

Chitas for Tuesday, Parshas Vayechi Asara B'Teves Yud Teves, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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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 Menasheh? 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 :: 55- 59

Today’s *shiur Tehillim* is *kapitelach Nun-Hey to Nun-Tes*.

In *Kapitel Nun-Hey*, Dovid Hamelech says “**Erev VaVoker VeTzohorayim Osicha**,” that he *davens* to Hashem in the night, the morning, and the afternoon.

Why does the *posuk* say *Maariv* before *Shacharis* and *Mincha*? Dovid Hamelech is saying that the *Maariv* of the night before is the *Tefillah* which gives *Chayus* for the whole next day. So *Maariv* isn’t just finishing off the day before, it also gives *chayus* and starts off the next day!

When you say *Shema* at night, the same thing happens! It finishes off the day, but it also gives you *chayus* and *koach* for whatever will happen tomorrow!

TANYA :: Likutei Amarim Perek Zayin

What happens if a person gets married to a *goy Chas Veshalom*? This is a very sad thing. Hashem put every Yid in this world as a half of a *neshama*. Only by getting married do you become a whole *Yiddishe neshama*.

If a person *Chas Veshalom* decides to get “married” to a person who is not Jewish, they will only have a half of a *neshama* for their whole life!

The Torah tells us how happy a person is when they become a whole *neshama*: They get *brachos*, and happiness, and goodness. But if a person decides to only have a half *neshama*, that is very very sad!

One of the things we learn in today’s *Tanya* is that if a person gets “married” to someone who is not Jewish, that is an *aveira* and comes from *Shalosh Kelipos Hatmeios*.

HAYOM YOM :: Yud Teves

Today is a fast day. We say *Selichos* in *Davening*, and the long *Avinu Malkeinu* in *Shacharis* and *Mincha*.

When we *daven Mincha* on a fast day, we read the Torah. The *haftorah* for a fast day is from Yeshayahu. There is a *posuk* there that says, “*Yaazov Rasha Darko, Ve’ish Avon Machshevosav*.” This means, “A *rasha* should leave his path, and a person should leave the *aveiros* in his mind.”

The Tzemach Tzedek once explained this *posuk* to a *chossid* in *Yechidus*:

The word “*avon*”, which means an *aveira*, can be changed (by switching the *nekudos*) to say “*oin*,” which means strong. The Tzemach Tzedek said to the *chossid*, “If a person has very strong opinions, and isn’t ready to listen to other people, that is also something they need to do *teshuva* for. Because when people don’t listen to each other, it brings to the opposite of *Ahavas Yisroel*.”

So just like a *rasha* needs to stop what he is doing, a person needs to leave the “*oin*” (stubbornness) of what

he thinks — not to always say “**I** think, **I** say so, **I** know.” Because if a person only thinks about their own opinions, it brings *machlokes* between people.

SEFER HAMITZVOS :: Shiur #184 - Mitzvas Lo Saasei #144, #108

Today we learn two *mitzvos* about firstborn animals (*bechor*):

1) (*Mitzvas Lo Saasei #144*) The *bechor* has to be brought as a *Korban*, and the meat belongs to the *Kohen*. This *mitzvah* has two parts: Someone who is not a *kohen* can't eat the *bechor*. The second part of the *mitzvah* is that if the *bechor* was brought as a *korban*, the *kohen* is not allowed to eat it outside of Yerushalayim. (This *mitzvah* is only kept when the *bechor* doesn't have a *mum*, and it can be brought as a *korban*.)

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: לא תוכל לאכל בשעריך וכי' ובכרת בקרבך

2) (*Mitzvas Lo Saasei #108*) We are not allowed to be *podeh* (redeem) a *bechor* for money or for another animal. The *bechor* itself needs to be given to the *kohen* and brought as a *korban*. In the time of the *Beis Hamikdash* we are allowed to sell it if it has a *mum*, and nowadays we can sell it even without a *mum*.

We learn this *mitzvah* from a *posuk* in *Parshas Korach*: אך בכור שור או בכור פֶּשֶׁב או בכור עֶז לא תפְּדֶה קֹדֶשׁ הֵם

RAMBAM :: Hilchos Bechoros

In today's *Rambam*, we learn about the *mitzvah* of *bechor*!

Perek Beis: We learn about a *bechor* that has a *mum*. One of the things we learn about is what kinds of *mum* make a *Bechor* not good for a *korban*. If the *bechor* has one of these kinds of *mum*, the *kohen* is allowed to eat it also outside of Yerushalayim.

Perek Gimmel: Now we learn about how the *bechor* is checked for a *mum* that would make it not good for a *korban*. A *kohen* can't decide for his OWN *bechor*! We also learn about using the wool that fell off of the *bechor*.

Perek Daled: The *Rambam* teaches us when an animal is *patur* from being a *bechor*, like if it belongs to a *Yid* and a *goy* together, and when it's a *sofek* — where we are not sure it is a *bechor*.

