

Chitas for Tuesday, Parshas Vayishlach

Tes Kislev, 5785

*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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CHUMASH :: Parshas Vayishlach - Shlishi with Rashi

Yaakov was hurt fighting with the *malach*, so Hashem makes the sun rise early to help him feel better. Yaakov meets Eisav, who is so impressed with the *kavod* Yaakov shows him that he changes his mind and doesn't fight! He hugs and kisses his brother instead.

Yaakov names the place where he fought with a *malach*: Yaakov called that place by the Yabok River by a name "Peniel", because it means "Hashem's face," since he saw Hashem face to face (through a *malach*) and stayed alive!

Yaakov's hip: Hashem made the sun come up early so it would help Yaakov's hip feel better. (He didn't have a *refuah sheleima*, though, for another year and a half.) That's why we don't eat a certain part of an animal, called the "*Gid HaNosheh* (sciatic nerve)" — because that's the part of Yaakov's hip that Eisav's *malach* moved out of place.

Yaakov sees Eisav coming: Now Yaakov looked up and saw Eisav coming, with 400 people! So he went and set up his family in a way that if Eisav attacked them, the *shevatim* and *Imahos* would be in the back.

Yaakov went ahead in case Eisav would start to fight. He bowed down seven times as he came closer.

Eisav changes his mind about fighting: Eisav was so impressed that Yaakov honored him so much that he changed his mind about fighting with him, and ran over to him to hug him and kiss him.

Then Eisav looked up and saw Yaakov's wives and children. "Who are these people?" he asked.

Yaakov answered, "These are the wives and children Hashem gave to me with His *chesed*!"

TEHILLIM :: 49 - 54

Today's *shiur Tehillim* is *kapitelach Mem-Tes* through *Nun-Daled*.

In today's *Tehillim*, Dovid Hamelech asks Hashem, "**Hashem Sefosai Tiftach, Ufi Yagid Tehilasecha.**" "Hashem, open my lips, and my mouth will say your *Tefilos*."

Chassidus explains that this *posuk* is teaching us how we need to stand before Hashem when we *daven*. We need to feel so small and so awed in front of Hashem, that we need to even ask Him to help us *daven*!

It isn't always easy to feel that way. That's why we need to think about Hashem in *Pesukei DeZimra* and *Shema*, before *Shmoneh Esrei*, so that we will feel small when its time to stand before Him.

But what if we didn't think about that — is there any shortcut?

The Rebbe teaches us that there is. There is something we can think about that can make many of us feel small:

We all know people that are older and smarter than us. They lived longer and learned more, so they know more things. Even if we feel like we are very smart and did lots of good things, we still feel small next to them because there are so many things we didn't have a chance to learn.

That's something that can remind us to feel small before people that are older than us, and OF COURSE it will make us feel small in front of Hashem when we *daven*! Then we can stand humbly, "*K'avda Kamei Marei*" — like a servant in front of his master, ready to *daven* to Hashem the way we should!

TANYA :: Kuntres Acharon Siman Daled

We've been learning in *Tanya* about how important and special it is to DO a *Mitzvah*. The *kavana* and love we feel for Hashem is also important, but there is much more that happens by DOING the *mitzvah*. This is both when we DO a *mitzvah* or even just LEARN HOW to do the *mitzvah*!

But what about learning *halachos* about things that don't ever really happen? Is that also like doing a *mitzvah*?

Today the Alter Rebbe tells us that *halachos* are the *chochma* of Hashem. It doesn't matter if the *halacha* is about something that will happen or not — it is still Hashem's *chochma*!

But we can't get these special *kochos* just from having *kavana* and feeling close to Hashem — we need to actually learn their *halachos* or do them.

HAYOM YOM :: Tes Kislev

Today is the birthday (5534) and yartzeit (5588) of the Mitteler Rebbe!

The Mitteler Rebbe was born and passed away on the same day, *Tes Kislev*. He was born in the year *Tof-Kuf-Lamed-Daled*, and passed away in the year *Tof-Kuf-Pey-Ches*. His *Ohel* is in the city of Nyezhin.

