

Chitas for Sunday, Parshas Vayeitzei Gimmel Kislev, 5780

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Shnas Bracha Vehatzlacha!

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.

“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 *be’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 :: 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'dike things that we need to have.

See Maamar Ve'Ata Kadosh, Sefer Hamaamarim Yiddish

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 :: 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 *mitzvoyim*, 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 #118 - Mitzvas Asei #145, Lo Saasei #110

In today's *Sefer Hamitzvos*, we learn two *mitzvos*:

1) (*Mitzvas Asei #145*) We learn about if a person says that something is *Cherem*. That means it is set aside for Hashem. Usually, it goes to the *kohanim*, unless he said "*Cherem LaHashem*," which would go to the *Beis Hamikdash*. We learn many *halachos* about this in today's Rambam!

2) (*Mitzvas Lo Saasei #110*) Something that is the kind of *cherem* that needs to be given to a *kohen* is not allowed to be sold. It needs to be given the *kohen* the way it is. (The *kohen* can decide to sell it later if he wants, because it belongs to him.)

RAMBAM :: Hilchos Erchin V'Charamin

Perek Hey: We finish learning the *halachos* about giving a field as a donation to the *Beis Hamikdash*. We also learn the *halachos* of donating a house, or an animal that can't be a *korban* (like a non-kosher animal or one with a *mum*). An animal that IS good for a *korban* is sold to people who need to bring a *korban*, and the money goes to *Bedek Habayis* (maintenance of the *Beis Hamikdash*).

Perek Vov: Now we start learning the *halachos* of *Charomim* (things that are *cherem*). We learn the *halachos* of today's *mitzvos* in *Sefer Hamitzvos*. We also learn what happens if someone gives something that wasn't his, or promises to give something that isn't there yet (like a fruit that didn't grow yet), or if someone gives by mistake.

Perek Zayin: we learn many *halachos* about *pediyah* — redeeming, meaning buying back something that was

donated to the *Beis Hamikdash*.

One interesting thing that we see in these *halachos* is that the *Beis Hamikdash* always gets the best of any deal! This way, any donation to the *Beis Hamikdash* is used as much as it can be.

RAMBAM- PEREK ECHAD :: Hilchos Mechirah - Perek Yud

In *Perek Yud*, we learn what happens if a person is FORCED to sell something. Whether it's because someone yelled at him, or because someone told him he would steal it otherwise, it's not considered selling according to the Torah!

INYANA D'YOMA :: Chodesh Kislev

The month of *Kislev* is a *Chassidische Chodesh*, a *Chassidische* month! It is a *Chassidische 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 :: Shema

“Bechol Dor Vador Chayav Adam Liros Es Atzmo Ke’ilu Hu Yatza Mimitzrayim.” The *Mishna* tells us that in every generation, we need to think that we are going out of *Mitzrayim*.

The Alter Rebbe tells us that this doesn't only happen once a year on *Pesach*, but we come out of *Mitzrayim* every single day!

What is this *Mitzrayim*?

Our *guf* is our *Mitzrayim*. Our *neshama* very much wants to be close to Hashem, but the *guf* has other ideas. It wants to eat and drink things, to play and rest and feel good. That is very hard for the *neshama*! It feels like it is trapped in *Mitzrayim*, with no way to get out.

But when we say *Shema*, we leave our *Mitzrayim*!

How does that happen?

When we say *Shema*, we are saying that we are ready to be *mekabel Ol Malchus Shomayim*. We are saying that we realize that nothing is really there except for Hashem! The *neshama* is able to connect to Hashem in a very strong way, as if the *guf* wasn't there!

So saying *Shema* is like *Yetzias Mitzrayim* for the *neshama*!

That is why, at the end of *Shema*, we speak about *Yetzias Mitzrayim*. Even though remembering *Yetzias Mitzrayim* every day is its own *mitzvah*, we do it together with *Shema*, because *Shema* is also a *Yetzias*

Mitzrayim!

See Tanya Perek Mem-Zayin

HALACHOS HATZRICHOS :: How High to Put a Mezuzah

It is a *mitzvah* to put up a *mezuzah* on the doorways in our home. But how high up do we put it? Near the top, somewhere in the middle, or at a specific height?

It says in *Gemara* that it is a *mitzvah* to put the *mezuzah* at the beginning of the top third of the doorway. That means that if we split up the doorway into three equal pieces, we would put the *mezuzah* at the bottom of the top piece.

Even though it is okay if the *mezuzah* was put up a little higher, the *mezuzah* should not be lower than this, and we also shouldn't put a *mezuzah* less than a *tefach* (a little over 3 inches) from the top of the doorway. If a *mezuzah* was put there, it needs to be taken down and put back up (without a *bracha*)!

What about if the door is very very high?

Many *poskim* say that with a very tall doorway, we can put up the *mezuzah* about as high as a regular man's shoulder (about 5 feet), so that people will be able to notice the *mezuzah*. Some *poskim* say that even then, we should put the *mezuzah* at the beginning of the top third of the door. You can ask your family's *Rav* which opinion to follow!

See *Kitzur Shulchan Aruch siman Yud-Alef*; and "Mezuzah" by Rabbi Dovid Nissan Bressman, chapter 12

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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