

Chitas for Monday, Parshas Vayechi

Vov Teves, 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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יאהרצייט ג' טבת
"והקיצו ורגנו שכני עפר" תיכף ומיד ממש

Mazel Tov **Peretz Kavka** (Shliach of the Rebbe in Rockville, MD)
~ 12th birthday Gimmel Teves ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Bentzion Tenenbaum** (Gurnee, IL)
~ 7th birthday Vov Teves ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Sima Chasya Itkin** (West Lake Worth, Florida)
~ birthday Vov Teves ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayechi - Sheini with Rashi

In today's *Chumash*, Yaakov begins to give the *bracha* to Efrayim and Menasheh.

Yaakov couldn't see so well anymore because of his old age, so Yosef brought his sons in and brought them close to Yaakov. Yaakov hugged and kissed them! He said to Yosef, "I didn't even think I would be able to see YOU, and Hashem even showed me now your children!"

After Yaakov kissed them, Yosef had his sons move away a little, and bowed to the ground before his father. Yosef then put Efrayim and Menasheh in the proper place to be *bentched* by Yaakov. He put Menasheh, who was older, near Yaakov's right hand, and Efrayim near Yaakov's left hand. This way, the older son would receive a *bracha* from Yaakov's right hand.

But Yaakov purposely switched his hands, and put his right hand on Efrayim!

Yaakov *bentched* Yosef about the children. “May Hashem, Who Avraham and Yitzchak followed, and Who has always taken care of me and sent me a *malach* to take care of me, give these boys a *bracha*. They should be known with my name and the names of the rest of the *Avos*, and they should have many children like fish do, without being afraid of an *Ayin Hara*.”

The Rebbe tells us another reason why Yaakov bentched them that they should be like fish: Fish can't be separated from the water they are in, which gives them their chayus. Yaakov was giving a bracha for Menashe and Efrayim that they also should be one with the source of their chayus, Hashem. By always being connected to Hashem's Ratzon and avodah, by doing what Hashem wants, they will always be a good keili to get brachos from Hashem. (Likutei Sichos chelek Chof-Hey p. 11)

TEHILLIM :: 35 - 38

Today's *kapitelach* of *Tehillim* are *Lamed-Hey* through *Lamed-Ches*.

In today's *Tehillim*, we have the *posuk* “**Kol Atzmosai Tomarna Hashem Mi Chamocha.**” “All of my bones say, who is like Hashem!” Our entire bodies praise Hashem!

We use all the parts of our bodies not only for doing *mitzvos*, but also for *davening* and learning. Every part of us thanks Hashem and says how special Hashem is. That's one of the reasons we *shuckle* when we *daven* and learn Torah!

TANYA :: Likutei Amarim Perek Zayin

In Tanya we are learning about how a person can do teshuvah for aveiros that bring down chayus into kelipah. We learned about foods which are asur, and marriages that are asur. They make the chayus of a person go into kelipah, and to bring it back out, the person needs to have a strong teshuvah called Teshuvah Me'Ahava Rabah.

In today's *Tanya*, the Alter Rebbe tells us about a specific *aveira* that has to do with marriages.

When a man thinks a lot about how much he would enjoy being married to someone, this can cause the *aveira* of *Hotzaas Zera Levatala*.

This *aveira* adds a tremendous amount of *tumah* and *kelipah*!

Still, the *teshuvah* for *Hotzaas Zera Levatala* is not as hard as it is for other *aveiros*. It is easier to take that *chayus* out of *kelipah*, by doing a proper *teshuvah* and having *kavana* in *Kriyas Shema She'al Hamitah*.

But for actually getting married in a way that is not allowed, especially if a child is born that has the *halachos* of a *mamzer*, the *teshuvah* is much more difficult.

HAYOM YOM :: Vov Teves

There is a posuk that says “Da es Elokei Avicha, Ve'avdo Belev Shaleim.” We need to know Hashem, and serve Hashem with a whole heart. How do we do this?

All of the Torah we learn, all of the *Chassidus* we learn, that helps us “know” Hashem, we need to use it in our *avodah* — it needs to make us better *Yidden* and *Chassidim*! We can't just learn things and say “oh that's interesting” and not do anything about it. The things we know need to help us make our *midos* better and make us more connected to Hashem, which is what *Chassidus* calls *Avodah*.

