

Chitas for Thursday Parshas Vayishlach Yom Habahir Yud-Daled 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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Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

CHUMASH :: Parshas Vayishlach - Chamishi with Rashi

Dina, Leah's daughter, liked to go help people learn about how to serve Hashem in the right way. She went to try to help the girls of Shechem learn the right things to do.

But Shechem, the son of Chamor, saw Dina when she was there. He decided to take her and make her live with him like they were married, even though they weren't! He didn't ask if she wanted to, and even hurt her.

What Shechem did was a big *aveira*, and even the *goyim* knew not to act that way!

But even though everyone in Shechem knew what happened, they didn't do anything to stop it. The people

of the city had never even made a law about how to punish people who did things like that! Having laws and rules is part of the *Sheva Mitzvos Bnei Noach*, which all of the *goyim* needed to keep, but the city of Shechem did not do it.

Yaakov heard what happened, but he didn't do anything right away. He waited for the *Shevatim* to come back from watching the animals in the field. In the meantime, Chamor came to talk to Yaakov about Dina marrying his son Shechem. Chamor told Yaakov that it would be a good idea for people from Shechem and people from Yaakov's family to marry each other.

When the *Shevatim* heard what Shechem did, they were very upset! They were not ready to let something like this happen without doing anything about it. They thought of a plan of what to do to the city of Shechem because of what happened.

They told Chamor that everyone in the city should have a *bris milah* if they want to marry people from Yaakov's family.

Then, when everyone in the city was resting from the *bris milah*, Shimon and Levi took swords and went into the city to fight them.

They didn't ask their father, but went with his *koach* because they felt this was the right thing to do. Because of the *zechus* of being Yaakov's sons, they were able to destroy the city of *resha'im* and bring Dina home safely.

Yaakov was not happy with what they did. "Now everyone will think we are going to kill them, and they will want to fight with us!"

But Shimon and Levi said, "We had no choice! We cannot let such a thing be done to our sister."

Hashem told Yaakov, "What happened to Dina was because you didn't bring the *korbanos* you promised yet. So go to Beis Keil, and make a *Mizbeiach*."

Yaakov told his family and all of the people with them to get rid of all of the idols that they took when killing the people in Shechem, and to take off any clothes that have pictures of idols on them. "Then we will go to Beis Keil and make a *mizbeiach* for Hashem Who always takes care of me."

They gave Yaakov all of the idols, and he buried them near the city.

Instead of wanting to fight Yaakov, the other people were afraid of him, and nobody tried to fight them when they went. When they got to Luz, which is Beis Keil, Yaakov made a *mizbeiach*, and called that place *Keil Beis Keil*, since that's where Yaakov saw Hashem when he was running away from Esav.

Devorah, Rivkah's nurse, passed away and was buried in Beis Keil. She had come to tell Yaakov to come home, and then came with them back to Eretz Yisroel. While he was burying Devorah, someone came and told him that his mother Rivkah passed away. Yaakov called that place Alon Bachus, meaning a plain of crying, since he cried there that his mother passed away. (It doesn't say Rivkah's name here in the Torah so nobody should say not nice things about her because she was Esav's mother.)

Hashem appeared to Yaakov again here, and gave him a *bracha* to comfort him after Rivkah passed away. Hashem gave Yaakov another name, Yisrael, just like the *malach* had said. Hashem promised Yaakov that his family would grow to be many people, and that they would have Eretz Yisrael. Hashem also gave him a special *bracha* that through Yosef would come two *Shevatim* (Menasheh and Efrayim), and through Benyamin, who would be born soon, would come kings (Shaul and *Ish-Boshes*).

TEHILLIM :: Yom Yud-Daled (72-76)

Today's *kapitelach* are *Ayin-Beis* to *Ayin-Vov*.

In today's *Tehillim*, Dovid Hamelech says to Hashem, "***Beheimos Hayisi Imach!***" "I act like a *beheimah* (an animal) with you."

