

Chitas for Sunday, Parshas Toldos Chof-Ches 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 ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

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In the merit of our IDF for their brave battle to protect our homeland. To Klal Yisrael for comfort and honor. May our Moshiach bring peace for us now!

L'ilui Nishmas

Esther Rochel Sirota

~ May her neshama have an Aliyah and be a Gutte Better for all Klal Yisroel ~

Mazel Tov **Musya Levitin** (Jersey City, NJ)

~ 5th birthday Chof-Ches Cheshvan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Toldos - Rishon with Rashi

Now the Torah will tell us about the life of Yitzchak. We learn about the birth of Yitzchak's two children, Yaakov and Eisav.

Yitzchak has children: Yitzchak was the main son of Avraham, since he was the one who continued Avraham's *shlichus* of teaching about Hashem!

Yitzchak married Rivkah when he was 40, and Rivkah was three. She grew up in the house of a *rasha*, but she was a *tzadeikes*!

At first Rivkah was too young to have a baby, but even after she was old enough, she didn't have children right away. After 10 years of waiting, they realized it was time to try harder. They decided to both *daven* very hard! Hashem answered Yitzchak's *tefillah* (since he had a double *zechus*, from himself and from his father) and Rivkah became pregnant — with twins!

It wasn't easy for Rivkah, because she didn't know she was having twins. It seemed that her baby wanted two opposite things! She would feel the baby kicking when she passed by the *Yeshivah* of Shem and Ever, AND when she passed a place of *Avodah Zarah*! It bothered Rivkah so much, that she went to Shem and Ever to ask them what was happening.

Hashem made Shem understand that she had twins! He explained that they would always be fighting, since one was good and one was not, but the older one would always have to serve the younger one. Now that Rivkah understood what was happening, she felt much better.

Finally, the babies were born! First one baby was born, red all over and covered with hair! Because he already had so much hair, they called him Eisav, like “*asui*” — complete. Then the second baby was born, holding on to Eisav’s heel. Hashem named him Yaakov (from the word *eikev*, heel). He was born with a *bris milah* already!

Eisav sells the bechorah: Their zaidy Avraham spent a lot of time teaching Yaakov and Eisav — and it worked until they were 13. Both boys worked hard to serve Hashem, and Eisav didn’t listen to his *Yetzer Hara*. But then things changed: Yaakov learned Torah, but Eisav started listening to his *Yetzer Hara* in secret, and tricked his father into thinking that he was still acting good.

When Eisav turned 15, he was sick of pretending that he was good. He wanted to be able to act the way he wanted, without feeling like he needed to hide it anymore. Hashem made Avraham pass away early so he wouldn’t have to see him doing this. Yaakov was cooking lentils for his father, since it is a *minhag* for someone who is mourning to eat lentils. At that time, Eisav came in, tired from a long day of doing whatever his *Yetzer Hara* told him to. He told Yaakov to give him the red lentil soup.

Yaakov saw how Eisav was acting, and realized that Eisav didn’t deserve the special job of being the oldest son of Yitzchak. So he told Eisav he would have to trade the *zechus* of being the firstborn for soup. Eisav decided it was worth it, and he switched.

Yitzchak moves to Gerar: Now the Torah tells us more about Yitzchak’s life:

There was another hunger in Eretz Yisroel, so Yitzchak wanted to go to a place with more food. Hashem told him not to go down to Mitzrayim, since he became holy when he was brought as a *korban* during the *Akeidah*. Instead he should go live with Avimelech, in Gerar, which would later become a part of Eretz Yisroel.

Hashem promised Yitzchak many *brachos* in Avraham’s *zechus*!

TEHILLIM :: 135 - 139

Today’s *shiur Tehillim* is *Kuf-Lamed-Hey* to *Kuf-Lamed-Tes*.

Kapitel Kuf-Lamed-Tes is a very special *kapitel*. It teaches a person how to serve Hashem — there is no other *kapitel* that does this in such a special way!

One of the things that Dovid Hamelech says is about how Hashem created Adam *HaRishon*. Adam *HaRishon* says: “**Achor VaKedem Tzartani**” — “You created me last and first.”

What does that mean? How can Adam be created last AND first at the same time?!

The answer is that you can have two opposite things together if they are for different reasons! Adam *Harishon* is last in one way, but first in another way:

The Alter Rebbe explains in *Likutei Torah* that “*Achor*” (last) means that he is created on the LAST day of Creation, and he is the lowest *madreigah*, because he can do an *aveira* — going AGAINST what Hashem wants. Only a person has free choice and can do an *aveira* — so a person is like the LAST, the lowest thing.

But he is FIRST because he has a *neshama*, and nothing else that Hashem made has a *neshama* like a person does! And even his *Guf* is very special, too.

So that’s how Adam Harishon can be FIRST AND LAST at the same time!

Every Yid, just like Adam *Harishon*, has the choice to be the first or last in Creation with the choices that they make.

TANYA :: Kuntres Acharon Siman Beis

In today's *Tanya*, the Alter Rebbe explains something written in a very deep *Kabbalah sefer* called *Eitz Chayim*, about the *Ruchnius* accomplishment of our *mitzvos*.

