

Chitas for Thursday

Parshas Vayeitzei

Zayin 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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~ for a Refuah Sheleimah Ukrovah! ~

CHUMASH :: Parshas Vayeitzei - Chamishi with Rashi

Yaakov becomes rich from the sheep and goats that are born even though Lavan tries to trick him, and Hashem tells him to go back to Eretz Yisroel.

Lavan wanted Yaakov to stay so he could get more *brachos* in Yaakov's *zechus*, but Yaakov didn't want to.

So Yaakov said, "I worked very hard for you! You gave me just a few animals to watch. Now there are so many animals, because Hashem gave you *brachos* in my *zechus*.

"Until now, I worked only for you, and left my children to work THEMSELVES to have *parnasa*. But I want to make sure my children will be able to save money for later, so I can't work anymore for free."

Lavan asked what he should give Yaakov.

Yaakov said, "You don't need to pay me anything! Let's just make a deal that I can keep some of the sheep and goats. I will take the sheep and goats that are different colors than usual: Usually goats are black or brown, I'll take the ones that have big or small spots. Usually sheep are plain white, so I'll take the ones that are brown or black.

"If sheep look at black sheep, their baby sheep will a lot of times be black too. So take away all of the animals that are the kind that I will be keeping so the animals can't look at them. Your sons will watch those."

Yaakov made sticks with stripes or spots, and put them near the water. When the animals looked at the sticks, many of their babies were born with stripes and spots. (The *Zohar* teaches us that this is how Yaakov did the *mitzvah* of *Tefillin b'ruchnius*!)

When Lavan saw that many of the sheep and goats that were born would belong to Yaakov, he changed the rules so more of them would belong to him. But Yaakov just set things up differently, so with Hashem's help, the right kinds of animals were born.

Yaakov became very rich from all of his sheep and goats, and sold some to buy maids, servants, camels, and donkeys. Lavan's sons were jealous, and said that Yaakov was stealing from Lavan. Yaakov could see that Lavan wasn't so happy with him.

Hashem told Yaakov to go back to Eretz Yisroel. So Yaakov called Rochel and Leah and told them: "I see that your father is not happy with me, that he thinks I stole from him. You know that Hashem helped me, and I worked very hard. Even though he changed his mind 100 times about what I should get paid, Hashem helped and the right kinds of animals were born.

"Hashem reminded me that I built a *mizbeiach* and promised to bring *korbanos* on it. Hashem told me that it's time to go back to Eretz Yisroel."

Rochel and Leah said, "Of course! After all, Lavan doesn't really care about us, now that he has sons. Instead of giving you money when we got married, he made you work to get married to us! And then instead of paying you for your work, he only let you have the animals you worked for! The only thing that belongs to us and our children is the money Hashem earned for you. So do whatever Hashem wants you to."

TEHILLIM :: Yom Zayin (39-43)

Today's *kapitelach* of *Tehillim* are *Lamed-Tes* through *Mem-Gimmel*.

In today's *tehillim* there is a *posuk* that says, "**Ach Betzelem Yis'halech Ish**. "A person walks in the dark (because only Hashem knows the way things really are).

In a *maamar*, the **Rebbe Rashab** explains this *posuk* in another way! "*Ach BeTzelem Yis'halech Ish*" — a person goes with *Tzelem*, with a *koach* called "*tzelem*" that helps a *Yid* in his *Avodas Hashem*.

We all sometimes need a push to get us started in doing the right thing!

A thought can come into our mind and get us excited to do something good. This could be from a *Bas Kol*, a voice from Hashem that the *neschama* hears, that makes it really want to act the way Hashem wants. Even though we can't hear it, our *neschama* does, and it puts thoughts into our head that can make us do *teshuvah*!

Every morning, when we wake up, Hashem puts a special *koach* in the air! It makes us excited about starting the day right and acting the way Hashem wants.

All this is part of the Tzelem that the posuk is talking about, the hidden koach that goes with a Yid and inspires him to do what's right!