RAMBAM- PEREK ECHAD :: Hilchos Avodas Yom HaKipurim - Perek Alef

This *perek* teaches us how the *Kohen Gadol* gets ready for *Yom Kippur*.

INYANA D'YOMA :: Asara BeTeves

On *Asara B'Teves*, in the time of the first *Beis Hamikdash*, *Nevuchadnetzar's* armies camped around Yerushalayim, not letting anyone out or in — even to bring food. Less than three years later, on *Tes Tamuz**, the army of *Bavel* broke into Yerushalayim, and on *Tisha B'Av* the *Beis Hamikdash* was destroyed. That's why adults fast today.

(*In the time of the second *Beis Hamikdash*, the walls were broken on *Shiva Asar B'Tamuz*, so the fast was pushed off until then.)

The *Gemara* says that the reward that a person gets on a fast day is for the *tzedakah* that he gives, even more than the reward that we get for fasting! It is important to remember to give extra *tzedakah*, which is the *minhag* on a fast day.

We should also take some time during the fast to think about the reason for these fasts in general, and *Asara B'Teves* specifically, and make good *hachlatos* in our heart to be better in the future, so the reason for the fast will go away!

The Rebbe explains that one of the hidden messages of *Asara B'Teves* is *Achdus*. The *Beis Hamikdash* was destroyed because Yidden didn't have *Ahavas Yisroel*, so Hashem gave Nevuchadnetzar the idea to make a siege around Yerushalayim — forcing everyone to be together. This was a message to the Yidden, that they should learn to live together nicely, with *Ahavas Yisroel*!

Unfortunately, we didn't get the message then, but the potential was there to do *teshuva* and make a change.

We know that *Teshuvah* can change things, even in very dangerous times! In fact, there was a similar situation in the times of Chizkiyahu, which was much scarier! The army of Sancheriv, which was MUCH stronger than Nevuchadnetzar's, and could have broken into the city right away, surrounded Yerushalayim.

But because of the *tefillah* of Chizkiyahu, the righteous king, Hashem made a big *neis* and took the Yidden out of danger! The *Gemara* even says that Hashem wanted to bring the *Geulah sheleimah* right then.

This shows us that even one Yid has the *koach* to change the situation of *Golus*, especially on a day like today, and bring the *Geulah* for all the Yidden!

See *Likutei Sichos chelek Chof*, p. 518; *Likutei Sichos chelek Chof-Hey*, p. 267

TEFILLAH :: Asking for Moshiach on a Fast Day

Like we saw in today's *Hayom Yom*, we add extra parts to *davening* on a fast day. We learned that we add *Selichos* and *Avinu Malkeinu* to our *davening*.

We also have *Kriyas HaTorah* on a fast day. We *lein* "Vayechal," about the *teshuvah* for the *Cheit Ha'eigel* and the second *Luchos*. We *lein* a *haftorah* from *Yeshaya*, who was the *Navi* that spoke the most about the *Geulah*.

In *Shemoneh Esrei* of *Shacharis*, the *chazan* says the paragraph of *Aneinu*, and in *Shemoneh Esrei* of *Mincha*, EVERYONE says *Aneinu*. We ask Hashem that on this special day of the *taanis*, Hashem should answer us ("Aneinu") and fulfill our requests — especially to bring the *Geulah*!

Of course, we ask for the *Geulah* EVERY day. But on a fast day, which is a special time, we ask Hashem for the *Geulah* even more!

See *Likutei Sichos chelek Chof* p. 362, *ha'ara* 22

HALACHOS HATZRICHOS :: Fast Days

On a fast day that starts in the morning, you are allowed to eat until *Alos Hashachar*, when the fast begins. But if you go to sleep, you need to have in mind that you want to still be able to eat if you wake up early. Otherwise, it's like the fast started when you went to sleep.

(If you usually drink something when you wake up, you are allowed to drink before *Alos Hashachar* even if you didn't have it in mind.)

Children who understand what it means to be sad about Yerushalayim should be given only simple foods to eat, and not any treats, so that they also feel uncomfortable because of the fast.

On fast days, it is a *minhag* to give *tzedakah* before *Mincha*. Some people give the amount it would have cost

them to eat that day. This way, even the food you DIDN'T eat becomes elevated to *kedusha*, through the money you gave to *tzedakah*!

See *Halachos Uminhagei Chabad* p. 126, 129

GEULAH U'MOSHIACH :: Yes, Moshiach CAN Come!

We shouldn't worry that *Moshiach* can't come since Yidden still have so many *aveiros*.

Hashem loves us the way we are! Hashem will first take us out of *Golus*, and then take away our *aveiros*.

(The Metzudas Dovid explains that we see this in the *posuk* “*Vehu Yifdeh Es Yisroel Mikol Avonosav*,” which we say in *Selichos* today. The *aveiros* will not prevent the *Geulah* — Hashem will also redeem us from our *aveiros*!)

So *Moshiach* can come right now, and Hashem will take us out of *Golus* to the *Geulah* just the way we are!

See *Sefer Hasichos 5751*, vol. 1, p. 238

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