

# Chitas for Friday, Parshas Vayishlach

## Erev Shabbos Kodesh

### Yud-Ches 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 ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו  
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי ע"ה  
בקשר עם יום היארצייט הראשון שלה ר"ח כסלו

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לזכות לוי יצחק בן חנה לחיזוק ההתקשרות  
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May they have tremendous hatzlacha in all they do!

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**Dedicated for the safety of our brothers and sisters in Eretz Yisroel!**

*L'ilui Nishmas*

**R' Reuven ben R' Mordechai**

His Neshama should have an Aliyah and be a Gutte G'better for Klal Yisroel

Mazel Tov **1 Star General Menucha Rochel Haller** (Lauderhill, Florida)

~ Bas Mitzvah Yud-Ches Kislev ~

May she grow as a Bas Chabad and bring much nachas to the Rebbe and her family!

Mazel Tov **Baila Disha Dina bas Rivka**

~ birthday Yud-Ches Kislev ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Yehuda Lev Lotman** (Mequon, WI)

~ 5th birthday Yud-Zayin Kislev ~

Shnas Bracha Vehatzlacha!

## **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 move 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 he 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 :: 88 - 89**

Today's *shiur* of *Tehillim* are *kapitelach Pey-Ches* and *Pey-Tes*.

In today's *Tehillim*, there is a *posuk* that says "**Asher Cherfu Oivecha Hashem, Asher Cherfu Ikvos Meshichecha.**" "Your enemies have disgraced You, Hashem; they have disgraced the footsteps of the one You anointed."

Many years ago, the Rebbe Rashab started the *Yeshiva* of *Tomchei Temimim*. The Rebbe Rashab *farbrenge*d with the *bochurim*, explaining what their *avodah* was as *Temimim*. Three years after *Tomchei Temimim* was started, the Rebbe Rashab said a very famous *sicha* that starts with the words "*Kol Hayotzei Lemilchemes Beis Dovid.*"

In this *sicha*, he told the *Temimim* that there are two types of people that the *Temimim* need to overcome, because they are dangerous for the *Yidden*. They are both hinted to in this *posuk*!

- 1) **Asher Cherfu Oivecha Hashem** — Those that don't want other people to believe in Hashem or keep Torah and *mitzvos*. They make fun of them, and say that *Yidden* don't need it *chas veshalom*.
- 2) **Asher Cherfu Ikvos Meshichecha** — *Yidden* who DO keep Torah and *mitzvos*, but say that you don't need to talk about *Moshiach* or get excited that *Moshiach* is coming.

The *Yeshiva bochurim* have to fight a war with these two kinds of people. And how do they fight it? Not with *mussar* or arguments, but with teaching *Chassidus* and strengthening the *emunah* that *Moshiach* is about to come!

Many years later, in a *farbrengen* with *Chassidim*, the Rebbe said that this *sicha* that the Rebbe Rashab said is now important for every *Yid*! We need to know that whenever we meet another *Yid*, we might think that it was for one reason or another. But the real reason is so we can share a few words of *Chassidus* and share the excitement that *Moshiach* is coming very soon!

See *sicha* of *Chof Cheshvan, Tof-Shin-Mem-Hey* (video excerpt)

## **TANYA :: Kuntres Acharon Siman Tes**

*Mazel Tov! Today we are learning the very last piece of Tanya! We are making a siyum on the whole sefer!*

In this letter, the Alter Rebbe gives certain *takanos* in *davening* and learning.

One thing is about being careful with *kavana* when we *daven*. We need to find a good *chazan* who will *daven* properly — saying the words clearly, not too fast and not too slow, not too loud and not too quiet.

The Alter Rebbe also asks *Chassidim* to each take a piece of *Gemara* to learn, so that together we learn the whole *Shas* each year and in every city! Everyone should choose one *mesechta* (book of *Gemara*) to learn. (This is a *minhag* we still do today, called *Chalukas Hashas*. We split it up beginning *Yud-Tes Kislev*.)

The Alter Rebbe says that those who are part of *Chalukas Hashas* should say *Kapitel Kuf-Yud-Tes* every week.

The Alter Rebbe also gives a *hora'ah* about *teshuvah*: Since it is hard to fast as part of *teshuvah*, the Alter Rebbe gives another way to do *teshuvah* — to know the *halachos* of Shabbos very well! It says in Torah that someone who knows *Hilchos Shabbos* well is forgiven for all of his *aveiros*!

