

Chitas for Tuesday, Parshas Vayechi

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

Mazel Tov **Aura Rivkah Jian** (Netanya, Israel)
~ birthday Zayin Teves ~
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Mazel Tov **Private Rozie Shor** (Miami, Florida)
~ 4th birthday Zayin 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 :: 39 - 43

Today's *shiur Tehillim* is *kapitelach Lamed-Tes* through *Mem-Gimmel*.

In one of today's *Kapitelach Tehillim*, there is a *posuk* that says "***Ach Betzelem Yis'halech Ish.***" It means that people don't understand what to do in the world, it's like they're walking in the dark.

The Rebbe says that the word "*tzelem*" (darkness) also means image (picture)! So we can translate the *posuk* as "Only with the picture can a person go." What picture? A picture of the Rebbe! When we look at the Rebbe's picture, we aren't so mixed up anymore and we are encouraged to act in the right way.

When a Yid looks at a picture of the Rebbe, it reminds him that the Rebbe is a *Nosi*, a leader of the Yidden. The Rebbe cares about all of us, and it's important to the Rebbe that we should act the way we should. When we look, it reminds us to do the right thing! That gives us the *koach* to do what we should, in a way of *simcha*.

TANYA :: Likutei Amarim Perek Ches

In today's *Tanya* we learn about two kinds of *Yetzer Hara*: a *Goyishe Yetzer Hara* and a *Yiddishe Yetzer Hara*!

When a person eats non-kosher food — even if he didn't know it wasn't kosher, and even if he learned and *davened* with the *chayus* from the food he ate, it is still *asur*, "tied down" and can't become *kedusha*.

Since something that is *asur* is from the *Shalosh Kelipos Hatmeios*, and a *goyishe* soul is from *Shalosh Kelipos Hatmeios*, that's why if a Yid has a *taava* to do something *asur*, it is called a "*Goyishe Yetzer Hara*." If he does an *aveira*, there is no way to bring it up to *kedusha* except through an extra-special *teshuvah*.

But if a person has a *taava* for something that is allowed, that is called a "*Yiddishe Yetzer Hara*." We call it this because the *Nefesh Habehamis* of a Yid comes from *Kelipas Noga*, and the thing he has a *taava* for which is allowed is also from *Kelipas Noga*. If a person uses it to serve Hashem, this thing becomes *kedusha*, and if he

uses it for any other reason, it gets shlepped down (at least for now) to become part of the *Shalosh Kelipos Hatmeios*.

If the Nefesh Habehamis of a Yid is from Kelipas Noga, how can a person want something from Shalosh Kelipos Hatmeios? The Alter Rebbe will talk about this later (in Perek Yud-Alef of Tanya), and it is explained in other places in Chassidus. The answer is, if someone uses the “Yiddishe Yetzer Hara” too much, and brings things down to Shalosh Kelipos Hatmeios, eventually the things he wants also start to change, and the person starts WANTING things from Shalosh Kelipos Hatmeios.

Even if a person only listens to their “Yiddishe Yetzer Hara” for a short time, and then changes his mind and decides to use the *koach* from the *taava* for Hashem (which brings it up to *kedusha*), it still leaves a mark on the *guf*. This has to be cleaned up with a strong kind of cleaning after a person passes away, called “*Chibut Hakever*.”

The Alter Rebbe mentions the story of Rabbeinu Hakadosh (R’ Yehuda HaNasi, who wrote the *Mishna*). Before he passed away, he picked up his hands to *Shomayim* and said to Hashem that he didn’t enjoy anything in this world, even from his little pinky finger! Even though he was very rich and had lots of fancy food in his house all the time, everything he did was for the sake of Hashem.

By Rabbeinu Hakadosh, this *avodah* was perfect! By the Alter Rebbe telling us this, it gives us *koach* to try to act like him as much as we can, using everything to serve Hashem, and not for any other reason.

(We learned about two kinds of Yetzer Hara, a Yiddishe one and a Goyishe one. In the Hayom Yom of Chof-Gimmel Sivan, we learn about another kind of Yetzer Hara, a “Chassidishe Yetzer Hara” that tricks us into thinking it’s a tzadik! A Chassidishe Yetzer Hara will tell us things like “now is a wonderful time to learn Chassidus!” — when really we’re supposed to be davening or listening to our Mommy and cleaning up our room. The Yetzer Hara is trying to get us to do a good thing at the wrong time, stopping us from doing the mitzvah we’re supposed to be doing now.)

