

Chitas for Monday Parshas Vayeitzei Daled Kislev 5786

**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 - Sheini with Rashi

Yaakov comes to Charan and wants to marry Rachel.

Since Hashem promised Yaakov in his dream that he would be safe, he went to Charan happily, knowing it would be good. On his way, he had to cross the Yarden river. Hashem made a *neis* and the river split so he could walk across easily!

When he reached Aram Naharayim, he saw a well, covered with a big rock. Near it were three flocks of sheep together with their shepherds, sitting and waiting. They were waiting for everyone else to get there so they could move the rock, since it was too heavy to do it without everyone helping.

Yaakov asked the shepherds if they knew Lavan, and they said yes. "How is he?" Yaakov asked. "He's fine," said the shepherds, "and as a matter of fact, here's his daughter Rachel coming with his sheep!" (Lavan had Rachel take care of his sheep, since he didn't have any sons to do it.)

Since Yaakov didn't know that the rock was so heavy, he asked the shepherds why they were just waiting there instead of giving the sheep water and taking them back to the fields. They explained that they needed to wait for everyone to come. They were still talking to him when Rochel came with the sheep to the well.

When Yaakov saw her, he rolled the rock off the well all by himself, and gave water to his uncle Lavan's sheep.

Yaakov kissed Rochel and cried, because he knew with *Ruach Hakodesh* that they would get married. But he also knew that they wouldn't both be buried together in Me'aras Hamachpeilah, which made him cry. He also cried because he didn't have any presents to give to her. (Eisav's son Elifaz had stolen everything from him on the way.)

Yaakov explained to Rochel that he was her cousin, and that he wanted to marry her. Rochel told him to be careful because her father was very tricky! Yaakov said he wasn't worried — he could be as tricky as Lavan if he needed to be, but if Lavan would be honest, Yaakov would be honest too.

Rochel ran and told her father (her mother had already passed away). Lavan ran to meet him, hoping that Yaakov had a lot of money, like when Eliezer came to get Rivkah. Lavan hugged and kissed Yaakov, but not because he loved him or because he was happy to see him — really he just wanted to see if he was hiding any money. When he saw there wasn't any money, he brought Yaakov home anyway. Yaakov explained that he was running away from Eisav, and that Elifaz had taken all of his money, but he didn't tell Lavan yet that he wanted to marry Rochel.

Lavan said, "Since you have no money, you can only come here since you're my nephew. You can stay here for a month if you work as my shepherd." So Yaakov stayed a month and watched his sheep.

Lavan then asked Yaakov how to pay him. He said to Yaakov, "Just because we're related, do you have to work for free?"

Yaakov had an idea of the payment he wanted — that Lavan should give him permission to marry Rochel!

To understand what is about to happen, the Torah tells us that Rochel had an older sister.

Lavan had twin daughters, Leah and Rochel. Everyone always thought that since Lavan has twin girls, and Yitzchak has twin boys, they would marry each other. So Leah (who was older) always thought she would have to marry Esav, the older twin, and she cried so much about it that her eyes were always red and swollen — but Rochel was beautiful.

TEHILLIM :: Yom Daled (23-28)

Today's *shiur Tehillim* is *kapitelach Chof-Gimmel to Chof-Ches*.

In *Kapitel Chof-Hey* it says "**Zechor Rachamecha Hashem Vachasadecha Ki Me'olam Heimah**" — "Hashem should remember His mercy and His kindness, because they are forever."

The Mittlerer Rebbe explains (in a *maamar* about Chanukah!) that the word "*meiolam*" (forever) also means "from the world."

Which world?

When Hashem made the world, he made a special light that we can't see today, because it is hidden until *Moshiach* will come. Because Yidden needed special *kochos* in the time of Chanukah, Hashem took this light and made it shine for Yidden in order to help them to do *Teshuvah*, come closer to Hashem, and win over their enemies who wanted to destroy them!

How did the Yidden deserve to use this light? The *Mesiras Nefesh* Yidden would have for Torah and *mitzvos* made Hashem want to shine the light of *Moshiach* in the world!

That's what it means, "Hashem should remember His goodness and kindness from the world — that Hashem should make the special light which shined from the beginning of the Creation of the world, to help Yidden overcome the hardships of *Golus*.

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 :: Daled Kislev

In today's *Hayom Yom*, we learn about how *chassidim* wash *Mayim Acharonim* before *bentching*: We pour water over our fingertips, then pass our fingers over our lips while they are still wet.

SEFER HAMITZVOS :: Shiur #269 - Mitzvas Lo Saasei #253

Today's *mitzvah* (*Mitzvas Lo Saasei* #253) is that we're not allowed to cheat a *Ger*, to sell him something for too much money or buy something from him for too little.