We should also be careful to only say *Shabbosdik* and *Torah'dik* things on Shabbos, which is a deeper way of resting on Shabbos properly.

*The last word of the entire sefer of Tanya is "chulu," which means "etc." That means that there is more that should be said about it. The Rebbe tells us that this hints to us that there is always more for us to understand in Tanya, so we need to go back to the beginning and learn the Tanya again!*

## **HAYOM YOM :: Yud-Ches Kislev**

*Today's Hayom Yom is also a siyum on the entire sefer of Hayom Yom!*

The Rebbe brings that we don't say *Tachanun* in *Mincha* today, because it is *Erev Yud-Tes Kislev*. (This year we anyway don't say *Tachanun* because it is also *Erev Shabbos*.)

*Why does a Yid do a mitzvah? There could be many reasons!*

In today's *Hayom Yom* we learn what the Tzemach Tzedek writes about a special kind of love for Hashem that will make a Yid want to do *mitzvos*: A Yid can think about how everything that Hashem created — the *Gashmius* world and EVEN *Gan Eden* and *Olam Haba* (where the *neshama* can feel Hashem!) is only created from the letters of Hashem's name, and is not the *etzem* of Hashem.

When a person thinks about that, he realizes that he doesn't want anything else that Hashem created, he just wants Hashem Himself! And how does he get Hashem Himself? By doing a *mitzvah*.

That is a very high level of *Ahavas Hashem*, called the *ahava* of "*Imcha Lo Chafatzti!*"

The Alter Rebbe himself served Hashem this way. Many times, when the Alter Rebbe was in *dveikus*, feeling very excited when thinking about Hashem, he would say, "I want nothing! I don't want Your *Gan Eden*, I don't want Your *Olam Haba*, I only want You!"

The Rebbe told us many times that even though this is what the Alter Rebbe did, and nobody can say that our *Avodas Hashem* is just like his, all of us can do it too, at least in some little way.

*At the end of the Hayom Yom, the Frierdiker Rebbe added (in some Hayom Yoms, you can see it in the Frierdiker Rebbe's handwriting!):*

***Gut Yom Tov! Leshana Tova Belimud Hachassidus Uvedarkei Hachassidus Tikoseivu Veseichaseimu! You should be written and sealed for a good year in learning Chassidus and acting the way it teaches!***

## **SEFER HAMITZVOS :: Shiur #223 - Mitzvas Asei #105**

Today's *mitzvah* (*Mitzvas Asei #105*) is the same as yesterday's — that *Zera*, a kind of liquid, makes things *tomei*. We need to follow the *halachos* about how it makes people *tomei*, and how it makes other things *tomei*.

## **RAMBAM :: Hilchos Shaar Avos HaTumos**

In today's Rambam, we learn more about how we decide if someone is *tomei* or *tahor* when there is a *sofek* — when we're not sure if they became *tomei*.

The *halachos* are different if someone is in a *Reshus Hayochid*, a *Reshus HoRabim*, or a *Karmelis*. These are also the different kinds of places that we learn about in the *halachos* of carrying on Shabbos!

## **RAMBAM- PEREK ECHAD :: Hilchos Ishus - Perek Yud-Zayin**

In today's Rambam, we are learning many *halachos* about the *Kesuba*. The *Kesuba* promises the wife that if they can't be married anymore or the husband passes away, the woman will have money and not be stuck without any money to live.

Usually, if a husband passes away, the wife gets the amount written in the *Kesuba*. But what if the husband owed money to other people, and there's not enough to give the wife her *Kesuba* AND to pay back what he owes?

The Rambam tells us that it's more important to pay back the money the husband owes, even if there is no money left to pay the *Kesuba*. That's because the people that loaned him money were expecting to get that back, and if they don't, that money was wasted. But the wife didn't get married FOR the money, she got married to have a husband, so even without the *Kesuba*, she still got what she wanted.

## **INYANA D'YOMA :: Yud-Tes Kislev**

In the beginning of the *Hayom Yom*, before the first day of *Yud-Tes-Kislev*, there is a part of a letter from the Rebbe Rashab. We start learning *Hayom Yom* from this letter!

In it, the Rebbe Rashab writes that *Yud-Tes Kislev* is the *Rosh Hashana* for *Chassidus*.

