

# Chitas for Friday, Parshas Toldos Erev Shabbos Kodesh Daled Kislev, 5781

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To Be A Chossid Yorei Shomayim And Lamdan

## **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 :: 23 - 28**

Today’s *shiur Tehillim* is *kapitelach Chof-Gimmel* to *Chof-Ches*.

In *Kapitel Chof-Hey* it says “**Zechor Rachamecha Hashem Vachasadech Ki Me’olam Heimah**” — “Hashem should remember His mercy and His kindness, because they are forever.”

The Mittlerer Rebbe explains (in a *maamar* about Chanukah!) that the word “*meiolam*” (forever) also means “from the world.”

Which world?

When Hashem made the world, he made a special light that we can’t see today, because it is hidden until *Moshiach* will come. Because Yidden needed special *kochos* in the time of Chanukah, Hashem took this light and made it shine for Yidden in order to help them to do *Teshuvah*, come closer to Hashem, and win over their enemies who wanted to destroy them!

How did the Yidden deserve to use this light? The *Mesiras Nefesh* Yidden would have for Torah and *mitzvos* made Hashem want to shine the light of *Moshiach* in the world!

That's what it means, "Hashem should remember His goodness and kindness from the world — that Hashem should make the special light which shined from the beginning of the Creation of the world, to help Yidden overcome the hardships of *Golus*.

## **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 :: Daled Kislev**

In today's *Hayom Yom*, we learn about how *chassidim* wash *Mayim Acharonim* before *bentching*: We pour water over our fingertips, then pass our fingers over our lips while they are still wet.

## **SEFER HAMITZVOS :: Shiur #134 - Mitzvas Asei #127**

(*Mitzvas Asei #127*) Today we again review the same *mitzvah* — *Maaser Rishon*, to take 1/10th of the food that we grow in our fields, and give it to the *Leviim*.

We learn this *mitzvah* from a *posuk* in *Parshas Korach*: כִּי אֶת מַעֲשֵׂר בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לָהּ תְּרוּמָה  
The details are explained in *Mesechta Maasros*.

## **RAMBAM :: Hilchos Maaser**

*In today's Rambam, we learn many halachos about demai — food that we're not sure if maaser was separated from it.*

**Perek Yud:** This *perek* teaches us about what kind of person can be trusted if they say they took *maaser*, so that their food won't be *demai*. We also learn about what happens when someone we CAN trust gives *demai* to another person.

**Perek Yud-Alef:** We learn about selling *demai*.

**Perek Yud-Beis:** This *perek* has *halachos* about when we CAN trust an *Am Ha'aretz*. For example, even a simple Yid by nature will tell the truth on Shabbos. They are also afraid of eating *dimua*, food that has *Terumas Maaser* or *Terumah* mixed in. So if anyone, even an *Am Ha'aretz*, says about food on Shabbos that *maaser* was taken from it, or they tell us that something is not *dimua*, they can be trusted.

## **RAMBAM- PEREK ECHAD :: Hilchos Shabbos - Perek Chof-Vov**

The Rambam gives examples of *keilim* and what kind of *muktza* they are. We learn when it is *asur* to move them, and when we are allowed to use them for something which is allowed on Shabbos.

## **INYANA D'YOMA :: Ahavas Yisroel**

We will learn a *vort* from the Baal Shem Tov about *Ahavas Yisroel*:

It says in the *posuk* that when Hashem created Adam *Harishon*, Hashem said, “It is not good for a person to be alone. I will make him an *Eizer Kenegdo*, a helper.”

The Baal Shem Tov explains, if a person was alone, he could make a mistake and think that he is perfect. So Hashem helps him by giving him another person. By seeing the *chisaron* in the other person, he will know that he also has a similar *chisaron* in himself.

See *Keser Shem Tov siman 302, Chasidim Ein Mishpacha gilyon vov*

## **TEFILLAH :: Birchos Kriyas Shema**

“*Shema Yisroel...*” When we say these words, we are saying that we understand that there is nothing aside for Hashem — Hashem is One! So we are ready to do whatever Hashem wants, and not let anything stop us!

But it's not just enough to say the words. We need to really mean it!

The *Chachomim* helped us by giving us two *brachos* before *Shema*. They help us get ready to say *Shema* properly and mean what we say!

First, we say the *bracha* of *Yotzer Ohr*, about how Hashem created the world and about the *malochim*. Then, we say the *bracha* of *Ahavas Olam*, about how Hashem loves the Yidden, and we ask Hashem to help us learn Torah and do *mitzvos*.

How do those *brachos* help us have *Kabolas Ol*? We will see *IY”H* in the next *shiur*!

See *Tanya Perek Mem-Tes*

## **HALACHOS HATZRICHS :: Ahavas Yisroel**

Most people do some many good things, but also some not-so-good things. It is a *mitzvah* to talk about the good things they do. It helps them to keep doing those things, and to want to do even more! It also makes Hashem happy to hear that Yidden are saying nice things about each other. When Hashem has *nachas*, He wants to give us more *brachos*!

To make sure that what we say ends up being good, there are *halachos* about saying nice things about others.

One *halacha* is that we should be careful that what we say won't make other people say NOT nice things!

If we are with people who don't like the person we want to praise, we shouldn't say anything. By us saying something nice, those other people will want to start saying mean things about him.

Even if everyone we are talking to likes that person, we should be careful not to say too much. If we praise someone too much, people will usually start explaining why that person isn't perfect, and will say not nice things about him.

See the *Alter Rebbe's Shulchan Aruch, siman 156 se'if Yud-Beis*

## **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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