be what Hashem calls a long life, and he decided to make sure now to give his children a *bracha* before he passed away.

Even though Yitzchak saw that Eisav did a lot of bad things, he hoped that if he got a *bracha*, he would use all of his *koach* to serve Hashem. So Yitzchak called for Eisav, and told him that he was getting old. To give a proper *bracha*, he needed to see Eisav show he deserves a *bracha*. So he asked Eisav to sharpen his knife and catch and *shecht* an animal for Yitzchak to eat.

Yaakov gets Eisav’s *bracha*: Rivkah heard Yitzchak telling this to Eisav. When Eisav left to trap an animal (or steal one, if he couldn’t trap one), Rivkah told Yaakov what Yitzchak had said. She told Yaakov to go take two goats from Yitzchak’s flocks, since that’s how much Yitzchak gave her to use every day. Today she would use one goat for the *Korban Pesach* (since it was *Erev Pesach*) and cook the second one to give to Yitzchak, so he would bless Yaakov and not Eisav.

Yaakov was worried, and told his mother — “I am not hairy like Eisav, and if my father touches me he will know I am not Eisav! He will then know I am tricking him and might curse me instead of giving me a *bracha*!”

Rivkah told him not to worry, and just to listen. So he did, and Rivkah cooked the meat, and made bread. Then she took Eisav’s special hunting outfit and put it on Yaakov. (*It used to belong to Nimrod, but Eisav killed Nimrod and stole the clothes. Eisav didn’t trust his wives not to steal from him, so he kept the outfit in Rivkah’s house.*) She put hairy goat skin on his arms, and smooth goat skin on his neck.

Yaakov took the food and went in to Yitzchak. He said, “Tatty!” and Yitzchak said, “Here I am. Who are you, my son?” Yaakov answered “It’s me! Eisav is your oldest.” (In Hebrew that sounds just like “It’s me, Eisav, your oldest.”) Yaakov said it like this because he didn’t want to lie.

“I did what you told me,” Yaakov said. Since he ALWAYS did what his father told him to do, that also wasn’t a lie. But Yitzchak still thought it was Eisav, who was telling him he went hunting like his father told him. “Please come eat, so you can give me the *brachos*!”

Yitzchak was surprised that Eisav came back so fast, but Yaakov said “Hashem helped me find the animal quickly!” That made Yitzchak very suspicious! That didn’t sound like how Eisav talks! He told Yaakov to come close so he could feel him and make sure he was Eisav. When Yitzchak touched Yaakov’s arm, it felt hairy from the goat skin! He said “**Hakol Kol Yaakov** — the way you talk is like Yaakov, **Vehayadayim Yedei Eisav** — but you feel like Eisav!”

Since it seemed like it was Eisav, Yitzchak got ready to give him a *bracha*. “You really are Eisav?” he asked. “Ani,” Yaakov answered, “me.” (Again he didn’t want to lie.)

“Please serve me the food, so I can give you the *brachos*.” Yaakov did what his father asked, and brought him the food and wine to drink.

Then Yitzchak asked his son to kiss him. Yaakov came close and kissed him, and a *neis* happened that the goat skins (which usually smell yucky) smelled like *Gan Eden*! He said, “since you smell like *Gan Eden*, which Hashem gave *brachos* to, it shows that YOU deserve to get *brachos* too.”

TEHILLIM :: 18 - 22

Today’s *kapitelach* are *Yud-Ches* to *Chof-Beis*.

Because we are in Chodesh Kislev, we will learn a piece of Chassidus on today’s Tehillim:

One of the *pesukim* in today’s *Tehillim* is, “**Ve’Ata Kadosh, Yosheiv Tehillos Yisroel.**” “You, Hashem, the holy One, sits on a throne because of the praises of the Yidden.”

The Frierdiker Rebbe tells a story of the Baal Shem Tov about this *posuk*:

Before the Baal Shem Tov became known, he would travel around from village to village. He would ask the men, women, and children in the village how they were doing. The Yidden would answer things like, “*Boruch Hashem, we are doing well,*” or “*The Aibershter should continue being kind to us,*” or “*The Ribono Shel Olam is good to us.*”

The Baal Shem Tov enjoyed hearing all of these answers!

