

Chitas for Friday, Parshas Vayechi Erev Shabbos Kodesh Yud-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

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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!

Mazel Tov **Captain Mendel Dubov** (Brooklyn, NY)

~ 7th birthday Yud-Zayin Teves ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Shalom Baumgarten** (Shliach in Lewisburg, PA)

~ 5th birthday Yud-Zayin Teves ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayechi - Shishi with Rashi

In today's *Chumash*, the last *shevet* gets his *bracha*, and all of the *shevatim* are also included in everyone else's *brachos*! Yaakov Avinu passes away and is buried in Me'aras Hamachpeilah.

Now Yaakov gives a *bracha* to the last *shevet*, **Benyamin**. His *bracha* is that he should be like a wolf, who grabs its food. One reason for this *bracha* is that the *mizbeiach* of the *Beis Hamikdosh* will be in Benyamin's part of Eretz Yisroel. The *mizbeiach* will "eat" all of the *korbanos*, like a wolf grabs its food!

Even though it looks like Reuven, Shimon, and Levi didn't get brachos, really they ALL got brachos. In fact, they all got the same brachos, but each shevet got one special bracha that they got a lot of.

Yaakov knew he was going to pass away. He asked his sons to bury him in Me'aras Hamachpeilah, with the other *Avos* and Leah *Imeinu*. Only the *Shevatim* and their children should help, not any *Mitzriyim*.

Yaakov told them to carry his *Aron* the same way the Yidden will camp around the *Mishkan*. Levi shouldn't help, because his family will carry the *Aron* in the *Mishkan*, and Yosef shouldn't either because it's not right for

the second to the king to do it. Menasheh and Efrayim will help carry it instead.

Then Yaakov lay down, and his *neshama* left his body. But the Torah doesn't say that Yaakov passed away! Since Yaakov's whole life was to raise his children to go in the way of Hashem, as long as his children are still going in the way of Hashem, his *neshama* is still alive in this world! It is doing its job through his children who are alive in this world, and living in the way that he taught!

Yosef saw that his father's holy *Guf* had finished its job in the world, and he cried. He went to Paraoh and told him that he made a *shvuah* to bury Yaakov in Eretz Yisroel. Paraoh really wanted to keep Yaakov's body in Mitzrayim for an *Avodah Zarah*, but he knew that he couldn't tell Yosef to break his promise. If he did, Yosef might break a promise that HE made to Paraoh, and tell everyone that Paraoh didn't know *Lashon Kodesh*!

Many people joined Yaakov's *levayah*. When the kings of Canaan heard that the *Shevatim* were coming, they came out to make a war. But when they came, they saw Yosef's crown on top of Yaakov's *Aron*. Instead of fighting, they put their crowns there too, out of respect.

When the *Shevatim* got to Chevron, they buried Yaakov in Me'aras Hamachpeila, and then they all went back to Mitzrayim.

The *shevatim* were worried that Yosef wouldn't be as nice to them anymore after Yaakov passed away. They weren't sure he forgave them yet for selling him. They told Yosef that Yaakov asked him to forgive them. Even though it wasn't really true, they said it so there would be *shalom* in the family.

Yosef answered that Hashem WANTED his brothers to sell him, so he could take care of them! They shouldn't be worried, Hashem doesn't want any of them to be hurt.

TEHILLIM :: 83 - 87

Today's *shiur Tehillim* is *Kapitelach Pey-Gimmel to Pey-Zayin*.

In *Kapitel Pey-Zayin*, there is a *posuk* that says, "**U'LeTzion Ye'amar, Ish Ve'Ish Yulad Ba, Vehu Yechoneneha Elyon.**" This means, "About Yerushalayim they (the *goyim*) will say: This person and this person were born there, and Hashem will set up Yerushalayim so it will last forever."

The *Gemara* tells us that this *posuk* is talking about the times of *Moshiach*!

When *Moshiach* comes, the *Navi* says that the *goyim* will bring a present to Hashem. Their present will be that they will help find all of the *Yidden* scattered around the world, so that they can go back to Yerushalayim!

They will say, "*Ish Ve'Ish Yulad Ba!*" This person and this person were born in Yerushalayim! That's why they need to go back there.

The *Gemara* explains that even though not all *Yidden* were born in Yerushalayim, still all *Yidden* are called from Yerushalayim.

There are some *Yidden* that were actually born in Yerushalayim, and most other *Yidden* hoped to come back to Yerushalayim with *Moshiach*! Because they wanted to be in Yerushalayim, they are counted as if they were born there too!

That's why the *goyim* will say *Ish V'Ish*, this person AND this person. They are talking about both kinds of *Yidden*, the ones that were born there and the ones who hope to live there, since we ALL belong in Yerushalayim.

