

Chitas for Sunday, Parshas Vayechi

Yud-Beis 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!

L'ilui Nishmas

Yonah Hakohen ben Menasheh Leib

~ yartzeit Yud-Beis Teves ~

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 **Colonel Binyamin Hakohain Gutnick** (Boca Raton, Florida)

~ 11th birthday Yud Teves ~

Shnas Bracha Vehatzlacha!

May you grow up to make the Rebbe and your parents proud and to keep shining your special light unto everyone!

Mazel Tov **Major Dovid Kosofsky** (Shliach in Longmeadow MA)

~ 8th birthday Yud-Beis Teves ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayechi - Rishon with Rashi

In last week's parsha, we talked about how Yaakov and the Shevatim moved down to Mitzrayim. The way it is written in a Sefer Torah, this week's parsha is different than any other parsha in the Chumash. If you look in a Tikun Korim, which shows how it looks in a Sefer Torah, you will see what the difference is. Can you find it? (Rashi gives two reasons why it is written this way!)

Yaakov Avinu lived in Mitzrayim for 17 years.

The Baal Haturim says that these 17 years were the best years of Yaakov's life! We will see later in Hayom Yom that since Yehuda set up a Yeshiva before he came (where a Yid can learn and become close to Hashem), Yaakov could have the best years of his life even in a place like Mitzrayim.

Yaakov was 147 years old. Even though he wasn't as old as Avraham or Yitzchak when they passed away, Yaakov was weak and realized he was going to pass away soon. He asked Yosef to come to talk to him, since Yosef was a very important person in Mitzrayim, who could help Yaakov with what he wanted.

Yaakov asked Yosef to make a *shevuah* (a promise on Hashem's name) that he wouldn't bury him in Mitzrayim. He had many reasons why he didn't want to be buried there: He didn't want to be buried in a place that would be full of the *Makah* of *Kinim*, he wanted to be right in Eretz Yisroel by *Techiyas Hameisim*, instead of needing to be rolled there when *Moshiach* comes, and he didn't want the Mitzriyim to use him as an *Avodah Zarah* after he passes away!

Yosef promised, but at first he didn't make a *shevuah*, because he didn't think he needed to. But Yaakov knew that Paraoth might not want to let Yosef bury him in Eretz Yisroel, so he told Yosef he should make a *shevuah*, so he would be sure that Yosef would do what he asked. Yosef made the *shevuah*.

Doing a favor for someone after he passes away is called "Chesed Shel Emes," true chesed, because he doesn't expect to get any reward back from the person he is helping. Doing someone a favor without expecting to get paid back is the highest kind of chesed.

Yaakov bowed down to Yosef, to give him the *koach* to keep his *shevuah*. Yaakov bowed down towards the direction of the *Shechinah*, which was by the head of his bed since the *Shechinah* stays by sick people. Yaakov also bowed down to the *Shechinah* to thank Hashem that all of his children were *tzadikim*, even Yosef, who was a king of a non-Jewish land and had been trapped among *goyim* for so many years.

Efrayim, Yosef's son, used to learn with his Zaidy, Yaakov. A while after Yosef's *shevuah*, Efrayim saw that Yaakov was even more sick, and he told his father. Yosef took Menasheh (who was 25 years old) and Efrayim (who was 24) to get *brachos* before Yaakov passed away.

Efrayim told Yaakov that Yosef was here, and since Yosef was a very important person, Yaakov sat up with *kavod*, even though he was sick!

Yaakov told Yosef about a *bracha* Hashem gave him — that he would become a nation (meaning that Benjamin would be born) and a "*Kehal Amim*" (meaning one of the children would have TWO *Shevatim*). The *bracha* that one of Yaakov's sons would become two *Shevatim* could have gone to Reuven, but because of something that he did, Yaakov said that it is going to Yosef. Menasheh and Efrayim would each become *Shevatim* with their own portion in Eretz Yisroel, but any later children of Yosef would not become *Shevatim* of their own.

Yaakov didn't want Yosef to be upset about his mother Rochel not being buried in Me'aras Hamachpeila, and because of that he might not want to bring Yaakov there. He explained that she was buried near the road instead of in Me'aras Hamachpeila, because Hashem wanted her to be able to *daven* for the Yidden when they go into *golus* along that road.

When Yaakov was ready to give a *bracha* to Menasheh and Efrayim, suddenly his *Ruach Hakodesh* went away! He thought maybe Yosef's children weren't from a kosher marriage and that's why. Yosef showed his father that he DID keep the *mitzvah* of getting married in a kosher way. He showed him the *kesuba*, so he would see that even though most people in Mitzrayim weren't careful about this, Yosef was. The real reason why the *Ruach Hakodesh* left Yaakov was because in the future, there were going to be not-good kings coming from the families of both Menasheh and Efrayim. (Do you know who those kings are?)

Yosef *davened* that his father should get his *Ruach Hakodesh* back so he can give a *bracha* to Menasheh and Efrayim. Hashem did, and Yaakov asked Yosef to bring his sons to get a *bracha*.