The 53 chapters of *Tanya* are based on *Maamorim* that the Alter Rebbe said, starting from *Erev Rosh Hashana* 5550 (when the Tzemach Tzedek was born), and the last *maamar* (about the *Beis Hamikdash*) was started

today, on *Tes Kislev* 5554 (when the Mittlerer Rebbe turned 20). The *maamar* was finished the next day, *Yud Kislev* (which later became the Mittlerer Rebbe's *chag hageulah*)!

In these *maamrim*, the Alter Rebbe included many *eitzos* he gave to *chassidim* in their *Avodas Hashem*, about overcoming their *Yetzer Hara* with *simcha* and serving Hashem with *ahava* and *yirah*.

SEFER HAMITZVOS :: Shiur #259 - Mitzvas Asei #225, Lo Saasei #295, #292

Today we learn three *mitzvos* about a *Rotzeiach*, someone who kills another person:

1) (*Mitzvas Asei #225*) The first *mitzvah* is that if someone kills another person by mistake, the *Beis Din* needs to send him to the *Ir Miklat*, and he has to stay there until the *Kohen Gadol* passes away.

This *mitzvah*, along with the rest of today's *mitzvos*, are from *Parshas Masei*: וַיֵּשֶׁב בָּהּ עַד מוֹת הַכֹּהֵן הַגָּדֹל
The *dinim* of this *mitzvah* are explained in *Mesechta Makos*.

2) (*Mitzvas Lo Saasei #295*) As we learned, if someone killed another person by mistake, he needs to run to an *Ir Miklat*. This *mitzvah* is that the *Beis Din* is not allowed to take money from him instead of making him go to an *Ir Miklat*.

We learn this from the *posuk*: וְלֹא תִקְחוּ כֶּפֶר לְנוֹס אֶל עִיר מִקְלָטוֹ
The details of this *mitzvah* are also explained in *Mesechta Makos*.

3) (*Mitzvas Lo Saasei #292*) The *Beis Din* cannot punish a *Rotzeiach* unless they follow all of the rules of having a trial with witnesses like we learn in Torah.

The *posuk* where we learn this *mitzvah* from is: וְלֹא יָמוּת הָרֹצֵחַ עַד עֲמֻדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפָּט

RAMBAM :: Hilchos Rotzeiach U'Shmiras HaNefesh

In today's Rambam, we learn when the *Beis Din* punishes a *Rotzeiach*.

Perek Beis teaches us the difference if the *Rotzeiach* did it himself or got someone else to do it. Of course, even if the *Beis Din* is not able to punish someone, Hashem will punish him if he deserves it!

Perek Gimmel explains how we make sure that the person really was trying to kill. The *Beis Din* figures out if the kind of thing they did, or what they used, is usually enough to kill a person.

Perek Daled: There are some times where if the *Beis Din* knows that the person meant to kill, even if they don't have the right kinds of proofs, they can punish the person in another way to keep these things from happening.

RAMBAM- PEREK ECHAD :: Hilchos Tumas Meis - Perek Yud-Ches

In today's Rambam, we learn more about how *Tumas Meis* can spread inside of a house.

One of the things the Rambam teaches is that "*Derech Hatumah Latzeis, Ve'ein Darka Lehikanes*" — *tumah* goes out of things, but doesn't come in. *Tumah* that is in a container, even if it is sealed shut, comes out and makes the whole house *tomei*. But if the house is *tomei*, things inside of a sealed container can stay *tahor*, because the *tumah* doesn't come in.

INYANA D'YOMA :: Chassidishe Yom Tov

Today is a *Chassidishe Yom Tov*, as we learned in *Hayom Yom*! It is the birthday and *yartzeit* of the Mittlerer Rebbe.

There is a famous maamar that the Mittlerer Rebbe wrote that starts with the words Padah Beshalom Nafshi. The Rebbe asked that chassidim learn this maamar on these special days of the Mittlerer Rebbe. Here is something from that maamar:

When two people are fighting, each one wants the other person to do what he wants. That's what happens when the *Yetzer Tov* and *Yetzer Hara* fight too. When the *Yetzer Tov* wins, it is like setting a person free from jail! But what is "*Pada Beshalom*," to be redeemed with *shalom*?

