

Chitas for Tuesday, Parshas Vayeitzei Ches 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
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי ע"ה
בקשר עם יום היארצייט הראשון שלה ר"ח כסלו

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~ 1st birthday Ches Kislev ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayeitzei - Shlishi with Rashi

Yaakov gets married to Leah, Rochel, Bilhah and Zilpah. Eight of the twelve *shevatim* are born!

Yaakov wants to marry Rochel: Yaakov *Avinu* saw that Rochel was very special, and he wanted to marry her. So he asked Lavan if he could marry Rochel instead of getting paid for the work he did. He offered to work even for SEVEN YEARS — the amount of time his mother had told him to work for Lavan.

Since Yaakov knew that Lavan was a sneaky person, he tried to be extra-careful so he wouldn't get tricked. He told Lavan EXACTLY who he wanted to marry, so that Lavan couldn't pretend he didn't understand: Rochel (not someone else), Lavan's daughter (not a different Rochel), and the younger one (so he shouldn't switch their names)! Yaakov also gave Rochel secret signs so he would know it's her, in case Lavan would still try to trick him.

Yaakov worked very hard for seven years, but it felt like the time went by very quickly since he was so excited to have such a special *kallah*! Then Yaakov asked Lavan if he can marry Rochel already, since he had to go home, and he was already 84 years old.

Lavan tricks Yaakov into marrying Leah: Lavan made a big *chasunah*. But instead of bringing Rochel to get married, Lavan brought Leah. He kept her covered during the *chasunah*, so Yaakov wouldn't realize. Even

though Leah was older, Lavan gave her the younger maid, Zilpah, to make it harder to figure out his trick.

Rochel knew that Leah would be very embarrassed if Yaakov found out right away. So she had *Mesiras Nefesh* and told Leah the secret signs. Since she knew the signs, Yaakov thought she was Rochel and married her. But in the morning, Yaakov realized that it was Leah, and asked Lavan why he tricked him!

Lavan didn't feel sorry! He said, "Well, it's not nice for the younger sister to get married before the older one. So you had to marry Leah first, and only then you can marry Rochel also. After *Sheva Brachos*, you can marry Rochel, but then you'll have to stay here and work for seven more years."

Yaakov agreed, and married Rochel also. Lavan gave Rochel a maid, Bilhah.

Yaakov kept the whole Torah, even before Matan Torah. Even though the Torah teaches that it's asur to marry two sisters, Yaakov married Rochel even though he was already married to Leah. That is because before Matan Torah, keeping the mitzvos was a chumra, something extra that he didn't NEED to do. But hurting another person is an aveira always, even before the Torah was given! We learn a lesson from Yaakov Avinu that even if we want to be extra strict with our Yiddishkeit, we need to make sure that we won't be hurting someone else. (Likutei Sichos chelek Hey, Parshas Vayeitzei)

Yaakov worked for seven more years, just as hard as he had worked before, even though Lavan had tricked him.

Leah has children: Hashem saw that Yaakov thought Rochel was more special, and that Leah felt bad. Hashem made a *neis* and let Leah have children, while Rochel still couldn't.

Leah had a baby boy, along with a twin sister. At first she was afraid since Avraham's oldest child and Yitzchak's oldest child had become *resha'im*, that *Chas Veshalom* this baby might be a *rasha* too! But she saw with *Ruach Hakodesh* that this baby would be very special, so she called him **Reuven** (*Re'u* means "see", *bein* means "between" — see the difference between my oldest and Yitzchak's oldest!). "Also," she said, "Hashem has seen (*re'u*) that I feel bad that Yaakov loves Rochel more than me, so Hashem gave me a special son so Yaakov will love me too."

Then Leah had triplets, two girls and a boy, whom she named **Shimon**. She called him this because "Hashem heard (*shama*) that I felt that I was not loved as much, and gave me this baby."

Then Leah had another set of twins, a boy and a girl! The boy she named **Levi**, because it means "attached." Since now she had her three *Shevatim*, Yaakov would be attached to her! (She knew with *Ruach Hakodesh* that there were supposed to be 12 *Shevatim* from four wives, and thought that each of them would have three.)

AGAIN Leah had twins, a boy and a girl. She called the boy **Yehudah**, since she wanted to thank (*odeh*) Hashem for giving her more than three *Shevatim*! Then she stopped having children.

Rochel asks Yaakov to daven for children: Rochel was jealous of the good things Leah must have done to deserve to have children. She told Yaakov that without children, her life would not be worth living. She asked him to *daven* for her, just like Yitzchak *davened* for Rivkah. Yaakov was upset, because it wasn't the same kind of thing! When Yitzchak *Avinu davened*, he didn't have any children yet, and so he knew it was at least partly his fault. But Yaakov HAD children, only Rochel didn't — so it seems that Hashem only was stopping HER from having children!

Rochel said, "So *daven* like Avraham *davened* for Sarah, even though he already had children with Hagar."

Yaakov answered, "But Sarah TOLD Avraham to marry Hagar, hoping that in that *zechus* she would have children."

Rochel said, “If that’s the problem, you can marry my maid Bilhah, and I hope that in this *zechus* I will deserve to have a baby too.”

