

Chitas for Thursday, Parshas Vayetzei Chag Hageulah Yud 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!

*In honor of the Bar Mitzvah of
Chaim Benyamin Zev Meretsky*

~ Bar Mitzvah Tes Kislev ~

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

Mazel Tov **Shneur Zalman Meretsky** (shliach to Penn State)

~ birthday Zayin Kislev ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Nachman Shmotkin** (Shliach in Alameda, CA)

~ 4th birthday Yud Kislev ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Henna Chana bas Nechama Baila**

~ birthday Yud Kislev ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayetzei - Chamishi with Rashi

Yaakov becomes rich from the sheep and goats that are born even though Lavan tries to trick him, and Hashem tells him to go back to Eretz Yisroel.

Lavan wanted Yaakov to stay so he could get more *brachos* in Yaakov's *zechus*, but Yaakov didn't want to.

So Yaakov said, “I worked very hard for you! You gave me just a few animals to watch. Now there are so many animals, because Hashem gave you *brachos* in my *zechus*.

“Until now, I worked only for you, and left my children to work THEMSELVES to have *parnasa*. But I want to make sure my children will be able to save money for later, so I can’t work anymore for free.”

Lavan asked what he should give Yaakov.

Yaakov said, “You don’t need to pay me anything! Let’s just make a deal that I can keep some of the sheep and goats. I will take the sheep and goats that are different colors than usual: Usually goats are black or brown, I’ll take the ones that have big or small spots. Usually sheep are plain white, so I’ll take the ones that are brown or black.

“If sheep look at black sheep, their baby sheep will a lot of times be black too. So take away all of the animals that are the kind that I will be keeping so the animals can’t look at them. Your sons will watch those.”

Yaakov made sticks with stripes or spots, and put them near the water. When the animals looked at the sticks, many of their babies were born with stripes and spots. (The *Zohar* teaches us that this is how Yaakov did the *mitzvah* of *Tefillin b’ruchnius!*)

When Lavan saw that many of the sheep and goats that were born would belong to Yaakov, he changed the rules so more of them would belong to him. But Yaakov just set things up differently, so with Hashem’s help, the right kinds of animals were born.

Yaakov became very rich from all of his sheep and goats, and sold some to buy maids, servants, camels, and donkeys. Lavan’s sons were jealous, and said that Yaakov was stealing from Lavan. Yaakov could see that Lavan wasn’t so happy with him.

Hashem told Yaakov to go back to Eretz Yisroel. So Yaakov called Rochel and Leah and told them: “I see that your father is not happy with me, that he thinks I stole from him. You know that Hashem helped me, and I worked very hard. Even though he changed his mind 100 times about what I should get paid, Hashem helped and the right kinds of animals were born.

“Hashem reminded me that I built a *mizbeiach* and promised to bring *korbanos* on it. Hashem told me that it’s time to go back to Eretz Yisroel.”

Rochel and Leah said, “Of course! After all, Lavan doesn’t really care about us, now that he has sons. Instead of giving you money when we got married, he made you work to get married to us! And then instead of paying you for your work, he only let you have the animals you worked for! The only thing that belongs to us and our children is the money Hashem earned for you. So do whatever Hashem wants you to.”

TEHILLIM :: 55- 59

Today’s *kapitelach* of *Tehillim* are *Nun-Hey* through *Nun-Tes*.

There are many ways to split up the *Tehillim*. It is split up into five *seforim*, like the five *Chumashim*. It is also divided up into seven parts, for each day of the week. When we say *Chitas* every day, we say it the way it is split up for each day of the month.

In times of trouble, the *Rebbeim* would say MORE *Tehillim* than usual. They would also say the *Tehillim* the way it is split up for the days of the week.

The Alter Rebbe and the Frierdiker Rebbe were both freed from jail on a Tuesday. Because they were in jail,

they were saying the *Tehillim* for Tuesday the way it is split up for the week. In that section, there is *Kapitel Nun-Hey*, that has **Padah Beshalom Nafshi** (Hashem set my *neshama* free in peace). At the time they were let out of jail, they were saying this *posuk*!

