

Chitas for Monday

Parshas Vayishlach

Yud-Alef Kislev

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 ~

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CHUMASH :: Parshas Vayishlach - Sheini with Rashi

In today's *Chumash*, Yaakov finishes preparing to meet Eisav, by sending him a present. He crosses the river Yabok, but forgets some jars on the other side. When he goes back to get them, he fights with Eisav's *malach* and gets hurt. The *malach* tells Yaakov that he will get another name — Yisrael!

Yaakov sends a present to Eisav: We learned in yesterday's *Chumash* that Yaakov had three ways to get ready for meeting Eisav: He would get ready in case Eisav wanted to fight, he would *daven* to Hashem, and he would give Eisav a big present so he wouldn't be angry.

Now, in the morning, Yaakov did the third thing, to send a present. After first giving *maaser*, he picked out what to give Eisav: First he picked out special jewels. Then he chose animals — boys and girls, so they would have new baby animals. (200 girl goats and 20 boy goats, 200 sheep and 20 rams, 30 girl camels with their babies and 30 boy camels, 40 cows and 10 bulls, 20 girl donkeys and 10 boy donkeys. That's more than 600 animals!)

Yaakov told his servants to go one at a time, and each of them should bring a few of the presents, so that he will feel like he is just getting more and more presents! They should tell Eisav that they are a present for him, from Yaakov, and that Yaakov is on his way. Yaakov also sent *malochim* along. These *malochim* attacked Eisav's servants (who were going to fight), but stopped when the servants said that they work for Yaakov's brother.

Yaakov crosses the Yabok: That night, Yaakov took his wives, his 11 sons, and all of the girls, and crossed the Yabok River. He hid Dina in a box so Eisav wouldn't want to get married to her. (Yaakov was punished for this, because Dina was such a *tzadeikes*, if she had married Eisav she would have helped him do *teshuva*.)

Yaakov fights with a *malach*: Yaakov brought everyone across the river and then brought all of their things across. Then he went back to get some small things (*pachim ketanim*) that got left by mistake.

When he was all by himself on the other side of the Yabok, the *malach* that takes care of Eisav pretended he was a person and fought with Yaakov until the morning. The *malach* saw he couldn't win, and touched Yaakov's hip, and it moved out of its place.

Then the *malach* asked Yaakov to let him go so he could go sing to Hashem, which he was allowed to do once a day. But Yaakov said he wouldn't let go right away. He wanted the *malach* to first give him a *bracha* that he really does deserve the *brachos* that Yitzchak gave him.

Yaakov will get a new name: The *malach* asked, "What is your name?" and Yaakov answered, "Yaakov." The *malach* said, "Soon Hashem will give you another name. Your name won't just be Yaakov, you will be called Yisrael, which means an important person, and also 'fought with Hashem' — because you fought with me, a *malach* of Hashem, and with Eisav and Lavan, and won what belongs to you. This new name shows that you deserve the *brachos*. When Hashem gives you this name, I will give you the *bracha*."

Yaakov asked for the *malach's* name, but the *malach* said that his name changes depending on what his *shlichus* is. Yaakov wanted to get the *bracha* from the *malach* right away, before he met Eisav, and didn't want to wait until he gets his new name. So the *malach* blessed Yaakov right there, and then Yaakov let him go.

TEHILLIM :: Yom Yud-Alef (60-65)

Today's *kapitelach* are *Samach* through *Samach-Hey*.

In Chodesh Kislev, we are supposed to learn something from each of the Rebbeim. So every day, we are taking a posuk of Tehillim and explaining it according to one of the Rebbeim!

In today's *Tehillim*, Dovid Hamelech says how his *neshama* wants to be close to Hashem, "**Tzoma Lecha Nafshi!**" He says that it's like a *mashal* of a person who is thirsty for water in a place where there is none.

The Rebbe explains that when a person is VERY thirsty and doesn't have any water, when he finally gets the water it tastes so delicious to him, much better than any other water!

The same thing is when the *neshama* feels like it's not close to Hashem during *Golus*, and it's really "thirsty" to feel close. Then, when it DOES learn Torah and do *mitzvos* and feel close to Hashem, it feels even better than ever!

