

Chitas for Tuesday, Parshas Vayeitzei Beis 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

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L'ilui Nishmas My Dear Zaidy
לע"נ הרב עוסק בצ"צ ר' אברהם שלמה ע"ה בן הרב יצחק מאיר ע"ה
~ by Miss Esther Rochel Elkaim ~

L'ilui Nishmas
Tzipa bas Yaakov Aharon
~ yartzeit Beis Kislev ~

CHUMASH :: Parshas Vayeitzei - Shlishi with Rashi

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

Yaakov wants to marry Rachel: Yaakov *Avinu* saw that Rachel was very special, and he wanted to marry her. So he asked Lavan if he could marry Rachel 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: Rachel (not someone else), Lavan's daughter (not a different Rachel), and the younger one (so he shouldn't switch their names)! Yaakov also gave Rachel 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 Rachel 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 Rachel 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.

Rachel 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 Rachel 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 :: 10 - 17

Today's *shiur Tehillim* is *kapitelach Yud* through *Yud-Zayin*.

Tehillim tidbits from the Rebbeim of Chassidus:

Baal Shem Tov: In *Kapitel Yud*, it says “**Rasha Kegova Apo Bal Yidrosh**” — “A *Rasha*, because of his *gaavah* and *chutzpah*, doesn't think about how Hashem will punish people who deserve it.”

The Baal Shem Tov tells us that this *posuk* shows us why it is important to be humble to learn Torah properly: A person who is humble will learn from the *Chachomim* to understand better the way Hashem wants us to live. But a person with *gaavah*, “*Bal Yidrosh*” — he thinks he doesn't need to hear from anyone else to understand better (“*Yidrosh*” can also mean to learn), he thinks he is smart enough on his own and doesn't need to learn more.

See Keser Shem Tov siman Kuf-Mem-Tes

Maggid: In *Kapitel Tes-Vov*, there is a *posuk* that starts with the words, “**Lo Ragal Al Leshono**” — “he doesn't speak *Lashon Hara*.” This *kapitel* is talking about the special things a *tzadik* has in order to go up to *Gan Eden*.

Because the *tzadik* is careful with how he speaks, something special happens!

When a person says *Lashon Hara*, those words go up to *Shomayim*. Later, when he speaks words of Torah, the *Yetzer Hara* tries to push away those words because of the words of *Lashon Hara* that he said. But because a *tzadik* DOESN'T have *Lashon Hara*, his words of Torah and *Tefillah* go straight up to Hashem!

TANYA :: Kuntres Acharon Siman Daled

The Alter Rebbe is explaining the importance of taking *Gashmius* things and making them holy, which we also accomplish through *davening*.

In today's *Tanya*, one of things that the Alter Rebbe explains based on this is why Moshe Rabbeinu begged Hashem so much to be able to go into Eretz Yisrael. Why did he want it so much?

The Alter Rebbe explains that *mitzvos* are very special and close to Hashem. The way Hashem REALLY wants the *mitzvos* to be done is with *gashmius*, using things from this world.

There are certain *mitzvos* you can only do in Eretz Yisroel. If you're not in Eretz Yisroel, you can keep them by learning about them. But Moshe Rabbeinu wasn't happy with that. He wanted to do those *mitzvos* with *gashmius*, because he knew that's the best way to do a *mitzvah*.

HAYOM YOM :: Beis Kislev

The *Gemara* tells about an *Amora* called R' Elazar. He used to be careful to give *tzedakah* before he *davened*.

In a *maamar*, the Rebbe Maharash explained why: *Davening* needs to be done with *chayus*. But we need Hashem's help to get *chayus*! When we help ANOTHER Yid to have *chayus*, by giving *tzedakah* or helping him in another way, Hashem gives US a lot of *chayus* for our *davening* to be very special! (When saying the *maamar*, the Rebbe Maharash showed with his hands that the *chayus* is VERY much!)

The Rebbe Rashab was very careful to do this. Before *davening*, he would LOOK for a poor person to give *Tzedakah* to!

SEFER HAMITZVOS :: Shiur #252 - Mitzvas Lo Saasei #265

Today's *mitzvah* (*Mitzvas Lo Saasei* #265) is that we are not allowed to figure out a way to get something that we are jealous of, that belongs to another person.

If I see my friend's new pencil case, and I am jealous of her, I am not allowed to buy it from her — even for \$100! I can't try to convince her that mine is better, and she should switch, and I'm not allowed to get someone else to tell her to give it or sell it to me.

This *aveira* is only if someone DOES something to try to get what he wants.

We learn this from a *posuk* in *Parshas Yisro*, from the *Aseres Hadibros*: לא תקמד בית רעך

RAMBAM :: Hilchos Gezeilah VaAveidah

In today's Rambam, we learn about how a robber can make up for what he did.

