

# Chitas for Wednesday, Parshas Toldos Beis 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  
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*L'ilui Nishmas My Dear Zaidy*

לע"נ הרב עוסק בצ"צ ר' אברהם שלמה ע"ה בן הרב יצחק מאיר ע"ה

~ by Miss Esther Rochel Elkaim ~

*L'ilui Nishmas*

**Tzipa bas Yaakov Aharon**

~ yartzeit Beis Kislev ~

*Mazel Tov Private Levi Mishulovin (Shliach in Bronx NY)*

~ 6th birthday Beis Kislev ~

Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Toldos - Revi'i with Rashi**

In today's *Chumash*, we learn how Avimelech comes to Yitzchak to renew his promise to have peace with him.

*Earlier, Yitzchak left Gerar and went to live in the Gerar Valley, when Avimelech told him to move away. But while he was in the Gerar Valley, the Pelishtim kept fighting with him over his wells.*

Now, Yitzchak moved again and went to live in Be'er Sheva.

Hashem appeared to him that night and said, "I am Hashem. Don't worry about all the fighting, I am with you! I will give you a *bracha* to have many children coming from you, in Avraham's *zechus*."

Yitzchak built a *mizbeiach* there to thank Hashem. (We learned before in *Chumash*, like with Noach and Avraham, that making a *Mizbeiach* was a way of showing thanks to Hashem.)

Yitzchak set up his tent, and his servants tried to dig another well, but they didn't find water right away.

In the meantime, Avimelech came from Gerar together with his friends and Fichol his general. Yitzchak asked, "Why are you coming here? You hate me, and sent me away!"

They answered, "We see that Hashem is with you, like with your father. We want you to keep your father's promise not to bother us, just like we didn't hurt you when we told you to leave."

## **TEHILLIM :: 10 - 17**

Today's *shiur Tehillim* is *kapitelach Yud* through *Yud-Zayin*.

*Tehillim tidbits from the Rebbeim of Chassidus:*

**Baal Shem Tov:** In *Kapitel Yud*, it says "**Rasha Kegova Apo Bal Yidrosh**" — "A *Rasha*, because of his *gaavah* and *chutzpah*, doesn't think about how Hashem will punish people who deserve it."

The Baal Shem Tov tells us that this *posuk* shows us why it is important to be humble to learn Torah properly: A person who is humble will learn from the *Chachomim* to understand better the way Hashem wants us to live. But a person with *gaavah*, "*Bal Yidrosh*" — he thinks he doesn't need to hear from anyone else to understand better ("*Yidrosh*" can also mean to learn), he thinks he is smart enough on his own and doesn't need to learn more.

See *Keser Shem Tov siman Kuf-Mem-Tes*

**Maggid:** In *Kapitel Tes-Vov*, there is a *posuk* that starts with the words, "**Lo Ragal Al Leshono**" — "he doesn't speak *Lashon Hara*." This *kapitel* is talking about the special things a *tzadik* has in order to go up to *Gan Eden*.

Because the *tzadik* is careful with how he speaks, something special happens!

When a person says *Lashon Hara*, those words go up to *Shomayim*. Later, when he speaks words of Torah, the *Yetzer Hara* tries to push away those words because of the words of *Lashon Hara* that he said. But because a *tzadik* DOESN'T have *Lashon Hara*, his words of Torah and *Tefillah* go straight up to Hashem!

## **TANYA :: Kuntres Acharon Siman Daled**

It says in *Kabbalah* that learning Torah, doing mitzvos, and davening make sparks of *Ruchnius* that are hiding in *Gashmius* go up to *kedusha*. In today's *Tanya* we see how davening is extra-special! Davening brings the *koach* of *Ein Sof* of Hashem into the world to make a change in the world because of what we asked in our *Tefillah*!

Hashem made the world work in a natural way. The way the world works can make someone get sick *chas veshalom*, or to *chas veshalom* not have *parnasa*, or have a problem in the family. Only the *koach* that Hashem uses to make the world can change those things — because Hashem MADE it, Hashem can CHANGE it!

Guess what? We bring THIS *koach* of Hashem in the world when we *daven*! When we *daven*, we can ask Hashem to change something in the way the world works!

*Chana, the mother of Shmuel Hanavi, didn't have children for many years. Penina would try to make her feel bad that she wasn't special. She was very hurt and davened hard to Hashem. That caused Hashem to make a CHANGE in the nature of the world and she had a child — Shmuel Hanavi.*

Everything that Hashem does in the world needs to come through the *Avodah* of a *Yid*.

What do we need to do so we can deserve to have this special *koach* when we *daven*? We need to do just what Hashem does! Hashem's strongest *koach* is used to make a change in the world, and WE need to use OUR strongest *koach* to serve Hashem! When we give all of our *chayus* to do what Hashem wants — *Bechol Me'odecha* — Hashem acts the same way, and uses the strongest *koach* of *Ein Sof* to change things in the world so Yidden will have all the good things we need.

## **HAYOM YOM :: Beis Kislev**

The *Gemara* tells about an *Amora* called R' Elazar. He used to be careful to give *tzedakah* before he *davened*.

In a *maamar*, the Rebbe Maharash explained why: *Davening* needs to be done with *chayus*. But we need Hashem's help to get *chayus*! When we help ANOTHER Yid to have *chayus*, by giving *tzedakah* or helping him in another way, Hashem gives US a lot of *chayus* for our *davening* to be very special! (*When saying the maamar, the Rebbe Maharash showed with his hands that the chayus is VERY much!*)

The Rebbe Rashab was very careful to do this. Before *davening*, he would LOOK for a poor person to give *Tzedakah* to!

