

# Chitas for Tuesday, Parshas Toldos

## Rosh Chodesh Kislev

### Alef 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 ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו  
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*Chitas for the month of Kislev is made possible in part*

**by the Sachs Family**

*May they have tremendous hatzlacha in all they do!*

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Mazel Tov **General Goldie Hershkop** (Kingston, PA)

~ 10th birthday Lamed Cheshvan ~

*Shnas Bracha Vehatzlacha!*

## **CHUMASH :: Parshas Toldos - Shlishi with Rashi**

We learned before that Yitzchak went to Gerar because of the hunger, and had a lot of *hatzlacha* with his fields! Today we learn about how Yitzchak dug wells.

Yitzchak became very rich from all the grain that grew! He also had a lot of animals and owned businesses, and the Pelishtim became jealous of him. They filled up all of the wells that had been dug for Avraham with dirt, because they said that if enemies came, they would use those wells to have water to drink, and be able to fight against them.

Avimelech, the king of Gerar, told Yitzchak to move away from them because he was too strong. Yitzchak moved away to the Gerar Valley. Before he left, he dug up Avraham's wells and took out the dirt the Pelishtim put in, and gave them back the old names that Avraham his father called them. Then Yitzchak's servants dug new wells in the Gerar Valley, and found water there!

The shepherds of Gerar got into an argument with Yitzchak's servants. They said "WE use this place to feed our sheep, so the water is ours!" Yitzchak called the well *Esek* ("fighting") because they fought with him.

Yitzchak's servants dug another well, but the Pelishti shepherds got into a fight again, so Yitzchak called it *Sitnah* ("bothering").

Yitzchak moved on and dug another well, and this time they didn't fight with him over it! Yitzchak called this

well *Rehovos* (“wide open spaces”), saying that now there is room for us to grow!

*Chassidus teaches us that our neshama has certain midos that we get from the Avos. We learn how to use these midos properly from the stories about the Avos in the Torah! We get chesed from Avraham Avinu, and we learn how to use our chesed from the stories in the Torah about Avraham’s Hachnosas Orchim. From Yitzchak Avinu we get gevurah, being strict and working on making ourselves around us better, to be the way it is supposed to be. We learn how to use our gevurah from the way Yitzchak dug wells! Digging wells is hard work — digging through hard dirt and stones to find the water deep underground. And for Yitzchak, there were also other people bothering him and trying to ruin the wells he dug! Still, Yitzchak kept trying, and in the end had hatzlacha. We learn from this to work hard and keep trying, even if something is hard. In the end we will have hatzlacha, like Yitzchak Avinu!*

## **TEHILLIM :: 1 - 9**

*In Chodesh Kislev we have a hora’ah from the Rebbe to add in learning from the Torah of the Chabad Rebbeim. We will IY”H try to explain a posuk of Tehillim every day with an explanation from one of the Rebbeim.*

In *Kapitel Hey Dovid Hamelech* asks Hashem not to let the people who are saying not good things about him to Shaul to hurt him. In the end of the *kapitel* he says. “**Ki Ata Tevorech Tzadik Hashem Katzina Ratzon Taatrenu.**” “You *bentch* a *tzadik* and surround him happily, like a person surrounded by a shield to protect him in a war.”

The Alter Rebbe explains in *Tanya* that there is a deeper meaning in the words **Katzina Ratzon Taatrenu**. Hashem surrounds a Yid with His *ratzon*, the Torah and *mitzvos*, like someone is surrounded with a shield during the time of a war.

How is a Yid surrounded with the Torah and *mitzvos*?

When we use our *sechel* to think Torah, the feelings of our heart to be excited to do *mitzvos*, and we act the way Hashem wants, then we are completely surrounded with the Torah and *mitzvos*, and it protects us like a shield in a war!

## **TANYA :: Kuntres Acharon Siman Gimmel**

In the first section of *Tanya*, we learned that the *kavana* that we have when we *daven* and learn goes into the words we say, and changes what happens to them. Depending on our *kavana*, the words can stay down here in the world, go up a little bit, or go up very high!

In today’s *Tanya*, the Alter Rebbe tells us that there is a difference between words of Torah without the right *kavana*, and words of *Tefillah* without the right *kavana*. The Alter Rebbe explains what happens to each of them, and why there is a difference.