Bilhah has children: Yaakov married Bilhah, and she had twins, a boy and a girl. Rochel said that Hashem had judged her for good, and named Bilhah’s son **Dan** (judged).

Bilhah had another set of twins, and Rochel called this boy **Naftali**, since she begged Hashem (*niftalti*) to have as many children as Leah.

Zilpah has children: Leah realized that she was not having any children, and since Rochel had told Yaakov to marry Bilhah, she did the same thing, and told Yaakov to marry Zilpah.

Zilpah also had a twin boy and girl. Leah said, this is good *mazal* (*gad*)! and called him **Gad**. Gad was born with a *bris milah* already.

Zilpah had another twin boy and girl, and Leah said that since people would say good things about her (*ishru*) because of this, she would call him **Asher**.

TEHILLIM :: 44 - 48

Today’s *shiur Tehillim* is *kapitelach Mem-Daled to Mem-Ches*.

In today’s *Tehillim*, Dovid Hamelech says, “**Shim’i Bas Ure’i Vehati Ozneich, Veshichechi Ameich Ubais Avich.**”

According to Rashi, this *posuk* is speaking to the Yidden. It says, “Listen daughter (the Yidden are called daughter), look and pay attention: Forget the nation you come from (the *goyim* you grew up with) and your father’s house (the house of Terach, who served *Avodah Zarah*).”

The **Frierdiker Rebbe** explains this *posuk* in a *maamar*!

First of all, a Yid needs to listen and see (“*Shim’i Bas Ure’i*”) — to figure out the way to live like a Yid should. Second, “*Vehati Ozneich*” — give your ear to learn Torah.

The second part is the things we should forget: “*Shichechi Ameich*” — forget the nations you live with! Don’t live like the *Goyim*, because you are a Yid. “*Ubais Ovich*” — forget the house of your father, Avraham’s father — don’t do *Avodah Zarah* like he did!

The Frierdiker Rebbe explains in the *maamar* how this *Medrash* teaches us lessons in our *Avodas Hashem*, how we can become more *aidel* by learning and *davening* with *kavana*.

See *Sefer Maamarim Tof-Shin-Hey*

TANYA :: Kuntres Acharon Siman Daled

In this section of *Kuntres Acharon*, the Alter Rebbe is telling us a lot about how special DOING a *mitzvah* is. *Kavana* is very important, but isn’t the main thing! (This is explaining in a much more detailed way what was mentioned earlier in the first part of *Tanya, Likutei Amarim*.)

When a person has *kavana*, HE wants to become closer to Hashem. But when a person does a *mitzvah*, he wants to bring HASHEM closer to himself and to the world. Of course Hashem wants a *neshama* to be close to Him, but that’s not the main goal! If it was, the *neshama* could have stayed in *Gan Eden*, where it’s VERY close to Hashem. The reason Hashem sent the *neshama* into the world is to make Hashem able to be felt here, and

that happens only when we do *mitzvos*!

The best way is to DO the *mitzvah*, WITH *kavana* — because then you have both things! But the main part is doing it, and bringing Hashem's *Shechinah* into the world.

HAYOM YOM :: Ches Kislev

The neshama of a Yid comes from Shomayim to do a special shlichus in this world. When we do our shlichus, it brings a special Nachas Ruach to Hashem!

Just think: Hashem did such a big *chesed* for us! He made that a person like us, who is so small, can bring a *Nachas Ruach* to Hashem, Who is so great!

Thinking about this will help us do our *shlichus* with *chayus* and excitement.

SEFER HAMITZVOS :: Shiur #213 - Mitzvas Asei #99

Today's *mitzvah* (*Mitzvas Asei #99*) is about the *Tumah* of *Niddah*, a kind of *tumah* a woman can get from her body. We need to follow all of the *halachos* about when a person gets this kind of *tumah*, and how it can be passed on.

Even though this kind of tumah, and some of the other kinds of tumah we will learn about, are kept in certain ways nowadays, in these halachos we are learning about how someone with these kinds of tumah makes other people or things tomei. These halachos are only kept when there is a Beis Hamikdash.

This *mitzvah* includes the *halachos* of *Tumas Niddah* which are written in *Parshas Tazria*.

RAMBAM :: Hilchos Metamei Mishkav U'Moshav

In today's Rambam, we start learning a new set of halachos — about people who can make something tomei in a different way than the kinds of tumah we learned before, like Tumas Meis or Tumas Tzoraas. These people have a certain kind of tumah that come from their body.

Perek Alef: The Rambam teaches us what can make a person *tomei* enough to make other things *Tomei* by sitting down or lying down on them. (Those things will become an *Av HaTumah* — that's is the strongest kind of *tumah*, which can make other things *Tomei* more easily.)

Perek Beis: Now we explain the *halachos* about things that come from a person with these kinds of *Tumah* — like their blood or the spit in their mouth. This can be also counted as an *Av HaTumah*.

Perek Gimmel: This *perek* teaches us when another person can get this kind of *Tumah* too, from them. We also learn about when a woman finds out that she was *Tomei* — sometimes we say that she was probably *Tomei* the day before too, and just didn't find out until now. So everything she touched since yesterday is *Tomei* too!