SEFER HAMITZVOS :: Shiur #286 - Mitzvas Asei #196, Lo Saasei #233, Asei #234, #233, Lo Saasei #261

Today we learn FIVE *mitzvos* about Jewish slaves! The first two *mitzvos* are about letting a Jewish slave go:

1) (*Mitzvas Asei #196*) We need to give a slave presents when we let him go free.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: הָעֶבְרִי תַעֲנִיךָ לוֹ מִצֵּאתוֹ וּמִגֵּרָתוֹ וּמִמִּקְרָב אֲשֶׁר בֵּרַכְךָ ה' אֱלֹהֶיךָ תִּתֵּן לוֹ
The details are explained in the first *perek* of *Mesechta Kiddushin*.

2) (*Mitzvas Lo Saasei #233*) We aren't allowed to send away a slave without giving him presents. This is called *Ha'anakah*.

We learn this *mitzvah* from another *posuk* in *Parshas Re'eh*: וְכִי תִשְׁלַחְתָּ חֶפְשִׁי מֵעִמְךָ לֹא תִשְׁלַחְתָּו רֵיקָם
The details of the *mitzvah* are explained in the beginning of *Mesechta Kiddushin*.

The next three *mitzvos* are about a GIRL slave, an *Amah Ivriyah*.

3) (*Mitzvas Asei #234*) If someone buys a Jewish maidservant, he needs to let her free when he is supposed to.

We learn this *mitzvah* from one word in a *posuk* in *Parshas Mishpatim*: וְהִפְדָּהּ
The details of this *mitzvah*, and all of the *mitzvos* about an *Amah Ivriyah*, are in *Mesechta Kiddushin*.

4) (*Mitzvas Asei #233*) If someone buys a Jewish maidservant, it is a *mitzvah* for him or his son to marry her, if she wants. That's called "Yi'ud." If he doesn't marry her, he needs to let her go free. The *Chachomim* say that if she wants, it is better to do this *mitzvah* of Yi'ud than to let her go free (the *mitzvah* before).

This *mitzvah*, along with all of the other *mitzvos* about Jewish slaves, are only kept at a time when *Yovel* is kept in Eretz Yisroel.

We learn this *mitzvah* from the same *posuk* as the *mitzvah* before: אֲשֶׁר לוֹ יַעֲדָה וְהִפְדָּהּ
The *halachos* are explained in the first *perek* of *Mesechta Kiddushin*.

5) (*Mitzvas Lo Saasei #261*) We are not allowed to sell our Jewish maidservant to someone else.

We also learn this from the same *posuk* in *Parshas Mishpatim*: לֹא יִמְשַׁל לְמִכְרָה בְּבִגְדוֹ בָּהּ
The *dinim* are explained in the beginning of *Mesechta Kiddushin*.

RAMBAM :: Hilchos Avodim

In today's Rambam, we learn more about slaves — Jewish and non-Jewish.

In **Perek Daled** we learn all of the *mitzvos* of an *Amah Ivriyah*, a girl who was sold as a maid when she was little. She needs to be treated with special care, the way a Jewish girl deserves to be, even though she is a maid.

In **Perek Hey** we learn the *mitzvah* of an *Eved Knaani* — a *goyishe* slave, and that he goes free only if the master hurt him in a certain way. We learn all the details of what he needs to have done to go free.

Finally in **Perek Vov** we start learning the *halachos* of the document that is used to make the slave free and that it is similar to a *get* between a husband and wife.

RAMBAM– PEREK ECHAD :: Hilchos Tumas Tzoraas - Perek Hey

In this *perek*, we learn about *Tzoraas* on a place where a person was hurt: From a burn, which is called a *Michvah*, and from other things, which is called *Shechin*. We also learn about *Tzoraas* in a bald spot, which is called *Karachas* or *Gabachas*, depending on where on the head it is.

INYANA D'YOMA :: Hey - Yud-Beis Teves

The first year after *Hey Teves* happened, there was singing and dancing and celebrating in 770 for a whole week, until *Yud-Beis Teves* — just like there's *Sheva Brachos* after a *Chasuna*! Since then, even though the main *Yom Tov* is *Hey Teves*, we continue to relive and learn about what *Hey Teves* means to us until *Yud-Beis Teves*.

