

Chitas for Monday, Parshas Toldos

Chof-Vov Cheshvan

5786

**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
Ester bas Menachem Mendel
~ by her family ~

Mazel Tov **Captain Goldie Sudak** (Shlucha in London, England)
~ 11th birthday Chof-Vov Cheshvan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Second Lieutenant Sholom Dovber Lazaroff** (Houston, TX)
~ 7th birthday Chof-Vov 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 and might take Rivkah, 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 :: Yom Chof-Vov (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 :: Igeres Hakodesh Siman Lamed-Beis

Today we are finishing the fourth section of *Tanya*, *Igeres Hakodesh*!

In many letters in Igeres Hakodesh, the Alter Rebbe encouraged Chassidim to give even more tzedakah to Eretz Yisroel than they thought they could! In this letter, the Alter Rebbe thanks Chassidim for giving tzedakah on their own, without the Alter Rebbe needing to encourage them. The Alter Rebbe talks about how special tzedakah is in general, and especially when we give without someone else asking us to.

First, the Alter Rebbe tells us what *tzedakah* accomplishes in *Ruchnius*, and that we will see its reward when *Moshiach* comes:

When we give *tzedakah* in *Golus*, it's like planting a seed in the ground. We can't see the seed when it is underground, and we can't see how it grows for a long time. But later, it starts to grow out of the ground and we can see a beautiful plant or flower!

Tzedakah is the same! At first we can't see how great our *tzedakah* is, and we can't see how much *nachas* it's giving to Hashem. But later, in the time of *Techiyas Hameisim*, every Yid will be able to see what "grew" from the *tzedakah* we've done. We'll see how it made Hashem comfortable in the world, and we'll get to "harvest" our reward.

But in giving *tzedakah* there are two ways:

The first way is when someone else convinces us or inspires us to give.

The second way is when we get OURSELVES excited to give *tzedakah*, through our own *Avodah*.

For example, we can have *kavana* when we say *Shema* and think about how we are ready to have *Mesiras Nefesh* for Hashem! We then decide to give even the money we worked so hard for to *tzedakah*.

This is a very special way of giving *tzedakah*, and brings down Hashem's *kedusha* and *bracha* in a much greater way!

HAYOM YOM :: Chof-Vov 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 (*krechitz*) 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 #262 - Mitzvas Lo Saasei #299, Asei #202, #203, Lo Saasei #270

In *Sefer Hamitzvos*, we learn four *mitzvos*:

1) (*Mitzvas Lo Saasei* #299) **Lifnei Iver** — we are careful not to make someone else do the wrong thing, by giving them bad advice, or helping them to do an *aveira*.

We learn this from a *posuk* in *Parshas Kedoshim*: וְלִפְנֵי עֵוֶר לֹא תִתֵּן מַלְשָׁל

2) (*Mitzvas Asei* #202) If we see an animal that fell down because of the load it was carrying, we need to **help unload** the bags from the animal, and not leave the animal stuck under its load!

We learn this from a *posuk* in *Parshas Mishpatim*: כִּי תִרְאֶה חֲמֹר שֹׁנֵאֵךְ רֵבִיץ תַּחַת מְשָׁאוֹ ... עֹזֵב תַּעֲזֹב עִמּוֹ
The details of this *mitzvah* are explained in the second *perek* of *Mesechta Bava Metziah*.

3) (*Mitzvas Asei* #203) We need to **help reload** the bags back onto an animal that fell down because of what it was carrying. This *mitzvah* is also to help if a person is having a hard time carrying his things.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: הקים תקים עמו

The details of this *mitzvah* are also explained in the second *perek* of *Mesechta Bava Metziah*.

4) (*Mitzvas Lo Saasei* #270) We are not allowed to **ignore** a person or an animal that need help because of what they are carrying, even if we don't like the person.

This *mitzvah* comes from a *posuk* in *Parshas Mishpatim*: וְחִדַּלְתָּ מֵעֹבֵר לוֹ

The details of this *mitzvah* are also explained in the second *perek* of *Mesechta Bava Metziah*.

RAMBAM :: Hilchos Rotzeiach U'Shemiras Hanefesh

In today's Rambam, we finish this set of *halachos*, AND the whole *Sefer Nezikin*!

Perek Yud-Alef teaches us *halachos* about being careful of dangerous things. For example, we need to have a fence around the roof, to keep people from falling.

Perek Yud-Beis explains more about how to stay safe. We make sure food is safe before we eat it. We don't go into a house that might fall down. We are also careful about not selling something to a person who might use it to hurt Yidden. In fact, we should ALWAYS be careful not to make another person do something wrong (today's first *mitzvah*)!