That sounds very strange. What is Dovid Hamelech saying?

Sometimes people get worried. Will I have enough to eat? Enough money to buy all the things I need? Maybe someone will try to take away my *parnasa* or other things that belong to me?

That's what Dovid Hamelech was saying: "I'm not afraid of any of that. I just do whatever you ask from me, Hashem! I'm not worried about anything!"

That's just like an animal. It doesn't ever get afraid that someone will take things away from it. It relies on its owner to take care of it! That's the same way Dovid Hamelech feels with Hashem.

The Rebbe once said in a farbrengen that a Chossid needs to feel like a goat does. The only thing a goat needs to worry about is to give milk. That's its job. All of the things IT needs, like food and water and a place to sleep, are the owner's responsibility, and the goat doesn't need to think about them!

The same is with a chossid: We just need to do our shlichus, and Hashem will make sure that we have all the things we need in Gashmius and Ruchnius to make our shlichus the best it can be!

TANYA :: Kuntres Acharon Siman Vov

Every *mitzvah* that we do brings the *chayus* of Hashem into the world. So let's say we bring a *korban* in the times of the *Beis Hamikdash* — a special *chayus* of Hashem comes into the world. Or if nowadays we do a *mitzvah* like *lulav* and *esrog*, putting on *Tefillin*, or lighting Shabbos candles. Those things all bring the *chayus* of Hashem into the world, so that the world can exist!

But what if we don't do the *mitzvah* right? If you put *tefillin* on the wrong hand, or *Chas Veshalom* light candles in the wrong time, is that a *mitzvah*?

No! And since they aren't a *mitzvah*, they don't bring any *chayus* into the world!

That means that the *chayus* that Hashem gives to the world depends on a detail of the Torah being done the right way!

When Dovid Hamelech was going through hard times, he would think about how special Torah is, and that would bring him joy!

HAYOM YOM :: Yud-Daled Kislev

It is our minhag to bentch holding a cup of wine when there is a Mezuman, even if there is no Minyan! We also learn how we do that.

The Rebbe Rashab once said in a *sicha* that there are different names we can call a Yid, based on his *Avodas Hashem*:

One name is **Tzadik**. That's someone who is extra careful with the *mitzvos* that we need to do. Then there is **Yashar** — that's someone who is very careful with the *mitzvos Lo Saasei*, things we are not allowed to do.

There is also the name **Tomim** — that's for someone who is really serious about *mitzvos* and is very dedicated.

And then there is a **Chossid**. There are many ways a person could act that would make him deserve to be called a *chossid*:

One is that he doesn't let the *Gashmiyus* of the world get in the way to stop him from the way Hashem wants him to live. That is something EVERY Yid can do!

The second way is that he feels in everything he does how Hashem is there. Not everyone can feel that, but it isn't impossible!

Then there is the third way a person can act to deserve to be called a *Chossid*:

A Yid might act the way Hashem wants, because he feels like he wants to be close to Hashem. But a *chossid* acts in a very special way: Instead of thinking about what HE wants, he thinks about what HASHEM wants! He knows that Hashem wants *Moshiach* to come, and he thinks about what he can do to bring the *Geulah* closer!

That's what the Rebbe teaches us — that we need to want Moshiach now and do everything we can to make it happen right away!

SEFER HAMITZVOS :: Shiur #279 - Mitzvas Asei #236

Today we will learn the same *mitzvah* again (*Mitzvas Asei #236*)! If a person hurts someone else, he has to make up for what he did by paying him for the five kinds of things he damaged: That now he is worth less money because he is handicapped, that it hurt him, for the doctor bills, for the time he couldn't work, and that he was embarrassed. A *Beis Din* decides how much money needs to be paid for each of these things.

RAMBAM :: Hilchos Shecheinim

In today's Rambam, we learn about how to be a good neighbor according to Torah.

In **Perek Zayin**, we learn about a person's right to have a window. We can't tell another person to block off his window so he won't look at us, if he had his window there first. We also can't block his window by building a wall of our house too close.

