

Chitas for Wednesday, Parshas Vayeitzei Gimmel 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 ~

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CHUMASH :: Parshas Vayeitzei - Revi'i with Rashi

In today's *Chumash*, more of the *Shevatim* are born. Yaakov finishes his 14 years of working for Lavan, and wants to go home.

Reuven was taking a walk in the fields, at the time of year when all of the wheat was ready to cut. He found some flowers there that didn't belong to anyone, and knew they were a special flower that can help someone have a baby. He knew his mother wanted another baby, so he brought them home to her.

Rochel saw that Reuven was giving Leah the flowers, and asked Leah if she could have them, since she wanted a baby very much. Leah said, "Yaakov likes you so much, it's like you took him away from me! Now you want my flowers too?"

Rochel said, "Let's make a deal. Even though it's my turn for Yaakov to spend the night with me, you can take my turn if you give me the flowers." Leah agreed.

When Hashem saw how hard Leah was trying to have more children for Yaakov, He made her able to have another baby. She had another set of boy and girl twins. Since she felt like it was a reward (*sechar*) for having Yaakov marry Zilpah, she called him **Yissachar**.

Then she had another set of twins, and called the boy **Zevulun**, since she said that Yaakov would for sure now decide that she is the most important wife, and live (*zevul*) most of the time with her. Because if there are only 12 *shevatim*, and she already had 6 of them, that means that she had half of the *shevatim* by herself!

Then Leah realized she was going to have another baby. She *davened* that the baby be a girl, because she knew

that most of the *shevatim* were already born, and now there were only 2 left to be born. If Leah would have another boy, it would mean that Rochel would only have one baby boy — even less than Bilhah and Zilpah. Hashem made a *neis*, and the baby changed to be a girl. Leah named the baby **Dina** (judgment), since she judged herself and decided she didn't want Rochel to be embarrassed.

Then Hashem remembered that Rochel had given Leah the signs so SHE wouldn't be embarrassed. Hashem also saw that Rochel was afraid Yaakov wouldn't want to stay married to her if she doesn't have any children, and then maybe Esav will want to marry her! Hashem listened to her *tefilos* and made her able to have children.

Rochel had twins. She felt that now Hashem didn't want her to feel embarrassed or be afraid she would have to marry Eisav. She named the boy Yosef, which means to add more, asking Hashem to also give her another boy, the last of the *shevatim*. Yosef was born with a *bris milah* already.

Now Yaakov was finished working his 14 years for Lavan!

When the fourteen years were over, Rivkah sent her nurse Devorah to Padan Aram, to tell Yaakov that Esav wasn't so angry anymore, and he could come home. At first Yaakov was afraid! But he felt that since Yosef, such a special baby, had just been born, in his *zechus* he didn't need to worry. So he told Lavan that he wanted to go back to Canaan with his family, since he did his job well.

Lavan said, "I wish you would stay! I learned through *tumah* magic that I finally had baby boys because you lived here." (Before he only had girls, which was why Rochel had been taking care of the sheep at the beginning of the *parsha*. During the years that Yaakov was working for him, he had boys too.)

TEHILLIM :: 18 - 22

Today's *kapitelach* are *Yud-Ches* to *Chof-Beis*.

Because we are in Chodesh Kislev, we will learn a piece of Chassidus on today's Tehillim:

One of the *pesukim* in today's *Tehillim* is, "**Ve'Ata Kadosh, Yosheiv Tehillos Yisroel.**" "You, Hashem, the holy One, sits on a throne because of the praises of the Yidden."

The Frierdiker Rebbe tells a story of the Baal Shem Tov about this *posuk*:

Before the Baal Shem Tov became known, he would travel around from village to village. He would ask the men, women, and children in the village how they were doing. The Yidden would answer things like, "*Boruch Hashem*, we are doing well," or "The *Aibershter* should continue being kind to us," or "The *Ribono Shel Olam* is good to us."