HAYOM YOM :: Zayin Teves

We learn in *Tanya* that even after fixing up *Kelipas Noga* that we didn’t use for *kedusha*, there’s still a mark left on the *guf*.

Usually the *guf* needs to be cleaned off using something called “*Chibut Hakever*.” There are also certain things we learn about in *Tanya*, where the *neshama* needs a type of cleaning called “*Kaf Hakela*.” Even though they do clean off a *neshama* and a *guf*, they are very painful.

In today’s *Hayom Yom*, the Rebbe shows us a way to make sure the *neshama* and *guf* stay clean and won’t need to have that cleaning later: Saying words of Torah, *Tehillim*, or other holy words for 4 hours every day can clean off a *guf* so they don’t need “*Chibut Hakever*,” and saying as much *Mishnayos* or *Tanya* or *Tehillim Baal Peh* as you can keeps a *neshama* from needing “*Kaf Hakela*.”

SEFER HAMITZVOS :: Shiur #287 - Mitzvas Asei #235, Lo Saasei #254, #255

There are 3 *mitzvos* in today’s *Sefer Hamitzvos*:

1) (Mitzvas Asei #235) A non-Jewish slave works for a Yid forever, unless the Yid hurts him in certain ways.

We learn this from a *posuk* in *Parshas Behar*: לְעָלֵם בָּהֶם תַּעֲבֹדוּ

The *halachos* of this *mitzvah* are explained in *Mesechta Kiddushin* and *Mesechta Gittin*.

2) (Mitzvas Lo Saasei #254) If a non-Jewish slave runs away to Eretz Yisroel, he becomes free and becomes a *ger*. It is *asur* to give him back to whoever bought him. Instead, the amount of money he is worth needs to be

paid to the person who owned him before, and he doesn't go back to being a slave.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא תִסְגִּיר עֶבֶד אֶל אֲדֹנָיו

The *dinim* of this *mitzvah* are also explained in *Mesechta Kiddushin* and *Mesechta Gittin*.

3) (*Mitzvas Lo Saasei* #255) It is *asur* to say anything mean to a non-Jewish slave who ran away to Eretz Yisroel and became a Yid.

We learn this *mitzvah* from the next *posuk* in *Parshas Ki Seitzei*: עִמְךָ יֵשֵׁב בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר ... בְּטוֹב לוֹ לֹא תוֹנְנוֹ

RAMBAM :: Hilchos Avodim

In today's Rambam, we learn more of the *halachos* of the *shtar* (document) that the master gives to his servant to make him free.

In **Perek Zayin**, we learn that if many servants are going free, each servant needs his own *shtar* to say that he is free. We also learn that the master has to say that he owns NOTHING that belongs to the servant! If he writes that the servant is free, but he still has to polish the master's shoes, the *shtar* isn't good.

Perek Ches teaches us that if a Jew sells a slave to a non-Jew, he gets a *knas* (fine) that he has to pay up to 10 times as much as the slave is worth to set him free!

There are also other things that the master can do that will set his slave free. For example if he puts *tefillin* on his slave, that shows that he doesn't consider him a servant anymore, and he goes free! But if he taught him Torah that's not a proof that he doesn't consider him a servant.

We also learn the last two *mitzvos* of a slave that escapes to Eretz Yisroel, not to send him back, and to treat him well.

Finally, in **Perek Tes**, the Rambam teaches us a very important lesson in our lives. Although we are allowed to be strict and make our non Jewish slave work hard, a Yid should have *rachmanus*. The *Chachomim* would give from all of their food and drink to their slaves and feed them first. Hashem has *rachmanus* on those who have *rachmanus* on others.

With that we finish the *halachos* of *avadim* (slaves), and the whole *sefer*, *Sefer Kinyan*!

RAMBAM- PEREK ECHAD :: Hilchos Tumas Tzoraas - Perek Zayin

In this *perek*, the Rambam teaches us about a person who has *Tzoraas* that spread all over his entire body, which can actually mean that he is *tahor*!

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

In the days after Hey Teves, we continue to learn about and live with the lessons of this Yom Tov!

