

Chitas for Shabbos Kodesh, Parshas Vayetzei Yud-Beis Kislev, 5784

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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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~ birthday Yud-Beis Kislev ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Colonel Mendele Weinfeld** (Shliach in Thornhill, Ontario)

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CHUMASH :: Parshas Vayetzei - 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 *shechted* 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 :: 66 - 68

Today's *shiur Tehillim* is *kapitelach Samach-Vov, Samach-Zayin, and Samach-Ches*.

In today's *Tehillim*, we have a *posuk* that says "**Boruch Hashem Yom Yom**" — "blessed is Hashem, Who gives us so much *chesed* every day!"

Hillel Hazakein used to say that this *posuk* teaches us *bitachon*: If we find a fancy or special food, we don't have to save it for Shabbos — we can use it today! Hashem gives us *chesed* every single day! Hashem will for sure give us new *brachos* tomorrow, with something else special for Shabbos.

The **Maggid** teaches us that this *posuk* tells us another reason we don't have to save a special food only for Shabbos:

This *posuk* uses the word "Yom" (day) two times, "Yom Yom." These two words are the two ways we serve Hashem every day! The first "yom" is the *kedusha* things, like doing *mitzvos* and learning Torah. The second "yom" is the regular things we do, like eating and sleeping and playing. Those things can and should also be used for Hashem!

A person might think that nice food can only be used on Shabbos, when eating is a *mitzvah*. But we learn from this *posuk* that "**Boruch Hashem YOM YOM**" — BOTH ways of serving Hashem are special! We can also use a nice food on a regular day in a way that will make Hashem happy.

TANYA :: Kuntres Acharon Siman Daled

In today's Tanya, we finish this long pilpul to understand why doing a mitzvah or learning halachos is more special than just having kavana.

One of things that we learn is that *malochim* are called with the name of Hashem when they are doing a *shlichus* (a mission) for Hashem! When Torah is being learned in this world, WE become Hashem's *shluchim* to bring Torah into the world — we are also called with the name of Hashem! So the *halachos* we learn have all of the *koach* of Hashem to make the world a holy place!

But there is a difference between *neshamos* and *malochim*: *Malochim* can come very close to Hashem, but only *neshamos* can bring the light of Hashem in the world!

Learning Torah in a way of pilpul (which we just did for the last few days) is a special present we got from Hashem when we got the second luchos! With just the first luchos, we would only be able to learn about the mitzvos. With the second luchos, Hashem gave us an opportunity to reach a much deeper part of Torah by working hard to try to understand something in Torah, in a way of pilpul!

HAYOM YOM :: Yud-Beis Kislev

The bracha that a Tatty says when his son has a Bar Mitzvah is called Baruch Shepetarani. We say it without Hashem's name, and only say it when we read the Torah, but it doesn't have to be only on Shabbos.

We learn from the Baal Shem Tov: If we hear someone saying something not nice about another person, we should feel very bad, even if we don't know who they are talking about!

It could be that what they are saying IS true, and then it should bother us that the person they are talking about is not the way they should be.

Or it could be that what they are saying is NOT true, and then we should be very bothered to hear that a person would say something not true and not nice about someone else!

SEFER HAMITZVOS :: Shiur #217 - Mitzvas Asei #104, #96

Today we learn the same *mitzvah* as yesterday (*Mitzvas Asei #104*) — that a man who has a certain kind of *tumah* that comes from the body which is called *Zav*, becomes *Tomei*. This *mitzvah* includes all of the *dinim* of how he becomes a *Zav* and also how he makes others *tomei*.

We also learn a new *mitzvah* (*Mitzvas Asei #96*) — about the kind of *tumah* that comes from the body of a *neveila* — a dead animal.

The Rambam also tells us a general rule about all of the *mitzvos* we learn about someone becoming *tomei*: It's not a *mitzvah* that we need to become *tomei*, or to be careful not to become *tomei*. The *mitzvah* is to follow the *dinim* of how a person becomes *tomei*, and to follow the rules which are given for a *tomei* person, like not going into the *Beis Hamikdash* or eating from *korbanos*.

RAMBAM :: Hilchos Metamei Mishkav U'Moshav - Shaar Avos HaTumos

In today's Rambam, we learn the last Perek about people with a body kind of tumah, and start learning about other kinds of tumah.

Perek Yud-Gimmel: There are some people that are careful about the *halachos* of *tumah* and *tahara*. Such a person is called a *Chaver*. Other people are called *Amei Ha'aretz*. If someone's workers are *Amei Ha'aretz*, they need to be watched carefully to make sure their products stay *tahor*. If a *chaver* wasn't paying attention to his possessions, they may become *tamei*.

Perek Alef: The first *perek* of *Hilchos Shaar Avos HaTumah* teaches us about today's second *mitzvah*: that a *neveilah*, the dead body of an animal, or part of one, makes other things *Tomei*. If a kosher animal was *shechted*, it does not make other things *tomei*.

Perek Beis: We learn more *dinim* about the *tumah* of *neveilah*. One of the things we learn about in this *perek* is when a *shechitah* which was not done properly makes the animal a *neveilah*.