The Baal Shem Tov enjoyed hearing all of these answers!

Once, the Baal Shem Tov came to a town where there was a very great *Talmid Chochom*, who was also a *porush* — he didn't spend much time with *Gashmius*. The Baal Shem Tov, who was dressed like a simple person, also asked this *porush* how he was. The *porush* did not like to interrupt his learning, so at first, he ignored the Baal Shem Tov. When the Baal Shem Tov asked him again and again, the *porush* got annoyed and pointed to the door, wanting the Baal Shem Tov to leave!

The Baal Shem Tov asked him, "Why are you refusing to give Hashem *parnasa*? Why are you letting Hashem be hungry?"

The *porush* did not understand, so the Baal Shem Tov explained: "Hashem's *parnasa* comes from the Yidden

who praise Hashem! That is what the *posuk* in *Tehillim* is saying — Hashem sits on His throne because of the Yidden who praise Him.”

In the maamar, the Frierdiker Rebbe explains why this is: When Yidden praise Hashem for the Gashmius things that they have, they are giving Hashem what He needs — we make the world more aidel! Then Hashem gives us our parnasa — the Gashmius things that we need to have.

See Maamar Ve’Ata Kadosh, Sefer Hamaamarim Yiddish

TANYA :: Kuntres Acharon Siman Daled

The Alter Rebbe teaches that DOING a *mitzvah* is very special! Even if a person is able to THINK about how great Hashem is, and that makes him FEEL very close to Hashem and love Him very much, or to be afraid to do things that aren’t what Hashem wants, it’s not the same as DOING a *mitzvah*.

In this section of Kuntres Acharon, the Alter Rebbe explains why!

HAYOM YOM :: Gimmel Kislev

The Baal Shem Tov and the Maggid acted in different ways:

The Baal Shem Tov would travel a lot to many places, and the Maggid stayed in Mezritch. Not only did the people of Mezritch come to the Maggid, but people traveled from all over to come to him! They already had heard about *Chassidus*, since the Baal Shem Tov had made sure to spread *Chassidus* all over.

*One of the things we can learn from this Hayom Yom is about the two different kinds of Shlichus we do: One way is like the Baal Shem Tov, to go out on *mitzoyim*, and the second way is to make a beautiful and welcoming Beis Chabad so that people who have heard about it can come and make a special connection to Yiddishkeit.*

SEFER HAMITZVOS :: Shiur #253 - Mitzvas Lo Saasei #266

Today’s *mitzvah* (*Mitzvas Lo Saasei* #266) is that we aren’t allowed to even think about how much we like something that belongs to another person, and to let ourselves feel jealous of it.

We learn this from a *posuk* in *Parshas Vaeschanan*, from the way Moshe Rabbeinu reviewed the *Aseres Hadibros* in *Chumash*: וְלֹא תַתְאָוֶה בֵּית רֵעֶךָ

The Torah tells us that thinking about how jealous we are of someone else’s things is an *aveira*, and it will bring us to do other *aveiros*! We will start wanting it so much that we will figure out ways to get it. Either it will make us do the *aveira* which we learned yesterday, of convincing the other person to sell or trade it to us. Or else, if he doesn’t agree, it will make us take it from him by force, which is the *aveira* of robbing!

The Rambam tells us to think about an example of this from *Navi*, with King Achav and the field of Navos:

Achav was one of the kings of Yisrael, who lived during the times of the first Beis Hamikdash. One of the main Neviim of his time was Eliyahu Hanavi.

*Next to Achav’s palace was a beautiful vineyard that belonged to a man named Navos. Achav liked this vineyard very much, and decided that it would be a perfect place for him to plant a garden, since it was so close to his palace. One day, he tried to convince Navos to sell it to him, but Navos refused. Achav tried to trade the vineyard for a better field somewhere else, but Navos didn’t want to do that either. He had gotten the vineyard as a *yerusha* from his father, and he didn’t want to give it up.*

Achav went home in a very bad mood. His wicked wife, Izevel, saw that something was making Achav upset, and asked him what was wrong. When Izevel heard that Navos didn't want to let Achav have his field, she got upset too! "You are the king! You can have whatever you want! Don't be sad, because I will make sure to get the field for you."