One of the things the Alter Rebbe brings to help understand the differences is about the Torah and *Tefillah* of kids! The words of *davening* and learning of children is very special. Even when they don’t have the right *kavanos*, and are only learning because they don’t want to get in trouble, their words go up very high! *Malochim* take their words and bring them up all the way to the *Olam* of *Atzilus*, the highest of the *Olamos*, where the Torah and *Tefillah* of the greatest *tzadikim* go!

## **HAYOM YOM :: Alef Kislev**

*One of the things the Alter Rebbe wanted very much from his Chassidim was that they should spend a lot of time and energy in their davening, Avodas HaTefillah. One of the Alter Rebbe’s Chassidim was R’ Yekusiel Liepler.*

R' Yekusiel Liepler was a very *chayus'dike Chossid*. He would get so excited about *davening* that he would spend all day with it! There were even times that he would *daven Shacharis, Mincha, and Maariv* one after another — there was no time to take a break between them! (Even longer than we would *daven* on *Yom Kippur*!)

*One thing we can learn from this is how we as Chassidim need to be so excited about the shlichus that the Rebbe wants from each of us. We should be so "into it" that there shouldn't be any time for anything else to get in the way!*

## **SEFER HAMITZVOS :: Shiur #206 - Mitzvas Asei #108**

Today's *mitzvah* is the same as yesterday's: (*Mitzvas Asei #108*) This *mitzvah* is about *Mei Nidah* — the water that is mixed with the ashes of the *Parah Adumah*. There are some kinds of things that it makes *tamei*, and other things that it makes *tahor*! The *mitzvah* is to follow all of these *halachos*.

At the end of this *mitzvah*, the Rambam tells us the source of all of the *mitzvos* of *Tumah* and *Tahara* in the Torah (*Parshas Shemini, Tazria, Metzora, and Chukas*), where they are explained in *Mishnayos (Seder Taharos)*, and which *mesechtos* explain which *mitzvos*.

## **RAMBAM :: Hilchos Parah Adumah**

*In today's Rambam, we learn more halachos about using the Mei Nidah for making someone (or something) Tahor from Tumas Meis.*

**Perek Yud-Alef:** In this *perek* we learn all of the details of how the water is actually sprinkled, using the *Eizov* branch.

**Perek Yud-Beis:** We learn what happens when more than one person or thing are sprinkled at one time. What if the water drips from one onto the other one? What if the water went onto one part of something, like only the lid of a pot? All of the answers are in today's Rambam!

One of the things the Rambam teaches us about is called a *Klubkerin* — what we would call a winter coat! Even though there is an inside soft lining and an outside made of something else, it's called just one thing, and if the water was sprinkled on any part, the whole thing is *tahor*.

**Perek Yud-Gimmel:** This *perek* teaches us about the extra rules of *tumah* and *tahara* we have with things used for the *Mei Nidah*.

## **RAMBAM- PEREK ECHAD :: Hilchos Megillah V'Chanukah - Perek Daled**

We learn many *halachos* about lighting the *Menorah*. Here is one very important *halacha*: If someone only has enough money to do one *mitzvah* — lighting the *Menorah* or lighting Shabbos candles, he should get the Shabbos candles!

Why? Because the most important thing is to have *Shalom Bayis*, which is what Shabbos candle lighting is about!

*Mazel Tov! We have now finished learning this set of halachos and the whole Sefer Zmanim!*

## **INYANA D'YOMA :: Chassidishe Yom Tov**

Today is a very special *Chassidishe Yom Tov*! In the year *Tof-Shin-Lamed-Ches* on *Shemini Atzeres* during *Hakafos*, the Rebbe became very weak from an illness in the heart. Still the Rebbe did everything on *Yom*

*Tov* just like he always did. (Doctors later said that they couldn't believe how the Rebbe continued doing everything even with such pain!)

For a few weeks the Rebbe had to rest in his room and *chassidim* were very worried that the Rebbe should be healthy. They *davened* and said *Tehillim* and made *hachlatos*, asking Hashem to give the Rebbe a *Refuah Sheleimah*. Even though the doctors said that a person with such a serious heart attack usually does not live, Hashem made a tremendous *neis* and the Rebbe got better!

On *Rosh Chodesh Kislev*, the Rebbe came out of his *Yechidus* room where he was resting and went home. *Chassidim* were so excited to see the Rebbe! Like the *halacha* says, they made the day into a *Yom Tov* to thank Hashem for the *neis* Hashem made for their Rebbe!