The Mittler Rebbe, whose *Chag Hageulah* is today, ALSO said this *posuk* when he was coming out of jail, even though he wasn't set free on Tuesday. His *Geulah* was on *Yud Kislev*, and the first *kapitel* for *Yom Yud* (today) has the words **Padah Beshalom Nafshi!**

TANYA :: Kuntres Acharon Siman Daled

We've been learning in *Tanya* about how important and special it is to DO a *Mitzvah*. The *kavana* and love we feel for Hashem is also important, but there is much more that happens by DOING the *mitzvah*. This is both when we DO a *mitzvah* or even just LEARN HOW to do the *mitzvah*!

But what about learning *halachos* about things that don't ever really happen? Is that also like doing a *mitzvah*?

Today the Alter Rebbe tells us that *halachos* are the *chochma* of Hashem. It doesn't matter if the *halacha* is about something that will happen or not — it is still Hashem's *chochma*!

But we can't get these special *kochos* just from having *kavana* and feeling close to Hashem — we need to actually learn them or do them.

HAYOM YOM :: Yud Kislev

Today is a very special *Chassidishe Yom Tov*! It is the *Chag Hageulah* of the Mittler Rebbe!

On *Chol Hamoed Sukkos* in the year *Tof-Kuf-Pey-Zayin*, the Rebbe and the *Chassidim* found out that someone told not good things about the Mittler Rebbe to the government. A few days after *Simchas Torah*, (the day after Shabbos *Bereishis*, Sunday 28 *Tishrei*) the police came to Lubavitch to take the Rebbe to jail.

On the way, they stopped in Dobromysl and Lyozna, where the Mittler Rebbe said *maamorim*! Then they took the Mittler Rebbe to Vitebsk, where they kept him in jail. He stayed in jail until Sunday, *Parshas Vayishlach* — *Yud Kislev* (today)!

SEFER HAMITZVOS :: Shiur #215 - Mitzvas Asei #106

Today's *mitzvah* (*Mitzvas Asei #106*) is about a *Zavah* — a woman who has a specific *tumah* that comes from her body. This *mitzvah* is that we need to follow the *halachos* of when she becomes *Tomei*, and what else she makes *Tomei*. These *halachos* are very important when we have a *Beis Hamikdash*, because someone *tomei* is not allowed to go into the *Beis Hamikdash* or eat from the *korbanos*!

RAMBAM :: Hilchos Metamei Mishkav U'Moshav

In today's *Rambam*, we learn more about the kinds of *Tumah* where a PERSON makes other things *Tomei*!

Perek Zayin: This *perek* teaches us about "*Midras*" — that anywhere where someone with one of the kinds of "body" *Tumah* leans, sits, or rides, becomes an "*Av Hatumah*" ("very" *tomei*, so it can make many other things *Tomei* as well).

Perek Ches: The *Rambam* explains what happens if one of these people move something, in lots of different ways. For example, do the things become *Tomei* if he moved it with a stick he is holding under his chin?

Perek Tes: We learn what happens if one of these *Tomei* people bangs into something and makes it fall. We also learn about times when things get *Tumas Midras* because they MIGHT have become *Tomei*.

RAMBAM– PEREK ECHAD :: Hilchos Ishus - Perek Tes

Today we learn about many cases where *Kiddushin* is not so clear. For example, if a man is *mekadesh* a mother and a daughter at the same time, who is he married to? It is *asur* to be married to both of them! The *halacha* is that he isn't married to either.

INYANA D'YOMA :: Chassidishe Yom Tov

After the *histalkus* of the Alter Rebbe, the Mittlerer Rebbe was in Krementchug. After he became Rebbe, he decided to move to Lubavitch. It is a *minhag* that *Chassidim* give the Rebbe money, called *maamad*. Before the move to Lubavitch, the *Chassidim* gave an extra-large amount of *maamad*.

Instead of using it for himself, when he got to Lubavitch, the Mittlerer Rebbe decided to give this money to *tzedakah*. He set up a group of three people to give it out to the poor. He wrote a letter to a relative to tell him how he was able to give so much money (3,000 or 4,000 rubles) to Yidden in Eretz Yisroel!

Many years later, this man's son found the letter. He was very upset at the Mittlerer Rebbe because he felt insulted about something that happened. He very carefully changed the numbers in the letter to say 103,000 or 104,000 rubles! Then he showed the letter to the government. He explained to them that the Mittlerer Rebbe must be planning to rebel against the government! That must be why he collected so much money. He was sending money to the Turkish government (who ruled Eretz Yisroel then). He also said that the size of the Mittlerer Rebbe's *shul* was like the size of the *Beis Hamikdash*, so it must be that he wanted to be king!