TANYA :: Kuntres Acharon Siman Daled

The *Tanya* is still talking about how special doing *mitzvos* is, even more than the feelings of the *neschama* to Hashem (*Ahava VeYirah*). Today the Alter Rebbe tells us three more reasons why doing *mitzvos* is special. One of them is that there is a very high *Ruchnius koach* hidden inside the *Gashmius mitzvos* we do! This *koach* is

even HIGHER than the *Ruchnius koach* that is in the *neshama* itself!

We see a similar thing with food:

Why does a person need to eat from plants and animals, even though they are not as *ruchnius'dik* as a person? Because inside of them are pieces of *kedusha* (*nitzutzos*) that are from an even higher place of *ruchniyus* than the *neshama*!

When we eat food with *nitzutzos* of *kedusha*, our *neshama* is able to use the *gashmiyus* of the food to make the *neshama* stronger, and to bring these pieces of *kedusha* that are hidden in *gashmiyus* close to Hashem.

That is also why we need to do *mitzvos* with *Gashmiyus* things: Because only they have this high *Ruchniyus koach* inside of them, and only through the *mitzvos* can we bring them out of hiding and use them the way Hashem meant them to be!

HAYOM YOM :: Zayin Kislev

A Yid was put in the world to live like Hashem wants, to have Yiras Shomayim and midos tovos. But Hashem put gashmiyus into the world too, and a Yid has a Yetzer Hara that can make him act differently. What do we do with the Gashmiyus?

There are three ways to deal with it and they are different ways in Torah. Today we will see how special Chassidus is!

The first way is called **Mussar**. It teaches how the *gashmiyus* is very dangerous and we need to stay away from it. When the *gashmiyus* is weakened then the *ruchniyus* can be strong.

The second way is called **Chakira**. It teaches about how special *ruchniyus* is, and says that when we learn about *ruchniyus*, the *gashmiyus* won't get in the way.

Chassidus, however, teaches us that BOTH the *gashmiyus* and the *ruchniyus* are special. They are both created by Hashem. Hashem made them both for one purpose — so that the world will be able to see and feel Hashem through the *mitzvos* that we do, especially when *Moshiach* comes.

That's why *Chassidus* teaches that we need to have both in our *Avodas Hashem*. We need to learn and *daven* and feel *ruchniyus*, but it needs to make our *guf* and the *gashmiyus* also become more *aidel* so that the *ruchniyus* and *kedusha* can also be felt in them!

SEFER HAMITZVOS :: Shiur #272 - Mitzvas Lo Saasei #252

Today's *mitzvah* (*Mitzvas Lo Saasei* #252) is the same as yesterday's — to be extra careful not to say things that can make a *Ger* feel bad.

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

Even though this mitzvah is a mitzvah for itself, it is also a detail of a bigger mitzvah: Ahavas Yisroel. A Ger might feel extra sensitive, because he is new to Yiddishkeit. Since he might be already feeling bad, we need to be EXTRA careful not to hurt him with our words.

*This is what we say in the *posuk* *Ve'ahavta*, that it is a *Klal Gadol* — a big mitzvah with many details and many mitzvos that are part of it! We are ready to do all of the parts of *Ahavas Yisroel*, to love and be nice to every single Yid. Just like we want people to be sensitive to us, we should be sensitive to others.*

RAMBAM :: Hilchos Mechirah

In today's Rambam, we learn more about buying and selling the Torah way. Buying and selling need to be very exact so that we stay far away from cheating!

In **Perek Chof-Ches**, we learn about the size of a field when we are selling it. Do rocks in the field count for part of the measurement?

In **Perek Chof-Tes**, we learn about certain people who are not considered responsible enough to buy or sell. For example, a child is usually not allowed to buy or sell. But in some cases, a child over 6 years old is allowed to buy and sell if he needs the money, if the *Beis Din* first makes sure he understands what he is doing.

Perek Lamed teaches us about a *shliach* (messenger) buying something for someone else, and also about what happens if someone buys or sells on Shabbos: It is an *aveira*, and the *Beis Din* punishes them, but what they sold still stays sold.