TEHILLIM :: 66 - 68

Today's *shiur Tehillim* is *kapitelach Samach-Vov, Samach-Zayin, and Samach-Ches*.

In *Kapitel Samach-Ches*, Dovid Hamelech speaks about an amazing *neis* that would happen in the future.

Just two days ago, we had the fast of Asara B'Teves, remembering how Nevuchadnetzar and his army closed off Yerushalayim. But that wasn't the only time Yerushalayim was closed off! The first time, Hashem made tremendous nisim! This shows us that if we are zoche, the siege of Yerushalayim, which we fasted for, does not have to be a sad thing — through our Teshuvah it can become a great Yom Tov.

Here's what happened:

King Chizkiyahu was the 12th king from *Malchei Yehudah*. He was the son of the wicked King Achaz, but he didn't copy his father at all! He had real *Yiras Shomayim*, and tried to make the Yidden into a holy nation again. He broke all of the *Avodah Zara*, fixed up the *Beis Hamikdash*, and asked all of the Yidden to come and celebrate there on the *Yomim Tovim*.

Once he took care of the *Ruchnius* of the Yidden, King Chizkiyahu also tried to take care of the *Gashmius* of the Yidden. He made the *Yiddishe* army strong, and they captured back many cities that had been taken away from Eretz Yisroel. They also scared the smaller nations that kept trying to bother the Yidden. But they still had to pay money to Ashur, the strongest country at that time, so that Ashur would leave the Yidden alone.

While the Yidden in *Malchei Yehudah* were doing much better now, the Yidden from *Malchei Yisrael* were taken away into *Golus*. The Yidden who lived under the *Malchei Yehudah* tried even harder to serve Hashem properly, realizing that this was the only thing that could keep them safe.

The *Navi* Yeshayahu told King Chizkiyahu that as long as the Yidden continued serving Hashem, nobody would be able to hurt them! He even told King Chizkiyahu that soon they would even be able to stop paying taxes to Ashur!

Even though that sounded impossible, King Chizkiyahu trusted in Hashem and got ready to fight with Ashur.

Sancheriv, the king of Ashur, was very strong. He captured many many countries, and mixed up all the people so it would be harder for them to join together and fight. Finally, he brought his army, with three generals, to fight against Yerushalayim. They surrounded Yerushalayim and closed it off, so that nobody could go out or come in.

One of the generals, Ravshakeh (who was a Yid that went away from *Yiddishkeit*) first yelled at the Yidden in *Lashon Kodesh*, trying to scare them so that they wouldn't fight. He said that it didn't make sense to trust in Hashem, because Sancheriv's army was so strong and had captured all the other nations! He also did the opposite of blessing Hashem.

When King Chizkiyahu heard this, he tore his clothes to hear someone speaking so terribly about Hashem! He went to *daven* to Hashem in the *Beis Hamikdash*, asking Hashem to show Sancheriv that Hashem controls the world!

The *Navi* Yeshayahu told King Chizkiyahu not to worry. He wouldn't even need to shoot one arrow at Sancheriv's army! Hashem had given him a beautiful *nevuah* about winning over Ashur, and about the times of *Moshiach*!

Sure enough, that night a *malach* came and killed every single soldier in Sancheriv's army.

When Sancheriv woke up in the morning and saw that he had no soldiers left, he turned around and went back to Ashur, leaving the Yidden alone.

TANYA :: Likutei Amarim Perek Tes

We learn that the *Nefesh Habehamis* has its “home base” in the left side of the heart, while the *Nefesh Elohis* has its “home base” in the brain and the right side of the heart. From there, they can influence the whole body.

After talking about the two *nefashos* that a Yid has, their tools (*Sechel* and *Midos*), their clothes (*Levushim*) and what they do with them, in this *perek* the Alter Rebbe will speak about the war that is happening between these two *nefashos* in the *guf* of a Yid.

Even though these two *nefashos* are *ruchnius* (we can't see them or touch them — we can't even see them with an x-ray), they work inside of the body and make us act the way we do.

The “home” of the *Nefesh Habehamis* is in the LEFT side of a person's heart, and the *Nefesh Elohis* has a “home” in a person's mind and then in the RIGHT side of the heart.

(What are the two sides of the heart, the right and left side?)

The heart's job is to send chayus to every part of the body so it will be able to work! It sends blood filled with oxygen from the air we breathe, which the body uses for chayus.

The heart is hollow, with two main parts. The right side is the “empty” side, is for blood that is now empty of chayus and can't do its job yet. Used blood is sent there from the rest of the body, to get filled up with chayus again! Then it is pumped into the second side, which spreads the blood which is now full of chayus to every part of the body.

The Nefesh Elohis is in the “empty” side that needs to get filled with oxygen, and the Nefesh Habehamis is in the “full” side.)