Shalom means that there is peace, that they are finished fighting and won't fight again later. This is a special kind of way that the *Yetzer Tov* can win! The *Yetzer Hara* will act the way the *Yetzer Tov* wants and stop fighting!

When does that happen? When a Yid uses the *koach* of the *Yechidah* of his *neshama*. The *Yechidah* is a part of the *neshama* that Hashem puts especially into the Moshe Rabbeinu of every generation! (Every Yid has this *koach* when we have *hiskashrus* to the Rebbe — the Moshe Rabbeinu of our generation!)

When we do our *Avodas Hashem* with this *koach*, we will win the war over the *Yetzer Hara*. That will bring *Moshiach*, when there will be no need for a war with the *Yetzer Hara* anymore!

TEFILLAH :: Modeh Ani

The Rebbe Rashab's older brother, the Raza, was very careful with *dikduk*, especially in *davening*. He was careful to pronounce the *nekudos* perfectly, and to say each *posuk* properly.

Once, when the Rebbe Rashab was about 9 years old, the Raza was teasing him by asking *dikduk* questions about *davening*. He asked him, "Why is there a dot after the word '*bechemlah*' in *Modeh Ani*?"

The Rashab answered, "That's the whole reason for *davening*! When we *daven*, we take that dot, that *nekudah* that is inside of us, and spread it."

The Raza asked next, "Why do we *daven* every day?"

The Rashab answered, "Because we want the *nekudah* to be spread out inside of us every single day."

Then he added that the word "*bechemlah*" is in two places in *davening*, in *Modeh Ani* and in *Ahavas Olam* (before *Shema*). There is no *nekudah* after the "*bechemlah*" in *Ahavas Olam*, because the *davening* spread it out already!

Years later, the Rebbe Rashab explained that the *nekudah* is the "*Nekudas Halev*," the *Pintele Yid*. When we *daven*, this little spark of the *neshama* spreads out into our whole body.

See Sichá Yud Shevat 5723

HALACHOS HATZRICHS :: Modeh Ani

When we wake up, before we wash *Negel Vasser*, we say *Modeh Ani*.

How soon do we have to say *Modeh Ani* after we wake up?

In *Shulchan Aruch*, the Alter Rebbe tells us that we need to say *Modeh Ani* “*miyad*,” right away! We shouldn’t wait at all. Right away when we wake up, we say *Modeh Ani*.

In other places in *halacha*, we use a different word, “*teikef*.” If we do something “*teikef*,” we can’t wait very long either! But “*teikef*” is still an amount of time, even though it is a short amount of time. “*Miyad*” means right away, without waiting at all!

See *Shulchan Menachem* vol. 1, p. 2

GEULAH U'MOSHIACH :: Shlichus

In a *sicha*, the Rebbe explains why our *dor* is the last *dor* of *Golus* and will be the first *dor* of *Geulah*!

Since the very beginning of the world, we have been waiting for *Moshiach*. Many great *tzadikim* from generations before us waited for and *davened* for *Moshiach* to come in their times.

So what is so special about OUR *dor*, that the *Geulah* is only going to come in OUR times?

The *Chachomim* say that Hashem sends the Yidden in *Golus* to find the sparks of *kedusha* hiding in the world and take them out of their hiding places so they can go up to Hashem. This makes all of these places holy and ready for the *Geulah*!

In the times of the *Beis Hamikdash*, Yidden lived only in Eretz Yisroel and in the countries right near it. Afterwards, they spread to other parts of the world, but mainly in Europe, on the same side of the world as Eretz Yisroel.

But nowadays, Yidden are living EVERYWHERE, all over the world!

And not only are they living there, but *shluchim* are going to live there too. They help the Yidden in all of these places to do *mitzvos*, finding the sparks of *kedusha* hiding in those places. They build *mosdos* in all of these places, making them holy places of Torah and *mitzvos*. This finishes the job of *Golus*, taking care of the *kedusha* hiding everywhere in the world. Since in our generation we are getting the sparks of *kedusha* from WHEREVER they are in the world, in a way there never was before, it is OUR *dor* that will be the *dor* of the *Geulah*!

See *Sicha Parshas Vayeishev Nun-Beis*, 174 ff.

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