

Chitas for Shabbos Kodesh, Parshas Chayei Sarah Shabbos Mevorchim Kislev Chof-Zayin 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 ~

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CHUMASH :: Parshas Chayei Sarah - Shvi'i with Rashi

Now that the Torah tells us that Avraham Avinu passed away, it shows us how Hashem kept His promise to make Avraham's sons into great nations.

First the Torah tells us about Yishmael. Yishmael had 12 sons, and they each had cities, living from Mitzrayim to Ashur! That's how Hashem made them great.

Yishmael went back to live in the desert. He did *teshuvah* before he passed away at 137 years old.

Now that Avraham had passed away, Yishmael's family was not protected by Avraham's *zechus* anymore, and his enemies kept on trying to bother him.

TEHILLIM :: 120 - 134

Today's *kapitelach* of *Tehillim* are *Kuf-Chof* through *Kuf-Lamed-Daled*.

In today's *Tehillim*, *Kapitel Kuf-Chof-Ches*, it says "**Yegia Kapecha Ki Sochel, Ashrecha VeTov Lach**" — "when you work hard for your food, it is good for you." We see that it is important to work for what we need, and not just to take from *Tzedakah*!

Even though it is very important to work, *Chassidus* teaches us that the *posuk* uses very specific words. It says "**Yegia KAPECHA**" — "the work of your HANDS." This teaches us that the work should be done with your hands to do it properly, but your HEAD should be busy with Torah as much as possible! Even when we need to use our head to think what to do, the *chayus* in our head doesn't need to be there. When our mind is always

connected to Hashem, then our work will always be done the way Hashem wants.

Maamar Mayim Rabim Tof-Shin-Lamed-Ches

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. 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 mouth 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-Zayin Mar-Cheshvan

Do you want Hashem to love you? Do you want Him to help you and to make you feel close to Him?

R' Aizik Homiler heard wonderful advice for this: When he came to Liozna (where the Maggid of Mezritch, and later the Alter Rebbe, lived) he found many *Chassidim* who would always say: "If you love another Yid, Hashem will love you. If you do a favor for another Yid, Hashem will do you a favor. And if you will be *mekarev* another Yid (bring them close to Hashem), Hashem will make you become close!"

So if you want something for yourself, you can try to ask others to help you — but the best idea is to help someone else get that thing, and then Hashem will make sure you get it too!

SEFER HAMITZVOS :: Shiur #203 - Mitzvas Asei #113

Today's mitzvah is the same as yesterday's:

Mitzvas Asei #113: It is a *mitzvah* to prepare the *Parah Adumah* so its ashes can be used to make Yidden *Tahor* from *Tumas Meis*.

We learn this *mitzvah* from a *posuk* in *Parshas Chukas*: וְהִיְתָה לְעֹדָת בְּנֵי יִשְׂרָאֵל לְמִשְׁמֶרֶת

There is a whole *mesechta* of *Mishnayos* that deals with the *dinim* of *Parah Adumah*, called *Mesechta Parah*.

RAMBAM :: Hilchos Parah Adumah

In today's Rambam, we learn about how we get the *Parah Adumah* ready!

Perek Beis: The Rambam explains how careful we are to make sure that everything used for the *Parah Adumah* has no chance of becoming *Tomei*.

There were children that were raised in a special way from when they were born, so that they would never become *tomei*. This way they would be ready to help prepare the *Parah Adumah* in a way of *tahara*!

Perek Gimmel: We learn how the *Parah Adumah* was burned.

The Rambam tells us that nine *Parah Adumahs* were brought until the end of the second *Beis Hamikdash*. The first one was brought by Moshe Rabbeinu, the second one by Ezra Hasofer, and seven more in the time of the second *Beis Hamikdash*. The tenth one will be brought by *Moshiach*!

Right after saying this, the Rambam adds the words “*Meheira Yigaleh Amen Kein Yehi Ratzon*” — “*Moshiach* should immediately be revealed.” The Rebbe tells us that the Rambam here is teaching us a very important *halacha*: We should want *Moshiach* so much that even if we’re talking about something else, if we mention *Moshiach* we should right away *daven* that he should come!

Even though the Rambam doesn’t say this EVERY time he speaks about *Moshiach* in his *sefer*, still at least one time in the *Mishnah Torah*, he shows us that when you speak about *Moshiach*, you need to ask for *Moshiach* to come. (See *Likutei Sichos chelek Chof-Ches*, *parshas Chukas*; and *Chof Cheshvan Tof-Shin-Mem-Vov*)

Perek Daled: In this *perek*, the Rambam tells us what happens if one of the *halachos* wasn’t followed exactly — is it still kosher?

