

Chitas for Wednesday

Parshas Toldos

Chof-Ches Cheshvan

5786

**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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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Toldos - Revi'i with Rashi

In today's *Chumash*, we learn how Avimelech comes to Yitzchak to renew his promise to have peace with him.

Earlier, Yitzchak left Gerar and went to live in the Gerar Valley, when Avimelech told him to move away. But while he was in the Gerar Valley, the Pelishtim kept fighting with him over his wells.

Now, Yitzchak moved again and went to live in Be'er Sheva.

Hashem appeared to him that night and said, "I am Hashem. Don't worry about all the fighting, I am with you! I will give you a *bracha* to have many children coming from you, in Avraham's *zechus*."

Yitzchak built a *mizbeiach* there to thank Hashem. (We learned before in *Chumash*, like with Noach and

Avraham, that making a *Mizbeiach* was a way of showing thanks to Hashem.)

Yitzchak set up his tent, and his servants tried to dig another well, but they didn't find water right away.

In the meantime, Avimelech came from Gerar together with his friends and Fichol his general. Yitzchak asked, "Why are you coming here? You hate me, and sent me away!"

They answered, "We see that Hashem is with you, like with your father. We want you to keep your father's promise not to bother us, just like we didn't hurt you when we told you to leave."

TEHILLIM :: Yom Chof-Ches (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 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 #264 - Mitzvas Asei #245

Today's *mitzvah* (*Mitzvas Asei #245*) is the same as yesterday: it is about buying and selling the Torah way! Something isn't counted as finished being sold until the person was "*koneh*" it, showing that it's theirs. One way we can be *koneh* is to pick something up, or to use it. Our *mitzvah* is to follow all of these *halachos*!

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: וְכִי תִמְכְּרוּ מִמְכָּר לְעַמִּיתְךָ

The details of this *mitzvah* are explained in many places in *Gemara* — *Perek Alef* of *Kiddushin*, *Perakim Daled* and *Ches* in *Bava Metziah*, and *perakim Gimmel* through *Zayin* of *Bava Basra*.

RAMBAM :: Hilchos Mechirah

In today's Rambam, we learn more *halachos* of how to acquire something in the Torah way.

In **Perek Daled**, we learn that if something is put into your containers, it's like being put on your land, and can become yours. We also learn more about other ways for something to belong to you, like shlepping it or picking it up.

In **Perek Hey** we learn about buying things by trading one thing for another, like buying a cow by giving the other person a donkey. A person can even give something small, like a handkerchief, to show that it belongs to the other person. This has a bunch of *halachos* about how it works!

In **Perek Vov** the Rambam teaches us how to be *koneh* things that you usually use to buy other things, like money and documents.

RAMBAM- PEREK ECHAD :: Hilchos Sanhedrin - Perek Vov

In this *perek*, we learn what happens if the *Beis Din* made a mistake. We also learn that if someone is afraid a *Beis Din* might make a mistake, he can sometimes choose to go to a bigger one.

INYANA D'YOMA :: Don't Be Embarrassed to Ask!

In the *farbrengen* of *Chof Cheshvan Tof-Shin-Mem-Vov*, the Rebbe spoke about how important it is to understand what we are learning in *Chassidus*. The Rebbe brought the *Mishna* that says, "**Lo Habayshan Lomeid**," a person who is too embarrassed to ask will not end up learning! We need to ask questions so we will be able to understand.

The Rebbe also brought some other places in Torah which seem to say the opposite:

The *Mishna* tells us that *Az Ponim*, someone who is *chutzipadik*, belongs in the opposite place of *Gan Eden*! Isn't it *chutzipadik* to ask questions instead of trusting our teachers?

And what about *Naaseh Venishma*, to do and then to understand? Aren't we supposed to just do what we are told to do, and not worry about understanding why at first?

The Rebbe explained then that we SHOULD keep asking until we understand!