That's why Dovid Hamelech says in the next *posuk*, "**Kein Bakodesh Chazisicha**" — "If only I would see You like this *bakodesh*," when I feel holy and I don't feel far away! When *Moshiach* comes, we will all be able to see Hashem — *halevai* we will feel just as good as when we feel Hashem after feeling "thirsty" in the time of *Golus*!

TANYA :: Kuntres Acharon Siman Daled

In Kuntres Acharon, the Alter Rebbe explains why he said certain things in Tanya, with a long pilpul. (We can see from here how exact everything in Tanya is, that the Alter Rebbe had a very long reason why he wrote something in a certain way!) In the Alter Rebbe's Shulchan Aruch there is also a Kuntres Acharon, where he explains why he said certain things in Shulchan Aruch with a long pilpul! (A pilpul is questions and answers and proofs, like in Gemara.)

Siman Daled of Kuntres Acharon is a long pilpul which includes an explanation of why doing a mitzvah or learning halachos of a mitzvah is greater than kavana and feeling close to Hashem.

The Alter Rebbe said that the *halachos* are special because they come from the *Chochmah* of Hashem. Today, the Alter Rebbe asks a question: Aren't *kavana* and *ruchniyus* ALSO from *Chochmah*?

The answer is that yes, of course they are! But there are different levels of *Chochmah*, and different ways it is expressed.

The Alter Rebbe explains it with deep Chassidus that can be hard to understand without learning for a long time! For example, you need to know about the four Olamos, about the seven Sefiros, about the five levels of the Neshama, and how neshamos are different than malochim!

Here is one thing you will need to know for when you are ready to learn it: Nefesh, Ruach and Neshama are levels of the Neshama, but they are ALSO names for different levels in the Ruchnius Olamos.

HAYOM YOM :: Yud-Alef Kislev

In today's *Hayom Yom*, the Rebbe shows us some corrections in the "*Siddur Im Dach*".

"Siddur Im Dach" means "the siddur with Chassidus." (Dach is Roshei Teivos for the words Divrei Elokim Chaim, the words of the living Aibershter, which refers to Torah in general and specifically to Chassidus.) Together with the words of davening, this siddur has maamarim of the Alter Rebbe, which were written down by the Mittlerer Rebbe. In many places, there is so much Chassidus that only a few words of davening fit on each page!

The siddur was published right after the Alter Rebbe's histalkus, in the beginning of the Mittlerer Rebbe's nesius. The Siddur Im Dach was the first sefer of Chabad Chassidus published after the Tanya!

SEFER HAMITZVOS :: Shiur #276 - Mitzvas Asei #245

Today's *mitzvah* (*Mitzvas Asei #245*) is the same *mitzvah* AGAIN! (When we are learning many *halachos* connected with the same *mitzvah* in Rambam, we just keep reviewing it in *Sefer Hamitzvos*!) When we do business, buying or selling things, we need to do it the way the Torah teaches us.

RAMBAM :: Hilchos Zechiyah U'Matanah

In today's Rambam, we learn more about a present from a person who is very sick (a "*Shechiv MeRa*").

Perek Yud explains what we do when the *Shechiv Mera* says that money belongs to another person, or if another person says that the *Shechiv Mera* owed him money.

In **Perek Yud-Alef** the Rambam tells us what to do when the words of the *Shechiv Mera* aren't so clear. Like if he says, "give this money to Tuvia," what do we do if two people called Tuvia come and ask for the money? (If one of them is a *Talmid Chochom*, we say that probably the *Shechiv Mera* meant him, or if one of them is his friend we say it is probably him.)

In **Perek Yud-Beis** we learn about how carefully we listen to the words of a sick person and do exactly what he asked.

RAMBAM– PEREK ECHAD :: Hilchos Sanhedrin - Perek Yud-Ches

The Rambam tells us about the kinds of *aveiros* that make a person deserve *malkos*. These *aveiros* are all from the Torah, but a *Beis Din* can give *Makas Mardus*, another kind of *malkos*, for doing an *aveira Miderabanan*.

INYANA D'YOMA :: Ahavas Yisroel

A bochur once came to the Rebbe in Yechidus and asked for an eitzah to have Ahavas Yisroel. The Rebbe told him to learn the sichos of the Frierdiker Rebbe.

