

Chitas for Shabbos Kodesh, Parshas Toldos Hey Kislev, 5781

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Shnas Bracha Vehatzlacha!

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 Esav 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 Canaani 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, Farzucht 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 mitzvos 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 *mitzvos*!

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 #135 - Mitzvas Asei #127, #128, Lo Saasei #152

Today we finish learning the set of *halachos* in Rambam about *Maaser*, and we're starting the *halachos* of *Maaser Sheini*. So we will learn the same *mitzvah* again, and then learn some new *mitzvos*.

1) (*Mitzvas Asei #127*) It is a *mitzvah* to bring **Maaser Rishon**, 1/10th of the food which is grown, to give to the *Leviim*.

We learn this *mitzvah* from a *posuk* in *Parshas Korach*: כִּי אֵת מַעֲשֵׂר בְּנֵי יִשְׂרָאֵל אֲשֶׁר יְרִימוּ לַה' תְּרוּמָה
The details are explained in *Mesechta Maasros*.

We also learn two *mitzvos* about *Maaser Sheini*:

2) (*Mitzvas Asei #128*) It is a *mitzvah* to take **Maaser Sheini**, another 1/10th of the food that grows. This food is brought to *Yerushalayim* and eaten there. (This *mitzvah* is kept only in the time of the *Beis Hamikdash*, and only in *Eretz Yisroel*.)

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: עֵשֶׂר תַּעֲשֶׂר אֶת כָּל תְּבוּאֹת זֵרַעַךְ הַיֵּצֵא הַשָּׂדֶה שָׁנָה שָׁנָה
The details are explained in *Mesechta Maaser Sheini*.

3) (*Mitzvas Lo Saasei #152*) If someone couldn't bring the food all the way to *Eretz Yisroel*, he can sell the food and use the money to buy different food in *Yerushalayim* and eat it there. This *mitzvah* is that the money can ONLY be used to buy food. We are **not allowed** to use the money to buy anything **that is NOT food** — even if it's for a *mitzvah*.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Savo*: וְלֹא תִתִּי מְמֻנּוּ לְמַת

RAMBAM :: Hilchos Maaser - Maaser Sheini VeNeta Reva'i

In today's *Rambam*, we finish learning the set of *halachos* about *Maaser*, *perakim* **Yud-Gimmel** and **Yud-Daled**, and then start learning about *Maaser Sheini*.

Perek Alef: *Maaser Sheini* is only done in certain years. How do we calculate which year something was grown in? We count from the *Rosh Hashana* for plants (that's the regular *Rosh Hashana*), and from *Chamisha-Asar*

Bishvat if it's a tree!

We also learn what happens if food from one year gets mixed with food from another year!

RAMBAM– PEREK ECHAD :: Hilchos Shabbos - Perek Chof-Zayin

In this *perek*, we learn how far the *Techum Shabbos* is. According to the Torah, you are allowed to go 12 *mil*, because this is how big the camp of the Yidden was when they got this *mitzvah*. Moshe Rabbeinu told them not to go out past this camp, so we understand that the *Techum Shabbos* must be 12 *mil*. The *Chachomim* said, though, that we shouldn't go out even 1 *mil* past the city, which is 2,000 *amos*.

We also learn what happens if a person does go out past the *Techum* — it is *asur* for him to go in any direction until after Shabbos!

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 Mittlerer Rebbe, and the day the *seforim* came back to 770.

It has in it the birthday and *yartzeit* of the Mittlerer 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 :: Birchos Kriyas Shema

In *Shema*, we say that we are ready to have *Mesiras Nefesh* to do whatever Hashem wants. The *brachos* before *Kriyas Shema* help so that when we say *Shema*, we really mean it!

The first *bracha*, *Yotzer Ohr*, speaks about the *Malochim* who praise Hashem. They call Hashem “*Kadosh*,” which means holy and separate. Even the *Malochim* can't understand the greatness of Hashem, so they feel that Hashem is separate from them.

But where is Hashem? “***Melo Chol Ha'aretz Kevodo!***” Hashem's glory is right down in *Olam Hazeih*, with the Yidden.

The second *bracha* tells us that even though Hashem has so many powerful *Malochim*, Hashem puts aside all of them to bring the Yidden close to Him. Hashem loves every Yid, and chose us to be His special people at

Matan Torah!

When we think about this in the *brachos* of *Shema*, we will want to love Hashem right back! We will also be ready to put aside everything else to do *mitzvos* and come closer to Hashem. When we say *Shema*, we will be ready to have *Mesiras Nefesh* to do all of Hashem's *mitzvos*!

See Tanya Perek Mem-Tes

HALACHOS HATZRICHS :: 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 *Mivtzoyim* 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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