

Chitas for Shabbos Kodesh

Parshas Vayeitzei

Yom Hahilula

Tes 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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Mazel Tov **Second Lieutenant Pearl Itkin** (Aventura, FL)
~ 8th birthday Tes Kislev ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayeitzei - Shevi'i with Rashi

Lavan and Yaakov make a promise not to hurt each other, and Lavan says goodbye to his children and grandchildren.

Lavan said to Yaakov, "You didn't have to sneak away! I would never do anything to hurt any of you. They are MY daughters, and MY grandchildren! Let's make a *bris* — a promise between us. We will promise not to hurt each other, and Hashem will be the witness."

Yaakov took a stone to be a *matzeivah* — a monument, and the family all helped bring stones to make a pile. Yaakov and Lavan both called it "the pile of witnessing" — but Lavan named it in Aramaic (*Yegar Sahadusa*), and Yaakov said it in Hebrew (*Gal-Eid*). They also called it "*Mitzpah*" (the watchtower) to remember that Hashem should watch them both to make sure they are keeping their promise!

What's the promise?

Yaakov promised not to be mean to Lavan's daughters, and not marry anyone else (since it might make them upset). They both promised that they wouldn't pass the place of the pile to hurt each other.

Even though Lavan didn't help make the pile, he said that it was the pile that HE made, and the *matzeivah* that

HE made!

Lavan promised in the name of Hashem and in the names of his *Avodah Zarah*, and Yaakov promised in the name of Hashem.

Then Yaakov *shechted* animals, and they ate a *seudah* together. Everyone slept on the mountain that night!

In the morning, Lavan kissed his children and grandchildren, and blessed them before he went home.

Yaakov went further to Eretz Yisroel, and the *malachim* of Eretz Yisroel came to meet him and bring him back! When Yaakov saw them, he said, “This is Hashem’s camp!” He called the place Machanayim (twin camps), because there were now two sets of *malochim*, the ones that brought him there, and the ones from Eretz Yisroel that would bring him in!

TEHILLIM :: Yom Tes (49-54)

Today’s *shiur Tehillim* is *kapitelach Mem-Tes* through *Nun-Daled*.

In today’s *Tehillim*, Dovid Hamelech asks Hashem, “**Hashem Sefosai Tiftach, Ufi Yagid Tehilasecha.**” “Hashem, open my lips, and my mouth will say your *Tefilos*.”

Chassidus explains that this *posuk* is teaching us how we need to stand before Hashem when we *daven*. We need to feel so small and so awed in front of Hashem, that we need to even ask Him to help us *daven*!

It isn’t always easy to feel that way. That’s why we need to think about Hashem in *Pesukei DeZimra* and *Shema*, before *Shmoneh Esrei*, so that we will feel small when its time to stand before Him.

But what if we didn’t think about that — is there any shortcut?

The Rebbe teaches us that there is. There is something we can think about that can make many of us feel small:

We all know people that are older and smarter than us. They lived longer and learned more, so they know more things. Even if we feel like we are very smart and did lots of good things, we still feel small next to them because there are so many things we didn’t have a chance to learn.

That’s something that can remind us to feel small before people that are older than us, and OF COURSE it will make us feel small in front of Hashem when we *daven*! Then we can stand humbly, “*K’avda Kamei Marei*” — like a servant in front of his master, ready to *daven* to Hashem the way we should!

TANYA :: Kuntres Acharon Siman Daled

The Alter Rebbe explains to us today how a *gashmiyus mitzvah* can accomplish the great things that it does. He gives us a *mashal* from how a tree grows.

How does a tree grow? There is a tiny seed that is planted in the ground. Hashem put a *koach* in the ground to make things grow. A seed cant do that by itself — if you put the seed on the floor, a tree won’t grow. This strong *koach* is only in the earth. But a seed is able to get this *koach* in the ground to start working and make things grow.

The same is true of *mitzvos*. A *mitzvah* is like a seed. It is tiny — the *koach* of Hashem cant even be seen! But like the seed, it has the *koach* to cause that Hashem will become revealed in all the *ruchniyus* worlds!

HAYOM YOM :: Tes Kislev

Today is the birthday (5534) and yartzeit (5588) of the Mittlerer Rebbe!

The Mittlerer Rebbe was born and passed away on the same day, *Tes Kislev*. He was born in the year *Tof-Kuf-Lamed-Daled*, and passed away in the year *Tof-Kuf-Pey-Ches*. His *Ohel* is in the city of Nyezhin.

The 53 chapters of *Tanya* are based on *Maamorim* that the Alter Rebbe said, starting from *Erev Rosh Hashana* 5550 (when the Tzemach Tzedek was born), and the last *maamar* (about the *Beis Hamikdash*) was started today, on *Tes Kislev* 5554 (when the Mittlerer Rebbe turned 20). The *maamar* was finished the next day, *Yud Kislev* (which later became the Mittlerer Rebbe's *chag hageulah*)!

In these *maamorim*, the Alter Rebbe included many *eitzos* he gave to *chassidim* in their *Avodas Hashem*, about overcoming their *Yetzer Hara* with *simcha* and serving Hashem with *ahava* and *yirah*.

SEFER HAMITZVOS :: Shiur #274 - Mitzvas Asei #245

Today's *mitzvah* (*Mitzvas Asei #245*) is the same one again — that buying and selling the way the Torah teaches is a *mitzvah*!

RAMBAM :: Hilchos Zechiyah U'Matanah

In today's Rambam, we are learning about giving and getting presents according to *halacha*!

In **Perek Daled** the Rambam teaches us that usually a person has to agree to take a present, or else it's not their. But sometimes another person can agree FOR us.