Perek Ches teaches us about when a person can build something that reaches out over his neighbor's yard, like a porch. If his neighbor knew about it and didn't stop him, the neighbor can't change his mind later. But building a *sukkah* doesn't prove anything, unless it stays up for a whole month after *Sukkos*, because everyone knows that a *sukkah* isn't meant to stay!

In **Perek Tes**, the Rambam tells us when we need to leave extra space to make sure we don't ruin something belonging to our neighbor. For example, if we build a tub for laundry, we have to build a strong one, and at least 3 *tefachim* away from our neighbor's wall, so that the water won't leak out and ruin his wall.

RAMBAM- PEREK ECHAD :: Hilchos Sanhedrin - Perek Chof-Alef

This *perek* has more *halachos* about being fair when we judge. One *halacha* is about what to do if two people come to *Beis Din* because they are arguing about something, and one of them is dressed in fancy clothes, and one is dressed in not nice ones. The *Beis Din* tells the people they need to either both wear not nice clothes, or both wear fancy clothes, because it's hard to treat both people equally otherwise!

INYANA D'YOMA :: Chassidishe Yom Tov

Today is a very special day for *Chassidim*! It's the day of the *chasuna* of the Rebbe and the Rebbetzin, in the year *Tof-Reish-Pey-Tes*.

The Rebbe told *chassidim* that *Yud-Daled Kislev* is a very special day for us!

Since the Rebbe got married to the Frierdiker Rebbe's daughter, the Rebbetzin, the Rebbe started to help the Frierdiker Rebbe, and because of that, later became Rebbe. "That means," the Rebbe told *chassidim*, "that this day is really the beginning of the connection between the Rebbe and *chassidim*. And the connection between the *chassidim* and the Rebbe is that together we will do everything we possibly can to bring the *Geulah*!"

See farbrengen Yud-Daled Kislev Tof-Shin-Yud-Daled

LEARNING FROM THE REBBE :: Learning Chitas Every Day

In today's *Chumash*, after the story of Shechem, Yaakov and his family traveled to Beis Keil. The Torah says that Yaakov was worried that they would be in danger because of what Shimon and Levi did in Shechem. But, the Torah says, "**Vayisa'u, Vayehi Chitas Elokim Al He'arim**," that they traveled, and the fear (*Chitas*) of Hashem was on the cities, and nobody attacked them.

We learned before in *Hayom Yom* that the Tzemach Tzedek had to be part of the meeting of *Rabbonim* in Petersburg, where they were trying to force the *Rabbonim* to agree to changes in *Chinuch* of Jewish children, and to stop teaching *Chassidus*.

Before he went to Petersburg, the Tzemach Tzedek went to the *kever* of his mother, Rebbetzin Devorah Leah. She told him that because of her *Mesiras Nefesh* for *Chassidim* and *Chassidus*, she was able to go up to the *Heichal* of the Baal Shem Tov, and she asked the Baal Shem Tov to *daven* for him. She also asked for a *segulah* to help him!

The Baal Shem Tov said, "Your son knows the five books of the Torah, *Tehillim*, and *Tanya* by heart, word for word. It says in the *posuk*, "**Vayehi Chitas Elokim**," the fear of Hashem will be on them. The word *ChiTaS* is the first letters of *Chumash*, *Tehillim*, and *Tanya*! Someone that knows them word for word will be able to stop all of the not-good things."

We see from here, and as the Rebbe writes many times in *Igros Kodesh*, that *Chitas* is a *segulah* for many things!

One time at a *farbrengen*, the Rebbe said that there are people who give excuses so they can be free from saying *Chitas*. They say that it's too hard or they don't have enough time.

They should know that they also are also making themselves free from getting the *brachos* from Hashem that come from learning and saying *Chitas*!

Make sure not to miss out on any of these special *brachos* — learn *Chitas* every day!

