

Chitas for Friday, Parshas Toldos Erev Shabbos Kodesh Chof-Ches Mar-Cheshvan, 5785

**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 ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

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*May the sweetness of Rosh Hashana carry into Cheshvan.
May we be redeemed and uplifted by our imminent and complete redemption and celebrate this month with our King Moshiach!*

L'ilui Nishmas

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CHUMASH :: Parshas Toldos - Shishi with Rashi

In today's *Chumash*, Yaakov gets the *brachos*, and needs to run away when Eisav finds out.

Yaakov's brachos: Yitzchak Avinu thought that Yaakov was really Eisav! He gave him ten *brachos*!

Some of the *brachos* are that he should have rain, so his food will grow well. He should rule other nations and other nations should not rule over him! People who curse him should be cursed, and people who give him *brachos* should get *brachos* too. We read these *brachos* at the beginning of *Veyitein Lecha*, that we say on *Motzei Shabbos*!

Eisav's brachos: After getting the *brachos*, Yaakov left. Just then, Eisav came back with the food he prepared. He told Yitzchak to come eat, so he could get the *brachos*.

"Who are you?" Yitzchak asked.

"I am your oldest son, Eisav," he answered.

When Yitzchak heard this, he was very confused. He also saw *Gehennom* opening in front of Eisav, and he started to shake! “So who brought me food before? I gave the *brachos* to him already! But I see he deserved the *brachos*, so he will keep them.”

Eisav was very upset! He screamed, “Give me a *bracha* too!”

“But I already gave your *brachos* to Yaakov — he came in a tricky way and I thought it was you.”

“So that’s why you called him Yaakov!” Eisav cried. “Yaakov can mean to trap — and he already trapped me twice! First, he took away the *bechorah* from me (the *zechus* and responsibility of being the oldest), and now he also took my *bracha*!”

Now Yitzchak saw that this wasn’t a mistake at all! Eisav sold his *bechorah*, so Yaakov really DID deserve to get the *brachos* for the oldest! He told Eisav that Yaakov had a *bracha* now to rule over him, but Eisav still cried that he wanted a *bracha* too.

Yitzchak gave Eisav a *bracha* that he would have rain so his plants will grow, even if he didn’t deserve it. And if he would see Yaakov’s children (the Yidden) doing *aveiros*, he would be allowed to rule over them until they do *Teshuvah*.

Yaakov runs away: Eisav was very angry at Yaakov! Because of Yaakov, he got a less special *bracha*! Eisav wanted to kill Yaakov, but he decided to wait until Yitzchak passed away, so he wouldn’t make his father upset.

Rivkah knew about Eisav’s plan through *Ruach Hakodesh*, and warned Yaakov to run away. She told him to go to Lavan’s house in Charan, and stay there until Eisav isn’t angry anymore. “I will send you a message when you can come home,” she told him. “Don’t try to fight Eisav, because then his children will try to kill you.”

Rivkah wanted Yaakov to have even more *brachos*. She told Yitzchak that she was worried that Yaakov would marry a Chiti girl like Eisav. So Yitzchak gave Yaakov a *bracha* to go find a wife from Rivkah’s family in Padan Aram, and that many children should come from him. He gave him many of the *brachos* that Hashem gave to Avraham Avinu, and a *bracha* that Eretz Yisrael will belong to HIS children, not Eisav’s!

TEHILLIM :: 135 - 139

Today’s *shiur Tehillim* is *Kuf-Lamed-Hey* to *Kuf-Lamed-Tes*.

Kapitel Kuf-Lamed-Tes is a very special *kapitel*. It teaches a person how to serve Hashem — there is no other *kapitel* that does this in such a special way!

One of the things that Dovid Hamelech says is about how Hashem created Adam *HaRishon*. Adam *HaRishon* says: “**Achor VaKedem Tzartani**” — “You created me last and first.”

What does that mean? How can Adam be created last AND first at the same time?!

The answer is that you can have two opposite things together if they are for different reasons! Adam *Harishon* is last in one way, but first in another way:

The Alter Rebbe explains in *Likutei Torah* that “*Achor*” (last) means that he is created on the LAST day of Creation, and he is the lowest *madreigah*, because he can do an *aveira* — going AGAINST what Hashem wants. Only a person has free choice and can do an *aveira* — so a person is like the LAST, the lowest thing.

