

Chitas for Shabbos Kodesh, Parshas Vayechi Yud-Ches 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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לעילוי נשמת הרה"ח הרה"ת הר"ח משה פינחס בן הר"א אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"א מרדכי בן הר"א 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!*

Mazel Tov **Emunah Mushka bas Neomi Bracha**

~ 4th birthday Yud-Ches Teves ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Levi Yitzchok Abelev** (Shliach in Tempe, Arizona)

~ 2nd birthday Yud-Ches Teves ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayechi - Shvi'i with Rashi

In today's *Chumash*, we learn about the end of Yosef's life. He passes away, and his *Aron* stays with the Yidden in Mitzrayim. Before he passes away, Yosef tells the Yidden that Hashem will take them out of Mitzrayim!

The *Shevatim* were worried that maybe Yosef would be mean to them, now that Yaakov passed away. "Don't worry," Yosef told his brothers, "I will take care of you and make sure you have food." Still, Yosef didn't have as many family parties as he used to while Yaakov was alive. When the Mitzriyim saw that, they stopped treating the *Shevatim* as nicely. Now the *Shevatim* realized that soon the Yidden would become slaves, like Hashem told Avraham.

Yosef lived in Mitzrayim his whole life, 110 years. He was able to learn even with his great-grandchildren before he passed away!

Yosef told his brothers that he would pass away, but that Hashem will remember them and take them out of Mitzrayim. Hashem will bring them to the land promised to Avraham, Yitzchak, and Yaakov — Eretz Yisroel.

Before he passed away, Yosef asked his brothers to make sure the Yidden take his *Aron* along when Hashem takes them out of Mitzrayim. Until that happened, the *Aron* of Yosef stayed with the Yidden in Mitzrayim!

Chazak, Chazak, Venis'chazek! We have just finished learning the entire Chumash Bereishis!

TEHILLIM :: 88 - 89

Today's *kapitelach* are *Pey-Ches* and *Pey-Tes*.

One of the things it talks about in *Kapitel Pey-Tes* (89) is how Hashem gave the *melucha* (being kings) to Dovid Hamelech and his children. "**Zaro Leolam Yihiyeh, Vechiso Kashemesh Negdi**" — "His children will be forever, and his throne like the sun before Me."

Moshiach (*Melech Hamoshiach*) comes from Dovid Hamelech, so Hashem's promise to Dovid Hamelech really does go forever! *Melech HaMoshiach* comes from the family of Dovid!

TANYA :: Likutei Amarim Perek Yud-Alef

In today's *Tanya*, the entire *Perek Yud-Alef*, we learn about a *Rasha*.

We learned in the last *perek* that a *tzadik* is someone whose *Yetzer Tov* becomes so strong, that the *Yetzer Hara* becomes very weak and has no say to stop him from doing the Will of Hashem!

Today we learn that the OPPOSITE can happen *Chas Veshalom* if a person lets their *Yetzer Hara* make them behave however it wants: It can get so strong that it will always be in charge of what the person does, and the *Yetzer Tov* won't be able to say anything to stop it. This is what the Alter Rebbe calls a *Rasha*.

By some people the *Yetzer Hara* can be in charge only once in a while, and only with a small *aveira*. For other people, the *Yetzer Hara* can be in charge more often, and with bigger, more serious *aveiros*.

We said that with a *tzadik*, even though the *Yetzer Tov* is in charge there could still be some *Yetzer Hara* left inside. That's called a *Tzadik Vera Lo*. That means that he is a *tzadik*, but there is still some of the *Yetzer Hara* left hidden inside.

With a *Rasha* the opposite is true. Even though the *Yetzer Hara* is in charge, the *Yetzer Tov* is still inside. It can make the person think and feel thoughts of *Teshuvah*, even if it's not strong enough to keep the person from doing the wrong thing. This is a *Rasha VeTov Lo*.

That's why a person feels bad after doing an *aveira* ("*Reshaim Melei'im Charatos*"). The good that's inside of him is making him feel like he acted in the wrong way.

But really there are different levels in *Rasha VeTov Lo*. By one person, the *Yetzer Tov* that is inside may be strong enough to give the person enough *koach* to do a proper *teshuvah*, and not do it again. By another person, he may just feel bad, but not be strong enough to do *teshuvah* properly and stop acting in his not-good ways.