Perek Yud-Gimmel teaches us about the *mitzvah* of "Azov Taazov" — helping another person if the bags on his donkey fell down. (These are the details about today's last three *mitzvos*.)

Mazel Tov! Now we finished the eleventh sefer of the Rambam!

RAMBAM– PEREK ECHAD :: Hilchos Sanhedrin - Perek Daled

We learn about a special kind of *Semicha*, which passes down a *koach* of Hashem to judge as part of the *Sanhedrin*. This *koach* was passed down from one judge to another, and goes all the way back to Moshe Rabbeinu!

Unfortunately, for certain reasons we don't have this kind of *Semicha* nowadays — it was not passed down all the way to our times.

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 :: Davening with Ahavas Yisroel

In *Derech Mitzvosecha*, *Mitzvas Ahavas Yisroel*, the Tzemach Tzedek explains the reason we say *Hareini Mekabel* before *davening*. One of the *inyonim* in *davening* is that it was made by the *Anshei Kneses Hagedolah* in place of bringing *korbanos*. In *Ruchnius*, it is like we are bringing ourselves as a *korbanos* to Hashem!

Like we know, a *korban* has to be complete. It can't have a *mum*, something wrong with it. So how do we make sure that we don't have a *mum*?

The *neshamos* of Yidden are all like one big body! Some are like the head, and some are like the other parts of the body. So when we are bringing ourselves as a *korban*, we are really bringing with it the rest of the *neshamos* of Yidden also!

Just like when we bring a *korban* it needs to have every single part, when we bring the *neshama* to Hashem, it needs to be complete with all of its parts. When we have *Ahavas Yisroel* to every Jew, our *korban* is complete before Hashem — we are coming with a complete *neshama*.

But if *chas veshalom* we hate somebody — like this group of Jews, that relative, or my neighbor — and we don't want to have anything to do with them, then there is something missing from our *korban*! It's like we are cutting off a part of the *neshama* we are bringing to Hashem, and it has a *mum*!

So before we start *davening*, we say *Hareini Mekabel*! We tell Hashem that we are ready to have *Ahavas Yisroel*. We think about how every Yid is part of us, and this way our *korban* is complete and Hashem will accept our *tefilos*!

See Derech Mitzvosecha, Mitzvas Ahavas Yisroel (translated by Sichos in English)

HALACHOS HATZRICHS :: Ahavas Yisroel in Halacha

The *mitzvah* of *Ahavas Yisroel*, to love your fellow Jew as yourself, and do everything for him as much as you would do everything for yourself, is kept when we do many other *mitzvos*. For example, *Bikur Cholim*, we visit someone else when he is sick, just like we would want others to care about us when we are sick.

Besides for all of those other *mitzvos*, “***Ve’ahavta Le’reiacha Kamocha***” is also a *mitzvah* for itself. It is described in *Shulchan Aruch* with two general things to be careful with:

- 1) Care about every other Yid's *kavod*, just like we care about our own.
- 2) Care about every other Yid's money, just like we care about our own.

See the Alter Rebbe's Shulchan Aruch, siman Kuf-Nun-Vov se'if Hey

GEULAH U'MOSHIACH :: The Reward for Tzedakah

We just finished the section of *Tanya* called *Igeres Hakodesh*! We will soon start the last section of *Tanya*, called *Kuntres Acharon*.

In the year *Tof-Shin-Chof-Vov*, the *siyum* happened on Shabbos *Parshas Chayei Sarah*. The Rebbe spoke about it during the *farbrengen* on Shabbos:

The Rebbe explained something very special about *Tzedakah*. Hashem gives us a great *sechar* for the *mitzvah* of *tzedakah*, but we only get the full reward at the time of *Techiyas Hameisim*.

Still, we have the reward even now! This is hinted to in the words of the Alter Rebbe, “*Ko’eis Eis Lekatzer*,” “Now it is time to be in short.” The simple meaning is that the Alter Rebbe didn’t have time to write a lot in the letter, so he wrote in a short way.

The Rebbe tells us that these words are also speaking about the reward for the *mitzvah* of *tzedakah*! Now, in *Golus*, we have the *sechar* — but it is “in short.” It is like a person who is given a wonderful treasure in a big chest. He is given the key, but is told not to open the chest yet.

This is like the reward for *tzedakah*. We have it nowadays, but we will only really see the tremendous reward we get for our *tzedakah* when *Moshiach* comes!

See farbrengen Shabbos Parshas Chayei Sarah, Tof-Shin-Chof-Vov

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