ב"ה

Chitas for Friday
Erev Shabbos Kodesh
Parshas Vayishlach
Yud-Zayin Kislev
5787

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 קאלטמאנן
~ 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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CHUMASH :: Parshas Vayishlach - Shishi with Rashi

We are finishing what happened starting at the beginning of last week's parsha. Yaakov ran away from Eisav, and on the way he had a dream where Hashem promised to take care of him, and Yaakov promised to do things for Hashem. On the way back, he had the problem with Dina because he hadn't done those things yet, and now he reached the place where he first had the dream, and is keeping his promise. In today's Chumash, Hashem is in the middle of speaking to Yaakov there and giving him more brachos before he comes into Eretz Yisroel.

Hashem finishes talking to Yaakov: Hashem promised Yaakov that he would get Eretz Yisrael, and then finished talking to Yaakov. Yaakov built a *matzeivah* there out of stone. He poured wine and oil on it as a present to Hashem, to keep his promise. Then Yaakov said again that this place is called Beis *Keil*, the house of Hashem.

Rochel has a baby: They traveled to Chevron, and didn't reach Efras yet, when it was time for Rochel to have a baby. It was very hard for her, and the midwife (who helps mothers to have babies) told her not to be afraid because she was going to have another baby boy! She had triplets, a boy and two girls!

Rochel passes away: But Rochel passed away right after the babies were born. She called the baby boy "Ben-*Oni*" which means the son of my sadness. Yaakov, though, called him Benyamin, meaning "son of the south," since he was the only one born in Eretz Yisrael, which is south from Padan Aram (where Yaakov was with Lavan before).

Rochel was buried by the road going to Efras, also called *Beis Lechem*. Yaakov could have buried her in Me'aras Hamachpeila, which isn't so far away, but Hashem told him to bury Rachel by the road so when the Yidden go into *Golus* they will pass by her *kever*. When Rochel sees them going into *Golus*, she will cry to Hashem to have *rachmonus* on her children, and Hashem will promise that they will come back to Eretz Yisroel in her *zechus*.

Now that Rochel passed away, where should Yaakov keep his bed? It used to be in Rochel's tent. Yaakov decided to move into Bilhah's tent, since Rochel told Yaakov to marry her, and she was Rochel's helper.

Reuven moves his father's bed: Reuven was very upset. He felt that Yaakov should have mooved into Leah's tent, since she is Rochel's sister, and Bilhah is only her helper. So he moved Yaakov's bed without permission. Since it wasn't *Kibbud Av Va'em* to move his father's bed, Yaakov was upset and told Reuven what he did wrong, and Reuven did *teshuvah* right away.

The *Shevatim*: Now that Binyamin was born, there were 12 sons:
From **Leah**: Reuven, Shimon, Levi, Yehudah, Yissachar, Zevulun
From **Rochel**: Yosef and Binyomin
From **Bilhah**: Dan and Naftali
From **Zilpah**: Gad and *Asher*

Each of the *shevatim* (except Yehuda and Yosef) married the twin sisters born to the other *shevatim*. (If you remember, two of the *shevatim* had 2 triplet sisters — Shimon and Binyamin. So 4 of the *shevatim* married two wives. Shimon also married Dina.) Before *Matan Torah*, it was a good thing for brothers and sisters to marry each other. After *Matan Torah* it became *asur*.

We will go back later to talk about Yaakov's family, but first the Torah will tell us about the end of Yitzchak's life and about Eisav's family.

Yitzchak passes away: In the year 2208, Yaakov came to his father Yitzchak in Chevron (Elonei Mamrei / Kiryas Arba). Yitzchak lived for 180 years, longer than his father Avraham who lived 175 years. Twenty years after Yaakov came back to Chevron, Yitzchak passed away, and Eisav and Yaakov buried him in Me'aras Hamachpeila.

Eisav's family: The Torah tells us about Eisav's family. (Eisav is also called "Edom.") First the Torah tells us in short about Eisav's wives and children.

Once Yaakov came back to Chevron, Eisav moved away to *Har* Seir. He took his family and all of his things, so he wouldn't be too close to Yaakov, since there wasn't enough land to feed all of their animals in the same place. (Really, Eisav could have told Yaakov to go live somewhere else, since Eisav was there first. But Eisav knew that if he gets Eretz Yisrael he will have to get *Golus*, and he didn't want that. He was also embarrassed about selling the *bechora*, so he preferred to leave than to argue about staying.)

