

# Chitas for Shabbos Kodesh, Parshas Vayeitzei Vov 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 ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו  
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי ע"ה מעיר נעוועל  
בקשר עם יום היארצייט שלה ר"ח כסלו

*Chitas for the month of Kislev is made possible in part*

לעילוי נשמת הרה"ח הרה"ת הר"ח משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

*Chitas for the month of Kislev is made possible in part by  
Avromie Israel and AI Digital Commerce*

לזכות חי' מושקא בת חנה  
להצלחה רבה בשליחותה בארצנו הקדושה

Mazel Tov **Dovid Aryeh Hakohen Yarmush** (shliach of the Rebbe in Bellingham, WA)  
~ birthday Vov Kislev ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **First Lieutenant Luba Wolowik** (shlucha in Miami, Florida)  
~ 8th birthday Vov Kislev ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Vayeitzei - Shvi'i with Rashi**

Lavan and Yaakov make a promise not to hurt each other, and Lavan says goodbye to his children and grandchildren.

Lavan said to Yaakov, "You didn't have to sneak away! I would never do anything to hurt any of you. They are MY daughters, and MY grandchildren! Let's make a *bris* — a promise between us. We will promise not to hurt each other, and Hashem will be the witness."

Yaakov took a stone to be a *matzeivah* — a monument, and the family all helped bring stones to make a pile. Yaakov and Lavan both called it "the pile of witnessing" — but Lavan named it in Aramaic (*Yegar Sahadusa*), and Yaakov said it in Hebrew (*Gal-Eid*). They also called it "*Mitzpah*" (the watchtower) to remember that Hashem should watch them both to make sure they are keeping their promise!

What's the promise?

Yaakov promised not to be mean to Lavan's daughters, and not marry anyone else (since it might make them upset). They both promised that they wouldn't pass the place of the pile to hurt each other.

Even though Lavan didn't help make the pile, he said that it was the pile that HE made, and the *matzeivah* that HE made!

Lavan promised in the name of Hashem and in the names of his *Avodah Zarah*, and Yaakov promised in the

name of Hashem.

Then Yaakov *shecht*ed animals, and they ate a *seudah* together. Everyone slept on the mountain that night!

In the morning, Lavan kissed his children and grandchildren, and blessed them before he went home.

Yaakov went further to Eretz Yisroel, and the *malachim* of Eretz Yisroel came to meet him and bring him back! When Yaakov saw them, he said, “This is Hashem’s camp!” He called the place Machanayim (twin camps), because there were now two sets of *malochim*, the ones that brought him there, and the ones from Eretz Yisroel that would bring him in!

## **TEHILLIM :: 35 - 38**

Today’s *shiur Tehillim* is *kapitelach Lamed-Hey to Lamed-Ches*.

In *Kapitel Lamed-Vov* in today’s *Tehillim*, Dovid Hamelech says “**Divrei Fiv Aven Umirmah, Chadal Lehaskil Leheitiv**” “the words of his mouth are bad and tricky, he doesn’t find a reason to do better.” This is talking about the *Yetzer Hara*, who tries to stop us from doing the right thing.

The **Maggid of Mezritch** explains this *posuk*. The *Yetzer Hara* doesn’t tell a person not to learn Torah, it doesn’t mind if we learn complicated parts of Torah to make other people be impressed! The *Yetzer Hara* will try to stop a person from learning parts of Torah that teach us how to be better (**Lehaskil Leheitiv**)! The *Yetzer Hara* doesn’t want us to learn things that will help us act like better Yidden.

~

*Do you know how powerful the words of Tehillim are? They can save lives of Yidden in danger!*

Once, the **Rebbe Maharash** was traveling. He stopped at the house of a *chossid*, and found the children at home by themselves. The Rebbe Maharash started to say *Tehillim* with them, and continued saying *Tehillim* when the mother came home. Then he got up to leave, but then came back and said, “Let’s say some more *Tehillim*,” and only afterwards left. The mother realized something might be wrong, and said some more *Tehillim* with her children.

None of them understood what happened until their father came home, very late. He was very worn out. He told them that he had been in a lot of danger! When he told them what happened, they realized that he was saved three times — at the times when they had been saying *Tehillim*. They understood that the Rebbe had come back to save him from the dangerous situation!

## **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 :: Vov Kislev**

Today we will learn how the Rebbe Rashab explains the *inyan* of *Kriyas Shema She'al Hamita*.

Every person has a special *Shlichus* they need to do in the world. Before they finish their *shlichus* and their *neshama* goes back up to Hashem, a person should say a special *Tefillah* called *Vidui* to finish their *shlichus* right before they pass away.

In a smaller way, we do the same thing every day when we finish the *shlichus* of the day. Before we go to sleep, we say *Kriyas Shema She'al Hamitah* — it's a special *tefila* that helps us finish the *shlichus* of the day. But the difference is, with *Kriyas Shema She'al Hamita* we know that even though we finished our *shlichus* for the day, we will have more chances to do *shlichus* again with Hashem's help tomorrow!

## **SEFER HAMITZVOS :: Shiur #256 - Mitzvas Asei #236**

Today we started a new set of *halachos*, about if a person hurts someone else, or breaks or ruins something belonging to them.

