

# Chitas for Sunday, Parshas Vayechi Yom Habahir Hey 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

*Chitas for the month of Teves is made possible in part*

לעילוי נשמת הרה"ח הרה"ת הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

*Chitas for the month of Teves is made possible in part by*  
**Avromie Israel and AI Digital Commerce**

לזכות חי' מושקא בת חנה  
להצלחה רבה בשליחותה בארצנו הקדושה

*Bizchus Refuah Shleima Bikarov for*  
**Harav Sholom Dovber ben Chava Hecht**  
~ Sponsored by the National Committee for Furtherance of Jewish Education ~

לעילוי נשמת  
הרב החסיד התמים ר' משה אהרן בהרה"ח ר' בנציון ז"ל גייסינסקי  
יאהרצייט ג' טבת  
"והקיצו ורגנו שכני עפר" תיכף ומיד ממש

*In honor of the birthday of*  
**Bubby Adelman**  
~ from her children and grandchildren around the world ~

Mazel Tov **Mendel Rice** (Palm Beach, FL)  
~ upshernish Hey Teves ~  
Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

Mazel Tov **Captain Menachem Mendel Yahel** (Kingston, PA)  
~ 9th birthday Hey Teves ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Dusya Rivkin** (proud shlucha in Las Vegas, NV)  
~ birthday Hey Teves ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Vayechi - Rishon with Rashi**

In last week's parsha, we talked about how Yaakov and the Shevatim moved down to Mitzrayim. The way it is written in a Sefer Torah, this week's parsha is different than any other parsha in the Chumash. If you look in a Tikun Korim, which shows how it looks in a Sefer Torah, you will see what the difference is. Can you find it? (Rashi gives two reasons why it is written this way!)

Yaakov Avinu lived in Mitzrayim for 17 years.

*The Baal Haturim says that these 17 years were the best years of Yaakov's life! We will see later in Hayom Yom that since Yehuda set up a Yeshiva before he came (where a Yid can learn and become close to Hashem), Yaakov could have the best years of his life even in a place like Mitzrayim.*

Yaakov was 147 years old. Even though he wasn't as old as Avraham or Yitzchak when they passed away, Yaakov was weak and realized he was going to pass away soon. He asked Yosef to come to talk to him, since Yosef was a very important person in Mitzrayim, who could help Yaakov with what he wanted.

Yaakov asked Yosef to make a *shevuah* (a promise on Hashem's name) that he wouldn't bury him in Mitzrayim. He had many reasons why he didn't want to be buried there: He didn't want to be buried in a place that would be full of the *Makah* of *Kinim*, he wanted to be right in Eretz Yisroel by *Techiyas Hameisim*, instead of needing to be rolled there when *Moshiach* comes, and he didn't want the Mitzriyim to use him as an *Avodah Zarah* after he passes away!

Yosef promised, but at first he didn't make a *shevuah*, because he didn't think he needed to. But Yaakov knew that Paraoth might not want to let Yosef bury him in Eretz Yisroel, so he told Yosef he should make a *shevuah*, so he would be sure that Yosef would do what he asked. Yosef made the *shevuah*.

*Doing a favor for someone after he passes away is called "Chesed Shel Emes," true chesed, because he doesn't expect to get any reward back from the person he is helping. Doing someone a favor without expecting to get paid back is the highest kind of chesed.*

Yaakov bowed down to Yosef, to give him the *koach* to keep his *shevuah*. Yaakov bowed down towards the direction of the *Shechinah*, which was by the head of his bed since the *Shechinah* stays by sick people. Yaakov also bowed down to the *Shechinah* to thank Hashem that all of his children were *tzadikim*, even Yosef, who was a king of a non-Jewish land and had been trapped among *goyim* for so many years.

Efrayim, Yosef's son, used to learn with his Zaidy, Yaakov. A while after Yosef's *shevuah*, Efrayim saw that Yaakov was even more sick, and he told his father. Yosef took Menasheh (who was 25 years old) and Efrayim (who was 24) to get *brachos* before Yaakov passed away.