Our *mitzvos* are like someone cutting thorns from a vineyard (where grapes grow), so the thorns can't scratch the grapes. That's how *mitzvos* work — they cut out the *Yetzer Hara* from the *Gashmiyus* and only allow the *mitzvos* themselves to make the *Gashmiyus* holy! When we do this job, it makes Hashem want to be together with the *Shechinah*, which is called *Yichud Kudsha Brich Hu Ushechintei*, and to be with us in the world.

Only *tzadikim* have the special *koach* to bring the *Shechina* into the world even without using *Gashmiyus*, just by thinking about *kedusha*!

HAYOM YOM :: Chof-Ches Mar-Cheshvan

Every single little thing that happens to anything Hashem created, no matter what it is, gets its *chayus* to be that way through Hashem's *Hashgacha Protis*.

And that's not all! Not only does every little thing happen only because of Hashem's *Hashgacha Protis*, but every single thing that happens is part of Hashem's whole plan in creating the world! Only when all of these things happen together, is Hashem's *kavana* in creating the world complete!

That is an incredible thing!

We should think to ourselves: Even a little LEAF blowing from one place to another is with *Hashgacha Protis*, and part of Hashem's whole plan for the world! If that's how it is even with a leaf, of course it must be true of a person, and certainly of a Yid, Hashem's special nation — that every thing that happens is because of Hashem's *Hashgacha Protis*, and is important for Hashem's whole plan in creating the world!

SEFER HAMITZVOS :: Shiur #204 - Mitzvas Asei #113

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

2) (*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*: הִיטָה לְעֵדוּת 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 more about getting the *Parah Adumah* ready:

Perek Hey: We learn who becomes *tomei* from working on burning the *Parah Adumah*. (They don't get *Tumas Meis*, but they are *tomei* for a day and need to go to the *mikvah* before they can go back into the *Beis Hamikdash*.)

Perek Vov: This *perek* explains where we can get the water to mix with the ashes of the *Parah Adumah*.

Perek Zayin: The *Rambam* teaches us things that can make the water *posul* while it is being filled up, like if someone is doing something else while the water is being filled.

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

Today we learn more about reading the *Megillah* on Purim. We also learn the other *mitzvos* of Purim: the *Seudah*, *Shalach Manos*, and *Matanos L'Evyonim*. The Rambam says that when *Moshiach* comes we won't need to learn the *Neviim* and *Kesuvim* anymore. (In another place, it explains that this is because we'll be able to see it all from the *Chumash*.) Still, we will always need to learn *Megillas Esther*!

INYANA D'YOMA :: Everyone Needs to Learn

When a *chossid* went into *yechidus*, he would usually bring a note, a *tzetl*. The Rebbe would take the *tzetl* and read through it, answering the questions inside.

But one *bochur's* *yechidus* was a little different!

This *bochur* brought his *tzetl* with him as usual, and gave it to the Rebbe.

But even before the Rebbe opened the *tzetl*, he looked up at the *bochur*.

The Rebbe told him, whatever you become — whether you become a *Rav*, an *Osek Betzorchei Tzibur*, or a *shliach* — you need to be able to learn well, *Niglah* and *Chassidus*!

Only after telling him this did the Rebbe open the *bochur's* note.

TEFILLAH :: Yud-Beis Pesukim - Yogaati

One of the messages of the *posuk* *Yogaaati* is that especially when we are learning Torah or growing in *Yiddishkeit*, we need to work hard — *Yogaati*!

But the *posuk* also tells us that the *hatzlacha* we will have is much more than the effort we put in!

The *posuk* says, “**Yogaati Umotzosi**,” I worked hard and I found.

The *Gemara* could have said, “I tried and I succeeded,” “I tried and I did it.” But instead it uses the word “*Motzosi*,” I found.

When we find something, it isn't based just on how much work we put in. A person can dig a little hole in the ground and even find a diamond that is worth a huge amount of money!

Here the *Gemara* is telling us that when we work hard, with *yegiyah* (*Yogaati*), then we will have *hatzlacha* from Hashem in a much greater way than what we expect to come from it (*Umotzosi*)!

The girls of the Chabad school in Kiryat Gat wrote a letter to the Rebbe when they were starting 8th grade. They asked for a bracha for hatzlacha in their learning.

The Rebbe answered them with this posuk of Yogaati, and said that even though bracha comes from Hashem, we need to work hard, we need to put in effort! But when we do this, the hatzlacha will be way more than the effort we put in! Hashem promises that when we do our part, Hashem will give us much more than we expected.

See Igros Kodesh chelek Chof-Gimmel, p. 448

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 you care about your own.
- 2) Care about every other Yid’s money, just like you care about your own.

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

GEULAH U'MOSHIACH :: Achdus Before Geulah

When the Yidden camped around *Har Sinai* to get the Torah, they camped like one person, with one heart — “*Ke’ish Echad, BeLeiv Echad.*”

We learned in *Tanya* that *Matan Torah* was a taste of the way it will be in the times of the *Geulah*!

The Rambam tells that we will also have this kind of *Achdus* before *Moshiach* comes. One of the jobs of *Moshiach* is “**Veyisaken Es Ha’olam Kulo Laavod Es Hashem Beyachad**” — to make the whole world ready to serve Hashem TOGETHER!

Just as we got the Torah with true *Achdus*, we will have the *Geulah* with true *Achdus*!

See *Migolah L’Geulah* p. 312

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