Once, the Baal Shem Tov came to a town where there was a very great *Talmid Chochom*, who was also a *porush* — he didn’t spend much time with *Gashmius*. The Baal Shem Tov, who was dressed like a simple person, also asked this *porush* how he was. The *porush* did not like to interrupt his learning, so at first, he ignored the Baal Shem Tov. When the Baal Shem Tov asked him again and again, the *porush* got annoyed and pointed to the door, wanting the Baal Shem Tov to leave!

The Baal Shem Tov asked him, “Why are you refusing to give Hashem *parnasa*? Why are you letting Hashem be hungry?”

The *porush* did not understand, so the Baal Shem Tov explained: “Hashem’s *parnasa* comes from the Yidden who praise Hashem! That is what the *posuk* in *Tehillim* is saying — Hashem sits on His throne because of the Yidden who praise Him.”

In the maamar, the Frierdiker Rebbe explains why this is: When Yidden praise Hashem for the Gashmius things that they have, they are giving Hashem what He needs — we make the world more aidel! Then Hashem gives us our parnasa — the Gashmius things that we need to have.

See Maamar Ve’Ata Kadosh, Sefer Hamaamarim Yiddish

TANYA :: Kuntres Acharon Siman Daled

The Alter Rebbe is explaining the importance of taking *Gashmius* things and making them holy, which we also accomplish through *davening*.

In today’s *Tanya*, one of things that the Alter Rebbe explains based on this is why Moshe Rabbeinu begged

Hashem so much to be able to go into Eretz Yisrael. Why did he want it so much?

The Alter Rebbe explains that *mitzvos* are very special and close to Hashem. The way Hashem REALLY wants the *mitzvos* to be done is with *gashmius*, using things from this world.

There are certain *mitzvos* you can only do in Eretz Yisroel. If you're not in Eretz Yisroel, you can keep them by learning about them. But Moshe Rabbeinu wasn't happy with that. He wanted to do those *mitzvos* with *gashmius*, because he knew that's the best way to do a *mitzvah*.

HAYOM YOM :: Gimmel Kislev

The Baal Shem Tov and the Maggid acted in different ways:

The Baal Shem Tov would travel a lot to many places, and the Maggid stayed in Mezritch. Not only did the people of Mezritch come to the Maggid, but people travelled from all over to come to him! They already had heard about *Chassidus*, since the Baal Shem Tov had made sure to spread *Chassidus* all over.

One of the things we can learn from this Hayom Yom is about the two different kinds of Shlichus we do: One way is like the Baal Shem Tov, to go out on mitzvoyim, and the second way is to make a beautiful and welcoming Beis Chabad so that people who have heard about it can come and make a special connection to Yiddishkeit.

SEFER HAMITZVOS :: Shiur #208 - Mitzvas Lo Saasei #308, #307

Today we learn two *mitzvos* about *Tzoraas*:

1) (*Mitzvas Lo Saasei #308*) There are certain *simanim*, signs, that can show that *Tzoraas* is *tomei*, like hair or healthy skin. We are not allowed to cut off these signs, to make it look like we don't have the *simanim* of *tumah*.

We learn this from a *posuk* in *Parshas Ki Seitzei*: **הַשְּׂמֵר בְּנִגְעַת הַצָּרְעָת**

2) (*Mitzvas Lo Saasei #307*) There is a kind of *Tzoraas* called a *neseq*, which is on the hair or beard. Hair that grows in a *neseq* is a sign of *tumah*. We are not allowed to cut off the hair of a *neseq*.

We learn this from the *posuk* in *Parshas Tazria*: **וְאֵת הַנֶּשֶׁק לֹא יִגְלֹחַ**

RAMBAM :: Hilchos Tumas Tzoraas

In today's Rambam, we learn about the simanim of tumah for Tzoraas.