Efrayim told Yaakov that Yosef was here, and since Yosef was a very important person, Yaakov sat up with *kavod*, even though he was sick!

Yaakov told Yosef about a *bracha* Hashem gave him — that he would become a nation (meaning that Benyamin would be born) and a "*Kahal Amim*" (meaning one of the children would have TWO *Shevatim*). The *bracha* that one of Yaakov's sons would become two *Shevatim* could have gone to Reuven, but because of something that he did, Yaakov said that it is going to Yosef. Menasheh and Efrayim would each become *Shevatim* with their own portion in Eretz Yisroel, but any later children of Yosef would not become *Shevatim* of their own.

Yaakov didn't want Yosef to be upset about his mother Rochel not being buried in Me'aras Hamachpeila, and because of that he might not want to bring Yaakov there. He explained that she was buried near the road instead of in Me'aras Hamachpeila, because Hashem wanted her to be able to *daven* for the Yidden when they go into *golus* along that road.

When Yaakov was ready to give a *bracha* to Menasheh and Efrayim, suddenly his *Ruach Hakodesh* went away! He thought maybe Yosef's children weren't from a kosher marriage and that's why. Yosef showed his father that he DID keep the *mitzvah* of getting married in a kosher way. He showed him the *kesuba*, so he would see that even though most people in Mitzrayim weren't careful about this, Yosef was. The real reason why the *Ruach Hakodesh* left Yaakov was because in the future, there were going to be not-good kings coming from the families of both Menasheh and Efrayim. (Do you know who those kings are?)

Yosef davened that his father should get his *Ruach Hakodesh* back so he can give a *bracha* to Menasheh and Efrayim. Hashem did, and Yaakov asked Yosef to bring his sons to get their *brachos*.

## **TEHILLIM :: 29 - 34**

Today's *kapitelach* are *Chof-Tes* through *Lamed-Daled*.

In *Kapitel Lamed-Daled*, one of the *pesukim* starts with the words, “**Sur MeRa Ve’asei Tov!**”

Once at a *farbrengen* for a *Chag Hageulah*, like today, the Rebbe taught an explanation from the Baal Shem Tov on this *posuk*:

When a person has the *Yetzer Hara* to do something not good, he is full of energy and *chayus* from the *Yetzer Hara*. This *posuk* tells us what to do with that energy.

**Sur Me’Ra:** The person should first turn away from the thing that they shouldn’t be doing.

**Ve’Asei Tov:** Then they should use that energy to do something good!

For example, let’s say that Shmerel is very angry at Berel. He is full of energy and wants to jump up and tell his whole bunk how awful Berel is! First, he should do *Sur Me’Ra* and stop himself from saying something not nice, which the *Yetzer Hara* wants him to do. Then he should do *Asei Tov*, and use that strong energy to tell the bunk a story about the Rebbe or do a *mitzvah* instead!

See *farbrengen Yud-Beis Tammuz 5743*, second *sicha*

## **TANYA :: Likutei Amarim Perek Zayin**

We learned that there are two kinds of *Gashmius* that we know about and use: There are things from the *Shalosh Kelipos Hatmeios*, things that Hashem created but doesn’t want us to use (if we used them it would be an *aveira chas veshalom*); and *Kelipas Noga* is something Hashem made which isn’t an *aveira*, and we can choose to use it for *kedusha* — for Hashem, or for *kelipah* — just for ourselves, not to help with Torah or *mitzvos* or *Ahavas Yisroel*.

Now let’s go back and talk about the treats we were talking about in yesterday’s *Tanya*, which are from *Kelipas Noga* and can be either brought up to *kedusha* or brought down to the *Shalosh Kelipos Hatmeios*:

What happens if a person loves ice cream, and every time they pass by a freezer, they go and eat some more? Well, then the *chayus* from that ice cream goes into the *Shalosh Kelipos Hatmeios*. Uh oh!