At the end of today's *Chumash*, the Torah starts to tell us the names and the heads of the families of the children of Eisav.

TEHILLIM :: Yom Yud-Zayin (83–87)

Today's *kapitelach* are *Pey-Gimmel* through *Pey-Zayin*.

Kapitel Pey-Hey is a *kapitel* said by the sons of Korach (and later put into the *Tehillim* by Dovid *Hamelech*) as a *nevuah* and *tefillah* for the long *Golus* that the Yidden would go through. In it, we ask Hashem that just like He took us out of *Golus* in the past, He should take us out of *Golus* again and bring us *Moshiach*!

In *posuk Yud-Alef* it says "***Chesed Ve'emes Nifgashu, Tzedek Veshalom Nashaku***." "*Chesed* and *Emes* met, *Tzedek* and *Shalom* kissed." Do you think that this is talking about a person called *Chesed* who met his friend *Emes* at the store, and a man named *Tzedek* who kissed his old friend *Shalom*?

The *Medrash* says that we ARE talking about people (but not with those names!). *Chesed* is Aharon, and *Emes* is Moshe.

Why is Aharon called *Chesed* and Moshe called *Emes*? Because Moshe Rabbeinu brought the Torah to the Yidden, which is *Emes*! And Aharon was *Chesed*, because he loved every Jew and brought them closer to Torah.

What happens when they meet?

It isn't always so easy for a person to accept the truth of Torah. Like if you tell a Jewish kid that you met at the park that his chocolate bar isn't kosher, and that it's not good for his *neshama* to eat it, that's *emes*! But that kid probably won't want to listen to you so fast — he likes his chocolate bar!

But with *chesed*, you can show him that you have a kosher candy bar that is just as yummy. You can be his friend and show him that keeping kosher is really worth it.

That's how *chesed* and *emes* meet — using *chesed*, we can help people understand the *emes*! That's why Hashem asked Moshe AND Aharon to take the Yidden out of *Golus*. First they needed Aharon to help them be ready to learn Torah, and then Moshe Rabbeinu could give them the whole *emes*.

TANYA :: Kuntres Acharon Siman Ches

The Alter Rebbe heard that people who were rushing to get to work were being *chazan*, and weren't letting people who wanted to *daven* slowly to be the *chazan*.

The Alter Rebbe was upset to hear this, and told the people that if they need to go to work, they can *daven* themselves and go to work on time, and the *chazan* will have them in mind. But since *davening* is so important, especially now right before *Moshiach* comes, the *chazan* needs to be someone who *davens* slowly so the people in the *minyan* can have time to have *kavana* during the whole *davening*.

Why is *davening* longer so much more important now? Because when we pick up little bits of *Kedusha* in the world, we need to bring them back to Hashem — that's called "*birurim*." We do that by *davening*. In the olden days, people had higher *neshamos* that were able to bring back the *birurim* very quickly, with just *Shema*! Nowadays, we need to work harder on our *birurim*, so we need longer to *daven*.

HAYOM YOM :: Yud-Zayin Kislev

Right now we're a few days before Yud-Tes Kislev. During these days, the Rebbe tells us things about Chassidus Chabad that we need to know. Yesterday we learned how Chassidus teaches us about using Moach Shalit Al Halev. Today we learn how Chassidus helps every Yid to serve Hashem with his mind and heart.

1) *Chassidus* helps us to understand *Elokus* in our minds.

2) *Chassidus* helps our feelings match up to what we learned and understood in our minds.

Chassidus shows how every Yid can do this — everyone on their own level!

In today's Tanya, we see how much it bothers the Alter Rebbe that the time of davening is not being treated properly, since this is the time that we can think about Chassidus and serve Hashem with our mind and heart.

SEFER HAMITZVOS :: Shiur #298 - Mitzvas Asei #199, Lo Saasei #240

In today's *Sefer Hamitzvos*, we have two more *mitzvos* about a *mashkon*, something that you use to show you will pay back a loan — one is a *Mitzvas Asei* (a *mitzvah* we do) and the other one is a *Mitzvas Lo Saasei* (a *mitzvah* of something we are not allowed to do).