Perek Beis: This *perek* teaches us the *halachos* about the *siman* of *tumah* called "Se'ar Lavan," white hair in the patch of *Tzoraas*.

Perek Gimmel: This *perek* teaches us the *halachos* about the *siman* of *tumah* called "Michya," which is healthy skin inside the area of *Tzoraas*. Usually this makes a person *Tomei*, unless it is at one of the tips of the body — like the tips of the fingers.

Perek Daled: This *perek* teaches us about the *siman* of *tumah* called "Pisyon," when the patch of *Tzoraas* gets bigger.

RAMBAM– PEREK ECHAD :: Hilchos Ishus - Perek Beis

This *perek* teaches us the meaning of words we will need to understand these *perakim*. For example, we will need to understand when a boy or girl are called an adult. The Rambam gives us many *simanim*. One *siman* that a boy is an adult is when he grows a beard.

INYANA D'YOMA :: Chodesh Kislev

The month of *Kislev* is a *Chassidische Chodesh*, a *Chassidische* month! It is a *Chassidische Chodesh* because there are so many special days in *Kislev* that are connected with *Chassidus*, learning *Chassidus*, and *Hiskashrus*. We already had 2 of them, and we are only in the beginning of the month!

The Rebbe tells us that we need to act differently all month, to show what kind of special month we are in!

How do we do that?

1) We learn extra *Chassidus*!

2) We join extra *farbrengens*!

See, for example, *sichos of Chodesh Kislev 5749*

TEFILLAH :: Yud-Beis Pesukim - Ve'ahavta

The tenth *posuk* of the *Yud-Beis Pesukim* is the *posuk Ve'ahavta*.

The words mean:

Ve'ahavta Le'reiacha Kamocha — Love your friend like you love yourself.

Rabbi Akiva Omer — Rabbi Akiva says about this *posuk*

Zeh Klal Gadol BaTorah — That it is a very important *Klal* in the Torah!

What is a *Klal*?

A *Klal* means something general, a big idea that can have many parts. The opposite of *Klal* is *Prat*, a detail.

One of the things that Rabbi Akiva is telling us is that *Ve'ahavta Le'reiacha Kamocha* is a *Klal* — a general *mitzvah*. But it has many details also, which the Torah also teaches us!

In many places in the Torah, it tells us how to be nice to other people, to have *Ahavas Yisroel*. For example, in the same *posuk* that tells us this, we first learn about not taking revenge on other people. That is also one part of having *Ahavas Yisroel*!

Rabbi Akiva is telling us that the *mitzvah* of *Ahavas Yisroel* is a *Klal*, so we will know HOW to keep this *mitzvah*! We do it by keeping all of the details which are included in it, all of the *mitzvos* of the Torah that show us how to treat other people.

See *sicha chelek Yud-Zayin parshas Kedoshim, explaining Rashi on this posuk*

HALACHOS HATZRICHS :: Ahavas Yisroel

Most people do some many good things, but also some not-so-good things. It is a *mitzvah* to talk about the

good things they do. It helps them to keep doing those things, and to want to do even more! It also makes Hashem happy to hear that Yidden are saying nice things about each other. When Hashem has *nachas*, He wants to give us more *brachos*!

To make sure that what we say ends up being good, there are *halachos* about saying nice things about others.

One *halacha* is that we should be careful that what we say won't make other people say NOT nice things!

If we are with people who don't like the person we want to praise, we shouldn't say anything. By us saying something nice, those other people will want to start saying mean things about him.

Even if everyone we are talking to likes that person, we should be careful not to say too much. If we praise someone too much, people will usually start explaining why that person isn't perfect, and will say not nice things about him.

See the Alter Rebbe's Shulchan Aruch, siman 156 se'if Yud-Beis

GEULAH U'MOSHIACH :: A Sign of Moshiach

It says in the *Zohar* that when we will come close to the days of *Moshiach*, we will see that even children will know about the hidden secrets of Torah.

This is one of the signs of Moshiach that we can see today! Even small kinderlach learn and understand Chassidus, the hidden secrets of the Torah!

See Zohar 118a

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