But the good news is that since it was *Kelipas Noga* before, if the person decides to do *teshuva* for just thinking about ice cream all the time, and start *davening* and learning Torah and doing *mitzvos* with the *chayus* from the ice cream, they can bring the *Kelipas Noga* back up to *kedusha*! (Even though the person did *teshuvah*, the time when it was *Shalosh Kelipos Hatmeios* leaves a mark in the body. This mark needs to be cleaned off later with something called *Chibut Hakever*.)

But non-kosher food, because it was never *Kelipas Noga*, can’t go up to *kedusha*, even if someone did regular *teshuva*! Things that are non-kosher are called “*asur*, which also means tied-up — because they are tied to *kelipah*, and can almost never become *kedusha*. The only way it can become *kedusha* is to wait until after *Moshiach* comes, when there will be no more *tumah* in the world, or to do such a high level of *teshuvah*, called “*Teshuvah MeAhava Rabbah*,” that even *aveiros* can become like *mitzvos*!

Regular *teshuvah* is not able to take this *chayus* out of the *kelipos*, though, so we need to be very careful with

anything that is not kosher, to stay far away from it!

## **HAYOM YOM :: Hey Teves**

There are two main ways to serve Hashem: With our mind, or with our heart.

When we serve Hashem with our mind, we learn Torah, and understand how and why to do the *mitzvos*. The biggest *Talmidei Chachomim* serve Hashem in this way, and it is very special!

There is also another way, though. A person can be very simple, or have *temimus* (sincerity). They might not understand the words of *davening*, or why they are doing the *mitzvos*. But they serve Hashem with all of their heart, with the feeling of *emunah*!

One main difference between the two ways is that our mind is limited, but our heart is not!

Our minds can think about many deep and great things, but we can't understand EVERYTHING. But the heart with the feeling of *emunah* has no limit! It can connect to Hashem in a very deep and strong way.

When *Moshiach* comes, he will show us how special it is to serve Hashem with our heart, even if we don't understand! We will see how the simple Yidden who are serving Hashem with pure *emunah* are doing such a special *avodah*! We will realize how important it is to serve Hashem with our whole heart.

## **SEFER HAMITZVOS :: Shiur #285 - Mitzvas Asei #232, Lo Saasei #258, #259, #257, #260**

Now that we started a new set of *halachos* in Rambam, we are going to learn some new *mitzvos*!

Today we learn FIVE *mitzvos* about a Jewish slave (*Eved Ivri*)!

1. (*Mitzvas Asei* #232) We need to follow the *halachos* about an *Eved Ivri*, a Jewish slave.

We learn this from a *posuk* at the beginning of *Parshas Mishpatim*, כִּי תִקְנֶה עֶבֶד עִבְרִי

The Torah tells us many details about this *mitzvah*, and it is explained further in the beginning of *Mesechta Kiddushin*.

2. (*Mitzvas Lo Saasei* #258) We are not allowed to sell a Jewish slave like most slaves are usually sold, in a market where people choose the slaves that look best. A Jewish slave needs to be sold in a private, *kavodike* way.

We learn this from a *posuk* in *Parshas Behar*: לֹא יִמְכְּרוּ מִמִּכְרֹת עֶבֶד

The *dinim* of this *mitzvah* are explained in the first *perek* of *Mesechta Kiddushin*.

3. (*Mitzvas Lo Saasei* #259) We are not allowed to make a Jewish slave do any work for no reason, even little things like asking him to make a cup of tea that we know we won't drink, just so he'll be busy.

We learn this *mitzvah* from another *posuk* in *Parshas Behar*, לֹא תַרְדֵּה בּוֹ בְּפֶרֶךְ

4. (*Mitzvas Lo Saasei* #257) We are not allowed to make a Jewish slave do kinds of work that show he is a slave. We are only allowed to ask him to do work that a person will do in a regular job.