1) *(Mitzvas Asei #199)* We have to let the person use the *mashkon* at the time that he needs it. If the *mashkon* is something he uses at night, like a pillow, we need to give it back to him at night. If it's something he works with during the day, we need to give it back to him during the day.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: הָשֵׁב תָּשִׁיב לוֹ אֶת הֲעֲבוֹט כְּבוֹא הַשֶּׁמֶשׁ
The details are explained in *Perek Tes* of *Mesechta Bava Metziah*.

2) *(Mitzvas Lo Saasei #240)* This is the matching *Mitzvas Lo Saasei*: We can't keep the *mashkon* at the time when the person needs it.

This *mitzvah* is also learned from a *posuk* in *Parshas Ki Seitzei*: לֹא תִשְׁכַּב בַּעֲבָטוֹ
And the details are also explained in *Perek Tes* of *Mesechta Bava Metziah*.

RAMBAM :: Hilchos Malveh V'Loveh

In today's Rambam, we learn more about loans.

Perek Yud teaches us the *halachos* of borrowing food. We have to be careful when borrowing food, because it might be worth more when it is paid back, which would be like taking interest.

Perek Yud-Alef teaches us the difference between a loan made without a *shtar* (contract), and a loan made with a *shtar*.

We also start to learn about how orphans pay back a loan that their parents took.

In **Perek Yud-Beis**, we learn more about how a loan is paid back with money inherited by orphans.

RAMBAM– PEREK ECHAD :: Hilchos Maachalos Asuros - Perek Yud-Zayin

In today's first *perek*, the Rambam tells us about MANY important *inyanim* we need to know about *kashrus*! Here are some of them:

- *Ben Yomo* — if a pot was used on that same day to cook non-kosher food
- *Toiveling* dishes
- We don't need to *kasher* a dish only used for cold non-kosher food
- *Kashering* pots and dishes that were used for non-kosher hot food (*hagalah*)
- The special *halachos* of *kashering* knives
- *Bishul Akum* (food cooked by a non-Jew)
- *Pas Akum* (bread baked by a non-Jew)
- *Aino Oleh Al Shulchan Melachim* — food that a king wouldn't serve at his table doesn't need to be *Bishul Yisroel*

We also learn about the *issur* of "*Bal Teshaktzu*," not doing things that are disgusting, like eating from dirty dishes. This *issur* also includes that if a person needs to go to the bathroom, he HAS to take care of it right away!

The Rambam finishes this set of *halachos* by reminding us that these things are what make us holy, to be like Hashem!

INYANA D'YOMA :: Sheva Brachos

We are still in the days of the *Sheva Brachos* after the Rebbe's *chasuna*.

This special *chasuna*, when the Rebbe married the Frierdiker Rebbe's daughter, was the first step in the Rebbe being together with the Frierdiker Rebbe, and later becoming the next Rebbe — the *Nasi* of the *Dor Hashvi'i*.

At the *chasuna*, during the *Kabolas Ponim*, the Frierdiker Rebbe said a *maamar*. Before starting the *maamar*, the Frierdiker Rebbe gave a short but amazing introduction. He said that he would include an *inyan* of Torah from each of the *Rebbeim*, and through this each of the *Rebbeim* would be invited to the *chasuna*. (The Frierdiker Rebbe also included R' Boruch Sholom, the oldest son of the Tzemach Tzedek, who is the Rebbe's great-grandfather.)

The Frierdiker Rebbe said the first half of this *maamar* during the *Kabolas Ponim*, and the second half during the *seudah* of the *chasuna*. The *maamar* speaks about the *avodah* of Avraham *Avinu*, how he had *Mesirus Nefesh* to spread the knowledge of Hashem to the whole world! It also explains how important it is to have *bittul* and *Yiras Shomayim* before we start learning Torah.

The Frierdiker Rebbe also said more *maamarim* connected to the *chasuna*. One was said the night before the *chasuna* (at a special *seudah* for the *chosson*, called the "*chosson mohl*"), and another one was said the Shabbos after the *chasunah*. There was also a *maamar* said on *Yud-Tes Kislev*, which was the fifth day of the *Sheva Brachos*. In these *maamarim*, the Frierdiker Rebbe mentioned the *inyan* of "*Kol Hashvi'in Chavivin*" (the seventh is special), and how the seventh one brings the *Shechinah* down into the world.