RAMBAM– PEREK ECHAD :: Hilchos Ishus - Perek Yud-Alef

This *perek* of Rambam teaches us about the amount of the *Kesubah* for different types of women.

INYANA D'YOMA :: Yud-Beis Kislev

In *Tof-Reish-Tzadik-Gimmel*, on *Yud-Beis Kislev* (today!) something very special happened:

It was late at night, and the Frierdiker Rebbe had a dream. In the dream, his father, the Rebbe Rashab came to him and said, “Why are you feeling sad? It’s shining bright in your house at night!”

The Frierdiker Rebbe woke up, and saw the moon shining through his window. But he understood that that wasn’t what the Rebbe Rashab was talking about! So he got up and walked around the house to see what was making his house so bright.

When he came to the library, he saw the Rebbe sitting and learning.

The Frierdiker Rebbe later called the Rebbe and told him about this dream!

One of the lessons we can learn from this is that it’s not just enough to learn Torah, but we need to learn Torah in a way that it will light up the world! How do we do this? When we learn the Rebbe’s Torah and do our shlichus to teach other Yidden too, we can be sure that the Torah we learn will shine!

See Reshimos Choveres Samach-Tes

TEFILLAH :: Shema and Shemoneh Esrei

In some places, *Chassidus* says that the main part of *davening* is *Kriyas Shema* and the rest is an explanation of it.

But in other places, it says that the main part of *davening* is *Shemoneh Esrei*, and the rest of *davening* is just a *hachana* for it.

The Rebbe explains how they are BOTH true!

There are two parts of us that come to *daven*: Our *Nefesh Habehamis*, and our *Nefesh Elokis*. What we try to do during *davening* is to start to want what Hashem wants!

For our *Nefesh Elokis*, wanting *Ruchnius* is easy. But that’s not all Hashem wants us to do. Hashem wants us to use its *kochos* IN THE WORLD, with *Gashmius*! During *davening*, the *Nefesh Elokis* needs to want to use the *Gashmius*, like Hashem wants. So for the *Nefesh Elokis*, the main part of *davening* is *Shemoneh Esrei*, where we ask Hashem for all of the *Gashmius’dike* things we need to do to be able to fulfill our *shlichus* in the world.

For our *Nefesh Habehamis*, wanting *Gashmius* is easy. But that’s not all Hashem wants! It needs to want to become close to Hashem, too! So for the *Nefesh Habehamis*, the main part of *davening* is *Shema*. In *Shema*, we think about how there is nothing except for Hashem, that we love Hashem, and that we are ready to even have *Mesiras Nefesh* to do what Hashem wants from us.

So, for the *Nefesh Habehamis* (and the *Guf*), the main part of *davening* is *Kriyas Shema*. For the *Nefesh Elokis* (the *neshama*), the main part of the *davening* is *Shemoneh Esrei*.

Reshimos Kuf-Nun-Ches

HALACHOS HATZRICHOS :: Kavana in Davening

We should try to have *kavana* during the whole *davening*, but there are some parts of *davening* where we need to be extra careful to have *kavana*. Here are two of them:

- The first line of *Shema*
- The very first *bracha* in *Shmoneh Esrei*

It used to be that people would have to say Shmoneh Esrei AGAIN if they didn't say it with kavana, but nowadays we don't, because we might not have the right kavana then either...

What *kavana* should we have during the rest of *davening*? We should try to think of what the words mean. If we can't think about the meaning of the words, we should at least think about things that make us feel humble and focused on how we are *davening* to the *Aibershter*.

We should also get used to having *kavana* at least in the end of each paragraph of *Shmoneh Esrei* (like “*Baruch Ata Hashem Shomeia Tefillah*”).

There are two special things about the end of the *brachos*:

- 1) There are 113 words in all of those *brachos*, and when Chana *davened* to Hashem to have a baby, she said 113 words!
- 2) The 113 words in the *brachos* also hint to the word “*Leiv*,” heart, because the word “*Leiv*” (heart) is said 113 times in the Torah. This reminds us to *daven* with our heart!

See Shulchan Aruch, Hilchos Tefillah, siman 98 and 101

GEULAH U'MOSHIACH :: Shabbos and Moshiach

One of the things we say about Shabbos in *Lecha Dodi* is “*Sof Maaseh Bemachshava Techilah*,” Shabbos was the last part of creating the world, but it was Hashem's first thought. Hashem wanted from the very beginning that Creation should finish with Shabbos!

The same thing is also true about the *Geulah*, which is also compared to Shabbos!

Even though the *Geulah* comes all the way at the end of the world's time, it is *Machshava Techilah* — in Hashem's “mind” first. Hashem planned from the very beginning that Shabbos would come at the end. *Geulah* is the reason why Hashem created the world!

This is something we can think about when we say or think in our minds the *posuk* of *Bereishis*.

Bereishis — In the beginning

Bara Elokim — When Hashem created

Eis Hashomayim — the heavens

Ve'eis Ha'arets — and the earth.

This is the FIRST *posuk* in the Torah, and it is about the beginning of the creation of the world! It also reminds us of the purpose of it all — to bring the time of *Moshiach*, and encourages us to do all we can to bring *Moshiach* NOW!

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