

# Chitas for Tuesday, Parshas Vayechi Yud-Daled 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"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

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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!*

*Lizchus*

**Shabtai HaLevi ben Sara**

*~ for a Refuah Sheleimah Ukrovah! ~*

Mazel Tov **Miriam Gittel Stein** (Shlucha to Southfield, MI)

*~ 3rd birthday Yud-Gimmel Teves ~*

*Shnas Bracha Vehatzlacha!*

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

In today's *Chumash* we learn the *brachos* that Yaakov gives to Efrayim and Menasheh.

*Yaakov is giving brachos to Yosef and his sons before he passes away. He switched his hands, putting the right hand on Efrayim (who was younger) during the first part of the bracha.*

Yosef saw that Yaakov had put his right hand on Efrayim, the younger one! He didn't think that was the right thing to do, so he lifted his father's right hand to put it on Menasheh's head, explaining that Menasheh was the oldest.

Yaakov said, "I know that Menasheh is the oldest! I even know that greatness will come from him, but Efrayim will be even GREATER!"

Rashi tells us that Yaakov was speaking with *Ruach Hakodesh* about Gideon and Yehoshua. Gideon, from *Shevet Menasheh*, would later save the Yidden in a war. But Yehoshua, from the family of Efrayim, would help the Yidden take over Eretz Yisroel, teach them Torah, and the whole world would know about him when the sun will stop in Givon! That's why Yaakov *bentched* Efrayim with his right hand, because he would be greater.

Yaakov gave both of them *brachos*, saying that the Yidden will *bentch* their children to be like Efrayim and

Menasheh, “*Yesimcha Elokim K’Efrayim Veche’Menasheh.*” He said Efrayim first, showing that in the order of the *Shevatim*, Efrayim comes before Menasheh. Efrayim would travel first in the *Midbar*, and would bring *korbanos* first when the *Mishkan* would start to be used.

*Why do parents bentch children to be like Efrayim and Menashe? Because if you look through the Torah, you will see that from the beginning of Creation, all of the brothers that are mentioned have some kind of machlokes: Kayin and Hevel, Yitzchak and Yishmael, Yaakov and Eisav, Yosef and the Shevatim. But Efrayim and Menasheh were the first to love each other without any machlokes, even though Efrayim was put before Menasheh! And the greatest nachas for parents is to see their children living happily together.*

Yaakov then told Yosef, “I am going to pass away, but Hashem will be with you and bring you back to Eretz Yisroel. Since you are going to work hard to make sure I am buried in Me’aras Hamachpeilah, I am giving you a special place to be buried, in Shechem, which I bought from *Chamor* the Emori. I am also giving you the *bechora*, to have a double portion of *shevatim* from your children, just like I took the *bechora* from Eisav with my *chochmah* and *tefillos.*”

## **TEHILLIM :: 72 - 76**

Today’s *shiur Tehillim* is *kapitelach Ayin-Beis* through *Ayin-Vov.*

In *Kapitel Ayin-Gimmel* (73), there is a *posuk* “**Mi Li Bashamayim Ve’imcha Lo Chofatzti Ba’aretz.**” “Do I need *Shomayim*? And I don’t want what’s with You in the world.”

The Tzemach Tzedek said that the Alter Rebbe used to say that this *posuk* means that he doesn’t want what’s WITH Hashem, even the most special *Ruchnius* things like *Gan Eden* or *Olam Haba*. He just wanted Hashem Himself!

How does a person connect with Hashem Himself? By doing a *mitzvah* in this *Gashmiyus* world! The *Chachomim* say that one hour of *teshuvah* and *Maasim Tovim* in this world is better than the whole *Olam Haba*! In *Olam Haba*, *neshamos* enjoy the light of Hashem, but through a *mitzvah* in this world, the *neshama* connects with the ESSENCE of Hashem.

*In today’s Geulah U’Moshiach, we will see how we learn from the Alter Rebbe’s Ahavas Hashem that we shouldn’t want even the most special things from Golus, we should ask Hashem to bring Moshiach now!*

## **TANYA :: Likutei Amarim Perek Tes**

Inside of each of us, there are two “kings” trying to get us to let them be the ruler over our body.

The *Nefesh Elokis* wants us to use all of our *kochos* to learning Torah and acting the way Hashem wants us to. The *Nefesh Elokis* wants us to enjoy it so much that even our *Nefesh Habehamis* will like it too!

The *Nefesh Habehamis* wants us to just think about what is good or yummy or fun for our body, and not to think about Hashem.

The truth is that Hashem only gave us the “other king,” the *Nefesh Habehamis*, for us to win over it. Since that’s the job of the *Nefesh Habehamis*, it really DOESN’T want us to do the wrong thing. The *Nefesh Habehamis* really WANTS to lose the war, because that’s why Hashem sent him!