Izevel arranged that two false witnesses would say that Navos had said things against Hashem and against Achav. For this kind of aveira, a person deserves to be killed with Sekilah, being stoned.

Once Navos was killed, Izevel went to Achav and told him happily that now he could have the vineyard.

Eliyahu Hanavi came to Achav and told him that because of this aveira, he did not deserve to be king. He would be killed and not even get buried with kavod.

When Achav heard this, he felt very bad. He tore his clothes and did teshuvah.

Hashem then told Eliyahu Hanavi that because of his teshuvah, Achav himself would not be punished, but his melucha would not last.

From this story of Achav and Navos, we see that since Achav was busy thinking about how much he wanted the field (the aveira of *Lo Sisaveh*), it led him to try to get Navos to sell it to him (the aveira of *Lo Sachmod*), and finally, when he couldn't get it that way, he took it by force (the aveira of *Lo Sigzol*) — and even worse.

RAMBAM :: Hilchos Gezeilah VaAveidah

In today's Rambam, we will finish learning about *gezeilah*, and start to learn about *Hashovas Aveidah*!

Perek Yud: One of the things we learn is what happens if a person robbed a field and then fixed up part of it, or planted or built something there.

Perek Yud-Alef teaches us the *halachos* about *Hashovas Aveidah*, returning something that someone lost. Keeping someone from losing money or property is also part of the *mitzvah* of *Hashovas Aveidah*!

Perek Yud-Beis explains what we do if WE will lose money by keeping someone else from losing money. There are times we get paid for what we lost. We also learn that if we DON'T lose money or time, we can't ask for money for doing the *mitzvah*.

Let's say a person is walking down the street with a jar of honey, and then his jar cracks and the honey starts to spill! "Oh no! My honey is all going to spill on the ground!" he cries.

"Don't worry," says someone else near him. "I have empty jars! You can put your honey in my jar."

"Oh, thank you, thank you!" says the honey person.

"But you'll need to pay me half of your honey for using my jar!" says the empty jar person.

"Fine, just save my honey!" says the honey person.

Really the honey person DOESN'T need to pay him half of his honey. Because it is a *mitzvah* to help someone, and the other person's jar was empty anyway! Even though the honey person said he will pay, the jar person only gets paid for the time he spent helping.

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 :: Lebn Mit Der Tzeit

In this week's *parsha*, *Parshas Vayeitzei*, we learn about Yaakov's important *shlichus*. His parents sent him to Charan to get married. Yaakov asks Hashem to be with him and protect him in Charan, and that Hashem should bring him back to the home of his father! Hashem gives him this *bracha*, promising him that He will bring him back to his father's home.

The *shlichus* of Yaakov Avinu is a *hora'ah* for OUR *shlichus* in the world — to make Hashem a *Dira Betachtonim*.

We get sent out to “Charan,” to different parts of the world that don't look like they are full of *kedusha*, to make them a comfortable place for Hashem. Before we go out on our *shlichus*, we ask Hashem to be with us and protect us.

But why do we also ask Hashem to bring us back? Isn't the main thing to be doing the *shlichus* well? Why does it matter whether or not we go back?

This is the lesson we learn from Yaakov: It is very important to do our *shlichus* well, but that's not the only thing that Hashem wants. Hashem wants us to finish our job, so we can come back to Eretz Yisroel where we belong! Even if we are doing well in our *shlichus* in the world, we need to remember that the GOAL is to finish the job and come back to our home — to the world the way it is supposed to be, when *Moshiach* comes. Knowing this gives us *chayus* in our *shlichus*, to finish up the job and bring *Moshiach* now!