The Rebbe said that the true *nitzachon* of the *sefarim* is USING the *sefarim*! We should make more *shiurim*, with ourselves and with others, to learn them!

True *kavod* of *sefarim* is not that they should have a beautiful place on our bookshelf and that we are careful not to touch them, but that they should get used and worn out. Parents should remind their kids that it's okay if their *sefarim* get used and ripped and worn out, and that when they need, their parents will be happy to get them new ones!

See *Hamaaseh Hu Ha'ikar*, compilation of *horaos* for *Hey Teves*, from *sicha* of *Parshas Vayigash* 5748 and others

TEFILLAH :: Akeidah

In *Mah Tov* and *Adon Olam*, we show how *davening* is a special time and place for our *neshama* to approach Hashem.

In *davening*, we are going to ask Hashem for many things. But what *zechus* do we deserve it with?

The next part of *davening* is the *Akeidah*, where we remind Hashem about the *zechus* of the *Avos*, Avraham and Yitzchak. The *Mesiras Nefesh* they had is a tremendous *zechus* for all of the *Yidden*!

The story of the *Akeidah* also helps us with another part of *davening*. When we *daven*, we are making ourselves more *aidel*, so we can feel *kedusha* more. We are working on making our *neshamos* stronger and overcoming the *Yetzer Hara*. With the *koach* of *Mesiras Nefesh* that we have inside of us, from the *Avos*, we will be able to win over our *Yetzer Hara*!

See the Alter Rebbe's *Shulchan Aruch*, *siman alef*

HALACHOS HATZRICHOS :: Buying Seforim

There is a *mitzvah* in the Torah that every person should write a *Sefer Torah*. Nowadays, we fulfill this *mitzvah* by buying a letter in the *Sefer Torah* and by buying *seforim*.

Did you know that there are *halachos* about which *seforim* to buy first?

The most important *seforim* to buy are the ones you need for learning. So before having a nice set of *seforim* to put on your shelf, you should first make sure you have the ones that you will need for learning.

Of course we need a *Chitas* and a *Rambam*, and basic *seforim* like a *Tanach*. But after that, which *seforim* of learning should we get?

The Alter Rebbe tells us in *Hilchos Talmud Torah* that the first parts of Torah to learn are the ones that teach us how to behave as a Yid, both *halacha seforim* that teach us what to do and *seforim* of *Mussar* and *Chassidus* which give us the right *hashkafa* and *Yiras Shomayim*.

See Kitzur Shulchan Aruch siman Chof-Ches, se'if Beis, and the Alter Rebbe's Shulchan Aruch, Hilchos Talmud Torah perek Beis

GEULAH U'MOSHIACH :: It's Not Enough!

When Yaakov *Avinu* first came down to Mitzrayim, he met with Paraoh. There, Paraoh asked him how old he was. Yaakov answered that he was 130, which were “*Me'at Vera'im*,” few and unhappy years.

Why did Yaakov say that 130 years is few years? We know that after the *Mabul*, people lived to 120 years, and 130 is already much more than that! And even if he did think it was a short life, couldn't Paraoh see that himself?

The Rebbe explains that Yaakov was saying that his life was not enough!

One of the main parts of the *Avodah* of the *Avos* was to pass on important *kochos* to their children, all of the Yidden. Since Yaakov was the last of the *Avos*, he needed to give the *koach* for the Yidden to bring the *Geulah*!

When Yaakov came down to Mitzrayim, he knew that he would be going to a comfortable place. He knew that now things would be peaceful, and that he would have his whole family together.

But he wanted Paraoh to know that this was not enough! Yaakov will not be satisfied until he brings the *Geulah*! Everything that happened until now, and even the peaceful years he will have now in Mitzrayim, are all “*me'at*” — they will feel like only a few! Until the *Geulah* actually comes, Yaakov is not satisfied with his life.

This is an important lesson for us too! We need to have such strong *Emunah* that *Moshiach* is coming, and be so excited for the *Geulah*, that nothing else feels like enough! As long as *Moshiach* is not here, we are not satisfied! We will keep doing whatever we can to bring *Moshiach* now!

See Sefer Hasichos 5752 parshas Mikeitz, p. 204–207

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