

Chitas for Thursday, Parshas Vayechi Tes-Zayin Teves, 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

Chitas for the month of Teves is made possible in part

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

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לזכות שיינדל מלכה בת היצל, אסתר בת שיינדל מלכה, אהבה בת אסתר, אלול בת אסתר
And the safe return of all our soldiers and hostages!

*This week is dedicated in Gratitude to Hashem
for the miraculous recovery of the Chayal in Tzivos Hashem*

Shmuel Ben Mushka

and for a continued Refuah Sheleimah.

*May he and all his siblings grow in Middos Tovos with Ahavas and Yiras Hashem as Chayolim of the Rebbe, bringing Moshiach Now!
And Lizchus the safety of Yidden in Eretz Yisroel and around the world!*

In honor of the birthday of

Tzvi Halevi ben Hinda

~ Shnas Bracha Vehatzlacha! ~

May he have a Refuah Sheleimah Ukrovah!

Lizchus

ליבא רבקה בת צבי

~ for a Refuah Sheleimah Ukrovah! ~

In honor of the birthday of

Nechama Dina Namirovski

~ Shnas Bracha Vehatzlacha! ~

CHUMASH :: Parshas Vayechi - Chamishi with Rashi

Yaakov is giving *brachos* to the *Shevatim* before he passes away. In today's *Chumash*, Gad, Asher, Naftali, and Yosef get *brachos*.

Yaakov gives **Gad** his *bracha*. His *Shevet* will be very strong — they will go fight and win, and none of them will get hurt! (That's exactly what happened when the Yidden came into Eretz Yisroel!)

Asher's *bracha* is that the place he gets in Eretz Yisroel will grow a lot of olives, and the olive oil will be used to make food for kings!

Naftali gets a special *bracha*, that he will be like a deer. The fruit that grows in his part of Eretz Yisroel will grow as fast as a deer can run, and the soldiers from his *Shevet* will run to fight as quickly as a deer! The people of Naftoli will thank Hashem for their *bracha*.

Yaakov tells **Yosef** that he is very handsome. Since he made sure to block Esav from seeing his mother Rochel,

he became a very important person in Mitzrayim — second to the king!

Yosef gets a *bracha*, that his family will have many children, like a grapevine is full of grapes. Each of his sons (Menashe and Efrayim) will grow to be a *shevet* as big as the other *Shevatim*, and they won't get an *Ayin Hara!*

Yaakov reminds Yosef that his brothers weren't nice to him, and neither was Potifera and his wife. But still, his dreams came true, because he trusted in Hashem. He became second to the king, and took care of the whole family in Mitzrayim.

Yaakov said to Yosef, "Since — with Hashem's help — you didn't listen to Potifera's wife and do an *aveira*, Hashem will help you and make sure there is water for your fields, and that you give birth to healthy children.

"Hashem gave me (Yaakov) even more *brachos* than the other *Avos!* Avraham and Yitzchak got a *bracha* only for Eretz Yisroel, but like my mother wanted, I got a *bracha* to spread out all over. These *brachos* should go to Yosef."

TEHILLIM :: 79 - 82

Today's Tehillim is kapitelach Ayin-Tes to Pey-Beis.

In *Kapitel Pey* (80) Dovid Hamelech says, "***Gefen Mimitzrayim Tasia, Tegaresh Goyim Vati'ta'eha***" — "You took a vine out of Mitzrayim, You pushed out the *goyim* and planted it." This is talking about the Yidden, who are compared to a vine. Hashem took us out of Mitzrayim and "planted" us in Eretz Yisroel.

The Frierdiker Rebbe said a *maamar* on this *posuk*, which the Rebbe later explained (<http://chabad.org/1878854>). The *Chachomim* say that we only dig up a vine to plant it somewhere where it will grow even better! Similarly, Hashem only puts a Yid in a new place because there he can have even more *hatzlacha*.

That's how it was when Hashem took the Yidden out of Mitzrayim and brought them to Eretz Yisroel, and that's also how it is whenever Hashem puts us with *Hashgacha Protis* in a new place! It is so we will have *hatzlacha* in bringing *Yiddishkeit* to our new place, like a vine that makes wine that brings happiness to everyone around!

