

Chitas for Friday, Parshas Toldos Erev Shabbos Kodesh Daled 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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~ 2nd birthday Daled Kislev ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Nachman Shmotkin** (Shliach in Alameda, CA)

~ 4th birthday Daled Kislev ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Toldos - Shishi with Rashi

In today's *Chumash*, Yaakov gets the *brachos*, and needs to run away when Eisav finds out.

Yaakov's brachos: Yitzchak Avinu thought that Yaakov was really Eisav! He gave him ten *brachos*!

Some of the *brachos* are that he should have rain, so his food will grow well. He should rule other nations and other nations should not rule over him! People who curse him should be cursed, and people who give him *brachos* should get *brachos* too. We read these *brachos* at the beginning of *Veyitein Lecha*, that we say on *Motzei Shabbos*!

Eisav's brachos: After getting the *brachos*, Yaakov left. Just then, Eisav came back with the food he prepared. He told Yitzchak to come eat, so he could get the *brachos*.

“Who are you?” Yitzchak asked.

“I am your oldest son, Eisav,” he answered.

When Yitzchak heard this, he was very confused. He also saw *Gehennom* opening in front of Eisav, and he started to shake! “So who brought me food before? I gave the *brachos* to him already! But I see he deserved the *brachos*, so he will keep them.”

Eisav was very upset! He screamed, “Give me a *bracha* too!”

“But I already gave your *brachos* to Yaakov — he came in a tricky way and I thought it was you.”

“So that’s why you called him Yaakov!” Eisav cried. “Yaakov can mean to trap — and he already trapped me twice! First, he took away the *bechorah* from me (the *zechus* and responsibility of being the oldest), and now he also took my *bracha*!”

Now Yitzchak saw that this wasn’t a mistake at all! Eisav sold his *bechorah*, so Yaakov really DID deserve to get the *brachos* for the oldest! He told Eisav that Yaakov had a *bracha* now to rule over him, but Eisav still cried that he wanted a *bracha* too.

Yitzchak gave Eisav a *bracha* that he would have rain so his plants will grow, even if he didn’t deserve it. And if he would see Yaakov’s children (the Yidden) doing *aveiros*, he would be allowed to rule over them until they do *Teshuvah*.

Yaakov runs away: Eisav was very angry at Yaakov! Because of Yaakov, he got a less special *bracha*! Eisav wanted to kill Yaakov, but he decided to wait until Yitzchak passed away, so he wouldn’t make his father upset.

Rivkah knew about Eisav’s plan through *Ruach Hakodesh*, and warned Yaakov to run away. She told him to go to Lavan’s house in Charan, and stay there until Eisav isn’t angry anymore. “I will send you a message when you can come home,” she told him. “Don’t try to fight Eisav, because then his children will try to kill you.”

Rivkah wanted Yaakov to have even more *brachos*. She told Yitzchak that she was worried that Yaakov would marry a Chiti girl like Eisav. So Yitzchak gave Yaakov a *bracha* to go find a wife from Rivkah’s family in Padan Aram, and that many children should come from him. He gave him many of the *brachos* that Hashem gave to Avraham Avinu, and a *bracha* that Eretz Yisrael will belong to HIS children, not Eisav’s!

TEHILLIM :: 23 - 28

Today’s *shiur Tehillim* is *kapitelach Chof-Gimmel to Chof-Ches*.

In *Kapitel Chof-Hey* it says “**Zechor Rachamecha Hashem Vachasadecha Ki Me’olam Heimah**” — “Hashem should remember His mercy and His kindness, because they are forever.”

The Mittlerer Rebbe explains (in a *maamar* about Chanukah!) that the word “*meiolam*” (forever) also means “from the world.”

Which world?

When Hashem made the world, he made a special light that we can’t see today, because it is hidden until *Moshiach* will come. Because Yidden needed special *kochos* in the time of Chanukah, Hashem took this light and made it shine for Yidden in order to help them to do *Teshuvah*, come closer to Hashem, and win over their enemies who wanted to destroy them!

How did the Yidden deserve to use this light? The *Mesiras Nefesh* Yidden would have for Torah and *mitzvos*

made Hashem want to shine the light of *Moshiach* in the world!

That's what it means, "Hashem should remember His goodness and kindness from the world — that Hashem should make the special light which shined from the beginning of the Creation of the world, to help Yidden overcome the hardships of *Golus*.

TANYA :: Kuntres Acharon Siman Daled

The Alter Rebbe teaches that DOING a *mitzvah* is very special! Even if a person is able to THINK about how great Hashem is, and that makes him FEEL very close to Hashem and love Him very much, or to be afraid to do things that aren't what Hashem wants, it's not the same as DOING a *mitzvah*.

In this section of Kuntres Acharon, the Alter Rebbe explains why!

HAYOM YOM :: Daled Kislev

In today's *Hayom Yom*, we learn about how *chassidim* wash *Mayim Acharonim* before *bentching*: We pour water over our fingertips, then pass our fingers over our lips while they are still wet.

SEFER HAMITZVOS :: Shiur #209 - Mitzvas Asei #112

Today's *mitzvah* (*Mitzvas Asei #112*) is that if a person has *Tzoraas*, he needs to show people that he is *Tomei*, so they don't become *Tomei* from him. He needs to rip his clothes, let his hair grow, and cover his face down to his mouth so people know to stay away from him.

This is only for a man who is a *Metzora*. A woman with *Tzoraas*, or people with a different kind of *tumah* also need to let people know that they are *tomei*, but they don't have to use these same signs.

