

Chitas for Sunday Parshas Vayeitzei Gimmel 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 - Rishon with Rashi

In today's *Chumash* we learn about the beginning of Yaakov's journey to Charan.

Yaakov left Be'er Sheva, on his way to Charan. Now that he was gone, the people in Be'er Sheva stopped acting as nicely!

Eisav sent his son, Elifaz, to kill Yaakov, since he was angry at him for getting the *brachos*. Elifaz caught up to Yaakov, but he had learned from his zaide, Yitzchak, and felt like he shouldn't do what his father told him. He asked Yaakov what to do! Yaakov told him to take all of his money, because a poor person isn't counted as being alive in some parts of Torah. Then he could tell his father that Yaakov was not alive.

Yaakov knew that Charan was a very not-good place. He wanted to make sure he was very strong in *Ruchnius* before he went, so he learned in the *Yeshivah* of Ever for 14 years.

Then, finally, he went on his way to Charan. When he got there, he realized that he had passed *Har Hamoriah*, where his father and grandfather had *davened*, and HE didn't *daven* there! He turned around and went back towards *Har Hamoriah*. But Hashem moved it to Beis Keil, and so Yaakov didn't even realize that he was already there! Hashem made it get dark early, so that Yaakov would sleep there.

Yaakov *davened Maariv* (he was the one who started this *Tefillah*!) and got ready to sleep. He put stones around his body to keep himself safe from wild animals. Then he took another stone to use as a pillow. Since ALL of

the stones wanted to have the *zechus* of being a pillow for Yaakov *Avinu's* head, Hashem made them into ONE stone!) Then Yaakov lay down to sleep. (This was the first time he was going to lie down to sleep in 14 years, since he had only taken naps in *Yeshivah*!)

Yaakov had a dream, where he saw a very tall ladder. The bottom was standing strong on the ground, but the top reached up to *Shomayim*! The *malachim* who had come with Yaakov until now were going up the ladder, and the *malachim* that were able to come with him out of Eretz Yisroel were coming down the ladder.

He saw that Hashem was standing over him. Hashem told him, "I am Hashem! I will give you the land you are sleeping on, for your children!" (Hashem folded the land of Eretz Yisroel under him, so Hashem was giving him the WHOLE Eretz Yisroel!) You will have many children coming from you! '*Uforatzta*' — you will spread out all over, and everyone will *bentch* themselves that they want to be like you and like your children.

"Don't be afraid of Esav or Lavan! I will take care of everything you need, and everything that I promised to Avraham's children will be given to your children!"

Yaakov woke up from the dream. He realized that this was a very holy place to have such a dream! He said, "If I knew that this was a holy place, I wouldn't have gone to sleep here! This must be *Har Hamoriah*, where our *Tefillos* go through to go up to Hashem."

Yaakov woke up in the morning, and set up the stone he slept on as a *Mizbeiach*, putting oil on it, like we do for the *keilim* of the *Beis Hamikdash*. The place where he was used to be called "Luz." But now, Yaakov said, it should be called *Beis Keil*, the house of Hashem!

Yaakov made a promise to Hashem: If Hashem would take care of him like He promised, keep him safe *b'ruchnius*, and bring him back in peace to his father's home, then he would bring *korbanos* to Hashem on this *mizbeiach*, and give 10% of all he had for *tzedakah*.

TEHILLIM :: Yom Gimmel (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 aide! 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 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 :: 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 travelled 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 #268 - Mitzvas Lo Saasei #251

Today’s *mitzvah* (*Mitzvas Lo Saasei #251*) is the same one as yesterday’s! This *mitzvah* is that we are not allowed to hurt other people with our words (*Ona’as Devarim*). We aren’t allowed to say mean things, or things that will make someone embarrassed or feel bad.

For example, we aren’t allowed to remind a *Baal Teshuvah* about the *aveiros* he did, or tell someone who is sick that it must be a punishment for something he did. We also can’t ask questions to a storekeeper to make him think that we are going to buy something if we aren’t really planning on buying it.

We learn this from a *posuk* in *Parshas Behar*: וְלֹא תוֹנוּ אִישׁ אֶת עֲמִיתוֹ וְיִרְאֵת מֵאֻלְקֶיךָ
The details of this *mitzvah* are explained in *Perek Daled* of *Bava Metziah*.

