

# Chitas for Monday, Parshas Vayeitzei Zayin 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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## **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 :: 39 - 43**

*Today's kapitelach of Tehillim are Lamed-Tes through Mem-Gimmel.*

In today's *tehillim* there is a *posuk* that says, "**Ach Betzelem Yis'halech Ish**. "A person walks in the dark (because only Hashem knows the way things really are).

In a *maamar*, the **Rebbe Rashab** explains this *posuk* in another way! "*Ach BeTzelem Yis'halech Ish*" — a person goes with *Tzelem*, with a *koach* called "*tzelem*" that helps a Yid in his *Avodas Hashem*.

We all sometimes need a push to get us started in doing the right thing!

A thought can come into our mind and get us excited to do something good. This could be from a *Bas Kol*, a voice from Hashem that the *neshama* hears, that makes it really want to act the way Hashem wants. Even though we can't hear it, our *neshama* does, and it puts thoughts into our head that can make us do *teshuvah*!

Every morning, when we wake up, Hashem puts a special *koach* in the air! It makes us excited about starting the day right and acting the way Hashem wants.

*All this is part of the Tzelem that the posuk is talking about, the hidden koach that goes with a Yid and inspires him to do what's right!*

## **TANYA :: Kuntres Acharon Siman Daled**

The *Tanya* is still talking about how special doing *mitzvos* is, even more than the feelings of the *neshama* to Hashem (*Ahava VeYirah*). Today the Alter Rebbe tells us three more reasons why doing *mitzvos* is special. One of them is that there is a very high *Ruchnius koach* hidden inside the *Gashmius mitzvos* we do! This *koach* is even HIGHER than the *Ruchnius koach* that is in the *neshama* itself!

We see a similar thing with food:

Why does a person need to eat from plants and animals, even though they are not as *ruchnius'dik* as a person? Because inside of them are pieces of *kedusha* (*nitzutzos*) that are from an even higher place of *ruchniyus* than the *neshama*!

When we eat food with *nitzutzos* of *kedusha*, our *neshama* is able to use the *gashmiyus* of the food to make the *neshama* stronger, and to bring these pieces of *kedusha* that are hidden in *gashmiyus* close to Hashem.

That is also why we need to do *mitzvos* with *Gashmiyus* things: Because only they have this high *Ruchniyus koach* inside of them, and only through the *mitzvos* can we bring them out of hiding and use them the way Hashem meant them to be!

## **HAYOM YOM :: Zayin Kislev**

*A Yid was put in the world to live like Hashem wants, to have Yiras Shomayim and midos tovos. But Hashem put gashmiyus into the world, and a Yid has a Yetzer Hara that can make him act differently. What do we do?*

*There are three ways to deal with it and they are different ways in Torah. Today we will see how special Chassidus is!*

The first way is called **Mussar**. It teaches how the *gashmiyus* is very dangerous and we need to stay away from it. When the *gashmiyus* is weakened then the *ruchniyus* can be strong.

The second way is called **Chakira**. It teaches about how special *ruchniyus* is, and says that when we learn about *ruchniyus*, the *gashmiyus* won't get in the way.

**Chassidus**, however, teaches us that BOTH the *gashmiyus* and the *ruchniyus* are special. They are both created by Hashem. Hashem made them both for one purpose — so that the world will be able to see and feel Hashem through the *mitzvos* that we do, especially when *Moshiach* comes.

That's why *Chassidus* teaches that we need to have both in our *Avodas Hashem*. We need to learn and *daven* and feel *ruchniyus*, but it needs to make our *guf* and the *gashmiyus* also become more *aidel* so that the *ruchniyus* and *kedusha* can also be felt in them!

## **SEFER HAMITZVOS :: Shiur #212 - Mitzvas Asei #102, #103**

Today we learn about two kinds of *Tzoraas*:

1) (*Mitzvas Asei #102*) When there is *Tzoraas* on clothes we need to follow the *halachos* of how they become *Tomei*, and how they can become *Tahor*!

2) (*Mitzvas Asei #103*) When there is *Tzoraas* on a house we need to follow the *halachos* on how it becomes *Tomei*, and how to make it *tahor*.

## **RAMBAM :: Hilchos Tumas Tzoraas**

*In Rambam, we learn about today's second mitzvah.*

**Perek Yud-Daled:** The Rambam teaches us about what kinds of houses can get *Tzoraas*, and what it looks like.

**Perek Tes-Vov:** This *perek* teaches us the *halachos* of how the *kohen* decides that the house is *Tomei*, and how to make it *Tahor* again.