Then there is a *Rasha VeRa Lo*. This is someone who got so used to doing the wrong thing that the *Yetzer Hara* pushed the *Yetzer Tov* out. He can't feel the good inside of him anymore, and won't even feel bad for doing the *aveira*.

Still, the *Yetzer Tov* doesn't ever COMPLETELY leave a Yid. Even in the *Rasha VeRa Lo*, it is still there, connected to him, even though he can't feel it. That's why he is still counted as a part of a *minyán* and can bring the *Shechina* down when there are ten Yidden together.

So what does a person do if his Yetzer Tov isn't strong enough? What if he's so used to doing something he shouldn't

be doing, that he can't control himself? One thing he can do is to get help from someone else to help his Yetzer Tov become stronger, so he will be able to choose to do the right thing again! (As we learn in Hayom Yom, when two people talk together to become stronger in their Avodas Hashem, there are two Yetzer Tavs fighting against one Yetzer Hara. So together with another Yid's help, everyone is able to make the Yetzer Tov win!)

HAYOM YOM :: Yud-Ches Teves

In today's *Hayom Yom*, we learn how to be full of life, even in *Golus*!

In the year the Hayom Yom was written, today (like this year!) was Shabbos Parshas Vayechi.

First we learn a *minhag* about *Kriyas HaTorah*: The person who gets the last *Aliyah* of the *Chumash* says *Chazak Chazak Venis'chazek* together with the rest of the *minyán*.

We also learn a *minhag* about *Shabbos davening*: In *Maariv* of *Motzei Shabbos* after *Shemoneh Esrei*, we say the *posuk* "Orech Yomim" two times — but not when we say this same *posuk* in *Shacharis* on *Shabbos* in the beginning of *Pesukei Dezimra*.

~

When the *Tzemach Tzedek* was a little boy, his teacher taught him, according to the *pirush* of the *Baal Haturim*, that *Yaakov* lived the best years of his life when he was in *Mitzrayim*. The *Tzemach Tzedek* couldn't understand how living in a *kelipah*-filled place like *Mitzrayim* could be the best part of his life, and he asked his *zeideh*, the *Alter Rebbe*, this question.

The *Alter Rebbe* answered him that *Yaakov* was able to live his best years in *Mitzrayim* because he first sent *Yehudah* to set up a *yeshiva* there. The words of the *posuk* that teach us this (*Lehoros Lefanav Goshna*) can also be explained that "when we learn *Torah* (*lehoros*) we come close (*goshna*) to *Hashem*!"

Yaakov had the *Torah*, which is called a *Torah* of life, in *Mitzrayim*. Learning *Torah* brings a *Yid* closer to *Hashem* than anything else! Because he had *Torah* in *Mitzrayim*, he was able to have *Vayechi* — a life, and the best part of his life — even in *Mitzrayim*.

That's also how we are able to be full of life, even in Golus: With the koach of Torah which connects us to Hashem!

SEFER HAMITZVOS :: Shiur #252 - Mitzvas Lo Saasei #265

Today's *mitzvah* (*Mitzvas Lo Saasei #265*) is that we are not allowed to figure out a way to get something that we are jealous of, that belongs to another person.

If I see my friend's new pencil case, and I am jealous of her, I am not allowed to buy it from her — even for \$100! I can't try to convince her that mine is better, and she should switch, and I'm not allowed to get someone else to tell her to give it or sell it to me.

This *aveira* is only if someone DOES something to try to get what he wants.

We learn this from a *posuk* in *Parshas Yisro*, from the *Aseres Hadibros*: לא תקמד בית רעך

RAMBAM :: Hilchos Gezeilah VaAveidah

In today's *Rambam*, we learn about how a robber can make up for what he did.

Perek Zayin teaches us the *halachos* about how a person does *teshuvah* for making a not true promise in a *Beis Din* that he doesn't owe someone money. When he admits the truth, he has to pay back the amount he lied about, plus an extra fifth.

Perek Ches explains what a robber should do if the person he robbed from passed away. The *halachos* are also different if the person he robbed from was a *Ger*.

Perek Tes has the *halachos* about doing *teshuvah* for selling a stolen field. We learn what happens if the field gets ruined, sold, or taken away by the king!