*Rosh Chodesh Kislev* is a day that we *farbreng* to thank Hashem! We thank Hashem for the great *neis* that the Rebbe became healthy, and we thank Hashem that the Rebbe was able to continue *farbrenging* with us and leading us for so many years afterwards.

In the years after *Tof-Shin-Lamed-Ches*, the Rebbe started many more *mitvzoyim*, including *Tzivos Hashem* for Jewish children! On *Rosh Chodesh Kislev* we are thanking Hashem for the many *sichos*, *farbrengens*, *Tzivos Hashem*, learning *Sefer Hamitzvos*, and so much more!

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One of the things that doctors do sometimes is taking a blood test. They can use a little bit of blood to check what is happening inside of the person. They get the blood by putting a thin needle inside the person, and pulling out some blood using an empty tube.

The Rebbe wanted to teach a lesson in *Avodas Hashem*, so he asked one of his doctors about this. "What makes the blood come out: The poke of the needle, or the empty tube?"

The doctor answered that the poke of the needle makes the place for the blood to come out, but the empty tube is what pulls out the blood.

The Rebbe said, sometimes a Yid feels like he is empty inside, and not doing what he needs to do as a Yid. It is important to know that this is a special opportunity! When someone is empty, they can bring much more *kedusha* into themselves!

*Chassidim understood that this is also true with an "empty" time. The beginning of Tof-Shin-Lamed-Ches felt empty, because the Chassidim could not see the Rebbe, go for Yechidus, or have farbrengens together for a period of time. Afterwards, the Rebbe "filled us up" much more than before, giving even more farbrengens, beginning Sunday dollars, and starting many more peulos for Yidden around the world!*

## **TEFILLAH :: Yud-Beis Pesukim - Yogaati**

A *bochur* once wrote the Rebbe a letter for his birthday, asking for a *bracha*.

The Rebbe first gave him a *bracha* for his birthday that he should grow as a *Yerei Shomayim*, a *chossid*, and a *lamdan*, and that he should bring much *nachas* to his teachers and his parents!.

Then the Rebbe added that the *bochur* should remember the words of the *Chachomim*, "*Yogaati Umotzosi Taamin.*" To become a *chossid*, *yerei Shomayim*, and *lamdan*, he will need to put in *yegiyah* — to work hard!

Of course that doesn't mean to skip eating and sleeping, it is important for him to take care of his health!

But he does need to work on himself, to learn properly and with his full *kochos*, and that he should work on himself to act the way the Torah teaches. Then he can be sure that Hashem will help him — *Umotzosi!*

See *Igros Kodesh*, letter #1816

## **HALACHOS HATZRICHOS :: How High to Put a Mezuzah**

It is a *mitzvah* to put up a *mezuzah* on the doorways in our home. But how high up do we put it? Near the top, somewhere in the middle, or at a specific height?

It says in *Gemara* that it is a *mitzvah* to put the *mezuzah* at the beginning of the top third of the doorway. That means that if we split up the doorway into three equal pieces, we would put the *mezuzah* at the bottom of the top piece.

Even though it is okay if the *mezuzah* was put up a little higher, the *mezuzah* should not be lower than this, and we also shouldn't put a *mezuzah* less than a *tefach* (a little over 3 inches) from the top of the doorway. If a *mezuzah* was put there, it needs to be taken down and put back up (without a *bracha*)!

What about if the door is very very high?

Many *poskim* say that with a very tall doorway, we can put up the *mezuzah* about as high as a regular man's shoulder (about 5 feet), so that people will be able to notice the *mezuzah*. Some *poskim* say that even then, we should put the *mezuzah* at the beginning of the top third of the door. You can ask your family's *Rav* which opinion to follow!

See *Kitzur Shulchan Aruch siman Yud-Alef*; and "Mezuzah" by Rabbi Dovid Nissan Bressman, chapter 12

## **GEULAH U'MOSHIACH :: What Did I Do?**

Every day, in *Shemoneh Esrei*, we say "***Es Tzemach Dovid Avdecha Meheira Satzmiach***," asking Hashem that *Moshiach* should come and save the Yidden. We also say, "***Vesechezena Eineinu***," asking Hashem to bring us back to Yerushalayim.

If we think about what we are saying, we will realize how much we want *Moshiach*. We will ask ourselves, "What did I do today to make this happen? What did I do today to bring *Moshiach* now?"

See *Likutei Sichos* 20 p. 384, *Migolah L'Geulah* p. 158

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