We learn this from a *posuk* in *Parshas Tazria*:

וְהִצְרוּעַ אֲשֶׁר בּוֹ הִנָּגַע בְּגָדָיו יִהְיוּ פְרָמִים וְרֵאשׁוֹ יִהְיֶה פְרוּעַ וְעַל שֵׁפֶם יַעֲטֶה וְטָמֵא טָמֵא יִקְרָא

RAMBAM :: Hilchos Tumas Tzoraas

In today's Rambam, we learn more about Tzoraas.

Perek Hey: In this *perek*, we learn about *Tzoraas* on a place where a person was hurt: From a burn, which is called a *Michvah*, and from other things, which is called *Shechin*. We also learn about *Tzoraas* in a bald spot, which is called *Karachas* or *Gabachas*, depending on where on the head it is.

Perek Vov: This *perek* teaches us about when a sign of *Tzoraas* might not be considered *Tzoraas*, for example, the bottom of a person's foot.

Perek Zayin: In this *perek*, the Rambam teaches us about a person who has *Tzoraas* that spread all over his entire body, which can make him *tahor*.

RAMBAM- PEREK ECHAD :: Hilchos Ishus - Perek Gimmel

Today we start learning the *halachos* of *Kiddushin*.

There are many different ways for a man to tell a woman that she is married to him. For example, a man can say to a woman, "You are my wife," when he gives her something worth at least a *perutah*. But if he says, "With

this I am your husband,” they are not married.

The Rambam also tells us that someone else can be sent as a *shliach* to do the *Kiddushin*, for example sending someone to bring money to the *kallah* and say that she will become the wife of the man who sent him. Still, it is better for the *chossan* to do it by himself.

Before we do many *mitzvos*, we say a *bracha*. Before the *mitzvah* of *Kiddushin*, we also say a special *bracha*. (This *bracha* is the first *bracha* that is said under the *chuppah*, in the Rambam’s *nusach*, “*Asher Kidishanu Bemitzvosav Vehivdilanu Min Ha’arayos...*”)

INYANA D'YOMA :: Ahavas Yisroel

We will learn a *vort* from the Baal Shem Tov about *Ahavas Yisroel*:

It says in the *posuk* that when Hashem created Adam *Harishon*, Hashem said, “It is not good for a person to be alone. I will make him an *Eizer Kenegdo*, a helper.”

The Baal Shem Tov explains, if a person was alone, he could make a mistake and think that he is perfect. So Hashem helps him by giving him another person. By seeing the *chisaron* in the other person, he will know that he also has a similar *chisaron* in himself.

See Keser Shem Tov siman 302, Chasidim Ein Mishpacha gilyon vov

TEFILLAH :: Yud-Beis Pesukim - Ve'ahavta

The tenth *posuk* in the *Yud-Beis Pesukim* is the *posuk* of *Ve'ahavta*.

Ve'ahavta Lereiacha Kamocha — You should love your friend like yourself!

Rabbi Akiva Omer — Rabbi Akiva says about this

Zeh Klal Gadol BaTorah — That it is a very important rule in the Torah!

This *posuk* speaks about the very special *mitzvah* of *Ahavas Yisroel*!

The Rambam tells us that there are two main ways we keep this *mitzvah*: We should be as careful with our friend’s *kavod* as we are with our own *kavod*, and we should be as careful with our friend’s money as we are with our own money!

A person’s *kavod* is very important to them. We don’t like being embarrassed in front of other people, or when other people make us feel silly or left out. Part of the *mitzvah* of *Ahavas Yisroel* is to be careful about other people’s *kavod* too! We should be careful not to embarrass other people or make them feel left out.

A person’s money is also important to them. We don’t like if people ruin our things, or make us spend money that we worked hard to earn for no reason. Part of *Ahavas Yisroel* is being careful with other people’s money too! We should be careful with their toys and their books, and not make them spend money when they don’t want to.

Even though, as we learned before, this *mitzvah* includes all of the *mitzvos Bein Adam Lechaveiro*, the Rambam and *Shulchan Aruch* bring these two specific things which we learn from this *mitzvah* itself.

When we do that, we are following one of the lessons of this *posuk*!

HALACHOS HATZRICHOS :: Bentching Licht with Shabbos Clothes

It is a very good *minhag* of women to put on their Shabbos clothes before *bentching licht*. It shows *kavod* for the Shabbos *licht* and for Shabbos itself, which starts right after lighting our candles!

But if someone is running late, it is better to *bentch licht* wearing weekday clothes, than to *bentch licht* very close to *Shkiyah*, which might *chas veshalom* possibly end up as *Chillul Shabbos*.

See Kitzur Dinei Uminhagei Neiros Shabbos Kodesh VeYom Tov by Rabbi N. Dubov, p. 11

GEULAH U'MOSHIACH :: A Sign of the Geulah

The Rebbe points out something amazing about nowadays:

Throughout all of the years of Yidden being in *Golus*, many countries had rules that made it hard to be a Yid, and especially to teach *Yiddishkeit* to others.

For the first time ever, almost everywhere in the world, Yidden are free to practice *Yiddishkeit* and share *Yiddishkeit*, without anyone stopping us!

Now it is just up to us, to use this special time to do as much as we can!

This is a very important preparation for the *Geulah*, when *Moshiach* will unite the world to know Hashem!

See sicha Parshas Vayigash, Sefer Hasichos 5752 p. 224

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