

Chitas for Shabbos Kodesh, Parshas Toldos Hey 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 ~

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Dedicated for the safety of our brothers and sisters in Eretz Yisroel!

Mazel Tov **Second Lieutenant Levik Yaros** (Shliach in Coral Springs, Florida)

~ 9th birthday Hey Kislev ~

Shnas Bracha Vehatzlacha!

With love from Bubby and Zaidy Friedman

CHUMASH :: Parshas Toldos - Shvi'i with Rashi

Rivkah asked Yitzchak to give Yaakov more brachos, and he did.

After giving Yaakov a *bracha* to find a wife, Yitzchak sent him off to Padan Aram, to the house of Lavan, his uncle (Rivkah's brother). Yitzchak sent him with presents for his wife, like Avraham did when he sent Eliezer.

When Eisav saw that Yitzchak had sent Yaakov to get married and told him not to marry a girl from Canaan, he realized that Yitzchak felt that the Canaan girls were *resha'im*. To show how he was better than Yaakov, he went and got engaged Machalas, Yishmael's daughter. He wanted to show that HE didn't need his father to even tell him to, and that HE married someone from Avraham's family, not just a cousin.

(Yishmael passed away before they got married, so everyone called her "*Achos Nevayos*" — the sister of Nevayos, because she took care of the *chasuna* instead of her father. But he didn't get rid of his Canaan wives, because this *chasunah* too was just to trick people.)

TEHILLIM :: 29 - 34

Today's *kapitelach* are *Chof-Tes* through *Lamed-Daled*.

In *Kapitel Lamed-Daled*, Dovid Hamelech says “**Taamu Ureu Ki Tov Hashem.**” Taste and see that Hashem is good!

What is Dovid Hamelech telling us here?

The Tzemach Tzedek explains that all Yidden together are like one big heart. Just like the heart gives *chayus* to the body, the *chayus* of the whole world comes through Yidden!

Our heart is where we feel things. Sometimes when a person is having a very hard time, they can't feel much in their heart. That's how it was when the Yidden were in Mitzrayim. The *Golus* was so hard, the Yidden didn't have any feelings about Hashem. All they had was *Emunah*.

When we got to Eretz Yisroel, after all the *nissim* we had in the *Midbar* and when we fought to get Eretz Yisroel, the “heart” of the world (all of the Yidden!) was able to finally appreciate all of those things, and feel Hashem's kindness to us! That is what Dovid Hamelech is talking about — when the Yidden are able to “taste and appreciate that Hashem is good.”

Now that Yidden have the light of Chassidus, we ALL can come and taste how Hashem is good, by learning Chassidus and acting in the ways it teaches.

Once the Alter Rebbe (who taught *Chassidus Chabad*; *Chassidus* that people can understand and appreciate) came into a *Shul*. He *klapped* on the *Bimah* and said with a special *niggun*, “*Taamu Ureu Ki Tov Hashem, Vet Ir Zen Az Der Aibershter Iz Gut.*” (“Taste and you will see that Hashem is good.”)

Many people who heard this were very moved. They followed the Alter Rebbe to learn *Chassidus* and became Chabad *Chassidim*.

TANYA :: Kuntres Acharon Siman Daled

Now we are going to learn about how special mitzvot are!

When we do a *mitzvah* there are two parts: There is DOING the *mitzvah*, and the *KAVANA* in the *mitzvah*.

The *kavanah* is something that we have in our mind, what we think about when we do the *mitzvah*. But when we take an *esrog* and hold it (for example), we become attached to Hashem in a stronger way than we can become with what we think.

When we have *kavana*, we are thinking about *Elokus*, but we can't really understand it because a *Gashmius* mind doesn't really understand the *mehus*, what *Ruchnius* really is. But when we HOLD the *mitzvah*, like holding an *esrog*, we ARE holding on to the *mehus* of *Elokus* in that *mitzvah*!

Because even though the *esrog* is *Gashmius* too, Hashem doesn't hide in *Gashmius* things that are used for *mitzvot*!

