

# Chitas for Wednesday, Parshas Toldos

## Chof-Vov 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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לעילוי נשמת הרה"ח הרה"ת הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק וליכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

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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 **General Zusha Blecher** (Shliach in The Woodlands, TX)  
~ 10th birthday Chof-Beis Cheshvan ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Private Sholom Dovber Lazaroff** (Houston, TX)  
~ 6th birthday Chof-Vov Cheshvan ~  
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 :: 119 (second half)**

Today's *shiur Tehillim* is the second half of *kapitel Kuf-Yud-Tes*.

Every *neshama* is sent down to the world with a special *shlichus* that it needs to do. We aren't born just to do things that are easy for us — we need to find the things in ourselves that are NOT the way they should be, and fix them.

How do we know which things need to be fixed? There's a *posuk* in today's *Tehillim*, “**MeiOivai Techakmeini Mitzvosecha, Ki Le'Olam Hi Li.**” One of the ways to explain this *posuk* is, “my enemies help me get smarter about how to do Your *mitzvos*.”

How do we become smart to figure out which *mitzvos* are our job to work on? By thinking about the not-good *midos* that we have, our “enemies.” When we see what is hard for us, we will know that those things are what our *neshama* was put into the world to fix!

This used to be the way that *Chassidim* would get ready for *Yechidus*: They would think very hard about their *midos* to see what they need to work on, and then they would ask the Rebbe how to act so they will be able to serve Hashem properly and fix those things.

*Here is a story that shows us more about this:*

Many years ago, there was a *bochur* who went to the Rebbe for his first *Yechidus*.

Before going into *Yechidus*, he went to his *mashpia* and asked him what he should ask the Rebbe for in *Yechidus*. The *mashpia* told him to ask what is on his heart — what is important to him.

So on the note he gave to the Rebbe before his *Yechidus*, he wrote that he wants an *eitzah* what to do about bad *midos* and feelings of *gaavah*.

When the *bochur* came in for *Yechidus*, the Rebbe read his note and said: “What you write about not-good *midos* — you need to get rid of them. But about *gaava* — you should use it for *kedusha*, so that there should be *Kinas Sofrim Tarbeh Chochma*.” (That means when people see good things that other people do, it makes them want to do more good too, which brings more *kedusha* into the world!)

*The Rebbe was telling him to use the feeling of gaavah to add in inyonim of Yiddishkeit, which will inspire others to do more, and it will bring more good into the world!*

*From the Yechidus of Rabbi Yitzchak Meir A”H Kagan, Chof-Gimmel Cheshvan Tof-Shin-Chof-Gimmel, as heard from him at a farbrengen*

## **TANYA :: Kuntres Acharon Siman Alef**

*We are starting the fifth (and last) section of Tanya, called Kuntres Acharon! In Kuntres Acharon, the Alter Rebbe explains more about things we learned before in Tanya, to understand them even better and deeper, especially the way they are explained in Kabbalah. At the end, there are also some letters that were not included in Igeres Hakodesh.*

*Now we are going back to something we learned in Perek Mem of Likutei Amarim, how it is important to have kavana in order to make our Torah and mitzvos go up to Hashem.*

*In today's Tanya, the Alter Rebbe explains the difference between thinking words of Torah and saying them.*

To connect with the *ruchnius* that only our *neshamos* can see, that is done especially through our thought. So

if we just read stories in the Torah and think about them, we might be inspired by them. It will accomplish something in *Ruchnius*!

But to bring Hashem into the world and do our special *shlichus* in the world, that is not enough. We also need to SAY the words of Torah. By using our mouths in this world, that brings Hashem into this world.

The difference between thinking and speaking is that **thinking** about *Ruchnius*'dike things **brings us up** and elevates the *mitzvos* we do, making them **more beautiful**. But that isn't enough! **Speaking** (and doing) **brings Hashem down** into the world — and that is the main reason we are created.

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

*A person might think that it's a good midah to find all the things they are doing wrong and be upset about them. But that's not true!*

The true way in *Avodas Hashem* is that a person needs to know themselves very well. They should know what things they are doing well, and what they are missing.

And once we know what needs to be corrected, we can't just sigh (*krechtz*) about the fact that we have things that need to be fixed, we actually have to DO whatever is needed to fix those things with *avodah*!