TANYA :: Likutei Amarim Perek Yud

After we learned about the two nefashos, the Yetzer Tov and Yetzer Hara, the Alter Rebbe is explaining to us how the Tzadik, Beinoni, and Rasha use these two nefashos.

In this perek, we are learning about the two different levels of tzadik: a Tzadik She'aino Gamur (not complete tzadik), and a Tzadik Gamur (complete tzadik).

In today's *Tanya*, the Alter Rebbe tells us about a *Tzadik She'aino Gamur* — someone who works hard to make his *Nefesh Elokis* so strong that the *Yetzer Hara* stops bothering him!

A *Tzadik Gamur* is able to completely change the *Yetzer Hara* to become *kedusha*, because of his strong love for Hashem.

A *Tzadik She'aino Gamur* is a *tzadik* who has a very strong love for Hashem, but it is not strong enough to completely change his *Yetzer Hara* to *kedusha*. It is enough to keep the *Yetzer Hara* from having a say, but deep down it is still there.

There are many levels for this kind of *tzadik*. The *Gemara* says that 18,000 *tzadikim* come before Hashem every

day!

But the *Gemara* tells us that Rabbi Shimon *ben* Yochai said, “I saw the *Bnei Aliyah*, and they are very few.” The *Bnei Aliyah* are those who are a *Tzadik Gamur*, which is something very rare!

A *Tzadik Gamur* has the strongest love for Hashem possible, and not only does his *Yetzer Hara* not have a say, his *Yetzer Hara* is changed into *kedushah*!

In the introduction to the *Zohar*, there is a story of how R’ Chiya wanted to come into the chamber of Rabbi Shimon *ben* Yochai in *Gan Eden*. A *Bas Kol* said that only someone who transformed darkness into light (who changed even their *Yetzer Hara* into good — a *Tzadik Gamur*) can come into this chamber.

We see from this story that the Bnei Aliyah, a Tzadik Gamur, is something unusual, even among tzadikim.

HAYOM YOM :: Tes-Zayin Teves

It can be hard for a *neshama* to feel *ruchnius*. The world is full of so much *kelipah* and *narishkeit*!

In a *Yechidus*, the Tzemach Tzedek told a *chossid* named Reb Hendel about 3 different parts of Torah that can help his *neshama*:

- 1) When the *neshama* wants to feel more connected to Hashem, **learn Zohar**, because *Zohar* makes the *neshama* feel elevated!
- 2) When the *neshama* wants to get excited about Hashem and His *mitzvos*, **learn Midrash**, because it wakes up the heart!
- 3) When the *neshama* feels like it got “dirty” from the *kelipah* in the world, **say Tehillim** with tears, and that will wash and clean the *grobkeit* of the *guf*.

SEFER HAMITZVOS :: Shiur #250 - Mitzvas Lo Saasei #245

Today’s *mitzvah* (*Mitzvas Lo Saasei* #245) is not to **rob** another person. What’s the difference between stealing (*geneivah*) and robbing (*gezeilah*)? Stealing is when a person takes something in a secret way, and robbing is taking something away from another person by force. Both are *asur*, of course, but each is a separate *mitzvah*.

We learn this from a *posuk* in *Parshas Kedoshim*: לֹא תַגְדֹּל

The *halachos* of this *mitzvah* are explained in *Perakim Tes* and *Yud* of *Mesechta Bava Kama*.

RAMBAM :: Hilchos Gezeilah VaAveidah

In today’s Rambam, we start to learn the *halachos* about how a robber pays back what he robbed.

Perek Alef teaches us what robbery is, and the general rule of how a robber pays back. We also learn that it is *asur* to be jealous of something someone has and try to get the other person to sell it. The Torah tells us that if someone does that, he will eventually rob!

Perek Beis explains what happens if the thing that was stolen changed after it was stolen, like if the robber stole a cow and it got bigger and fatter, or he stole raw stones and polished them into shining gems. Sometimes we say he needs to give it back, and other times he pays the owner back instead.

Perek Gimmel teaches us what happens if a robber stole something and broke it or lost it. In this kind of

case, the robber has to pay back the amount it was worth. How much does he pay back if the price for that kind of thing changed from when he stole it? This *perek* also includes the *halachos* about other things which are called *gezel*, like using someone else's things without permission.