The Alter Rebbe explains in *Tanya* (*Igeres Hakodesh Siman Chof-Zayin*) that even after the *histalkus* of a *tzadik*, the *tzadik* still continues to live even in this *gashmius* world.

How can that be? Because the life of a *tzadik* was never his *gashmius* body! The holy body of a *tzadik* is just a helper for the main part of the *tzadik's* life, which is *Ruchnius* life — *emunah*, *ahava*, and *yirah* for Hashem.

Where does a *tzadik* get this *emunah*, *ahava*, and *yirah*? From learning Torah, from his *seforim*! So the *seforim*

that the *tzadik* uses to learn Torah are a very important part of the *tzadik's* life.

(That's why the Rebbe explained it was such a terrible thing for someone to take the *seforim* from the Frierdiker Rebbe's library: Because they were actually taking a part of the life of the Rebbe! *Boruch Hashem*, because of *Hey Teves*, these *seforim* were returned.)

Before the *histalkus* of the Rebbe Rashab, the Rebbe Rashab said "*Ich gei in Himmel, un di Ksovim loz ich aich*" — "I am going to *Shomayim*, but I am leaving you the Torah that I wrote."

We see from here that the Rebbe's life is not only in the *seforim* that the Rebbe learned from, but are especially in the *seforim* that the Rebbe wrote and gave us to learn! By learning the Rebbe's Torah, and following what the Rebbe teaches us, we can have a part of the Rebbe's holy life.

This is something we celebrate on the *Yom Tov* of *Hey Teves*!

See Likutei Sichos Chelek Lamed-Beis, Vayikra 5747 and farbrengen Yud-Beis Tammuz 5745

TEFILLAH :: Akeidah

At the beginning of *davening*, as a way to prepare ourselves for *davening* properly, we read the story of the *Akeida* as it is written in Torah. On a day when we say *Tachanun*, we add a paragraph before and after the *Akeida*, asking Hashem to be good to us. We ask Hashem, just as Avraham *Avinu* went against his nature to do what Hashem wanted, Hashem should go against any nature of the world and do good for us!

The *Gemara* says that Hashem Himself says these words, saying that He should overlook any strictness against Yidden, and only do kindness for them. One of the things we ask Hashem in the paragraph after the *Akeidah* is that Hashem should do the greatest kindness, to bring us back to our land with *Moshiach Tzidkeinu* very soon!

HALACHOS HATZRICHOS :: Seforim

In our new books from *Hey Teves*, make sure to write "*LaHashem Ha'aretz Umloah*" — the whole world and everything inside belongs to Hashem — before writing our name!

Here is another *halacha* about *seforim*:

Seforim have Hashem's holy Torah inside. We need to treat *seforim* with *kavod*.

If we see a *sefer* upside down, we shouldn't leave it. We should turn it the right way!

See Kitzur Shulchan Aruch siman Chof-Ches se'if vov

GEULAH U'MOSHIACH :: Torah When Moshiach Comes

The *Chachomim* tell us in the *Talmud Yerushalmi* that all of the *seforim* of the *Neviim* and *Kesuvim* will be *botul* in the times of *Moshiach*. We will only have the *Chamisha Chumshei Torah*, the five books of the Torah, and the *halachos* of *Torah Shebaal Peh*.

But how could this be? The Rambam tells us in *Hilchos Yesodei HaTorah* that the Torah NEVER changes! How can we say that parts of Torah will be *botul*?

The answer is that these parts of Torah will not disappear, but we won't need to learn them anymore!

The *Neviim* and *Kesuvim* are mainly an inspiration for Yidden to keep the Torah. When *Moshiach* comes, and

the world is full of the knowledge of Hashem, we won't need this inspiration anymore. We will be able to understand everything that is in the *Neviim* and *Kesuvim* from the Torah itself!

That is also why we won't need the discussion of the *Gemara* anymore. When *Moshiach* comes, we will understand the *halachos* even without the explanations of the *Gemara*!

So when *Moshiach* comes, our main Torah learning will be *Chamisha Chumshei Torah*, *halacha*, and the secrets of Torah that will be revealed then!

See Sefer Hasichos 5752 p. 27 (Kuntres Halachos Shel Torah Shebaal Peh She'ainam Beteilim L'olam)

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