

Chitas for Monday, Parshas Vayeitzei

Rosh Chodesh Kislev

Alef 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 Vayeitzei - Sheini with Rashi

Yaakov comes to Charan and wants to marry Rochel.

Since Hashem promised Yaakov in his dream that he would be safe, he went to Charan happily, knowing it would be good. On his way, he had to cross the Yarden river. Hashem made a *neis* and the river split so he could walk across easily!

When he reached Aram Naharayim, he saw a well, covered with a big rock. Near it were three flocks of sheep together with their shepherds, sitting and waiting. They were waiting for everyone else to get there so they could move the rock, since it was too heavy to do it without everyone helping.

Yaakov asked the shepherds if they knew Lavan, and they said yes. "How is he?" Yaakov asked. "He's fine," said the shepherds, "and as a matter of fact, here's his daughter Rochel coming with his sheep!" (Lavan had Rochel take care of his sheep, since he didn't have any sons to do it.)

Since Yaakov didn't know that the rock was so heavy, he asked the shepherds why they were just waiting there instead of giving the sheep water and taking them back to the fields. They explained that they needed to wait for everyone to come. They were still talking to him when Rochel came with the sheep to the well.

When Yaakov saw her, he rolled the rock off the well all by himself, and gave water to his uncle Lavan's sheep.

Yaakov kissed Rochel and cried, because he knew with *Ruach Hakodesh* that they would get married. But he also knew that they wouldn't both be buried together in Me'aras Hamachpeilah, which made him cry. He also cried because he didn't have any presents to give to her. (Eisav's son Elifaz had stolen everything from him on the way.)

Yaakov explained to Rochel that he was her cousin, and that he wanted to marry her. Rochel told him to be

careful because her father was very tricky! Yaakov said he wasn't worried — he could be as tricky as Lavan if he needed to be, but if Lavan would be honest, Yaakov would be honest too.

Rochel ran and told her father (her mother had already passed away). Lavan ran to meet him, hoping that Yaakov had a lot of money, like when Eliezer came to get Rivkah. Lavan hugged and kissed Yaakov, but not because he loved him or because he was happy to see him — really he just wanted to see if he was hiding any money. When he saw there wasn't any money, he brought Yaakov home anyway. Yaakov explained that he was running away from Eisav, and that Elifaz had taken all of his money, but he didn't tell Lavan yet that he wanted to marry Rochel.

Lavan said, "Since you have no money, you can only come here since you're my nephew. You can stay here for a month if you work as my shepherd." So Yaakov stayed a month and watched his sheep.

Lavan then asked Yaakov how to pay him. He said to Yaakov, "Just because we're related, do you have to work for free?"

Yaakov had an idea of the payment he wanted — that Lavan should give him permission to marry Rochel!

To understand what is about to happen, the Torah tells us that Rochel had an older sister.

Lavan had twin daughters, Leah and Rochel. Everyone always thought that since Lavan has twin girls, and Yitzchak has twin boys, they would marry each other. So Leah (who was older) always thought she would have to marry Esav, the older twin, and she cried so much about it that her eyes were always red and swollen — but Rochel was beautiful.

TEHILLIM :: 1 - 9

In Chodesh Kislev we have a hora'ah from the Rebbe to add in learning from the Torah of the Chabad Rebbeim. We will IY"H try to explain a posuk of Tehillim every day with an explanation from one of the Rebbeim.

In *Kapitel Hey* Dovid Hamelech asks Hashem not to let the people who are saying not good things about him to Shaul to hurt him. In the end of the *kapitel* he says. "**Ki Ata Tevorech Tzadik Hashem Katzina Ratzon Taatrenu.**" "You *bentch* a *tzadik* and surround him happily, like a person surrounded by a shield to protect him in a war."

The Alter Rebbe explains in *Tanya* that there is a deeper meaning in the words **Katzina Ratzon Taatrenu**. Hashem surrounds a Yid with His *ratzon*, the Torah and *mitzvos*, like someone is surrounded with a shield during the time of a war.

How is a Yid surrounded with the Torah and *mitzvos*?

When we use our *sechel* to think Torah, the feelings of our heart to be excited to do *mitzvos*, and we act the way Hashem wants, then we are completely surrounded with the Torah and *mitzvos*, and it protects us like a shield in a war!

TANYA :: Kuntres Acharon Siman Daled

It says in Kabbalah that learning Torah, doing mitzvos, and davening make sparks of Ruchnius that are hiding in Gashmius go up to kedusha. In today's Tanya we see how davening is extra-special! Davening brings the koach of Ein Sof of Hashem into the world to make a change in the world because of what we asked in our Tefillah!