RAMBAM :: Hilchos Mechirah

In today's Rambam, we learn more about how to do business the Torah way!

Perek Tes-Zayin teaches us about when we can return something and get our money back! One *halacha* is that if we buy a cow and the person who sold it didn't tell us that it had no teeth, so it dies from not eating anything, we can give back the dead cow and get all of our money back.

Perek Yud-Zayin explains when the Torah says a sale wasn't fair, and we can give back what we bought and get our money back. When we sell something, we need to make sure to tell the truth about what it is and how good it is!

In **Perek Yud-Ches** the Rambam teaches us about not tricking people when we sell something. We can't paint an old car to make it look new, or put fancy apples on the top of a bag of rotten ones so someone will buy it. But we ARE allowed to give out balloons or candies to kids who come to our store so they will want to come back!

RAMBAM- PEREK ECHAD :: Hilchos Sanhedrin - Perek Yud

In this *perek*, one of the things we learn is that every judge has to have his OWN opinion. Because of that, we don't ask the oldest or greatest judge to say his opinion first, because then the other judges might not want to say something different.

INYANA D'YOMA :: Hashem is Depending On Us

In today's *Chumash*, we learn about Yaakov's dream. In the dream, Yaakov sees Hashem standing over him, and giving him a *bracha*! The Torah uses the words, "*Vehinei Hashem Nitzav Alav*."

The Alter Rebbe also used these words in *Tanya*, saying that Hashem is always watching us to make sure that we are behaving in the right way.

The *Medrash* explains the words of this *posuk* in *Chumash*. One of the explanations is that when it says that Hashem is "standing over" Yaakov, it means that Hashem was DEPENDING on him!

In *Tanya* also, the Alter Rebbe uses these words to show us that Hashem isn't only LOOKING at what we do, but Hashem DEPENDS on us to do the right thing!

What does that mean?

Think about how the Rebbe chooses a *shliach* to go to a faraway country. There are many Yidden there who don't know very much about Torah or *mitzvos*. They don't have a *shul* to go to, and they don't have kosher food to buy.

When the Rebbe sends the *shliach* there, the *shliach* has an important job to do!

The *shliach* can't just decide that he doesn't want to open a *shul*, or that he doesn't want to bring kosher food to his country. The Rebbe is depending on him to do his *shlichus* and help the Yidden there! If he doesn't do it, the *shlichus* won't get done!

We are ALL *shluchim* of Hashem.

Hashem sends us to this world with an important *shlichus*! There are *mitzvos* we need to do, Torah we need to learn, and people we need to help.

Hashem is depending on us to do our *shlichus*!

When we say the *posuk* of *Vehinei*, we remember that Hashem is watching each one of us to make sure we do what we are supposed to, because He is DEPENDING on us to do our *shlichus* right.

See Der Rebbe Redt Tzu Kinder vol. 5, p. 254 and Likutei Sichos chelek Hey, p. 294 ff

TEFILLAH :: Modeh Ani

Modeh Ani are the words we use to start each day, thanking Hashem for giving us back our *neshama*.

But it's not the way Yidden ALWAYS used to start their day!

In the *Gemara*, it says that right after waking up, we should say *Elokai Neshama* to thank Hashem for giving back our *neshama*!

The *Talmidei Rabi Yonah* explained that in the times of the *Gemara*, Yidden were holier. They didn't wake up with *tumah* like we do, and were able to thank Hashem with a *bracha* and say Hashem's name right away in the morning.

The first *sefer* where we see *Modeh Ani* written is the *sefer Seder Hayom*, written by R' Moshe ben Machir of Tzfas. He lived at the same time as the Arizal! In his *sefer*, he says that first thing in the morning, we thank Hashem with the short *tefillah* of *Modeh Ani*, which doesn't have Hashem's name in it.

After we wash *Negel Vasser* and start getting ready to *daven*, we can say Hashem's name. We thank Hashem again with the longer *bracha* of *Elokai Neshama*, which has Hashem's name in it.

See Kuntres Inyana Shel Toras Hachassidus os yud

HALACHOS HATZRICHS :: How to Say 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 Horav Yekusiel Farkash (Hebrew)

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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