Today's *mitzvah* (*Mitzvas Asei #236*) is that if a person makes someone else get hurt, he needs to pay him to make up for what he did. (In fact, we learn that there are five kinds of damage that he might need to pay: For the part of him that got hurt, the pain, the doctor bills, that he is missing work, and that he was embarrassed.)

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְכִי יִרְיֹבֶן אָנָשִׁים וְהָבָה אִישׁ אֶת רֵעֵהוּ  
The details of this *mitzvah* are explained in *Perek Ches* of *Mesechta Bava Kama*.

## **RAMBAM :: Hilchos Chovel U'Mazik**

In today's Rambam, we learn about the damages that a person needs to pay if he hurt another person.

**Perek Alef** teaches us that there are 5 kinds of damage a person might be responsible to pay, and explains what each of them are. The Rambam also explains in what kinds of cases each of them would need to be paid.

**Perek Beis** explains how we figure out how much to pay for each kind of damage. One *halacha* is that the *Beis Din* can only force someone to pay if he touched the other person, but if he scared the person without touching him, the *Beis Din* can't force him to pay, but Hashem will. ("*Patur Midinei Adam, Vechayav Bedinei Shomayim.*")

**Perek Gimmel** explains how much a person needs to pay for embarrassing someone else. There are certain amounts (called "*knasim*") for different things they did to embarrass them. If someone embarrasses a *Talmid Chochom*, even just with words, they are supposed to pay 35 gold *dinarim*! The Rambam says that we do this even outside of Eretz Yisroel, and it happened many times when he lived in Spain!

## **RAMBAM– PEREK ECHAD :: Hilchos Tumas Meis - Perek Tes-Vov**

*Tumas Meis* can sometimes spread from one room or house to another, if there is a window or a door. The Rambam explains what kind of materials can be used to close up the space so that the *tumah* won't be able to spread.

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

*On Vov Kislev, the Rebbe and Rebbetzin's tenoim were signed, saying that the chasuna will take place!*

*Nowadays we do the tenoim together with the chuppah, but then they did it like we do a lechaim now.*

~

We will learn a *vort* from the Baal Shem Tov about *Ahavas Yisroel*:

It says in the *posuk* that when Hashem created Adam *Harishon*, Hashem said, "It is not good for a person to be alone. I will make him an *Eizer Kenegdo*, a helper."

The Baal Shem Tov explains, if a person was alone, he could make a mistake and think that he is perfect. So Hashem helps him by giving him another person. By seeing the *chisaron* in the other person, he will know that he also has a similar *chisaron* in himself.

*See Keser Shem Tov siman 302, Chasidim Ein Mishpacha gilyon vov*

## **TEFILLAH :: Modeh Ani**

*Modeh Ani* are the words we use to start each day, thanking Hashem for giving us back our *neshama*.

But it's not the way Yidden ALWAYS used to start their day!

In the *Gemara*, it says that right after waking up, we should say *Elokai Neshama* to thank Hashem for giving back our *neshama*!

The *Talmidei Rabi Yonah* explained that in the times of the *Gemara*, Yidden were holier. They didn't wake up with *tumah* like we do, and were able to thank Hashem with a *bracha* and say Hashem's name right away in the morning.

The first *sefer* where we see *Modeh Ani* written is the *sefer Seder Hayom*, written by R' Moshe ben Machir of Tzfas. He lived at the same time as the Arizal! In his *sefer*, he says that first thing in the morning, we thank Hashem with the short *tefillah* of *Modeh Ani*, which doesn't have Hashem's name in it.

After we wash *Negel Vasser* and start getting ready to *daven*, we can say Hashem's name. We thank Hashem again with the longer *bracha* of *Elokai Neshama*, which has Hashem's name in it.

*See Kuntres Inyana Shel Toras Hachassidus os yud*

## **HALACHOS HATZRICHS :: Negel Vasser**

Before we wash *Negel Vasser*, we have a *Ruach Hatumah* on our hands. This *tumah* can be passed on to anything we touch!

Because of this, we are very careful not to touch things before washing *Negel Vasser*. We are especially careful

not to touch the openings of our body (like our eyes, nostrils, or mouth), food, the water inside of our *Negel Vasser*, and clothing.

That's why it is very important to wash *Negel Vasser* right when we wake up, with the *Negel Vasser* which is set up by our bed!

*See the Alter Rebbe's Shulchan Aruch, siman daled, and Piskei Hasiddur*

## **GEULAH U'MOSHIACH :: The First Job of Moshiach**

The Rambam says that *Moshiach* will need to do the job of “*Yakof Kol Yisroel*,” he will convince all of the Yidden to follow in the ways of Torah and *mitzvos*. At first, we will still have our *Yetzer Haras*, but *Moshiach* will show us all how to win over the *Yetzer Hara* and follow Torah and *mitzvos*. *Moshiach* will help all of the Yidden go from *Golus* into *Geulah*!

And then, Hashem will take away the *Yetzer Hara* entirely! That's what the *posuk* says, “*Ve'es Ruach Hatumah Aavir Min Ha'aretz*,” Hashem promises to take away all *tumah* — like the *Yetzer Hara* — from the world!

*See Likutei Sichos chelek alef p. 221*

- Credits, sponsorships, and contact info at [KidsChitas.org](http://KidsChitas.org) -