Perek Zayin teaches us the *halachos* about how a person does *teshuvah* for making a not true promise in a *Beis Din* that he doesn't owe someone money. When he admits the truth, he has to pay back the amount he lied about, plus an extra fifth.

Perek Ches explains what a robber should do if the person he robbed from passed away. The *halachos* are also different if the person he robbed from was a *Ger*.

Perek Tes has the *halachos* about doing *teshuvah* for selling a stolen field. We learn what happens if the field gets ruined, sold, or taken away by the king!

RAMBAM- PEREK ECHAD :: Hilchos Tumas Meis - Perek Yud-Beis

In today's Rambam, we are learning about *Tumas Meis*, and how someone can get this kind of *Tumah*. There are two ways to get *Tumas Meis* — to carry a *Meis*, or to be under the same roof as a *Meis*.

INYANA D'YOMA :: Chassidishe Yom Tov

Today is a *Chassidishe Yom Tov*!

In about a month we will celebrate *Hey Teves*, the day when we celebrate *Didan Notzach*, when even *goyim* in court recognized what a Rebbe is, and that the *seforim* that were argued about belong to the Rebbe and to *Chassidim*. But even though this was decided on *Hey Teves*, the *seforim* which were taken from the Rebbe's

library were not brought back until today, *Beis Kislev*.

When the *seforim* came back to 770, the Rebbe and *Chassidim* were very happy!

The Rebbe saw some *bochurim* standing outside during *seder* (the time of learning in *Yeshiva*) waiting for the *seforim* to come back, and reminded them that *Didan Notzach* means that we should learn from the *seforim* and live the way a *chossid* should!

The Rebbe asked to print some of these *seforim*, so EVERYONE can learn from them!

TEFILLAH :: Modeh Ani - Hoda'ah

When we first wake up in the morning, we speak to Hashem right away. We say the *tefillah* of *Modeh Ani*, thanking Hashem for giving us back our *neshama*.

After we get up, we prepare for *davening*. We start with *Hodu*, which comes from the word “*Hoda’ah*,” just like “*Modeh Ani*” does.

The word “*hoda’ah*” is used in the *Mishna*. The *Mishna* says, “*Modim Chachomim L'Reb Meir*” — the *Chachomim* agreed with R’ Meir. At first they may have had different opinions, but in the end, “*modim*,” they agreed to go along with what R’ Meir said.

This is what we do every morning too, “*hoda’ah*!” When we first wake up, our *neshama* isn’t spread through our body. We can’t feel the *Ruchnius* in the world so well, and we feel that the things we see are what counts. There are many important *Gashmius* things to think about, and in the morning, that’s what we do. We don’t feel that Hashem’s *shlichus* for us is the main thing yet.

So we start with *hoda’ah*. We agree to do what Hashem wants! Even though our *neshama* is still sleeping, and we still don’t FEEL that doing the *shlichus* Hashem gave us to do is the most important thing, we admit that that is the truth. During *davening*, we will try to make the way we think match up to what Hashem wants!

HALACHOS HATZRICHOS :: Modeh Ani

The first words that should come out of our mouths in the morning should be “*Modeh Ani Lefanecha*,” thanking Hashem for giving us back our *neshama*.

We say this even before washing *Negel Vasser*, while our hands are still *tomei*! No *tumah* in the world can stop the *Modeh Ani* of a Yid.

In *Lashon Kodesh*, a word can be different based on whether a boy or girl are saying it. The word “*Modeh*” is the way a boy would say “thank,” and “*Modah*” is the way a girl would say it. Someone asked the Rebbe if we should teach girls to say “*Modah Ani*” instead of “*Modeh Ani*,” since it makes sense according to *dikduk*. The Rebbe answered, “*keminhag hamakom*” — it depends on the *minhag* in that place. For most of us, since we don’t have a different *minhag* where we are, girls say *Modeh Ani* just like boys do.

When we say *Modeh Ani*, we pause between the words “*Bechemla*” (with mercy) and “*Raba Emunasecha*” (great is Your faithfulness.) The words “*Raba*” and “*Emunasecha*” should stay together, since they come from a *posuk*, “*Chadashim Labekarim Raba Emunasecha*.” We don’t say “*Bechemla Raba*,” with great mercy.

Based on the audio Halacha series of Rabbi Farkash

GEULAH U'MOSHIACH :: Feeling the Emes

The *Medrash Tehillim* says that when *Moshiach* comes, if a person will try to pull off a fig from a tree on Shabbos (which is one of the *Lamed-Tes Melachos*), the tree will cry out, “It’s Shabbos today! You can’t do that!”

Then, the world won’t feel separate from Hashem. The *Emes*, that it was created to fulfill the *Ratzon* of Hashem, will be so obvious that the world won’t let anything be done against Hashem’s *Ratzon*!

See Sefer Hasichos 5752, p. 31, ha’ara 42

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