RAMBAM– PEREK ECHAD :: Hilchos Megillah V'Chanukah - Perek Alef

Today we start learning the *halachos* about Purim, in a new set of *halachos*!

Even though there are *mitzvos* for Purim and Chanukah, they are *mitzvos* from the *Chachomim*, and not *mitzvos* that are said in the Torah.

The *mitzvah* of Purim is to hear the *Megillah*. The Rambam tells us how to make sure to do the *mitzvah* right. One thing the Rambam says is that we should make sure kids get used to hearing the *Megillah* too!

INYANA D'YOMA :: Kinus Hashluchim

This Shabbos is the *Kinus Hashluchim Ha’olami*.

Whether or not you are part of the *Kinus*, the Rebbe shows us that it has a message for EVERYONE!

The *Kinus Hashluchim* is a *Kinus Ha’olami*, an INTERNATIONAL *Kinus*. Even though each *shliach* has his main focus on spreading *Yiddishkeit* in one little part of the world, together all of the *shluchim* are changing the world!

But that’s not all. Every single Yid and every single *shliach* is able to make a difference HIMSELF in all parts of the world!

How?

When we meet another person, and share a few words of Torah, the Torah can bring that person a new *chayus* in *Yiddishkeit*. That person has friends, and friends from other parts of the world, and he might share those words of Torah with them too. And those friends can share with their friends too, until your *Dvar Torah* spreads around the world!

This is one of the *horaos* we should take from the *Kinus Hashluchim*: That even though we are in one place, we have a tremendous *koach* to share *Yiddishkeit* INTERNATIONALLY!

See *Sefer Hasichos Tof-Shin-Mem-Tes, Chof-Zayin Cheshvan, se'if hey*

TEFILLAH :: Yud-Beis Pesukim - Yogaati

The *posuk* *Yogaati* tells us that we need to try hard, and then we can be sure that we will have *hatzlacha*!

Yogaati Velo Motzosi, Al Taamin — If someone says, I tried hard and I didn't find what I was looking for, and I didn't have *hatzlacha*, don't believe them!

Lo Yogaati Umotzosi, Al Taamin — If someone says, I didn't try hard at all, and I was able to do it right away, don't believe them either.

Yogaati Umotzosi, Taamin — If someone says, I tried hard and it worked, then believe them!

The *Mishna* says that with things in Torah and *Yiddishkeit*, if someone says that they tried hard and they didn't have *hatzlacha*, we shouldn't believe them!

In a *sicha* to the girls of Camp *Emunah*, the Rebbe says that another meaning of the word ***Taamin*** is that the Torah believes in you! The Torah is sure that YOU CAN DO IT! Every Yid is built to have *hatzlacha*, and if we try, we WILL be able to have that *hatzlacha*!

See *Der Rebbe Redt Tzu Kinder p. 297, sicha Vov Elul Tof-Shin-Lamed-Tes*

HALACHOS HATZRICHS :: Standing During Kaddish

Do we need to stand when the *Chazan* is saying *Kaddish*?

There are two opinions:

One opinion says that we don't need to stand up when we hear *Kaddish* or *Barchu*. Still, if we are already standing up, like after *Hallel*, we should stay standing.

The second opinion is that we should stand whenever we hear words of *Kedusha*! We learn this from a non-Jewish king, a *rasha*, named Eglon. He stood up to hear the words of the *Navi*. If even he stood up, of course Yidden should stand to hear words of *kedusha*! According to this opinion, we should stand up even if we were sitting.

The Alter Rebbe says that it is good to follow this second opinion.

See the Alter Rebbe's *Shulchan Aruch, siman 56 se'if 5*

GEULAH U'MOSHIACH :: Kaddish & Geulah

Kaddish starts with the words "*Yisgadal Veyiskadash Shemei Rabah*." "Hashem's great Name should be great and holy."

The *Avudraham* (a famous *meforash* on *Tefillah*) explains that the words of *Kaddish* are asking that Hashem's name should be made holy by bringing the *Geulah*. Then, everyone will see that Hashem is one!

These first words of *Kaddish* are based on a *posuk* from the *Navi Yechezkel*, which speaks about the war of

Gog and Magog, which happens close to the time of *Moshiach*. The *posuk* is, “**Vehisgadilti Vehiskadishti Venodaati Le’inei Goyim Rabim, Veyadu Ki Ani Hashem.**” Hashem says that at this time, “I will become great and holy, and known to many nations, and they will know that I am Hashem.”

When *Moshiach* comes, EVERYONE will be able to see and understand that there is only Hashem and nothing else!

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