See Sefer Hasichos Parshas Vayeitzei 5748

TEFILLAH :: Modeh Ani Brings Ahavas Yisroel

There are many ways to help ourselves have *Ahavas Yisroel*.

We can learn about *Ahavas Yisroel*. When we remember what we learned, it will keep us inspired to act with *Ahavas Yisroel* for a few days! Or we could *daven*, and think about how the *neschama* is the main thing. That will help us feel *Ahavas Yisroel*!

But we can't just have *Ahavas Yisroel* after learning, or after *davening*. We need to have *Ahavas Yisroel* ALL the time! So what should we do?

The Rebbe tells us that the answer is in *Modeh Ani*, which we say the FIRST thing when we wake up in the morning!

The main reason why it's hard to have *Ahavas Yisroel* is because people think differently, and that's why they act differently.

One person thinks it's more important to give *tzedakah* to schools, and another person thinks it's more important to give money for *Hachnosas Kallah*. One person thinks that we should have more *farbrengens*, and another person thinks we should learn more *sichos*.

It can be hard to have *Ahavas Yisroel* when someone is not being careful with something we think is very important!

But when we say the words of *Modeh Ani*, we see how to have *Ahavas Yisroel* for EVERYONE.

The word “*Modeh*” means to admit, to say that we agree even if we don't understand. When we say *Modeh Ani*,

we start off our day saying that we are ready to admit that there might be another way of seeing things. We are ready to admit that Hashem made many ways of thinking, and that more than one of them can be right! We agree that other people might be right too, even if we don't understand.

This will help us have *Ahavas Yisroel* all day!

See Sicha of Yud-Gimmel Tishrei 5745, in connection to Lechat'chila Aribor

HALACHOS HATZRICHS :: Vesein Tal Umatar

Tonight (starting from *Maariv*) we start to say **Vesein Tal Umatar Livracha** in *davening*.

We started saying *Mashiv Haruach* already on *Sukkos*. *Mashiv Haruach* is in the part of *Shemoneh Esrei* that praises Hashem, and this is praising Hashem for His *koach* of bringing rain. We start to say it when the rainy season starts in Eretz Yisroel, which is *Sukkos* time.

But we don't start ASKING for rain right away — first we want the Yidden to have time to get home from the *Beis Hamikdash*. That's why in Eretz Yisroel, we start asking for rain, with *Vesein Tal U'matar*, on *Zayin Cheshvan*, which is enough time for the farthest person to get home.

But we only ask for rain when we need it! In different places, that is at different times.

In Bavel, they didn't need rain until later, so they didn't start asking for it until two months after the *Tishrei* season started. Nowadays, the *halacha* is that everyone outside of Eretz Yisroel starts asking for rain at the time they did in Bavel.

The seasons, or Tekufos, are based on the solar cycle, which is 365 days and 6 hours long. Tekufas Tishrei usually starts on October 4 on the English calendar, which is also based on the solar cycle. That's why we start saying Vesein Tal Umatar on December 4th. (See Chabad.org/2060070 to understand why it's sometimes on the 5th.)

The *mitzvah* of *davening* is to ask for the things we need, so it is very important not to miss the things the *Chachomim* told us we need to ask for! Rain especially is very important, because all of our food grows only because of rain.

If the time we need to ask for rain starts, and we didn't ask, we missed the point of *davening*, and we need to *daven Shmoneh Esrei* again!

IY"H we will learn some of the Halachos of what to do if we forgot to say Vesein Tal U'matar in tomorrow's Shiur.

See a summary of these halachos from the Badatz of Crown Heights.

GEULAH U'MOSHIACH :: A Sign of Moshiach

It says in the *Zohar* that when we will come close to the days of *Moshiach*, we will see that even children will know about the hidden secrets of Torah.

This is one of the signs of Moshiach that we can see today! Even small kinderlach learn and understand Chassidus, the hidden secrets of the Torah!

See Zohar 118a

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