RAMBAM- PEREK ECHAD :: Hilchos Sanhedrin - Perek Yud-Daled

This *perek* has more *halachos* about a person who is *chayav misa*, deserves to be killed. One *halacha* tells us that we need to be very patient, and not try to *pasken* quickly if someone deserves to be killed! If a *Beis Din* kills one person every seven years, we say that they are a bloodthirsty court.

INYANA D'YOMA :: Ahavas Yisroel

Yidden have a *minhag* that when they meet, one says "*Shalom Aleichem*," and the other person answers, "*Aleichem Shalom*."

It's not just a pattern of talking, it means something very special!

But why do we do it that way? Why does the other person answer the opposite?

There is a joke that it's because two Yidden can never agree on anything, but that's not the real reason!

Every person has his own understanding and his own opinion. When we get together, we want to have *Achdus*! We want that two different people should be able to help each other become better.

So the first Yid says, "*Shalom Aleichem*!" "Let's bring *Shalom* among the different opinions that we have!"

The other Yid doesn't just repeat what the first person says. He shows that he really agrees, and says it in his own words too: "*Aleichem Shalom*!" "Yes, I also want that!"

See Likutei Diburim vol. 1 p. 3, Likutei Sichos vol. 25 Parshas Vayeitzei

TEFILLAH :: Netilas Yodayim

When we wash *Negel Vasser*, we are careful to wash the entire hand until the wrist. We do this since the *Ruach Hatumah* that stays on us after we wake up spreads until the wrist.

Someone once asked the Rebbe, if this is the reason, how come on *Tisha B'Av* and *Yom Kippur* we only wash our fingers and not our whole hand?

Really, we aren't allowed to wash our hands at all on these days. The only reason we do is because of the *halacha* that we need to wash off this *Ruach Hatumah*. But if the *tumah* goes until the wrist, by washing just

our fingers we didn't take off the *Ruach Hatumah* anyway, and we may as well not wash at all! So what is the point of washing?

The Rebbe explained that this is because of the way the *Ruach Hatumah* works. It wants to go to places that are holy, to get *chayus* from *kedusha*. That's why it comes into the *guf kadosh*, the holy body of a Yid. But on *Tisha B'Av*, the *kedusha* is on a lower level because we are sad. The *Ruach Hatumah* doesn't have as much of a *taava* for that *kedusha*, so it only spreads until the fingers.

On *Yom Kippur*, it is just the opposite! We are like *malochim* on *Yom Kippur*, on a much higher level of *kedusha*. Even if the *Ruach Hatumah* WANTS to spread past the fingers, it can't! That's why we only need to wash until our fingers.

Once the regular level of *kedusha* comes back, after *Tisha B'Av* and *Yom Kippur*, we need to wash our hands completely right away.

HALACHOS HATZRICHOS :: Negel Vasser

Every time we wash our hands, we wash our right hand first. In Torah, the right side is more important, and we show *kavod* to our right side by washing it first.

In the *Zohar*, it says that everything we do should START with the right.

To wash our right hand, we need to hold the *kvort* in our LEFT hand, though!

To fulfill what it says in the *Zohar*, we start washing by picking up the *kvort* in our RIGHT hand. Then we pass it to the left hand, so we can wash our right hand first.

See the Alter Rebbe's Shulchan Aruch, siman Daled, se'if yud

GEULAH U'MOSHIACH :: A Sign of the Geulah

The Rebbe points out something amazing about nowadays:

Throughout all of the years of Yidden being in *Golus*, many countries had rules that made it hard to be a Yid, and especially to teach *Yiddishkeit* to others.

For the first time ever, almost everywhere in the world, Yidden are free to practice *Yiddishkeit* and share *Yiddishkeit*, without anyone stopping us!

Now it is just up to us, to use this special time to do as much as we can!

This is a very important preparation for the *Geulah*, when *Moshiach* will unite the world to know Hashem!

See sicha Parshas Vayigash, Sefer Hasichos 5752 p. 224

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