These *maamarim* were very special to the Rebbe! When the Rebbe became Rebbe on *Yud Shevat*, his very first *maamar* of *Bosi Legani* discusses many of the same *inyonim*. The Rebbe explains how our generation is *Dor Hashvi'i*, the seventh generation from the Alter Rebbe, that will bring the *Shechinah* down into the world and bring *Moshiach*. There were also many later *maamarim* the Rebbe said that were based on these *maamarim* of the Frierdiker Rebbe.

On *Yud-Zayin Kislev* in *Tof-Shin-Nun-Beis*, the Rebbe gave out a copy of these *maamarim*, in a *kuntres* called *Kuntres Drushei Chasunah*, to men, women, and children!

TEFILLAH :: Birchos HaTorah

The first thing we do when we wake up in the morning is to say *Birchos Hashachar*. We thank Hashem for the things we might take for granted, but are really a daily gift from Hashem!

Hashem gives us back our *neshama*, gives us new *chayus*, and gives us a healthy body. We are able to wake up and get out of bed, walk around, get dressed and put on shoes, and do so many special *mitzvos*! We ask Hashem to bring us *hatzlacha* so our day goes the way Hashem wants it to, and with only good things.

Then we say some very important *brachos*, the *Birchos HaTorah*. In these *brachos*, we show how happy and thankful we are that Hashem gave us the Torah!

The *Chachomim* say that Eretz Yisroel was destroyed because even though the Yidden learned a lot of Torah, they didn't make a *bracha* on it first, to show that they knew Who gives us the Torah. They learned Torah because it is very interesting, but didn't appreciate that it is Hashem's *Chochma*, a very special gift from Hashem.

Because they weren't careful with the *kedusha* of the Torah, the Torah didn't protect them, and Eretz Yisroel was destroyed. But when we say a *bracha* first, reminding ourselves Who gave us the Torah, we are promised that the Torah will protect us, and will stay with us, our children, and all of the Yidden forever!

See the Alter Rebbe's Shulchan Aruch, siman 47

HALACHOS HATZRICHOS :: Teshuvah With Simcha

One of the *maamorim* that the Rebbe said based on the *maamorim* in *Drushei Chasunah* is the *maamar Margela Bepumei D'Rava Tof-Shin-Mem-Vov*. In this *maamar*, the Rebbe tells us that nowadays we need to do *teshuvah* with *simcha*!

In this *maamar* the Rebbe tells us that since we are so close to the *Geulah*, now our main learning of *Chassidus* should be not so much to think about the *Golus* our *aveiros* caused. Instead, we should do *teshuvah* in a way of *simcha*, to have more *chayus* in learning Torah and *davening* and living the way a Yid should!

Also, when we say *Tehillim*, it shouldn't be with a broken heart the way Yidden used to say it, but we should say *Tehillim* with *simcha* and *bitachon*, knowing that things WILL be good!

See Maamar Margela Bepumei 5746

GEULAH U'MOSHIACH :: Why We Need Chassidus Today

Chassidus is so special! It helps us understand the deepest secrets of Torah, and gives us a special *chayus* to serve Hashem in a much better way!

But if *Chassidus* is so special and important, how come the great *Chachomim* and *Tzadikim* from all times didn't have it? Why didn't Hashem give *Chassidus* to the Yidden a long time ago?

We learned that there are two reasons why Hashem gave *Chassidus* just in OUR time:

1) Because the *Golus* is so dark and so hard now, we need the extra *koach* of *Chassidus* to be able to handle it!

2) Because we are so close to the *Geulah* now, we are getting a little taste of it now, through the things we learn in *Chassidus*!

The Rebbe teaches us that both of these reasons are actually connected. It is our taste of *Geulah* that helps us handle the darkness of *Golus*.

What will happen in the time of *Geulah*?

In *Golus*, there are many things that cause pain and darkness. But deep inside, in their *etzem*, they are really the *chayus* of Hashem, just very very hidden.

In the time of the *Geulah*, the *etzem* of everything will be clear to see! We will see how the *etzem* of EVERYTHING is the *chayus* of Hashem, and all of the darkness and pain that make *Golus* so hard will turn into happiness and light!

And our *Chassidus* now is a taste of *Geulah*! That's why *Chassidus* can give us the *koach* to handle the darkness of

Golus, until the time of *Geulah* when we will be able to see how the darkness of *Golus* will be turned into light!

See Likutei Sichos chelek Tes-Vov, p. 288

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