

Chitas for Sunday, Parshas Vayeitzei Vov 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 ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו
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Dedicated for the safety of our brothers and sisters in Eretz Yisroel!

Mazel Tov **Dovid Aryeh Hakohen Yarmush**

(shliach of the Rebbe in Bellingham, WA)

~ Bar Mitzvah Vov Kislev ~

May he grow to be a Chossid, Yerei Shomayim, and Lamdan and bring much nachas to the Rebbe and to his family!

In honor of the birthday of

Chaim Yosef Menachem Mendel Grinshtein

~ Shnas Bracha Vehatzlacha! ~

May you continue to give nachas to your family and your community.

CHUMASH :: Parshas Vayeitzei - Rishon with Rashi

In today's *Chumash* we learn about the beginning of Yaakov's journey to Charan.

Yaakov left Be'er Sheva, on his way to Charan. Now that he was gone, the people in Be'er Sheva stopped acting as nicely!

Eisav sent his son, Elifaz, to kill Yaakov, since he was angry at him for getting the *brachos*. Elifaz caught up to Yaakov, but he had learned from his zaide, Yitzchak, and felt like he shouldn't do what his father told him. He asked Yaakov what to do! Yaakov told him to take all of his money, because a poor person isn't counted as being alive in some parts of Torah. Then he could tell his father that Yaakov was not alive.

Yaakov knew that Charan was a very not-good place. He wanted to make sure he was very strong in *Ruchnius* before he went, so he learned in the *Yeshivah* of Ever for 14 years.

Then, finally, he went on his way to Charan. When he got there, he realized that he had passed *Har Hamoriah*, where his father and grandfather had *davened*, and HE didn't *daven* there! He turned around and went back towards *Har Hamoriah*. But Hashem moved it to *Beis Keil*, and so Yaakov didn't even realize that he was already there! Hashem made it get dark early, so that Yaakov would sleep there.

Yaakov *davened Maariv* (he was the one who started this *Tefillah!*) and got ready to sleep. He put stones around his body to keep himself safe from wild animals. Then he took another stone to use as a pillow. Since ALL of the stones wanted to have the *zechus* of being a pillow for Yaakov *Avinu's* head, Hashem made them into ONE stone!) Then Yaakov lay down to sleep. (This was the first time he was going to lie down to sleep in 14 years, since he had only taken naps in *Yeshivah!*)

Yaakov had a dream, where he saw a very tall ladder. The bottom was standing strong on the ground, but the top reached up to *Shomayim!* The *malachim* who had come with Yaakov until now were going up the ladder, and the *malachim* that were able to come with him out of *Eretz Yisroel* were coming down the ladder.

He saw that Hashem was standing over him. Hashem told him, "I am Hashem! I will give you the land you are sleeping on, for your children!" (Hashem folded the land of *Eretz Yisroel* under him, so Hashem was giving him the WHOLE *Eretz Yisroel!*) You will have many children coming from you! '*Uforatzta*' — you will spread out all over, and everyone will *bentch* themselves that they want to be like you and like your children.

"Don't be afraid of *Esav* or *Lavan!* I will take care of everything you need, and everything that I promised to *Avraham's* children will be given to your children!"

Yaakov woke up from the dream. He realized that this was a very holy place to have such a dream! He said, "If I knew that this was a holy place, I wouldn't have gone to sleep here! This must be *Har Hamoriah*, where our *Tefillos* go through to go up to Hashem."

Yaakov woke up in the morning, and set up the stone he slept on as a *Mizbeiach*, putting oil on it, like we do for the *keilim* of the *Beis Hamikdash*. The place where he was used to be called "Luz." But now, Yaakov said, it should be called *Beis Keil*, the house of Hashem!

Yaakov made a promise to Hashem: If Hashem would take care of him like He promised, keep him safe *b'ruchnius*, and bring him back in peace to his father's home, then he would bring *korbanos* to Hashem on this *mizbeiach*, and give 10% of all he had for *tzedakah*.

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

Even though we were talking the whole time about how important it is to do a *mitzvah* with *Gashmius*, and not just to have *kavana*, there is one kind of learning and *kavana* that is part of the 613 *mitzvos*. It is just as special as a *Gashmius mitzvah*! That *mitzvah* is learning *Seder Hishtalshelus* which is explained in *Chassidus*, since it’s a *mitzvah* to know Hashem.

Seder Hishtalshelus explains the steps that the *chayus* of Hashem goes through in order to make this *Gashmius* world.

In fact, learning about this is even more special than all the other *mitzvos*! Doing *mitzvos* connects us to Hashem. By understanding Hashem, we will have much more *chayus* in doing ALL of the *mitzvos*!

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 #211 - Mitzvas Asei #111

Today’s *mitzvah* (*Mitzvas Asei #111*) is the SECOND step a *Metzora* needs to take to become *Tahor* — shaving off all of his hair.

We learn this from the words of a *posuk* in *Parshas Metzora*: וְהָיָה בַיּוֹם הַשְּׁבִיעִי יִגָּלַח
The *halachos* of this *mitzvah* are explained in *Mesechta Nega'im*.