This *mitzvah* is also learned from a *posuk* in *Parshas Behar*: לֹא תַעֲבֹד בּוֹ עֲבֹדֹת עֶבֶד

5. (*Mitzvas Lo Saasei* #260) If we see a non-Jewish person who has a Jewish slave, we are not allowed to let him treat his slave in a not-nice way. We shouldn't say that since the Yidden sold himself to the *goy*, it's his

own fault that he is suffering. We need to do something about it!

This *mitzvah* also comes from a *posuk* in *Parshas Behar*: לא ירדנו בפרך לעיניך

## **RAMBAM :: Hilchos Avodim**

In today's Rambam, we learn about Jewish slaves:

**Perek Alef** teaches us when a person can or can't become a slave: The *Beis Din* can sell a thief as a slave if he doesn't have money to pay back what he stole, and a person can sell himself if he has NOTHING left.

We also learn that we need to treat an *Eved Ivri* in a nice way, since he is already feeling bad that he was sold: We can't give him work without a reason or without an end, like telling him to dig in the field and not saying when he can stop. We can't have him do "servant" kind of jobs, like carrying our clothes to the bathhouse or taking off our shoes. (But we can HIRE a Yid to do that kind of work.) We have to give our slave good food, a comfortable bed, and a nice place to sleep — at least as good as ours! That's why the *Chachomim* say that when a person buys a slave, it's like he bought a master, since he needs to treat the slave so well.

In **Perek Beis**, we learn about how a Jewish slave is sold, and when they go free. When the *Beis Din* sells a person, they sell them for 6 years, and they go free in the seventh year. But if a *Yovel* year comes, they go free right away, even if they are supposed to be slaves for longer.

**Perek Gimmel** has the *halachos* about the wife and children of a slave. If the slave is married, his master needs to take care of them too. We also learn the *halachos* about how a slave can stay a slave if he wants. (One of the things we do is pierce his ear by the door.)

## **RAMBAM- PEREK ECHAD :: Hilchos Tumas Tzoraas - Perek Daled**

This *perek* teaches us about the *siman* of *tumah* called "Pisyon," when the patch of *Tzoraas* gets bigger.

## **INYANA D'YOMA :: Chassidishe Yom Tov**

Today is the *Yom Tov* of *Didan Notzach*! The Rebbe announced that this day will be a "*Yom Segulah Ve'eis Ratzon*," a day that will have special opportunities and *kochos* in it.

You surely have heard and read the story about *Hey Teves* many times. But "*Hayamim Ha'eileh Nizkarim Ve'naasim*," "these days are retold and they happen again." When we take time on this day to tell over what happened, the story happens again in *Ruchnius*. This gives us *koach* to keep the lessons we learn from *Hey Teves*!

The Rebbe brought a story from a *Medrash* about the *inyan* of *Didan Notzach*:

*In the times of the Gemara, there was a group of Yidden that were living in a certain town. One day, a good Ruach (like a malach) came to an Amora in that town to tell him something: The Ruach used to protect the river near the town, so nothing would happen to the Yidden there. But now there was a bad Ruach that was going to come at a certain time, and wanted to hurt the Yidden!*

*"So what should I do?" the Amora asked.*

*The Ruach answered, "Tell all of the people of the town to take the tools they use for building and digging, and come at the time of danger to the river. Start making loud noise and bang with your tools, and shout out 'Didan Notzach!'"*

*The Amora followed the advice of the Ruach, and all the people went to the river and banged with their tools, shouting*



*Didan Notzach. After making all this noise, they saw a drop of blood on the water in the river! This was a sign that the bad Ruach had lost its chayus and that the Yidden were now safe.*

The Rebbe explains the meaning of this *Medrash*: The two *Ruchos* are the *Yetzer Tov* and the *Yetzer Hara*. The *Yetzer Hara* doesn't want us to think about the *Aibershter*, and to follow the *horaos* of the *Nasi HaDor*.