Hashem made the world work in a natural way. The way the world works can make someone get sick *chas*

veshalom, or to *chas veshalom* not have *parnasa*, or have a problem in the family. Only the *koach* that Hashem uses to make the world can change those things — because Hashem MADE it, Hashem can CHANGE it!

Guess what? We bring THIS *koach* of Hashem in the world when we *daven*! When we *daven*, we can ask Hashem to change something in the way the world works!

Chana, the mother of Shmuel Hanavi, didn't have children for many years. Penina would try to make her feel bad that she wasn't special. Chana was very hurt and davened hard to Hashem. That caused Hashem to make a CHANGE in the nature of the world and she had a child — Shmuel Hanavi.

Everything that Hashem does in the world needs to come through the *Avodah* of a Yid.

What do we need to do so we can deserve to have this special *koach* when we *daven*? We need to do just what Hashem does! Hashem's strongest *koach* is used to make a change in the world, and WE need to use OUR strongest *koach* to serve Hashem! When we give all of our *chayus* to do what Hashem wants — *Bechol Me'odecha* — Hashem acts the same way, and uses the strongest *koach* of *Ein Sof* to change things in the world so Yidden will have all the good things we need.

HAYOM YOM :: Alef Kislev

One of the things the Alter Rebbe wanted very much from his Chassidim was that they should spend a lot of time and energy in their davening, Avodas HaTefillah. One of the Alter Rebbe's Chassidim was R' Yekusiel Liepler.

R' Yekusiel Liepler was a very *chayus'dike* Chossid. He would get so excited about *davening* that he would spend all day with it! There were even times that he would *daven Shacharis, Mincha, and Maariv* one after another — there was no time to take a break between them! (Even longer than we would *daven* on *Yom Kippur*!)

One thing we can learn from this is how we as Chassidim need to be so excited about the shlichus that the Rebbe wants from each of us. We should be so "into it" that there shouldn't be any time for anything else to get in the way!

SEFER HAMITZVOS :: Shiur #251 - Mitzvas Lo Saasei #247

Today's *mitzvah* (*Mitzvas Lo Saasei #247*) is that we can't keep money that we owe someone else. This is called *Oshek*. Whether we owe them money that we borrowed, or we owe them because they did work for us and we need to pay them, if we keep that money it is like stealing!

So now we have three kinds of stealing: We have ***Geneivah*** (stealing something in a hidden way), ***Gezeilah*** (robbing something by force), and ***Oshek*** (holding someone else's money that we owe them and not giving it to them — either telling them that we won't pay, or by giving excuses, or tricking them).

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*, **לֹא תַעֲשֶׂה אֶת רֵעֶךָ**, and a similar *posuk* in *Parshas Ki Seitzei*, **לֹא תַעֲשֶׂה שְׁכִיר**. The punishment for *Oshek* is the same as the punishment for *Gezeilah*, which we see from a *posuk* from *Parshas Vayikra* that puts them both together: **וְכַחשׁ בְּעֵמִיתוֹ בְּפָקְדוֹן אוֹ בְּתַשׁוּמַת יָד אוֹ בְּגִזְלָה אוֹ עֲשָׂה אֶת עֵמִיתוֹ**

RAMBAM :: Hilchos Gezeilah VaAveidah

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

Perek Daled teaches us about the *knas* (fine) that the *Chachomim* made against a robber. The person that was robbed is allowed to make a promise in *Beis Din*, and the robber will have to pay whatever amount he says the robber took.

Perek Hey explains that we are not allowed to use things that were stolen by a robber.

Perek Vov has *halachos* about when things can be counted as robbery even if they don't look like robbery — like taking someone's furniture that fell into the river and was washed away, or like gambling.

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

In this *perek*, we learn the *halachos* of how *tumah* comes from a *Beis Hapras*, a place where there used to be a *kever*, but it was plowed over.

INYANA D'YOMA :: Chassidishe Yom Tov

Today is a very special *Chassidishe Yom Tov*! In the year *Tof-Shin-Lamed-Ches* on *Shemini Atzeres* during *Hakafos*, the Rebbe became very weak from an illness in the heart. Still the Rebbe did everything on *Yom Tov* just like he always did. (Doctors later said that they couldn't believe how the Rebbe continued doing everything even with such pain!)

For a few weeks the Rebbe had to rest in his room and *chassidim* were very worried that the Rebbe should be healthy. They *davened* and said *Tehillim* and made *hachlatos*, asking Hashem to give the Rebbe a *Refuah Sheleimah*. Even though the doctors said that a person with such a serious heart attack usually does not live, Hashem made a tremendous *neis* and the Rebbe got better!