The Rambam explains why the shaving of the *Metzora* is a separate *mitzvah* from his *korbanos*, but with a *Nazir*, who also has to shave and bring *korbanos*, they are part of the same *mitzvah*.

RAMBAM :: Hilchos Tumas Tzoraas

In today's Rambam, we learn more about Tzoraas:

Perek Yud-Alef: Now we learn the *halachos* about the first step for a *Metzora* to become *Tahor*. We learn about the water and the plants that are used, and what happens if the bird that was *shechted* is *Treif*, or the blood got spilled by mistake. We also learn about the second step, where he waits seven days and then goes to the *Beis Hamikdash* to get his hair cut off and bring his *korban*.

Perek Yud-Beis: This *perek* teaches us the *halachos* of *Tzoraas* on clothes. We learn what it looks like, and how big the spot needs to be to be counted as *Tzoraas*.

Perek Yud-Gimmel: The Rambam teaches us the *halachos* of what kinds of material can get *Tzoraas*, and what we do once the *kohen* says it is *Tomei*. If a *Kohen* says that a piece of clothing is *Tomei*, and it gets mixed up with other clothes, we aren't allowed to use ANY of them! In this *perek*, the Rambam finishes teaching us the *halachos* of *Tzoraas* on clothes.

RAMBAM- PEREK ECHAD :: Hilchos Ishus - Perek Hey

In this *perek*, we learn about what a person can use to do *Kiddushin*.

One *halacha* is that we can't use something *asur* for *Kiddushin*, like something stolen, or like *Basar B'Chalav*, milk and meat mixed together.

INYANA D'YOMA :: Hashem is Depending On Us

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.

~

In today's *Chumash*, we learn about Yaakov's dream. In the dream, Yaakov sees Hashem standing over him, and giving him a *bracha*! The Torah uses the words, "*Vehinei Hashem Nitzav Alav.*"

The Alter Rebbe also used these words in *Tanya*, saying that Hashem is always watching us to make sure that we are behaving in the right way.

The *Medrash* explains the words of this *posuk* in *Chumash*. One of the explanations is that when it says that Hashem is "standing over" Yaakov, it means that Hashem was DEPENDING on him!

In *Tanya* also, the Alter Rebbe uses these words to show us that Hashem isn't only LOOKING at what we do, but Hashem DEPENDS on us to do the right thing!

What does that mean?

Think about how the Rebbe chooses a *shliach* to go to a faraway country. There are many Yidden there who don't know very much about Torah or *mitzvos*. They don't have a *shul* to go to, and they don't have kosher food to buy.

When the Rebbe sends the *shliach* there, the *shliach* has an important job to do!

The *shliach* can't just decide that he doesn't want to open a *shul*, or that he doesn't want to bring kosher food to his country. The Rebbe is depending on him to do his *shlichus* and help the Yidden there! If he doesn't do it,

the *shlichus* won't get done!

We are ALL *shluchim* of Hashem.

Hashem sends us to this world with an important *shlichus*! There are *mitzvos* we need to do, Torah we need to learn, and people we need to help.

Hashem is depending on us to do our *shlichus*!

When we say the *posuk* of *Vehinei*, we remember that Hashem is watching each one of us to make sure we do what we are supposed to, because He is DEPENDING on us to do our *shlichus* right.

See *Der Rebbe Redt Tzu Kinder* vol. 5, p. 254 and *Likutei Sichos chelek Hey*, p. 294 ff

TEFILLAH :: Bitachon

It is written in the name of the Baal Shem Tov that a person should *daven* to Hashem to ask that his *bitachon* in Hashem should be strong.

Bitachon is very important, because when a Yid has proper *bitachon*, it is a *keili* to bring down only good things!

See *Keser Shem Tov siman Kuf-Yud-Gimmel*

HALACHOS HATZRICHOS :: Learning Torah Before Sleep

One of the *inyonim* of *Kriyas Shema She'al Hamitah* is that we should go to sleep with words of Torah. *Kriyas Shema She'al Hamitah* has many *pesukim* from *Tehillim* and other parts of Torah.

(That's also why we finish off the last paragraph of *Kriyas Shema She'al Hamitah* with the *posuk* of "Torah Tziva Lanu Moshe!")

The Rebbe would tell people that 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 Frierdiker Rebbe's *sichos* or *zichronos* (Memoirs) before going to sleep. The words of the Frierdiker 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 :: Little Mitzvos, Big Kochos!

Our one *mitzvah* has the power to bring the *Geulah*! That is what the Rambam *paskens* in *Hilchos Teshuvah*.

But how is this possible? How can just one little person, with their one little *mitzvah*, make a HUGE difference for the whole world? One thing compared to the whole world is like less than one drop of water in the whole ocean!

The Rebbe teaches that when we do a *mitzvah* with the *kavana* to bring *Moshiach*, we are using the piece of *Moshiach* that is inside of ourselves! With the *Moshiach koach*, the *mitzvah* we are doing is full of tremendous *koach* — it can change the world and bring the *Geulah*!

Sefer Hasichos 5747, vol. 1, p. 240 *ha'ara* 123

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