See Gemara Kesubos 75a and Rashi there

TANYA :: Likutei Amarim Perek Yud

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

Today the Alter Rebbe tells us more about the *Tzadik Gamur*. *Tzadikim Gemurim* have a special name in the *Gemara*: *Bnei Aliyah* (people on a high level). *Aliyah* also means to bring up, and they have this name for two reasons:

1) They bring up what is not good and make it into *kedusha*. They turned their *Yetzer Hara* into a *Yetzer Tov*, so now they have no *Yetzer Hara* at all.

2) They bring up their *avodah* to the highest level possible. The *mitzvos* they do are not for themselves — they are for Hashem's sake! They don't do *mitzvos* only to connect their own *neshamos* to Hashem and to feel close to Hashem, they do them to make a *Dira Betachtonim*, to make the world the way Hashem wants it to be!

They are able to do this because they first changed their *Yetzer Hara* into a *Yetzer Tov*.

This sounds like a beautiful avodah, but only for a Tzadik Gamur, like a Rebbe! What does it have to do with us?

There is an expression from the Rebbeim that says, "Omek Chossid Rebbe" — the deepest part of a chossid is the Rebbe. Every chossid is a shliach of the Rebbe, and "Shlucho Shel Adam Kamoso" — a person's shliach is like himself! So we also need to try to find how we can do this avodah, at least in a small way. That's the shlichus that the Rebbe gives to each of us, to bring Moshiach! Every mitzvah we do shouldn't be just for what we will get from it, although that it is true that we get things from our mitzvos, but it should be done so that we can make a Dira Betachtonim for Hashem's sake, to take the Shechinah and all of the Yidden out of Golus!

The Alter Rebbe says that based on the *Gemara*, this *avodah* of a *Tzadik Gamur* is called a *chossid*! (The *Gemara* says, "Aizehu Chossid? Hamis'chased Im Kono." Who is a *chossid*? Someone who does *chesed* with His Creator — he does his *mitzvos* not for himself, but to do a *chesed* for Hashem and make a *Dira Betachtonim*.)

HAYOM YOM :: Yud-Zayin Teves

In the year the Hayom Yom was written, this was Nittel Nacht (the night of a non-Jewish holiday which is a source of kelipah).

The Rebbe tells us that we don't learn Torah on *Nittel Nacht*, because there is a lot of *kelipah* in the world and we don't want to give it any more *chayus*.

Some *bochurim* loved to learn Torah so much that they couldn't manage to stop during *Nittel Nacht*. The Rebbe Rashab said that he was not happy with these *bochurim*.

Our love for learning Torah shouldn't just be because we love learning, but because it is what HASHEM wants from us. So on a night where Hashem doesn't want us to learn, we should be happy NOT to learn.

Here is a story about that idea:

Once there were two tzadikim, the brothers Rabbi Elimelech of Lizhensk and Rabbi Zushe of Anipoli, who were thrown into jail. They were put into a big room with many other prisoners. In a corner there was a barrel to use as a bathroom. It was the afternoon, and one of the brothers said that it was time to daven Mincha.

“But you can’t daven here,” said his brother. “That smelly barrel is in the corner, and the Shulchan Aruch teaches us that we can’t daven in a room that smells bad!”

The other tzadik was very sad. “It’s bad enough that we were thrown in jail, and now we can’t even daven Mincha!”

“Don’t be sad,” his brother told him. “The same Hashem Who tells us to daven Mincha every day also tells us NOT to daven if we are stuck in such a place. So today we are serving Hashem by NOT davening!”

This made both of the tzadikim so happy that they jumped up and started singing and dancing around the smelly barrel! They were celebrating that they could serve Hashem in jail!

When the jail guards heard the singing, they ran into the room to see what was happening. “It’s those Jews over there,” the other prisoners told the guards. “They were pointing at the barrel, and now they are dancing around it!”

The guards were very angry. “They like the barrel? That’s it, we’re taking it away!”

The guards took away the barrel, and both tzadikim were STILL able to serve Hashem — this time by davening Mincha!

SEFER HAMITZVOS :: Shiur #251 - Mitzvas Lo Saasei #247

Today’s *mitzvah* (*Mitzvas Lo Saasei #247*) is that we can’t keep money that we owe someone else. This is called *Oshék*. Whether we owe them money that we borrowed, or we owe them because they did work for us and we need to pay them, if we keep that money it is like stealing!

So now we have three kinds of stealing: We have **Geneivah** (stealing something in a hidden way), **Gezeilah** (robbing something by force), and **Oshék** (holding someone else’s money that we owe them and not giving it to them — either telling them that we won’t pay, or by giving excuses, or tricking them).