On *Rosh Chodesh Kislev*, the Rebbe came out of his *Yechidus* room where he was resting and went home. *Chassidim* were so excited to see the Rebbe! Like the *halacha* says, they made the day into a *Yom Tov* to thank Hashem for the *neis* Hashem made for their Rebbe!

Rosh Chodesh Kislev is a day that we *farbreng* to thank Hashem! We thank Hashem for the great *neis* that the Rebbe became healthy, and we thank Hashem that the Rebbe was able to continue *farbrenging* with us and leading us for so many years afterwards.

In the years after *Tof-Shin-Lamed-Ches*, the Rebbe started many more *mivtzoyim*, including *Tzivos Hashem* for Jewish children! On *Rosh Chodesh Kislev* we are thanking Hashem for the many *sichos*, *farbrengens*, *Tzivos Hashem*, learning *Sefer Hamitzvos*, and so much more!

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One of the things that doctors do sometimes is taking a blood test. They can use a little bit of blood to check what is happening inside of the person. They get the blood by putting a thin needle inside the person, and pulling out some blood using an empty tube.

The Rebbe wanted to teach a lesson in *Avodas Hashem*, so he asked one of his doctors about this. "What makes the blood come out: The poke of the needle, or the empty tube?"

The doctor answered that the poke of the needle makes the place for the blood to come out, but the empty tube is what pulls out the blood.

The Rebbe said, sometimes a *Yid* feels like he is empty inside, and not doing what he needs to do as a *Yid*. It is important to know that this is a special opportunity! When someone is empty, they can bring much more *kedusha* into themselves!

Chassidim understood that this is also true with an "empty" time. The beginning of *Tof-Shin-Lamed-Ches* felt empty, because the *Chassidim* could not see the Rebbe, go for *Yechidus*, or have *farbrengens* together for a period of time.

Afterwards, the Rebbe “filled us up” much more than before, giving even more *farbrengens*, beginning Sunday *dollars*, and starting many more *peulos* for *Yidden* around the world!

TEFILLAH :: Modeh Ani - Our King

Our *davening* starts first thing in the morning! The very first words we say are “*Modeh Ani Lefanecha*,” thanking Hashem for giving us back our *neshama*.

Modeh Ani is very short, but it is very powerful! Our *Modeh Ani* can help us act the way we should the entire day!

In *Modeh Ani*, we don’t talk about Hashem as the name of *Havaya*, or as our Father in *Shomayim*. We say that Hashem is a “*Melech Chai Vekayam*,” a King Who lives forever. First thing in the morning, we see Hashem as our King.

Nowadays, most places don’t have kings. But a king means one person who is in charge of a whole country! EVERYTHING belongs to him, and he can take whatever he wants. The king can order that a person gets tremendous rewards, or can put someone in jail right away if he wants to. He doesn’t have to take someone to court, or ask anyone permission.

Because of this, when a king says something, the people in his country listen to EXACTLY what he says! They are ready to do anything the king says, because he is the only one in charge.

When we start our day saying that Hashem is our King, we are ready to completely dedicate ourselves to doing exactly what our King tells us to do, throughout the entire day. By dedicating ourselves completely to Hashem, this will make sure that all of the choices we make will be the way Hashem wants, and then Hashem’s *brachos* will be with us the whole day.

See Likutei Sichos vol. 3, p. 940–941

HALACHOS HATZRICHS :: Good Dreams

What you go to sleep thinking about is very important.

In letters to people who had bad dreams or were afraid at night, the Rebbe would write that they should learn a few lines of the Frieddiker Rebbe’s *sichos* or *zichronos* (Memoirs) before going to sleep. The words of the Frieddiker Rebbe, speaking about the history of *Chassidus* and Chabad, will help a person go to sleep with good thoughts, and sleep peacefully!

See Igros Kodesh chelek Hey p. 50

GEULAH U'MOSHIACH :: Perfect

Do you ever feel like your life isn’t perfect?

That’s because we’re in *Golus*! In *Golus*, NOTHING is perfect. We will only have real *shleimus*, perfection, when *Moshiach* comes!

We say this in *Musaf* on Shabbos: We ask Hashem to rebuild the *Beis Hamikdash*, and we’ll be able to bring the *korbanos* “*Kemitzvas Retzonecha*,” like the *mitzvos* of Your Will.

We will only be able to do Hashem’s *mitzvos* perfectly, exactly the way Hashem wants, when *Moshiach* comes.

Still, we shouldn't think that since it's not going to be perfect until *Moshiach* comes, we shouldn't bother trying now. A Yid needs to do whatever he is able to do, and Hashem will make it perfect when *Moshiach* comes!

See Likutei Sichos chelek Alef p. 221

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