

Chitas for Wednesday, Parshas Vayeitzei Tes Kislev, 5784

**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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~ 8th birthday Beis Kislev ~

Shnas Bracha Vehatzlacha!

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 Esav. 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 :: 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 can't 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 can't 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 #214 - Mitzvas Asei #100

Today's *mitzvah* (*Mitzvas Asei #100*) is about the kind of *Tumah* that a woman gets when she has a baby, called *Tumas Yoledes*. These are the *halachos* about how she can make other people or things *tomei*, which was kept when we had a *Beis Hamikdash*, since someone *tomei* is not allowed to go into the *Beis Hamikdash* or eat from the *korbanos*!

RAMBAM :: Hilchos Metamei Mishkav U'Moshav

In today's Rambam, we learn more about Tumah coming from a person with certain kinds of “body” Tumah:

Perek Daled: Sometimes a woman ISN'T counted as *tomei* for a day before she finds out she was *tomei* — we learn about when. If she is *tomei*, her clothes can become *tomei* too! We learn how to make them *tahor* again.

Perek Hey: A person who became *tomei* with a body kind of *tumah* STAYS *tomei*, and keeps making things *tomei*, until he goes to the *mikvah*. Usually a person has to wait a certain amount of days until he is allowed to go to the *mikvah*, and we learn what happens if he goes early.

Perek Vov: The Rambam explains how he makes other things *tomei*, like by sitting on them, lying down on them, or being UNDER them!

RAMBAM– PEREK ECHAD :: Hilchos Ishus - Perek Ches

In today's Rambam, we are learning more about doing *Kiddushin* with conditions — saying “I’ll get married to you with this thing IF...”

One *halacha* is that if a man says, “I will get married to you on condition that I am a *tzadik*,” we say that she is married to him, because he might have done *teshuva* in his heart and then would be a *tzadik*!

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.

This year is a special year — it is 250 years since the birth of the Mittlerer Rebbe! Also, this year *Tes Kislev* is on the same day of the week and the same *parsha* as it was when the Mittlerer Rebbe was born — Wednesday of *Parshas Vayeitzei*. The Rebbe teaches us that when the days come out the same, and in a special year like 250 years, the *kochos* of the *Chassidishe Yom Tov* are stronger.

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 Vayeitzei Tof-Shin-Mem-Beis and “Mitteler Rebbe” in Maftaiach L'Sichos Kodesh

TEFILLAH :: Kabbolas Ol

Saying *Shema* in the morning and at night is called being *Mekabel Ol Malchus Shomayim*, accepting Hashem as our king. That means that we realize that we aren't free to do what we want, we have an *achrayus*, a *shlichus* to do.

What is the connection between that and *Shema*?

In *Shema*, we cover our eyes and say that Hashem is One, and there is nothing else. Since there is nothing except for Hashem, we understand that we should accept that Hashem is our King, and be ready to do WHATEVER Hashem wants us to.

We know that Hashem has a *shlichus* for us, and we are ready to do it with all of our *kochos*.

HALACHOS HATZRICHOS :: Women and Shema

The Torah tells us that women don't need to do some *mitzvos* that need to be done at a certain time — “*Mitzvos Asei Shehazman Grama.*”

The *mitzvah* of saying *Kriyas Shema* is one of these *mitzvos*. It has a certain time, in the morning and at night. Women do not need to keep the *mitzvah* of saying *Kriyas Shema*.

But women DO need to have *Kabolas Ol Malchus Shomayim!*

The first *posuk* of *Shema* helps us to have this *Kabolas Ol*. So women DO need to say at least the first *posuk* of *Shema*, “*Shema Yisrael Hashem Elokeinu Hashem Echod.*”

Women also need to say *Emes Veyatziv*, which helps us do a different *mitzvah* — remembering *Yetziyas Mitzrayim*. They should say this whole section, until *Go'al Yisroel*, so that their *Shemoneh Esrei* will be connected to a *bracha* for the *Geulah*, called being “*Somech Geulah L'Tefillah.*”

See the Alter Rebbe's Shulchan Aruch, siman Ayin se'if Alef; article on Women & Tefillah

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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