## **SEFER HAMITZVOS :: Shiur #207 - Mitzvas Asei #108, #101**

Today we learn the same *mitzvah* one last time: (*Mitzvas Asei #108*) This *mitzvah* 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*! 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*), where they are explained in *Mishnayos (Seder Taharos)*, and which *mesechtos* explain which *mitzvos*.

We also learn a new *mitzvah* (*Mitzvas Asei #101*) about *Tumas Tzoraas* — the kind of *Tumah* that comes from someone who got *Tzoraas*. This *mitzvah* includes all of the *dinim* of *Tzoraas* when it is on a person, including when it is *tomei*, when it is *tahor*, when a person needs to go away for seven days, if he needs to shave the hair around the *tzoraas*, and all of the other details.

## **RAMBAM :: Hilchos Parah Adumah - Tumas Tzoraas**

*In today's Rambam, we finish learning about the Mei Nidah, the water mixed with ashes from the Parah Adumah:*

**Perek Yud-Daled:** The Rambam explains how the container with the *Mei Nidah* can become *tomei*, and why we need to be extra-careful with it because of the extra-strict *dinim* which there are for the *Parah Adumah*.

**Perek Tes-Vov:** This *perek* teaches us about what happens when the *Mei Nidah* is touched or used for a different reason, not for making someone *tahor*. If it was touched before the *mitzvah* was done and the water was kosher, then the person becomes *tomei*. If it was used after the *mitzvah* was done or if the water was *posul*, then the person remains *tahor*.

*Now we start learning about Tumas Tzoraas:*

**Perek Alef:** First the Rambam explains the colors of the different kinds of *Tzoraas*.

## **RAMBAM– PEREK ECHAD :: Hilchos Ishus - Perek Alef**

Some of the *halachos* in today's *perek* are about which people aren't allowed to get married to each other. One *halacha* is that a *Kohen Gadol* can't get married to anyone who was married before.

## **INYANA D'YOMA :: Chassidishe Yom Tov**

Today is a *Chassidishe Yom Tov*!

In about a month we will celebrate *Hey Teves*, the day when we celebrate *Didan Notzach*, when even *goyim* in court recognized what a Rebbe is, and that the *seforim* that were argued about belong to the Rebbe and to *Chassidim*. But even though this was decided on *Hey Teves*, the *seforim* which were taken from the Rebbe's library were not brought back until today, *Beis Kislev*.

When the *seforim* came back to 770, the Rebbe and *Chassidim* were very happy!

The Rebbe saw some *bochurim* standing outside during *seder* (the time of learning in *Yeshiva*) waiting for the *seforim* to come back, and reminded them that *Didan Notzach* means that we should learn from the *seforim* and live the way a *chossid* should!

The Rebbe asked to print some of these *seforim*, so EVERYONE can learn from them!

## **TEFILLAH :: Yud-Beis Pesukim - Ve'ahavta**

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

The words come from a *Medrash* (*Sifra*, also called *Toras Kohanim*) that explains a *posuk* in *Parshas Kedoshim*, "*Ve'ahavta Le'reiacha Kamocha*," "you should love your friend like you love yourself."

The *Medrash* says on this *posuk*, that Rabbi Akiva calls this *posuk* a "*klal gadol*" of the Torah!

What is a "*Klal Gadol*"?

It means a rule that is so important, that if you miss it, you missed the whole thing!

*Imagine if someone tells you that he made a big Chanukah party for all of his friends. There were donuts, and latkes, and chocolate gelt. "And what kind of Menorah did you light?" you ask. "Oh, we didn't light the menorah at all. We had lots of other Chanukah things." Oy vey, you'll be thinking. He missed the whole point! How can you have Chanukah without a menorah?*

The Torah is so beautiful and so precious! It helps us all the time, in everything we do. But if we don't have *Ahavas Yisroel*, if we don't care about another Yid, and just keep the Torah for ourselves, we don't have Torah at all! Rabbi Akiva tells us that you can't have Torah without having *Ahavas Yisroel*!

## **HALACHOS HATZRICHS :: Saying Shema with Kavana**

*Shema* is supposed to help us realize that nothing exists aside for Hashem. That will help us be ready to do all of His *mitzvos*, no matter what!

In order to feel this, we need to have *kavana* when we say *Shema*.

We make sure to say *Shema* out loud, not just in a whisper, because that helps us have *kavana*.

We also close our eyes and cover them with our right hand when we say the first line of *Shema*. This helps keep us from getting distracted by the things around us. We are able to think about what the words mean, and that the words should bring us to have *Kabolas Ol* and *Mesiras Nefesh*.

See the Alter Rebbe's *Shulchan Aruch*, *Siman Samach Alef Se'if Hey*

## **GEULAH U'MOSHIACH :: Halacha When Moshiach Comes**

There are some *halachos* that are about things that are not possible to happen. For example, the *Chachomim* tell us about an *Ir Hanidachas*, that it never happened and it never will happen. These *halachos* warn us about something not good we should stay away from, but these actual things can't really happen.

If these *halachos* are impossible nowadays, then they DEFINITELY will be impossible when *Moshiach* comes, and there won't be any not good things in the world anymore!

Still, the *halachos* of Torah stay FOREVER, including when *Moshiach* comes.

One of the reasons is because every *halacha* has a source in *Ruchnius*. Even if it's not practical to KEEP the *halacha*, the *halacha* still has a meaning in *Ruchnius* that we connect to when we learn it.

So even when *Moshiach* comes, all of the *halachos* the Torah will stay forever!

See *Kuntres Halachos Shel Torah Shebaal Peh She'ainan Beteilin Le'olam*, printed in *Sefer Hasichos 5752*, p. 32, *ha'ara 49*

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