Here are some of the reasons why:

1) On *Rosh Hashana*, the world is judged. Hashem decides how much *bracha* each person will get, and how much *chayus* the world will get.

On *Yud-Tes-Kislev*, the world is also judged! Hashem decides how much *Chassidus* each person will get, and how much *chayus* it will bring in their *Avodas Hashem*.

2) On *Rosh Hashana*, Adam *Harishon* was born, and the important work of making the world into a *Dira Betachtonim* could start.

On *Yud-Tes-Kislev*, it was decided in *Shomayim* that *Chassidus* could be shared with everyone! Now, the important work of getting the world ready for *Moshiach* through *Pnimius HaTorah*, the teachings of *Chassidus*, is able to happen.

3) On *Rosh Hashana*, it is a special time to accept Hashem as our King, *Kabolas Ol Malchus Shomayim*. We decide that we will make sure that everything in our life is done the way Hashem wants.

On *Yud-Tes-Kislev*, it is a special time to accept that we will live the way *Chassidus* teaches. We decide that we are ready to do what Hashem wants us to, with the right *kavana*, the way *Chassidus* teaches.

~

On *Rosh Hashana*, right after *Maariv*, we wish each other *Leshana Tova Tikoseiv Veseichaseim*, that we should be written down for a good year. On *Yud-Tes Kislev*, we wish each other that Hashem should help that we should have *hatzlacha* in learning *Chassidus* and acting like a *chossid*. And the more we *bentch* others, the more Hashem will *bentch* us to have the same!

Over *Yom Tov*, make sure to wish others “*Leshana Tova Belimud Hachassidus Uvedarkei Hachassidus!*”

## **TEFILLAH :: How Davening Changes Our Day**

The *Chachomim* say that a person who is *davening* has to have his heart above and his eyes below! (“*Hamispalel Tzorich Sheyihyeh Libo Lemaala Ve’ainav Lematah.*”)

The Alter Rebbe explains that this means that even when someone feels close and connected to Hashem, he still needs to remember the way he is during the rest of the day.

The Rebbe teaches us that practically this means that a person can’t walk away from *davening* only feeling inspired and *Ruchniyus’dik*. We ALSO need to use the time of *davening* to make general *hachlatos* for the day about how we should act in our “regular” work, like eating and exercise and playing and working.

Then, later in the day, we can think about what we’re doing, and if we’re acting the way we decided we would during *davening*.

*Sichas Tes-Vov Shevat, 5739*

## **HALACHOS HATZRICHOS :: Bentching Gomel**

The *bracha* that a person says when Hashem saves him from a dangerous situation is called *Birchas Hagomel*.

This *bracha* is said during *Kriyas HaTorah*. There are four times when a person needs to *bentch Gomel*:

- 1) If someone was saved from a serious illness
- 2) Someone who comes out of prison
- 3) Someone who crossed the ocean
- 4) Someone who crossed the desert

If a person has to *bentch Gomel*, there are other things he should do as well!

The Rebbe told someone in a letter (*Zos Chanukah 5727*) that in the Alter Rebbe’s *Shulchan Aruch*, it says that right away, even before *bentching Gomel*, they should say the *parsha* of the *Korban Todah*. (As long as it is during the day, since the *Korban Todah* could only be brought during the daytime.)

Someone who has to *bentch Gomel* should also give *tzedakah* to help the community. The Rebbe says that though people haven’t always done this, it is a good idea to start this *minhag!*

As the Alter Rebbe wrote in a letter when he came out of prison, when Hashem does a *chesed* to a person, it should make the person feel humble — and he can show that he is humble when he does *chesed* to others.

## **GEULAH U'MOSHIACH :: What Are YOU Doing?**

Right before the beginning of *Hayom Yom*, the Rebbe put in a part of a letter from the Frierdiker Rebbe.

This letter was written at a time when many of the Yidden were suffering terribly in *Golus*. The Frierdiker Rebbe writes:

In this time of “*Haras Olam*,” the world is shaking! It is shaking because of the *Chevlei Moshiach*, the pain that comes right before *Moshiach* comes. Hashem set on fire the walls of *Golus!*

...Now it is the *achrayus* of every Jew, man and woman, old and young, to ask themselves this question:

**What have I already done, and what am I doing now, to make the *Chevlei Moshiach* easier? What am I doing to be *zocheh* to the *Geulah Sheleimah* through *Moshiach Tzidkeinu*?**

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