But he is FIRST because he has a *neshama*, and nothing else that Hashem made has a *neshama* like a person does! And even his *Guf* is very special, too.

So that's how Adam Harishon can be FIRST AND LAST at the same time!

Every Yid, just like Adam *Harishon*, has the choice to be the first or last in Creation with the choices that they make.

TANYA :: Kuntres Acharon Siman Gimmel

We learned in an earlier part of *Tanya* that it is important to have *kavanah* when we *daven*. A *davening* without *kavanah* is like a *guf* (body) without a *neshama*!

But what if we are not able to have *kavana* in every part of *davening* every day?

The Alter Rebbe tells us that Hashem makes a special deal with us! If we have *kavana* at least in one little piece of *davening* every day, Hashem will put all those little pieces together. That way, after a year, you will have *davened* every part with *kavana*, and Hashem will count it as if you had that *kavana* every single day of the year!

Many chassidim would make a "kneitch" in their Siddur, folding down a corner to remember which part of davening they had kavana in, to make sure they would daven each part with kavana at least once!

HAYOM YOM :: Chof-Ches Mar-Cheshvan

Every single little thing that happens to anything Hashem created, no matter what it is, gets its *chayus* to be that way through Hashem's *Hashgacha Protis*.

And that's not all! Not only does every little thing happen only because of Hashem's *Hashgacha Protis*, but every single thing that happens is part of Hashem's whole plan in creating the world! Only when all of these things happen together, is Hashem's *kavana* in creating the world complete!

That is an incredible thing! We should think to ourselves: Even a little LEAF blowing from one place to another is with *Hashgacha Protis*, and part of Hashem's whole plan for the world! If that's how it is even with a leaf, of course it must be true of a person, and certainly of a Yid, Hashem's special nation — that every thing that happens is because of Hashem's *Hashgacha Protis*, and is important for Hashem's whole plan in creating the world!

SEFER HAMITZVOS :: Shiur #248 - Mitzvas Asei #208, Lo Saasei #271, #272

Many years ago, when you went shopping, you couldn't just buy a bag of apples or a bag of flour. You might go to the miller, and ask him to give you flour that weighs a *maneh*. The miller would pull out his "one *maneh*" weight, and put it on one side of a scale. Then he would pour flour onto the other side, until the scale was balanced. That's how he would know how much to sell you!

What do you think would happen if somebody cut just a little part off of the "one *maneh*" weight? Then the miller might SAY he was selling you a *maneh* of flour, but really it would be just a little bit less! The Torah says that doing that would be *Geneivah* — stealing.

Today's three *mitzvos* are about how important it is to make sure that when we measure things to sell them, we have to measure EXACTLY.

1) (*Mitzvas Asei #208*) The first *mitzvah* is that we have to make sure to have scales and weights that "tell the truth" — they have to be exactly the right amounts.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: מֵאִזְנֵי צֶדֶק אָבְנֵי צֶדֶק אֵיפֹת צֶדֶק וְהָיוּ צֶדֶק יְהוָה לָכֶם
The *halachos* of this *mitzvah* are explained in *Perek Hey* of *Mesechta Bava Basra*.

2) (*Mitzvas Lo Saasei* #271) It is *asur* to not tell the truth when we are measuring land to see who it belongs to, or weighing something to sell. We can't just guess how much it measures or weighs.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לֹא תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמִּשׁוּרָה

3) (*Mitzvas Lo Saasei* #272) We aren't even allowed to even just HAVE a scale or weights that aren't the right amounts, even if we aren't using them at all, and even if we use them for a different reason, like as a toy!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא יִהְיֶה לָךְ בְּכִסֵּךְ אָבֹן וְאָבֹן גְּדוֹלָה וְקִטְנָה

RAMBAM :: Hilchos Geneivah

In today's Rambam, we learn how to stay away from things that are stealing!

Perek Daled teaches us what happens if something is stolen while another person is watching it. It isn't counted as being returned until the owner is sure that he got it back!

Perek Hey explains that we aren't allowed to buy or sell something that is stolen. If somebody does, the owner can buy it back and make the thief pay him back that money.