RAMBAM- PEREK ECHAD :: Hilchos Yibum V'Chalitzah - Perek Vov

In today's Rambam, we learn more *halachos* about *chalitzah*.

One *halacha* is that these *mitzvos* only need to be done if the *yavam* is ALLOWED TO get married to her. For example, if the *almanah's* brother-in-law is already married to her sister, he doesn't need to do *chalitzah*. That's because he wouldn't be able to marry her even if he wanted to, since the Torah doesn't let us marry two sisters.

INYANA D'YOMA :: Proud Soldiers in Tzivos Hashem

One time, there was a little girl who went with her father to 770. He had just bought her a little present, a *Tzivos Hashem* pin! He wanted her to put it on when they went to 770. The little girl was embarrassed to wear it, and refused to put it on! Finally, after lots of begging, she agreed to put on the pin... but only on her skirt, not on her shirt.

Soon, the Rebbe came into 770! He saw the little girl, and smiled. He made a sign with his hand to show her that she shouldn't be embarrassed to wear a *Tzivos Hashem* pin!

As soon as the Rebbe walked past, lots of *Chassidim* rushed over to make sure that the little girl's Tatty would move the pin onto the top of her shirt.

Now, that little girl is a VERY proud *shlucha*, helping Yidden do more and more *mitzvos* and bring *Moshiach* closer!

Are YOU proud to be a soldier in Tzivos Hashem?

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 HATZRICHS :: Netilas Yodayim

We are learning some of the halachos of washing our hands for bread. Today we will learn about shifshuf.

After carefully washing our hands with plenty of water, making sure it reached every part of our hands, we hold a little bit of water in the palm of the hand we just washed (our left hand) and go on to the next part of *Netilas Yodayim*. We hold our hands up to our heart, and make the *bracha*. Then we rub our hands together with the little bit of water that is left. This is called “*shifshuf*.”

Shifshuf is part of the *mitzvah* of *Netilas Yodayim*, to make our hands extra *tahor*.

Usually, we say a *bracha* BEFORE doing a *mitzvah*, but the *Chachomim* didn't want us to make a *bracha* right before our hands are *tahor*. Instead, we say the *bracha* afterwards. But the best way to say the *bracha* is before doing *shifshuf*, so that the *bracha* is still at least before doing PART of the *mitzvah*. (If we forget, we can say the *bracha* even after drying our hands.)

Seder Netilas Yodayim L'seudah, se'if daled

GEULAH U'MOSHIACH :: Chazak, Chazak, Venischazek!

This week is also called Shabbos *Chazak*!

Why?

Because this week, *Parshas Vayechi*, we finish a whole *sefer* of *Chumash*, *Chumash Bereishis*! In *shul*, when we finish *leining* the *parsha*, we all say, “*Chazak, Chazak, Venis'chazek!*” “Be strong, be strong, and you will be made strong!”

Learning a part of Torah, especially a whole *Chumash*, gives us strength and *koach* to go on, because of the lessons we learned from it.

The Torah isn't just stories about things that happened a long time ago. The Torah is “*nitzchis*,” it is forever — the things we learn about in Torah are always happening in a *Ruchnius'dike* way!

When we learn Torah, we also need to listen to the *Ruchnius* message of what the Torah is telling us, to give us *koach* in our lives today.

Now that we are finishing *Chumash Bereishis*, we should take time to think about the *koach* we got from this *sefer*:

Throughout *Chumash Bereishis*, we see that Hashem is making promises — Hashem promises the *Avos*, starting from the *Bris Bein Habesarim* to Avraham *Avinu*, that the Yidden will get Eretz Yisroel. We see the promises and *brachos* given to the *Shevatim*, and the promise Yosef *Hatzadik* gives the Yidden, that Hashem will not forget them and will take them out of the *Golus* of Mitzrayim.

These promises were not just for then, they are promises to us today also! Now we are also in *Golus*, but Hashem's promise did not change! Hashem promises that He will take us out of *Golus* and bring us back to Eretz Yisroel.

This is even more important to think about now, since the Rebbe tells us how close we are to the *Geulah*! Even though things might be hard, Hashem promises to remember us and take us out of *Golus* to the *Geulah Sheleimah*!

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