*It says in sefarim that if a person is not sure if they did the right thing, they should see how they feel afterwards. If they’re happy, it means it was the right thing. The reason is that the Yetzer Hara is happy when you don’t listen to it!*

So if you do the right thing, everyone is happy — the Yetzer Tov (because you did the right thing) and the Yetzer Hara (because you won over him)! If someone chas veshalom doesn't do the right thing, nobody is happy — not the Yetzer Tov, and not even the Yetzer Hara.

## **HAYOM YOM :: Yud-Daled Teves**

The Shpoler Zeide was a *talmid* of the Maggid of Mezritch.

Once he visited the Alter Rebbe, and told him about when he saw the Baal Shem Tov. He was just three years old, and the Baal Shem Tov put his holy hand on the Shpoler Zeide's heart. "Since then," the Shpoler Zeide said, "I have always felt warm."

We learn from this that whatever a *tzadik* does, and especially seeing and hearing him, leaves an impression on us forever.

## **SEFER HAMITZVOS :: Shiur #248 - Mitzvas Asei #208, Lo Saasei #271, #272**

Many years ago, when you went shopping, you couldn't just buy a bag of apples or a bag of flour. You might go to the miller, and ask him to give you flour that weighs a *maneh*. The miller would pull out his "one *maneh*" weight, and put it on one side of a scale. Then he would pour flour onto the other side, until the scale was balanced. That's how he would know how much to sell you!

What do you think would happen if somebody cut just a little part off of the "one *maneh*" weight? Then the miller might SAY he was selling you a *maneh* of flour, but really it would be just a little bit less! The Torah says that doing that would be *Geneivah* — stealing.

Today's three *mitzvos* are about how important it is to make sure that when we measure things to sell them, we have to measure EXACTLY.

1) (*Mitzvas Asei #208*) The first *mitzvah* is that we have to make sure to have scales and weights that "tell the truth" — they have to be exactly the right amounts.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: מֵאֲזֵנֵי צֶדֶק אֲבֵנֵי צֶדֶק אֵיפֹת צֶדֶק וְהָיוּ צֶדֶק יְהִיֶה לָכֶם  
The *halachos* of this *mitzvah* are explained in *Perek Hey* of *Mesechta Bava Basra*.

2) (*Mitzvas Lo Saasei #271*) It is *asur* to not tell the truth when we are measuring land to see who it belongs to, or weighing something to sell. We can't just guess how much it measures or weighs.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לֹא תַעֲשׂוּ עֹל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמְשׁוּרָה

3) (*Mitzvas Lo Saasei #272*) We aren't even allowed to even just HAVE a scale or weights that aren't the right amounts, even if we aren't using them at all, and even if we use them for a different reason, like as a toy!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא יְהִיֶה לָךְ בְּכִיסְךָ אָבֶן וְאָבֶן גְּדוּלָה וְקַטְנָה

## **RAMBAM :: Hilchos Geneivah**

In today's Rambam, we learn how to stay away from things that are stealing!

**Perek Daled** teaches us what happens if something is stolen while another person is watching it. It isn't counted as being returned until the owner is sure that he got it back!

**Perek Hey** explains that we aren't allowed to buy or sell something that is stolen. If somebody does, the owner can buy it back and make the thief pay him back that money.

**Perek Vov** teaches that we aren't allowed to buy something that probably was stolen. For example, we aren't allowed to buy something from a person who tells us to hide it, or from a person who usually doesn't have that kind of thing, unless we are SURE it belongs to them!

## **RAMBAM– PEREK ECHAD :: Hilchos Yibum V'Chalitzah - Perek Daled**

Today's Rambam explains exactly how the *mitzvah* of *Chalitzah* is done.

If a woman's husband passed away before they had any children, his brother has a *mitzvah* (*yibum*) to marry the woman so that they can have a baby to name after his brother. If the brother (the *yavam*) doesn't want to marry her, she is not allowed to marry another person until they do the *mitzvah* of *chalitzah*.

The woman and her brother-in-law need to go to *Beis Din*. The *yevama* (the *almanah*) announces with certain words taken from the Torah that her husband's brother doesn't want her husband's name to be remembered, because he doesn't want to marry her.

The *yavam* needs to answer, "I don't want to marry her."

The *yavam* then puts on a special *chalitzah* shoe (which will fall apart once it is untied) on his right foot and stands. The *yevama* sits on the floor, unties the shoe, and throws it on the floor. Then she spits on the ground.

After this, the *yevama* says the words of the *posuk*, "Such shall be done to a man who doesn't build his brother's house! His family should be called the house of the one whose shoe was taken off ('*chalutz hanaal*')!"

Everyone who is there says, "*Chalutz Hanaal! Chalutz Hanaal! Chalutz Hanaal!* — the shoe was taken off."

Then the *almanah* is allowed to get married to someone else.

## **INYANA D'YOMA :: Lebn Mit Der Tzeit**

In today's *Chumash*, *Shlishi*, we learn that Yaakov *Avinu* gives a *bracha* to Menasheh and Efrayim. He switches around his hands, because he sees with *Ruach Hakodesh* that the bigger *bracha* needs to go to Efrayim.