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

In the last *perek* of *Hilchos Yibum V'Chalitzah*, we learn *halachos* of how to do the *mitzvah* when we are not sure if we need to do *Yibum* or *Chalitzah*.

Mazel Tov! We have now finished learning this set of halachos!

INYANA D'YOMA :: Shlichus

The Rebbe gave each and every one of us a *shlichus*, to spread *Yiddishkeit* and *Chassidus* to ourselves, to our families, and to all the *Yidden* around us — wherever we can reach.

The Rebbe tells us in a *sicha* that the word “*Shliach*” is the same *Gematria* as “*Sameiach*” (each letter in the *Alef-Beis* is also a number — and the numbers in these words both add up to 348).

This teaches us that when we do our *shlichus*, we shouldn't feel frustrated, or overwhelmed, or like it's too hard. Doing our *shlichus* should make us happy! We need to be so happy that we have this special *zechus* to be partners with the Rebbe to bring *Moshiach* now!

TEFILLAH :: Humbling Thoughts

There are times when we need to look at all the good things we are doing, and remind ourselves that we are working hard to serve Hashem!

But there are other times when it is the right thing to remind ourselves that we are NOT so special, to think things that make us feel humble.

We are supposed to use our heart to *daven*, and if we are feeling too proud of ourselves, it makes it hard to feel *kedusha* in our heart. The *Yetzer Hara* fills it all up and blocks it from thoughts of *kedusha*.

That is why it is important to think thoughts that make us feel more humble.

For example, a person can think about what is important to him: That he should have enough money, that people should be nice to him, and that he should be healthy. But that is all about *Gashmiyus*! How is that different than an animal? The only difference is that animals think about hay, and he thinks about bread.

A *Yid* should be worried about other things that are more important: He should be trying to accomplish more things in Torah, and to do *mitzvos* in a more beautiful way.

When we realize that we are not the way we should be, our heart becomes more humble and can think about Hashem. It is ready to feel *kedusha* and connect to Hashem by *davening*.

In our davening, there is a section that helps us to be more humble. Before *korbanos*, we say a paragraph starting “Le’olam Yehei Adam,” reminding ourselves that we aren’t coming to connect to Hashem and ask for our needs because we are special. We are coming to daven only because of Hashem’s *Rachmanus*, and with the *zechus* that we are children of the *Avos*, *Avraham*, *Yitzchak*, and *Yaakov Avinu*, and that we have a *neshama*.

See *Tanya Perek Chof-Tes*, *Maamar Shemini* 5716

HALACHOS HATZRICHOS :: Derech Malbush

Wearing something outside as clothing is not called carrying. This is called “*Derech Malbush*.”

Still, the *Chachomim* want to make sure that it is something that we will not take off and carry around! Two of these *halachos* are just about kids:

For example, if a kid goes outside in Tatty or Mommy’s shoes, the shoes will probably fall off. Then he will end up carrying them. So going outside in Tatty or Mommy’s shoes on Shabbos is not allowed because of *hotza’ah*!

But a shirt that is too big won’t usually fall off by itself. So even if it looks silly, a kid IS allowed to go out on Shabbos with a shirt that is too big, and it’s not a problem of carrying. We are not worried that it will bring him to carrying outside.

See the *Alter Rebbe’s Shulchan Aruch*, 301:3

GEULAH U'MOSHIACH :: Rambam

The Rebbe’s *takana* of learning Rambam and *Sefer Hamitzvos* is a very special way to get ready for *Moshiach*!

Why?

When we have a birthday party coming up, we make sure to prepare the things that will happen at the party! We figure out the rules for the games we will play, which *hachlata* we make, and decide how we will set the table and when we’ll say the *pesukim*.

The Rambam says in the *halachos* about *Moshiach* that in the times of *Moshiach*, we are going to be able to do ALL of the *mitzvos* just like we used to when the *Beis Hamikdash* was standing, exactly the way Hashem wants!

What is the best way to get ready for that? We can learn and know about all of the *mitzvos* and *halachos* so we’ll know what Hashem wants. There is only one *sefer* that teaches us EVERYTHING we need to know (including the *halachos* about the *Beis Hamikdash* and bringing *korbanos*): The Rambam!

So what’s a better way to get ready for *Moshiach*? Let’s make sure to learn Rambam every day!

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