Of course, we can't cheat ANYONE! But the Torah adds an extra *aveira*, so that we will be extra-careful with a *Ger*. Since the *Ger* had to leave behind so much of what he was used to in order to become a Yid, we need to be even more careful not to hurt him in any way.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: **וְגֵר לֹא תוֹנֶה**

RAMBAM :: Hilchos Mechirah

In today's Rambam, we learn more about how to buy and sell things according to the Torah!

In **Perek Yud-Tes**, we learn about selling something that might get ruined. We are also not allowed to sell someone a house that is being argued about in *Beis Din*, because then the person who bought it will have to go to *Beis Din*! Another *halacha* is that if we sell something with a warranty, by promising to pay for anything that happens to it, we still don't need to pay if there was an earthquake and it got ruined, because that's something that we wouldn't expect to happen!

Perek Chof: This *perek* teaches us what we do if people argue about if they sold or bought something. Who needs to prove that it belongs to them? The *halacha* is, "*Hamotzi MeChaveiro, Alav Haraya*." The one that has it now doesn't need to prove anything — the other person, who wants to take it away from them, needs to prove that it is theirs.

In **Perek Chof-Alef** the Rambam teaches us that we are not allowed to sell something that is a surprise. The person we are selling to needs to know exactly what he is getting! If we don't know what we are getting, it is like gambling, because we might be getting a very good deal or wasting all of our money!

Since sometimes people mean different things with the same words, the Rambam gives rules to know exactly

what a person is selling. For example, if a person sells something like “a piece of land to build a house on,” what does that mean? Does it mean a piece of land big enough to build a mansion, or a piece of land just big enough for a little *sukkah*? The Rambam tells us that the words “land to build a house” mean a piece of land that is a certain size. If the seller doesn’t say anything different, the person who buys it is able to use that amount of space.

RAMBAM– PEREK ECHAD :: Hilchos Sanhedrin - Perek Yud-Alef

Now the Rambam talks about the differences between judging cases about money (*Dinei Mamonos*), and judging cases where someone would be punished by being killed (*Dinei Nefashos*). We try NOT to have someone killed by *Beis Din*. One of the ways we see this is that even someone who is not a judge can give a reason why NOT to punish someone, but only the judges can give a reason to say why he is guilty!

INYANA D'YOMA :: Chodesh Kislev

The month of *Kislev* is a *Chassidishe Chodesh*, a *Chassidishe* month! It is a *Chassidishe Chodesh* because there are so many special days in *Kislev* that are connected with *Chassidus*, learning *Chassidus*, and *Hiskashrus*. We already had 2 of them, and we are only in the beginning of the month!

The Rebbe tells us that we need to act differently all month, to show what kind of special month we are in!

How do we do that?

1) We learn extra *Chassidus*!

2) We join extra *farbrengens*!

See, for example, sichos of Chodesh Kislev 5749

TEFILLAH :: Modeh Ani

We say *Modeh Ani* first thing in the morning, not *Elokai Neshama* like they said in the times of the *Gemara*. The reason we usually hear is because we are not able to say Hashem’s name right away when we wake up, since we are not as holy as Yidden were in the times of the *Gemara*.

But in a way, *Modeh Ani* is HIGHER than *Elokai Neshama*!

All of the names of Hashem show us certain special things about Hashem, but when we speak directly TO Hashem we are speaking to the *Etzem* of Hashem! In *Modeh Ani* we are able to speak to Hashem Himself, higher than any names!

One of the reasons we say *Modeh Ani* nowadays is because during this hard *Golus*, we need the extra *koach* of speaking straight to the *Etzem* of Hashem first thing in the morning.

See Kuntres Inyana Shel Toras Hachassidus, os Yud-Alef

HALACHOS HATZRICHS :: When to Say Modeh Ani

When we wake up, before we wash *Negel Vasser*, we say *Modeh Ani*.

How soon do we have to say *Modeh Ani* after we wake up?

In *Shulchan Aruch*, the Alter Rebbe tells us that we need to say *Modeh Ani* “*miyad*,” right away! We shouldn’t wait at all. Right away when we wake up, we say *Modeh Ani*.

In other places in *halacha*, we use a different word, “*teikef*.” If we do something “*teikef*,” we can’t wait very long either! But “*teikef*” is still an amount of time, even though it is a short amount of time. “*Miyad*” means right away, without waiting at all!

See *Shulchan Menachem* vol. 1, p. 2

GEULAH U'MOSHIACH :: Lebn Mit Der Tzeit

In this week’s *parsha*, *Parshas Vayetztei*, 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. What is that *shlichus*? As we say in the *posuk* Vezeh, our *shlichus* is to make the world a *Dira Betachtonim* for Hashem.

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, when the world is a true *Dira Betachtonim*.

Knowing this gives us *chayus* in our *shlichus*, to finish up the job and bring *Moshiach* now!

See *Sefer Hasichos Parshas Vayetztei* 5748

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