**Perek Tes-Zayin:** We learn how people or things can become *Tomei* from a house with *tzoraas*.

*Now we finish the halachos of Tzoraas! The Rambam often finishes a section of halachos with a lesson for us to learn. Here is the lesson from Tumas Tzoraas: Tzoraas comes from speaking Lashon Hara — talking about other people in a not-nice way. The Rambam tells us that this isn't a Yiddishe way to talk — Yidden talk about Torah, and Hashem gives them brachos because of it!*

## **RAMBAM- PEREK ECHAD :: Hilchos Ishus - Perek Vov**

There are four things that need to happen if a condition is made at the time of *Kiddushin*:

- 1) The condition has to say what happens if the condition is met, AND if it isn't.
- 2) First he has to say the positive — if it happens, there is *Kiddushin*, and if not, there is not *Kiddushin*.
- 3) The condition has to be said before the action — before giving a ring or *shtar*.
- 4) The condition has to be something possible. If it is impossible, they are married right away, because it must have been a joke!

So the *chossan* might say, "I am giving you this ring to marry you, if my father agrees — if he doesn't, we won't be married." This is the right way to make a condition, and the *halacha* is that if his father agrees, they are married.

## **INYANA D'YOMA :: Ahavas Yisroel**

Yidden have a *minhag* that when they meet, one says "*Shalom Aleichem*," and the other person answers, "*Aleichem Shalom*."

It's not just a pattern of talking, it means something very special!

But why do we do it that way? Why does the other person answer the opposite?

There is a joke that it's because two Yidden can never agree on anything, but that's not the real reason!

Every person has his own understanding and his own opinion. When we get together, we want to have *Achdus*! We want that two different people should be able to help each other become better.

So the first Yid says, "*Shalom Aleichem!*" "Let's bring *Shalom* among the different opinions that we have!"

The other Yid doesn't just repeat what the first person says. He shows that he really agrees, and says it in his own words too: "*Aleichem Shalom!*" "Yes, I also want that!"

*See Likutei Diburim vol. 1 p. 3, Likutei Sichos vol. 25 Parshas Vayeitzei*

## **TEFILLAH :: Yud-Beis Pesukim - Vezeh**

The eleventh *posuk* of the *Yud-Beis Pesukim* starts with the word *Veze*h. This *posuk* comes from the *Tanya*, and it speaks about the very important *shlichus* each of us have!

**Veze**h Kol Ha'adam — This is what a person's life is all about!

**Vesachlis Briyosav** — It is the reason why he was created

**Uvriyas Kol Ha'olamos** — and the reason all of the worlds were created,

**Elyonim Vesachtonim** — from the highest *Ruchnius* worlds and everything in this *Gashmius* world:

**Lihiyos Lo Dira Zu Besachtonim** — In order to make this world a home for Hashem!

How do we make the world a home for Hashem?

By learning Torah, doing *mitzvos*, and sharing the light of Torah and *mitzvos* with other people!

There are so many things in the world, and many of them look important. But when we think about this *posuk*, we realize that there is only one thing that is important: *Yiddishkeit*!

Our Torah learning, doing *mitzvos*, sharing *Yiddishkeit* with other people — that is the most important *shlichus* there could be! That is the reason Hashem created us, and the reason for everything else Hashem created.

There is nothing more important!

See *Der Rebbe Redt Tzu Kinder* vol. 5 p. 260

## **HALACHOS HATZRICHS :: Preparing for Davening**

The *Navi* tells us, “*Hikon Likras Elokecha Yisrael*,” prepare to greet your *Aibershter*!

The *Chachomim* teach us that this means to prepare before we *daven*, by making sure we are dressed right. Even if we are *davening* in our house, we should be wearing nice clothes. We should try to wear something that we would not be embarrassed to be wearing if important guests suddenly came.

Unless a person is very old, sick, or weak, we should not *daven* in pajamas. Even if someone does have to wear pajamas, it is best to put something on top if possible.

This way we show that we are prepared to *daven* to Hashem.

See *Kitzur Shulchan Aruch siman Yud-Beis with Piskei Teshuvos, ha'ara 2*

## **GEULAH U'MOSHIACH :: Lebn Mit Der Tzeit**

In this week's *parsha*, *Parshas Vayeitzei*, we learn about Yaakov's important *shlichus*. His parents sent him to Charan to get married. Yaakov asks Hashem to be with him and protect him in Charan, and that Hashem should bring him back to the home of his father! Hashem gives him this *bracha*, promising him that He will bring him back to his father's home.

The *shlichus* of Yaakov Avinu is a *hora'ah* for OUR *shlichus* in the world — to make Hashem a *Dira Betachtonim*.

We get sent out to “Charan,” to different parts of the world that don't look like they are full of *kedusha*, to make them a comfortable place for Hashem. Before we go out on our *shlichus*, we ask Hashem to be with us

and protect us.

But why do we also ask Hashem to bring us back? Isn't the main thing to be doing the *shlichus* well? Why does it matter whether or not we go back?

This is the lesson we learn from Yaakov: It is very important to do our *shlichus* well, but that's not the only thing that Hashem wants. Hashem wants us to finish our job, so we can come back to Eretz Yisroel where we belong! Even if we are doing well in our *shlichus* in the world, we need to remember that the GOAL is to finish the job and come back to our home — to the world the way it is supposed to be, when *Moshiach* comes. Knowing this gives us *chayus* in our *shlichus*, to finish up the job and bring *Moshiach* now!

*See Sefer Hasichos Parshas Vayeitzei 5748*

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