Perek Vov teaches that we aren't allowed to buy something that probably was stolen. For example, we aren't allowed to buy something from a person who tells us to hide it, or from a person who usually doesn't have that kind of thing, unless we are SURE it belongs to them!

RAMBAM- PEREK ECHAD :: Hilchos Tumas Meis - Perek Zayin

In this *perek*, we learn about *tumah* in a house.

INYANA D'YOMA :: Everyone Needs to Learn

When a *chossid* went into *yechidus*, he would usually bring a note, a *tzetl*. The Rebbe would take the *tzetl* and read through it, answering the questions inside.

But one *bochur's* *yechidus* was a little different!

This *bochur* brought his *tzetl* with him as usual, and gave it to the Rebbe.

But even before the Rebbe opened the *tzetl*, he looked up at the *bochur*.

The Rebbe told him, whatever you become — whether you become a *Rav*, an *Osek Betzorchei Tzibur*, or a *shliach* — you need to be able to learn well, *Niglah* and *Chassidus*!

Only after telling him this did the Rebbe open the *bochur's* note.

TEFILLAH :: Davening with Ahavas Yisroel

In *Derech Mitzvosecha*, *Mitzvas Ahavas Yisroel*, the Tzemach Tzedek explains the reason we say *Hareini Mekabel* before *davening*. One of the *inyonim* in *davening* is that it was made by the *Anshei Kneses Hagedolah* in place of bringing *korbanos*. In *Ruchnius*, it is like we are bringing ourselves as a *korbanos* to Hashem!

Like we know, a *korban* has to be complete. It can't have a *mum*, something wrong with it. So how do we make sure that we don't have a *mum*?

The *neshamos* of Yidden are all like one big body! Some are like the head, and some are like the other parts of the body. So when we are bringing ourselves as a *korban*, we are really bringing with it the rest of the *neshamos* of Yidden also!

Just like when we bring a *korban* it needs to have every single part, when we bring the *neshama* to Hashem, it needs to be complete with all of its parts. When we have *Ahavas Yisroel* to every Jew, our *korban* is complete before Hashem — we are coming with a complete *neshama*.

But if *chas veshalom* we hate somebody — like this group of Jews, that relative, or my neighbor — and we don't want to have anything to do with them, then there is something missing! It's like we are cutting off a part of the *neshama* we are bringing to Hashem, and it has a *mum*!

So before we start *davening*, we say *Hareini Mekabel*! We tell Hashem that we are ready to have *Ahavas Yisroel*. We think about how every Yid is part of us, and this way our *korban* is complete and Hashem will accept our *tefilos*!

See Derech Mitzvosecha, Mitzvas Ahavas Yisroel (translated by Sichos in English)

HALACHOS HATZRICHS :: Ahavas Yisroel in Halacha

The *mitzvah* of *Ahavas Yisroel*, to love your fellow Jew as yourself, and do everything for him as much as you would do everything for yourself, is kept when we do many other *mitzvos*. For example, *Bikur Cholim*, we visit someone else when he is sick, just like we would want others to care about us when we are sick.

Besides for all of those other *mitzvos*, “**Ve’ahavta Le’reiacha Kamocha**” is also a *mitzvah* for itself. It is described in *Shulchan Aruch* with two general things to be careful with:

- 1) Care about every other Yid's *kavod*, just like you care about your own.
- 2) Care about every other Yid's money, just like you care about your own.

See the Alter Rebbe's Shulchan Aruch, siman Kuf-Nun-Vov se'if Hey

GEULAH U'MOSHIACH :: Achdus Before Geulah

When the Yidden camped around *Har Sinai* to get the Torah, they camped like one person, with one heart — “*Ke'ish Echad, BeLeiv Echad.*”

We learned in *Tanya* that *Matan Torah* was a taste of the way it will be in the times of the *Geulah*!

The Rambam tells that we will also have this kind of *Achdus* before *Moshiach* comes. One of the jobs of *Moshiach* is “**Veyisaken Es Ha'olam Kulo Laavod Es Hashem Beyachad**” — to make the whole world ready to serve Hashem TOGETHER!

Just as we got the Torah with true *Achdus*, we will have the *Geulah* with true *Achdus*!

See Migolah L'Geulah p. 312

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