Asking questions isn't *chutzipadik* if we ask in the right way. We don't say "That makes no sense!" or "I don't like that!" We ask our questions in a *kavodike* way. We know that it is Torah and it MUST be true, and that if we keep asking questions, we will start to understand it too.

We also don't have to worry about *Naaseh Venishma* when it comes to learning. *Naaseh Venishma* is with *mitzvos* — that we should DO *mitzvos* even if they don't make sense to us completely. But learning Torah is different! Part of the *mitzvah* of learning Torah is to understand it in our own minds!

The *Chachomim* and the *Rebbeim* all want us to understand the Torah they taught us. We should keep asking, without feeling embarrassed, until the Torah is clear in our minds!

See sicha Chof Cheshvan 5746

TEFILLAH :: Yud-Beis Pesukim - Yismach

The 12th of the *Yud-Beis Pesukim* and *Maamorei Razal* is "*Yismach*." These words come from *Tanya*, where the Alter Rebbe teaches us the importance of *simcha*.

Yismach Yisroel Be'osav — "Yidden should be happy with Hashem Who created them." (these words are from *Tehillim*)

Peirush — This is what it means:

Shekol Mi Shehu Mizera Yisroel — That everyone who has the *neshama* of a Yid

Yeish Lo Lismoach — Should be happy

Besimchas Hashem — With the joy of Hashem!

Asher Sas Vesameiach — Because Hashem is happy and joyful

Bediraso Besachtonim — That the world is being made into Hashem's home — a *Dira Betachtonim*!

This teaches us that whatever we are doing, we should do it in a happy way: When we think about how much *nachas* our *Avodah* brings Hashem, we will feel a special joy and *chayus*! Not only do we have a *neshama* which is a part of Hashem and Hashem is always with us, but we are making the world more of a home for Hashem, a home that will be ready when *Moshiach* comes. We can feel Hashem's joy in our *neshama*, and that should make us DOUBLY happy!

This is the twelfth and last of the *Yud-Beis Pesukim*, which makes sure that everything we learned about in the other *pesukim* will be done with *simcha*! Our learning Torah, doing *mitzvos*, and helping another Yid with *Ahavas Yisroel* should all be done with *simcha*!

When what we are doing is with a feeling of *simcha*, it will be done in the most beautiful and best possible way,

and we will also have the most *hatzlacha*!

HALACHOS HATZRICHS :: Learning a Perek Tanya Before Davening

In *Shulchan Aruch* it teaches that before *davening*, a person should think about how great Hashem is, and how small a person is compared to Hashem. This will help us feel humble before Hashem.

In order to keep this *halacha*, some *Chassidim* had a *minhag* to learn a *perek* of *Tanya* before *davening*.

The Rebbe said that this is a very good *minhag*, and asked that all *Chassidim* keep it!

By first thinking about the words of *Tanya*, we will *daven* with the proper *bittul* we should have when we stand before Hashem in *tefillah*.

See the Alter Rebbe's Shulchan Aruch, siman Tzadik Ches; and Toras Menachem Hisvaaduyos 5749, vol. 3, p. 68

GEULAH U'MOSHIACH :: Halacha When Moshiach Comes

There are some *halachos* that are about things that are not possible to happen. For example, the *Chachomim* tell us about an *Ir Hanidachas*, that it never happened and it never will happen. These *halachos* warn us about something not good we should stay away from, but these actual things can't really happen.

If these *halachos* are impossible nowadays, then they DEFINITELY will be impossible when *Moshiach* comes, and there won't be any not good things in the world anymore!

Still, the *halachos* of Torah stay FOREVER, including when *Moshiach* comes.

One of the reasons is because every *halacha* has a source in *Ruchnius*. Even if it's not practical to KEEP the *halacha*, the *halacha* still has a meaning in *Ruchnius* that we connect to when we learn it.

So even when *Moshiach* comes, all of the *halachos* the Torah will stay forever!

See Kuntres Halachos Shel Torah Shebaal Peh She'ainan Beteilin Le'olam, printed in Sefer Hasichos 5752, p. 32, ha'ara 49

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