## **SEFER HAMITZVOS :: Shiur #246 - Mitzvas Asei #241**

Today we learn the same *mitzvah* as yesterday (*Mitzvas Asei #241*): If someone sets a fire, they are responsible for paying for what the fire burns. If it burns part of his neighbor's field, he may have to pay back the neighbor.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: כִּי תֵצֵא אֵשׁ וּמָצְאָה קִצִּים  
This *mitzvah* is explained in *Mesechta Bava Kama*, *perek Beis* and *Vov*.

## **RAMBAM :: Hilchos Nizkei Mamon**

Before, we learned about damage that comes from an animal eating from someone else's field, and the kind of damage from an animal hurting people or animals or breaking things. In today's Rambam, we learn about damage that comes from somebody's hole in the ground, or a fire they started.

**Perek Yud-Beis** teaches us that if someone dug a hole, and an animal fell in, they need to pay back the animal's owner.

**Perek Yud-Gimmel** explains the *halachos* if a THING fell into the hole and broke, like furniture or dishes.

**Perek Yud-Daled** teaches us about if someone starts a fire and it burns someone else's field. If he started it in the other person's field, or if he wasn't careful when he started a fire in his own field, he needs to pay. If he was careful, and the fire spread anyway, he doesn't need to pay — we say that it came from Hashem.

*Now we are finished the halachos about damages! Tomorrow we will IY"H start a new set of halachos, about stealing.*

## **RAMBAM— PEREK ECHAD :: Hilchos Tumas Meis - Perek Hey**

Becoming *Tomei* from *Tumas Meis* makes a person *Tomei* for 7 days, and only then can he become *Tahor*.

## **INYANA D'YOMA :: Changing Our Midos**

*In the year Tof-Reish-Tzadik-Ches, the Frierdiker Rebbe set up a group for girls from Chassidishe families, called Achos Hatmimim. There was no Chassidishe school for them, and this group would give them a chance to be involved in Chassidishe things.*

*The Frierdiker Rebbe chose three Chassidim to guide Achos Hatmimim, and learn with them each week. He asked them to teach the girls Avodah'dike maamarim and certain perakim of Tanya. They should also show them which sichos they could learn on their own, and the girls should share what they learned at a farbrengen once a month.*

*Achos Hatmimim began in Riga, Latvia, and there was a group in America as well.*

One of the girls in Achos Hatmimim that first year wrote a letter to the Frierdiker Rebbe, saying that she was feeling empty. The Frierdiker Rebbe wrote to her, like what we learn in today's *Hayom Yom*, that a person needs to know the good things about themselves, their *maalos*, along with the not-good things, the *chesronos*. Every person is able to use their *kochos* to fix their *chesronos* and make them better!

How?

The Frierdiker Rebbe explained that the way to fix things in our *avodah* or our *midos* is by learning in a certain way. We need to learn the *Chassidus* that discusses the *inyan* we want to fix up, but not just once. It needs to be learned again and again and again, so it becomes more and more clear in our mind. First we should understand it well enough to speak about it, but then we also need to think deeply about it again and make it a part of the way we think. When something is this clear to us, it is called *Machshava Shebemachshava*. By learning this way, the *inyonim* we learn will become part of how we think, and will change our *midos* for the better!

*See Igros Kodesh of the Frierdiker Rebbe, chelek daled, p. 468*

## **TEFILLAH :: How Davening Helps Shlichus**

In a *sicha*, the Rebbe once spoke about *shluchim* who said that they weren't having *hatzlacha*. They complained that they were trying to spread *Yiddishkeit* and *Chassidus*, but it wasn't working, and they wanted to leave their *shlichus*.

The Rebbe said that the way to fix their problem and start to have *hatzlacha* in *shlichus* is by *davening* properly!

The Alter Rebbe says in *Likutei Torah, Parshas Ki Savo*, that there are three things we need to do to prepare for *davening*:

- 1) Learn *Chassidus*
- 2) Go to the *mikvah*
- 3) Give *tzedakah*

When the *shluchim* will prepare for *davening* so that they can *daven* properly, and then do their *shlichus* with all of their *kochos*, they will definitely see *hatzlacha* in their *shlichus*!

*See Farbrengen Simchas Torah Tof-Shin-Tes-Vov*

## **HALACHOS HATZRICHOS :: Driving at Night**

Did you ever go on a long trip in a car?

If we drive at night, the Rebbe says that we shouldn't just drive straight through. We should stop every hour for about 10 minutes.

*See Mikdash Melech vol. 4 p. 490, Shulchan Menachem vol 1 p. 357*

## **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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