Perek Hey teaches us about what happens if two people argue over a field: One says that it was sold to him, and the other one says he got it as a present. This could happen if the person gave a present secretly. That's one of the reasons why a person shouldn't give presents secretly, so there won't be arguments who it belongs to!

Perek Vov has *halachos* about presents to a person in the family. Some of them are *halachos* about the presents a *Chosson* sends to his *Kallah*!

RAMBAM– PEREK ECHAD :: Hilchos Sanhedrin - Perek Tes-Zayin

In this *perek*, we learn about how *malkos* are given. We learn that the person who gives *malkos* should be very smart, but not very strong — because the *halacha* is that he has to hit as hard as he can, and we don't want to hurt the person more than we need to.

INYANA D'YOMA :: Chassidishe Yom Tov

Today is a *Chassidishe Yom Tov*, as we learned in *Hayom Yom*! It is the birthday and *yartzeit* of the Mittlerer Rebbe.

The *Chachomim* say that Hashem “fills up” the years of *tzadikim* so they will be complete. We see this from Moshe Rabbeinu, who was born and passed away on the same day. Even though Hashem gives a complete life to ALL *tzadikim b'ruchnius*, we don't see it clearly with most of them. The Mittlerer Rebbe is the only one of the Chabad *Rebbeim* to have their birthday and *yartzeit* on the same day, just like Moshe Rabbeinu, and we can see clearly that his life was complete.

There is a lot to learn from the life of any Yid, and especially the life of a *tzadik*, and even more from the life of a Rebbe! But here is one thing the Rebbe spoke about often, and this is something we can learn from the life of the Mittlerer Rebbe.

The Mittlerer Rebbe is called the *Ruchnius* level of *Bina*, understanding. The Mittlerer Rebbe took the teachings of his father and Rebbe, the Alter Rebbe, and explained them. The Mittlerer Rebbe took much more time to explain each detail, saying many more *mashalim* to make it easier to understand, connecting *inyonim* together, and bringing out the deep ideas that the Alter Rebbe taught so the *Chassidim* could understand them completely.

This teaches us that in Torah, and in *Chassidus*, there is always more to learn. Even though the *Rebbeim* already explained something to us, we can learn it better and deeper and find more details and more *mashalim* and more ways to use what it teaches us. Like the Mittlerer Rebbe, we can take what we learn and work to understand it in a deeper and deeper way, until it really becomes a part of us!

Sometimes we learn things in school and think they are boring. Maybe we think they are obvious, or we already learned them before. The Mittlerer Rebbe teaches us that there is always much more to learn! There are always more details, more mashalim, more horaos, more ways to connect it to other things we already know. There is no end to how much we can learn from each part of Torah!

See farbrengen Parshas Vayetztei Tof-Shin-Mem-Beis and "Mitteler Rebbe" in Maftaiach L'Sichos Kodesh

TEFILLAH :: Al Netilas Yodayim

After washing our hands for the second time in the morning, we say the *bracha* of *Al Netilas Yodayim*. In this *bracha*, we *bentch* Hashem for making us holy with the *mitzvah* the *Chachomim* gave us, of washing our hands.

The *bracha* finishes with the words "*Al Netilas Yodayim*," "about the washing of the hands."

Actually, there is a better word for "washing" in *Lashon Kodesh*, "*Rechitzah*." One of the reasons why the word "*Netilah*" was chosen is because in Aramaic, it also means "to elevate (in *kedusha*)." This washing of the hands is like the *kohen* who washes his hands to make himself holy to serve in the *Beis Hamikdash*! We too wash our hands to make ourselves holy to serve Hashem throughout the day.

HALACHOS HATZRICHS :: Negel Vasser for Children

Before we wash *Negel Vasser*, we are very careful not to touch things, like the openings of our body, or objects or food. Before washing *Negel Vasser*, our hands still have the *Ruach Hatumah* that came into them at night. We don't want to touch things with this *tumah*.

According to *halacha*, it would seem that this is not as important with children. The *Ruach Hatumah* comes into a place because it wants to get the *kedusha* of a person's *neshama*. Since the *neshama* doesn't completely come into a person before *Bar* or *Bas Mitzvah*, the *Ruach Hatumah* isn't something to be as worried about for a child.

The Alter Rebbe adds that the *neshama* begins to enter a person when he reaches the age of *Chinuch*, when he is able to understand about doing *mitzvos*. Because of this, it is necessary to be careful with making sure that a child this age doesn't touch anything before washing *Negel Vasser*.

And really, the *neshama* starts to come into a baby at his *bris* (or for a baby girl, as soon as she is born, since she is born on the *Ruchnius* level of already having had a *bris*). That's why it says about a child who is helped

not to touch anything before *Negel Vasser* starting from when he is born, “*Kadosh Yomar Lo*” — he is called holy, *kadosh*.

See the Alter Rebbe's Shulchan Aruch, siman daled (Mahadura Basra)

GEULAH U'MOSHIACH :: Problems With Goyim

When the Rambam writes what will happen in the times of the *Geulah*, the Rambam writes that first *Moshiach* will fight the wars of Hashem and win; afterwards he will build the *Beis Hamikdash*; and then he will gather the Yidden — *Kibbutz Galuyos*.

We see that even before we have a *Beis Hamikdash*, we will already not have any problems with the *goyim* around us!

The truth is that this is possible even in *Golus*. The nations of the world can be afraid of the Yidden, and not want to bother us. The *Medrash* tells us how this can happen: ***K'SheHaKol Kol Yaakov BeBatei Knesios U'beBatei Midrashos, Ein Yedei Esav Sholtos***. “When there is a voice of Yaakov learning and *davening* in the *shuls* and *Yeshivos*, then Eisav won't be able to bother Yidden!”

Maamar Asara B'Teves 5738, Likutei Sichos vol. 20, p. 350

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