When we all go together with *chayus* and scream at our *Yetzer Hara*, "*Didan Notzach!*" "We are going to live the way the Torah teaches us and follow the Rebbe's *horaos!*" then the *Yetzer Hara* will lose all of its *koach*, and the *Yetzer Tov* will win — *Didan Notzach!*

*See Sicha Yud-Beis Teves Tof-Shin-Mem-Zayin*

## **TEFILLAH :: Concentration in Davening**

People get worried a lot. But the time when people are worried most is... during *davening*!

During *davening*, the *Yetzer Hara* tries to get us to think about, plan, or worry about things that have nothing to do with the words we are saying.

It's not hard to understand why:

The *Yetzer Tov* and *Yetzer Hara* aren't two separate things, they are very much connected. What one *yetzer* does makes a difference to the other. During *davening*, the *neschama* and the *Yetzer Tov* get stronger. The *Yetzer Hara* gets nervous and fights back, using all of its might!

That is like what happens when two people are fighting. When one of them is losing, the other gets desperate and fights back as hard as he can. That's why during *davening* we have the most distracting thoughts from our *Yetzer Hara*.

But that doesn't mean we should just LET the *Yetzer Hara* get us to think about other things!

Before we go to sleep, sometimes our minds are full of many worrisome or complicated thoughts. We might be thinking about problems in the world, with school, with work, with the house, or with relatives. But in order to be able to fall asleep, we stop thinking about these things!

When it comes to *davening*, we can also stop thinking these thoughts. We can try to focus on our *davening* — the words we are saying, that we are standing before Hashem, pouring out our hearts to Him, and asking Hashem for the things we need — and not on whatever new idea the *Yetzer Hara* comes up with.

When we try very hard to ignore those thoughts and focus on our *davening*, we can win over the *Yetzer Hara*.

If that doesn't work, we can pull out OUR last tool: Ask Hashem for help! Ask Hashem to have *Rachmanus* on us and not let the *Yetzer Hara* distract us from having *kavana* during *davening*.

*The Rebbe also gives an eitzah for concentration in davening in many letters. We can daven while looking inside of the siddur, because looking at the words of the siddur keeps our mind from wandering.*

*See Tanya Perek Chof-Ches*

## **HALACHOS HATZRICHS :: Hanhagos for Hey Teves**

We celebrate each *Yom Tov* with a special *mitzvah*. We celebrate *Pesach* with eating *matzah*, we celebrate *Rosh Hashana* by hearing the *shofar*, and we celebrate Chanukah by lighting the *menorah*. How do we celebrate *Hey*

Teves?

The Rebbe taught us that on *Hey Teves*, we need to make sure that the *seforim* win!

How do we do that? By setting up times to learn Torah, especially learning together with others! We should especially try to add in learning things that help us act the way Hashem wants us to, like learning *halachos* in Rambam and *Shulchan Aruch*, and learning *Chassidus*. We should try to inspire others to do it too!

We also buy *seforim* to make our libraries bigger. It is VERY important for kids to buy *seforim* for their *Cheder Tzivos Hashem*. They should try to buy new *seforim* of the *Rebbeim*, and other holy *seforim*.

See *sefer Halachos Uminhagei Chabad* p. 124

## **GEULAH U'MOSHIACH :: Bayis Molei Seforim**

One of the reasons we are very excited about *Moshiach* coming is having the third *Beis Hamikdash*!

By doing our *avodah* in *Golus* in a way of “building the *Beis Hamikdash*,” we will be doing our part to make it happen!

One of the best ways to do this is by making sure that our homes and our rooms (including children’s rooms) are like a *Beis Hamikdash*. We should make sure that they are used for Torah, *Avodah*, and *Gemilus Chasadim*. We should make sure our homes are a *Bayis Molei Seforim*, filled with holy *seforim*. Even if there is a room WITHOUT *seforim*, we should make sure that it is filled with the *horaos* of *seforim*, that we use it the way the Torah says it should be used!

*Sefer Hasichos 5751 chelek alef, Hey Teves, p. 215*

- Credits, sponsorships, and contact info at [KidsChitas.org](http://KidsChitas.org) -