RAMBAM- PEREK ECHAD :: Hilchos Ishus - Perek Zayin

This *perek* teaches us more conditions and tricky cases where we might not be sure if someone is really married. In the end of the *perek*, we learn that once the *Kiddushin* happened, even if they change their minds right away, they are still married!

INYANA D'YOMA :: Tanya Baal Peh

The Torah is “*Chayeinu V'Orech Yameinu*,” our whole life.

This isn't only talking about while we are learning Torah or doing certain *mitzvos*, but the Torah is ALWAYS our life!

One of the ways that we make sure the Torah is always with us is by knowing parts of Torah *Baal Peh*!

As the Alter Rebbe explains, that helps us ALL the time, even if we are not thinking about them! Since we know them by heart, they are always in our minds, together with us.

Knowing these words of Torah will also help us when we don't have a *sefer* with us, like when we are walking down the street or eating or lying in bed. We will be able to think about these words, and fill our minds up with *kedusha* so that not-good thoughts can't come in!

And, of course, we will also always have words of Torah to share with others.

R' Mendel Futerfas A"H was a well-known mashpia.

Once, R' Mendel asked a respected chossid what had happened in his yechidus. The chossid answered that he had asked how he can be mekushar to the Rebbe.

The Rebbe told this man that he should learn Tanya Baal Peh and review it when he is walking in the street. “This way,” the Rebbe told him, “you will be mekushar to me, because I also review Tanya when I am walking in the street.”

One of the Rebbe's *Mivtzoyim* campaigns is called *Mivtza Chinuch*. This means teaching Torah!

The Rebbe explained that the *mivtza* isn't only to teach Torah to OTHER people, it is also to give OURSELVES *Chinuch*, to learn Torah ourselves! And of course, this *mivtza* isn't only for adults, it is for kids too!

As part of *Mivtza Chinuch*, the Rebbe wanted kids to make sure to also know words of Torah by heart. The Rebbe started by teaching 12 very important *pesukim* that kids should learn *Baal Peh*! This way, they will always be able to think about them — even when eating or drinking or playing — and be able to share words of Torah with their friends.

See Sefer R' Mendel, p. 108; Osios Eisan introduction, p. 23; Der Rebbe Redt Tzu Kinder vol. 5 p. 244 ff.

TEFILLAH :: Yud-Beis Pesukim - Yismach

The 12th of the *Yud-Beis Pesukim* and *Maamarei Razal* is “*Yismach*.” These words come from *Tanya*, where the Alter Rebbe teaches us the importance of *simcha*.

Yismach Yisroel Be'osav — “Yidden should be happy with Hashem Who created them.” (these words are from *Tehillim*)

Peirush — This is what it means:

Shekol Mi Shehu Mizera Yisroel — That everyone who has the *neshama* of a Yid

Yeish Lo Lismoach — Should be happy

Besimchas Hashem — With the joy of Hashem!

Asher Sas Vesameiach — Because Hashem is happy and joyful

Bediraso Besachtonim — That the world is being made into Hashem's home — a *Dira Betachtonim*!

This teaches us that whatever we are doing, we should do it in a happy way: When we think about how much *nachas* our *Avodah* brings Hashem, we will feel a special joy and *chayus*! Not only do we have a *neshama* which is a part of Hashem and Hashem is always with us, but we are making the world more of a home for Hashem, a home that will be ready when *Moshiach* comes. We can feel Hashem's joy in our *neshama*, and that should make us DOUBLY happy!

This is the twelfth and last of the *Yud-Beis Pesukim*, which makes sure that everything we learned about in the other *pesukim* will be done with *simcha*! Our learning Torah, doing *mitzvos*, and helping another Yid with *Ahavas Yisroel* should all be done with *simcha*!

When what we are doing is with a feeling of *simcha*, it will be done in the most beautiful and best possible way, and we will also have the most *hatzlacha*!

HALACHOS HATZRICHOS :: When NOT to Say Words of Torah

Even though we should say words of Torah wherever we go, there are some places that we are not allowed to. In a bathroom, or anywhere that has a bad smell, we are not allowed to say or even think words of Torah.

See *Kitzur Shulchan Aruch*, *siman Hey*

GEULAH U'MOSHIACH :: Perfect

Do you ever feel like your life isn't perfect?

That's because we're in *Golus*! In *Golus*, NOTHING is perfect. We will only have real *shleimus*, perfection, when *Moshiach* comes!

We say this in *Musaf* on Shabbos: We ask Hashem to rebuild the *Beis Hamikdash*, and we'll be able to bring the *korbanos* "*Kemitzvas Retzonecha*," like the *mitzvos* of Your Will.

We will only be able to do Hashem's *mitzvos* perfectly, exactly the way Hashem wants, when *Moshiach* comes.

Still, we shouldn't think that since it's not going to be perfect until *Moshiach* comes, we shouldn't bother trying now. A Yid needs to do whatever he is able to do, and Hashem will make it perfect when *Moshiach* comes!

See *Likutei Sichos chelek Alef p. 221*

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