Here is part of one of the Frierdiker Rebbe's sichos:

Chassidim used to say to each other, “In this piece of bread that Hashem gave me, there is a piece that belongs to you or another Yid. If I take it, it is stealing!”

There was a certain *chossid* that showed this by how he acted. This *Chossid* was a big *Talmid Chochom* — he knew the entire *Gemara*, with *Rashi* and *Tosfos*, by heart! His work was to do business in many faraway villages, and wherever he traveled, he was able to learn without having any *seforim*!

If his business went better than he expected and he made more money than usual, he would say that a letter from the Rebbe, asking for *tzedakah*, must have come to his house! Or maybe there was a *meshulach* now in his town! This extra money must belong to them.

By these *Chassidim*, this is how they lived. Hashem gives something to me in order to help another Yid — and that is *Ahavas Yisroel*.

This is something we can think about when we say the posuk Ve'ahavta, about how the things Hashem gives to us are there for us to use to help another Yid!

Sefer Hasichos Tof-Reish-Tzadik-Tes p. 338

TEFILLAH :: Elokai Neshama

The *Chachomim* taught us to say the paragraph of *Elokai Neshama* in the beginning of *Birchos Hashachar*, before *davening*, to help us start our day with *Mesiras Nefesh*.

In *Elokai Neshama*, we speak about how Hashem took a pure and holy *neshama*, and gave it to us to use for a special *shlichus*.

Hashem wants our *neshama* to show its *bittul*, and use our body and the world around us as tools for the *neshama* to do our *shlichus*.

When we start our day with understanding this, we'll be ready to act with *Mesiras Nefesh*. We will not get worried by things that try to stop us. We will be ready to do whatever it takes to do what Hashem wants from us.

See Tanya perek Mem-Alef

HALACHOS HATZRICHS :: Kavana in Brachos

When we *daven*, we are supposed to have *kavana*. We should know what we are saying to Hashem, at least to know what we are talking about.

In *Shulchan Aruch*, it says that this is even more important when we say a *bracha*. When we say *brachos*, we should really know the meaning of every word.

Each name of Hashem also has a meaning that we are supposed to be thinking about:

When we say the name of Hashem of **Ad-nay**, spelled as *Alef-Daled-Nun-Yud*, we should have in mind that Hashem is the master of the entire world.

There is a name of Hashem that is spelled **Yud-Kay-Vov-Kay** (or in a *siddur* sometimes as just two *Yuds*), that we pronounce as *Ad-nay*. When we say this name, we should think about the meaning of *Ad-nay*, which is that Hashem is the master of the world. We should also think about the meaning of *Yud-Kay-Vov-Kay*, that Hashem includes all times, past, present, and future together.

When we say the name **Elokim**, we should have in mind that Hashem is strong, and controls everything that happens in *Ruchnius* and in *Gashmius*!

See the Alter Rebbe's Shulchan Aruch, siman Hey

GEULAH U'MOSHIACH :: Living in a Moshiach'dike Way

In the *Torah Ohr* this week, *Parshas Vayishlach*, the Alter Rebbe explains that when Yaakov sent *malochim* to tell Eisav that he was coming, he told him that “**Im Lavan Garti**” — “I lived with Lavan, and there, I kept all of the *mitzvos* and did everything I needed to do to get ready for the *Geulah*.”

All of the messages he sent to Eisav were telling him that Yaakov did his part, and now he wants to use Eisav's *kochos*, so they will be ready for the *Geulah* too.

When the *Malochim* came back with the message that Eisav was coming with 400 men and wants to hurt him, he realized that Eisav wasn't ready for *Moshiach* yet. That's why Yaakov told him that he will have to wait for *Moshiach* until he is ready.

A lesson the Rebbe tells us we can learn from this is that even if we feel like the world around us is not ready for the *Geulah*, it shouldn't stop us from living ourselves that way!

Parshas Vayishlach always comes close to *Yud-Tes Kislev*, because *Chassidus* is what helps us to live in a way of *Geulah* ourselves, which will also bring *Geulah* for the whole world!

See Likutei Sichos chelek Alef, Parshas Vayishlach

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