But didn't Yosef Hatzadik also have *Ruach Hakodesh*? Didn't he also know that Efrayim should get the first *bracha*? And if Efrayim should get the more important *bracha*, why didn't Hashem make him the oldest?

The Rebbe explains that when we understand their names, we will understand why they had to be in this order:

Menasheh and Efrayim were both born in Mitzrayim, many years before Yaakov *Avinu* came down and set up a *Yeshiva*. They were the only Jewish family in the whole Mitzrayim!

Yosef named his first son Menasheh, which means "moving." He wanted this son to remind him that he was moved out of his father's home, away from his connection to *Yiddishkeit*. Menasheh would help him never forget his father's house, and never forget that he is a Yid!

His second son was called Efrayim, meaning "growing." Yosef gave this name to thank Hashem for growing and having *hatzlacha* even in Mitzrayim.

That is why Menasheh had to be born first, and why Yosef chose him to be on the right side. When someone

is in *Golus*, the main thing is to always stay connected to *Yiddishkeit*! Without that, it will be impossible to do their *shlichus* in the world.

But for Yaakov *Avinu*, the main thing was Efrayim. Yaakov was giving a *bracha*, which is also *kochos*, to actually grow and have *hatzlacha* in the *shlichus*. When it comes to a *bracha*, knowing that we will be successful helps us stay strong and do our part!

This is also a lesson for all of us.

We are also in *Golus*. To be successful in our *shlichus*, the first part of our *avodah* needs to be Menasheh — to remember that we were moved away from our real home. We need to remember that we are in *Golus*, and do everything we can to stay connected to Hashem and to our *Yiddishkeit*, and want to leave the *Golus* as soon as possible.

We also need to remember Efrayim — that we are given a *bracha*, which is the *kochos* we need to have *hatzlacha* in our *shlichus*! We need to remember that we are given this *bracha* first, that we are promised that we will grow in *Golus* and fulfill the *shlichus* Hashem gave us here.

See *Sicha Vayechi Tof-Shin-Lamed, Likutei Sichos chelek Tes-Vov, Vayechi sicha beis*

## **TEFILLAH :: Mah Tov**

At the beginning of *davening*, the *Chachomim* gave us *tefillos* that help put us in the proper mood to *daven*.

When Hashem created the world, He gave every *Gashmius'dike* thing three ways to describe it (dimensions): *Olam*, *Shana*, and *Nefesh*.

- 1) **Olam**: Space (this means the place it fills up, the size and shape and color and feel.)
- 2) **Shana**: Time (*Gashmius* things don't stay the same forever, they change based on the time they are in)
- 3) **Nefesh**: *Chayus* (the *chayus* of Hashem is what makes things the way they are!)

In *Mah Tov*, we say *pesukim* to show how our *davening* is special in all of these three ways!

- 1) “*Mah Tov Oholecha Yaakov*” — “The tents of the Yidden are so good!” We say that the *Olam*, the place we are *davening* in, is special!
- 2) “*Va'ani Berov Chasdecha Avo Veisecha*” — “I come to Your house with Your great *chesed*.” We say that the *Nefesh* who is *davening*, meaning ourselves, is special!
- 3) “*Va'ani Sefilasi Lecha Hashem Eis Ratzon*” — “My *tefillah* should come to Hashem at the right time.” We say that the *Shana*, the time of our *davening* is special!

When we stand before Hashem, we think about how our *davening* is special in every way — in *Olam*, *Shana*, and *Nefesh*.

The three *pesukim* are in the order we find them in Torah: The first *posuk*, “*Mah Tov*,” is from *Parshas Balak*, the second *posuk* is from *Tehillim, Kapitel Hey*, and the third *posuk* is also from *Tehillim, Kapitel Samach-Tes*.

See *My Prayer vol. 1*

## **HALACHOS HATZRICHOS :: Netilas Yodayim**

When we wash our hands before eating bread, it is very important to make sure that our entire hand is covered with water.

So besides for using a lot of water, we hold our hands pointing upwards a little bit. This helps make sure that the water can reach our fingertips, and between all of our fingers.

*Seder Netilas Yodayim of the Alter Rebbe, se'if alef*

## **GEULAH U'MOSHIACH :: We Want Moshiach Now!**

We learned in *Tehillim*, “*Mi Li Bashomayim*” — The Alter Rebbe says that we only want Hashem.

We are saying the same thing when we ask for *Moshiach* now!

It may seem that there are many good things in *Golus*, in *Gashmius* and even in *Ruchnius*. A person could ask Hashem for riches, or health, or happiness. He could ask Hashem to be able to learn a lot of Torah, or to *daven* with lots of *kavana*. All of these things could happen in *Golus*.

But we learn from the Alter Rebbe that this isn't what we should want! Only when *Moshiach* comes will the *etzem* of Hashem be revealed. We say that these good things are not enough — we want the *etzem* of Hashem to be revealed! We want *Moshiach* now!

*See Parshas Tzav, Shabbos Hagadol 5745, Chassidim Ein Mishpacha #331*

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