The Alter Rebbe says that this is also true when we LEARN the *halachos* about a *Gashmius mitzvah*, like the *halachos* of *Esrog*. We are also holding onto the *mehus* of *Elokus*!

HAYOM YOM :: Hey Kislev

Today's *Hayom Yom* talks about the *inyan* of *davening* the way it is explained in *Chassidus*!

Davening is like a ladder. Do you remember the ladder in Yaakov's dream, where it sat on the ground but reached up to *Shomayim*? That's just what *davening* is!

When we start to *daven*, we are like people on the ground. Our *neshama* is still a little bit sleeping and we don't feel so *ruchnius'dik*. With each part of *davening*, our *Neshama* begins to spread into our body, and our body starts to feel more *ruchnius* and close to Hashem. The highest part of the ladder of *Davening* is when we connect to Hashem in the closest way possible, when we say *Shmoneh Esrei*.

The Rebbe took this Hayom Yom from a maamar of the Frierdiker Rebbe, said in the Bnei Ruven shul in Chicago when the Frierdiker Rebbe visited America for the first time in Tof-Reish-Tzadik (1930). In this maamar, the Frierdiker Rebbe explains what we think about on each step of the ladder of davening so we can reach the top! On the bottom, we can only admit that Hashem is there, even though we don't feel it. But at the top of the ladder, we feel that we are standing before Hashem with complete bittul, asking for our needs!

SEFER HAMITZVOS :: Shiur #210 - Mitzvas Asei #110

Today's *mitzvah* (*Mitzvas Asei #110*) is how we make a person or a house with *Tzoraas tahor* again! It needs to be done the way the Torah tells us, using two birds, water, and certain plants. For a person, this is all the first step to becoming *Tahor*.

Here are the things we need:

- a piece of wood from a cedar tree
- a kind of plant called an *Eizov*
- a piece of red wool
- two birds
- a bowl of water (the kind of water that we can use for a *Mikvah*)

Together with the *mitzvos* we learned before, we now see that there are three ways a person can take away *tumah* from himself:

- 1) Going in a *mikvah* (this is for all kinds of *Tumah*)
- 2) The ashes of the *Parah Adumah* (for *Tumas Meis*)
- 3) Wood, wool, *Eizov*, birds, and water (for *Tumas Tzoraas*)

We learn this *mitzvah* from many *pesukim* at the beginning of *Parshas Metzora*, and it is explained in *Mishnayos Mesechta Nega'im*.

RAMBAM :: Hilchos Tumas Tzoraas

In today's *Rambam*, we learn more about *Tzoraas*:

Perek Ches: There is a kind of *Tzoraas* that comes on a part of the head or the chin where the hair fell off, called a *Nesek*. If there are gold-colored hairs there, or if the spot of *Tzoraas* grew, the person is *Tomei*.

Perek Tes: There are many *halachos* about the *Kohen* checking to see if the *Tzoraas* is *Tomei*. We learn *WHO* can check (only a *Kohen*, and only if he knows the *halachos* or is listening to someone else who DOES know the *halachos*), *WHEN* he checks (only certain times during the day, and not during *Yom Tov*, for example), and

HOW he checks (how the person stands).

Perek Yud: This *perek* tells us the details of the *mitzvah* we learned about not taking off signs of *tzoraas*. We also learn about how a *Metzora* can make other people *Tomei*, and the *halachos* of the *mitzvah* that show how a *Metzora* needs to act to make sure nobody becomes *Tomei* by mistake.

RAMBAM – PEREK ECHAD :: Hilchos Ishus - Perek Daled

A man cannot do *Kiddushin* with a woman unless she agrees. We learn many *halachos* about when it is a real *Kiddushin* or not.

One *halacha* is that if a man said, “you will be *mekadesh* to me with this money,” and she threw the money into the ocean, she is not married to him. She has to accept the *Kiddushin* or else it isn’t counted.

INYANA D'YOMA :: Chodesh Kislev

The month of Kislev is called a Chassidishe Chodesh. There are so many Chassidishe Yomim Tovim! Here are some of them:

It’s the month when the Alter Rebbe came out of prison, and it was decided in *Shomayim* that whenever there is something that gets in the way of *Chassidus*, *Chassidus* will always win.