TEFILLAH :: Birchos Hashachar

The *Chachomim* gave us many *brachos* to say, to make it easier for us to say 100 *brachos* every day. In *Birchos Hashachar*, we say a list of many *brachos*, thanking Hashem for the things we benefit from every morning.

These *brachos* go in order of how people used to get up in the morning in the times of the *Anshei Kneses Hagedolah*. Today we will learn the first six of these *brachos*:

- 1) A person would hear the rooster crow to tell him that it is morning, and would bless Hashem who makes the rooster wake people up — **Hanosein Lasechvi Vina** (“Who gives understanding to the rooster”)
- 2) He would open his eyes, and thank Hashem that he can see — **Pokeiach Ivrim** (“Who opens the eyes of the blind”)
- 3) Then he would start to get up, and thank Hashem that he isn’t stuck in bed anymore like he was when he was asleep — **Matir Asurim** (“Who frees those who are tied up”)
- 4) He would straighten up, and thank Hashem for being able to sit up straight — **Zokeif Kefufim** (“Who straightens the bent”)
- 5) He would get dressed (in those days, they got dressed in bed, under their covers for *tznius*), and thank Hashem for clothing — **Malbish Arumim** (“Who clothes the naked”)
- 6) He would start to feel more awake, that his strength is coming back to him (this *bracha* was added later, when people got weaker), so he would thank Hashem — **Hanosein Laya’eif Koach** (“Who gives the tired one *koach*”)

Tomorrow we will IY”H learn the rest of these brachos.

See the Alter Rebbe’s Shulchan Aruch, siman mem-vov

HALACHOS HATZRICHS :: Birchos Hashachar

Every morning, we say a list of *brachos* in *Birchos Hashachar*, in the morning *brachos*. We thank Hashem for opening the eyes of the blind, freeing those who are tied up, and straightening those who are bent over.

But what we do if one of those *brachos* isn’t true for us? For example, one of the *brachos* is *She’asa Li Kol Tzorki*, that Hashem gives us everything we need, especially our shoes. Can we make this *bracha* if we didn’t put on our shoes yet?

There is a *machlokes* about this. One opinion says that we can say all the *brachos*, even if we didn’t benefit from them yet, because we are thanking Hashem that this exists for people. The second opinion says that we should only say these *brachos* if we are already benefiting from them today.

The *halacha* is that since we are praising Hashem for making the world run this way, we say the *bracha* whether or not it is talking about us. We thank Hashem for setting up the world so that people get shoes, even if we didn’t enjoy the *bracha* yet for ourselves.

Still, *lechat’chila*, it is good to try to also be *yotzei* the second opinion. If we can, we should try to put our shoes on before we say *Birchos Hashachar* so that the *bracha* of *She’asa Li Kol Tzorki* IS something that we are already enjoying!

See the Alter Rebbe’s Shulchan Aruch, siman mem-vov

GEULAH U'MOSHIACH :: Why We Need Chassidus Nowadays (Part Two)

Why do we have *Chassidus* nowadays when it wasn’t revealed to the Yidden a long time ago?

We learned one reason yesterday. Another reason we need *Chassidus* now is to help us get ready for the *Geulah*!

When *Moshiach* comes, everyone will be busy learning about Hashem. By learning *Chassidus* nowadays, where

we learn about the greatness of Hashem, we are getting ready for the *Geulah*!

The Frierdiker Rebbe gave a *mashal* for this, from pearls. A person doesn't NEED pearls to live, but they make her look much nicer! But during a *chasunah*, having pearls or other fancy jewelry IS important! At certain times, we need to look fancy.

When we are preparing for the *Geulah* which is like the *chasuna* of Hashem and the Yidden we also need to be "fancy." We need to have plenty of pearls of *Chassidus* to show how we are prepared!

How do we get these "pearls?" It's not just enough to make times to learn *Chassidus*, but we should try to learn whenever we have any free time! This is how we prepare for the *Geulah*.

See Likutei Sichos chelek chof, sichas Yud-Tes Kislev

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