Even when they took him to jail, they treated the Mittlerer Rebbe with *kavod*. They let him say *maamorim* on his way to jail. A few weeks later, they told the Mittlerer Rebbe that they decided he didn't do anything wrong, and were letting him go free — on *Yud Kislev*.

Similar to what we know about *Yud-Tes Kislev*, when the Mittlerer Rebbe was in jail, it was because there was a *kitrug* in *Shomayim* against the Mittlerer Rebbe's *Chassidus*. When he was freed from jail, it was because in *Shomayim* too, it was decided that the Mittlerer Rebbe's *Chassidus* should be spread! That is why the day of *Yud Kislev* is the Mittlerer Rebbe's *Chag Hageulah*.

The Mittlerer Rebbe lived one more year after that, and was *nistalek* the next year on *Tes Kislev*, when he was 54.

At first, the *Chag Hageulah* was not celebrated so much because the *histalkus* of the Mittlerer Rebbe happened the next year. But now, we celebrate it as a big *Yom Tov*!

TEFILLAH :: Shema

Davening is called "*Avodah Shebelev*," work of the heart (feelings). Of course we need to use our mouth to say the words of *davening*, and our eyes to look at the words in the *siddur*. But it's called specifically *Avodah Shebelev*.

Chassidus teaches that we need to think about certain things in our mind which will help us feel the right things in our heart when we *daven*.

For example, let's look at *Shema*:

Before we say *Shema*, we talk about how Hashem has so many *malochim* who all sing praise to Hashem and have complete *bittul* to Him! Even though He could have chosen any of these powerful and perfect *malochim*, Hashem chose specifically a Yid — ME! — to be His *shliach* in the world. He chose ME to learn Torah, do *mitzvos*, and bring *Elokus* into the world.

We close our eyes and cover them, and say the words of *Shema*. We think about how Hashem is One, and how the whole world is Hashem.

Then we open our eyes... and the world DOESN'T look like Hashem! Still, we know that what we said in *Shema* is true, and that Hashem wants us to act in a certain way. We decide that we are going to love Hashem and do what He wants. We say "*Ve'ahavta*," we feel a love for Hashem and want to do all of His *mitzvos*.

Then we stand before Hashem privately in *Shmoneh Esrei*. We ask Him to give us all of our needs so we can do our *shlichus* properly. This way, our work will bring Hashem *nachas* and make a *Dira Betachtonim* in the world.

HALACHOS HATZRICHS :: Shema

When we say *Shema*, we pause between each two words, so that the meaning of the *posuk* won't get mixed up! It should sound like:

Shema Yisroel — Listen Yisroel!

Hashem Elokeinu — Hashem is our *Aibershter*,

Hashem Echod — Hashem is One.

See the Alter Rebbe's Shulchan Aruch, siman 61, se'if 14

GEULAH U'MOSHIACH :: Padah Beshalom

There is a famous maamar that the Mitteler Rebbe wrote that starts with the words Padah Beshalom Nafshi. The Rebbe asked that chassidim learn this maamar on these special days of the Mitteler Rebbe. Here is something from that maamar:

When two people are fighting, each one wants the other person to do what he wants. That's what happens when the *Yetzer Tov* and *Yetzer Hara* fight too. When the *Yetzer Tov* wins, it is like setting a person free from jail! But what is "*Pada Beshalom*," to be redeemed with *shalom*?

Shalom means that there is peace, that they are finished fighting and won't fight again later. This is a special kind of way that the *Yetzer Tov* can win! The *Yetzer Hara* will act the way the *Yetzer Tov* wants and stop fighting!

When does that happen? When a Yid uses the *koach* of the *Yechidah* of his *neshama*. The *Yechidah* is a part of the *neshama* that Hashem puts especially into the Moshe Rabbeinu of every generation! (Every Yid has this *koach* when we have *hiskashrus* to the Rebbe — the Moshe Rabbeinu of our generation!)

When we do our *Avodas Hashem* with this *koach*, we will win the war over the *Yetzer Hara*. That will bring *Moshiach*, when there will be no need for a war with the *Yetzer Hara* anymore!

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