It is the month when there was the *Geulah* of the Mitteler Rebbe, and the day the *seforim* came back to 770.

It has in it the birthday and *yartzeit* of the Mitteler Rebbe, and the *chasuna* of the Rebbe and Rebbetzin. On *Rosh Chodesh* the Rebbe was again able to be with *chassidim* after having a dangerous illness that made *chassidim* very worried.

It finishes with Chanukah, a *Yom Tov* all about light, which is what *Chassidus* brings into the world.

The whole month is full of days that remind us and help us live like a *Chossid*! We need to use this month to its fullest so that we can become the best *chassidim* that we can be and bring *Moshiach* now.

One thing the Rebbe tells us that we need to do is to learn more *Chassidus* every day, from each of the *Rebbeim*! We learn the *Chassidus* of the Baal Shem Tov all the way to the *chassidus* that the Rebbe teaches us. There is so much we can learn! (*In the daily Tehillim for Kislev, we are explaining a posuk according to the Chassidus of one of the Rebbeim.*) What will YOU learn extra today?

TEFILLAH :: Yud-Beis Pesukim - Ve'ahavta

Sometimes two people get into an argument. They both think that they are right, and that it’s the other person’s fault! When they try to talk about it, they just get angrier at each other. How will Ve’ahavta Lereiacha Kamocha help?

A *chossid* once wrote to the Rebbe with a list of important questions. One of the things he wrote was about a fight with another person.

In the answer, the Rebbe reminded him about what the Torah promises us: “*Kamayim Hapanim Lapanim, Kein Leiv Ha’adam L’adam.*” Just like when you stand next to a lake or a river, you can see your face reflected in it like a mirror, one person’s heart also reflects the other person’s! So our hearts can be like a mirror to each other — if I love you, your heart will start loving me back.

So even if two people are angry at each other, if one of them starts to love the other person and act nice to

him, then the other person will change his mind too and start to love him back!

It doesn't really matter who does it first. As long as one person starts loving and being friendly to the other person, in the end they will BOTH start liking each other again.

But, the Rebbe says, whoever does it first is doing something very special! They are the ones who are making sure to keep the *mitzvah* of *Ve'ahavta Lere'acha Kamocha*, which, as Rabbi Akiva says is a "*Klal Gadol BaTorah*" — a VERY important rule for the whole Torah!

See Igros Kodesh, letter #5131

HALACHOS HATZRICHOS :: Ahavas Yisroel

When we praise another person, it is good for him and good for us! It is good for him because now he will want to do more special things. It is also good for us, because Hashem has *nachas* to hear us talking this way, and will want to give us more *brachos*!

There are *halachos* that help us make sure that the words we say only help the person we are talking about!

One *halacha* is that we should be careful about praising someone about how he was such a great host. We don't want other people to hear and all start going to be his guest, until he has nothing left!

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

GEULAH U'MOSHIACH :: Chassidus Before the Geulah

The *Ruchnius* reason that the Alter Rebbe was put into jail was because of spreading *Chassidus*. When the Alter Rebbe was freed from jail, it was a message from *Shomayim* that he should continue!

We are so lucky to have the Alter Rebbe's *Chassidus* taught to us in a very clear way in the Rebbe's Torah. We are so lucky to even be part of spreading it further, through *Mivtzoym* and *Shlichus*!

But if *Chassidus* is so special, why did Hashem not let Moshe Rabbeinu teach it to all of the Yidden? Why only nowadays?

There are two main reasons:

- 1) Close to the time of the *Geulah*, the *Golus* gets very dark. We need extra *kochos* to win over it! So Hashem gives us a deep part of Torah, which helps us use the deepest parts of our *neshama* to win over the darkness of *Golus*.
- 2) Since we are so close to the *Geulah*, Hashem wants us to have a taste of it! When *Moshiach* comes, the whole world will be busy understanding Hashem. That's what *Chassidus* is all about. We get to learn *Chassidus* now, as a taste of what we will learn in the time of *Moshiach*!

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