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*, לא תַעֲשֶׂק אֶת רֵעֶךָ, and a similar *posuk* in *Parshas Ki Seitzei*, לא תַעֲשֶׂק שִׁכְרֵךְ. The punishment for *Oshék* is the same as the punishment for *Gezeilah*, which we see from a *posuk* from *Parshas Vayikra* that puts them both together: וְכַחַשׁ בְּעַמִּיתוֹ בְּפִקְדוֹן אֹרְבָן אוֹ בְּתַשׁוּמַת יָד אֹרְבָן אוֹ עֲשָׂק אֶת עַמִּיתוֹ

RAMBAM :: Hilchos Gezeilah VaAveidah

In today’s Rambam, we learn more about robbery.

Perek Daled teaches us about the *knas* (fine) that the *Chachomim* made against a robber. The person that was robbed is allowed to make a promise in *Beis Din*, and the robber will have to pay whatever amount he says the robber took.

Perek Hey explains that we are not allowed to use things that were stolen by a robber.

Perek Vov has *halachos* about when things can be counted as robbery even if they don’t look like robbery — like taking someone’s furniture that fell into the river and was washed away, or like gambling.

RAMBAM– PEREK ECHAD :: Hilchos Yibum V'Chalitzah - Perek Zayin

Today we learn the *halachos* of complicated situations for *Yibum* and *Chalitzah*.

INYANA D'YOMA :: Chinuch

We learn in this week's *parsha*, *Parshas Vayechi*, that the best years of Yaakov's life were in Mitzrayim. How could Mitzrayim be better than in Eretz Yisroel? The Rebbe explains that this was because Yehuda set up a *yeshiva* there to learn Torah! That way, even in Mitzrayim, even in *Golus*, his life was able to be very good.

We see from here that only through always learning Torah can we be living in *Golus* properly!

We will learn a letter from the Rebbe about how important it is to always be connected to Torah:

The *Yetzer Hara* came up with a plan called "vacation." Unfortunately, even very *frum* Yidden accept it.

They think that whatever is true during the rest of the year is different during "vacation."

This is the opposite of what the Torah tells us!

The *posuk* says that the Torah is our life and the length of our days. We can't take a break from living! The *Chachomim* compare a Yid to a fish. Just like fish can't leave the water, a Yid can't survive without Torah and *mitzvos*.

Chas veshalom to think that during "vacation" or "break time" we don't need to learn any more, or we need to learn less!

A Yid always needs to be connected to his source of life — the Torah.

See *Shulchan Menachem* vol. 5 p. 59, *Igros Kodesh* vol. 13 p. 302

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 HATZRICHS :: Netilas Yodayim

Before we eat any amount of bread, even just a little bit, we need to do *Netilas Yodayim*, wash our hands.

But we only make the *bracha* *Al Netilas Yodayim* if we plan to eat at least a *kebeitzah* of bread. A *kebeitzah* means the size of an egg, which the *Chachomim* teach is the size of two olives — *kezayis*. The way we measure nowadays, this is about two ounces, which is usually the size of one or two slices of bread.

Seder Netilas Yodayim L'seudah, se'if Yud-Ches

GEULAH U'MOSHIACH :: Lebn Mit Der Tzeit

The Rebbe said this in a sicha a week and a half after the Nitzachon of Hey Teves:

Usually, the Torah finishes things with a good or happy *inyan*. But at the end of this week's *parsha*, which is

the end of the whole *Chumash Bereishis*, the Torah ends off with something very sad! Here, the last thing the Torah says is that Yosef lived for 110 years, and then they put Yosef in an *Aron* in Mitzrayim.

Of course that is what happened, but is that the best way to finish the whole *Chumash Bereishis*?

The Rebbe tells us that really it IS the most important thing to tell us at the end of this *Chumash*!

The whole *Chumash Bereishis* tells us about the things that happened to our *Avos*. Not only do we learn lessons from the things our *Avos* did, but we get *kochos* from them for when similar things happen to us! We need to use these *kochos* when we are in *Golus*, like the *Golus* we learn about in *Chumash Shemos*.

That's why the last thing we learn, before *Golus* Mitzrayim starts in the next *Chumash*, is that Yosef's *Aron* stayed with the Yidden in Mitzrayim. The Torah is telling us that when we are in *Golus*, having the "Aron of Yosef" with us is a tremendous help and *koach* to get through the *Golus*!

Besides for all of the *kochos* we have from the rest of *Chumash Bereishis*, the things we learn from Avraham, Yitzchak and Yaakov, the last and very important thing which we have is that we have "Yosef" with us.

In our last *Golus* too, we see that the *Ohel* of all of the *Rebbeim* stayed with us! Many *Tzadikim* were buried in Eretz Yisroel, but the *Rebbeim* stayed with their *Chassidim*, where they were. We know that whenever we need a *bracha* (in *Gashmius* or in *Ruchnius*), we always have a place to turn to get the *koach* we need. We can go to "the *Aron* of Yosef," the *Ohel* of the Rebbe which is with us in *Golus*, and that will give us encouragement to get through the *Golus* and bring *Moshiach* now!

See *Farbrengen Vayechi* 5747

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