Here's an example of how the *Nefesh Habehamis* works: A person sees or remembers something, or someone does something to them — and they get angry! That feeling of anger is from the *Nefesh Habehamis*, which “lives” in the heart. That feeling can then go to the mind to think about it, and then to the rest of the body. The person can make faces because of it, or say or do not nice things to show it, *chas veshalom*.

The *Nefesh Elohis*, though, has its “home” in the mind. It uses the tools of the mind — *Chochma*, *Bina*, and *Daas* — to think about the greatness of Hashem. From there, that thought goes to the heart, to make it feel in a certain way, like to make it feel a love for Hashem. Then it goes to the rest of the body, to make it act according to the way it feels.

IY”H in tomorrow's shiur we will see that these two nefashos aren't just doing things on their own, but there is a big war going on between them! They both want to be the one to control the entire body.

HAYOM YOM :: Yud-Beis Teves

One year, the Rebbe Rashab was elected as gabbai of the Chevra Kadisha. There was a minhag in Lubavitch that the Simchas Torah after a gabbai was elected, they would make a parade and bring the new gabbai to shul under a chuppah. Here's what happened that Simchas Torah:

The Rebbe Rashab said a *maamar* that starts with the words “*Ein Hakadosh Baruch Hu Ba Betrunya.*”

At the end of the *Maamar*, the Rebbe Rashab said: Even someone who is a big thinker and likes everything to make sense needs to do *mitzvos* not because it makes sense, but because Hashem says so. That's because some parts of Torah might not make sense to him, and then he might end up just following whatever everyone else is doing.

In the time right before *Moshiach* comes, we need to do Torah and *mitzvos* because Hashem wants us to, and not only do things that make sense to us. Instead, we should do *mitzvos* with *temimus* and *Emunah Peshuta*!

Did you notice that the Hayom Yom of Hey Teves and Yud-Beis Teves — the first and last day of Didan Notzach (see Darkei Hachassidus of today) — both talk about doing mitzvos with temimus?

SEFER HAMITZVOS :: Shiur #246 - Mitzvas Asei #241

Today we learn the same *mitzvah* as yesterday (*Mitzvas Asei #241*): If someone sets a fire, they are responsible for paying for what the fire burns. If it burns part of his neighbor's field, he may have to pay back the neighbor.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: כִּי תִצַּא אֵשׁ וּמְצָאָהּ קִצְיִים
This *mitzvah* is explained in *Mesechta Bava Kama*, *perek Beis* and *Vov*.

RAMBAM :: Hilchos Nizkei Mamon

Before, we learned about damage that comes from an animal eating from someone else's field, and the kind of damage from an animal hurting people or animals or breaking things. In today's Rambam, we learn about damage that comes from somebody's hole in the ground, or a fire they started.

Perek Yud-Beis teaches us that if someone dug a hole, and an animal fell in, they need to pay back the animal's owner.

Perek Yud-Gimmel explains the *halachos* if a THING fell into the hole and broke, like furniture or dishes.

Perek Yud-Daled teaches us about if someone starts a fire and it burns someone else's field. If he started it in the other person's field, or if he wasn't careful when he started a fire in his own field, he needs to pay. If he was careful, and the fire spread anyway, he doesn't need to pay — we say that it came from Hashem.

Now we are finished the halachos about damages! Tomorrow we will IY"H start a new set of halachos, about stealing.

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

Today we learn more *halachos* about *yibum* and *chalitzah*. One of them is that if the oldest brother does not want to do *yibum*, we ask all of the other brothers if they want to marry her. If none of them want to, we force the oldest one to do either *yibum* or *chalitzah*.

INYANA D'YOMA :: 5-12 Teves

Tof-Shin-Mem-Zayin (5747) was the year of the *geulah* of *Hey Teves*.

That year *Chassidim* celebrated with the Rebbe for a whole week, until today, *Yud-Beis Teves*.

Then the Rebbe said that the dancing for *Hey Teves* is over, and we need to get ready for *Yud Shevat*!

Every *Chossid* should get a *mashpia*, and for the month until *Yud Shevat*, they should talk to their *mashpia* every ten days to make sure they're preparing properly for *Yud Shevat*.

So today we need to start getting ready for *Yud Shevat*! The best way to start is to make sure we have a *mashpia* to report to about the good things we are adding in our Torah learning and *Ahavas Yisroel* in honor of this

special day!

See *Sefer Hasichos 5747, vol. 1, p. 243*

TEFILLAH :: Ahavas Yisroel in Davening - Hareini

In *Derech Mitzvosecha, Mitzvas Ahavas Yisroel*, the Tzemach Tzedek explains the reason we say *Hareini Mekabel* before *davening*. One meaning of *davening* is that we are bringing a *korban* — we are bringing ourselves as a *korban* to Hashem!

Like we know, a *korban* has to be complete. It can't have a *mum*, something wrong with it. So how do we make sure that we don't have a *mum*?

The *neshamos* of Yidden are all like one big body! Some are like the head, and some are like the other parts of the body. To be a complete body, without a *mum*, we need every single part. When we have *Ahavas Yisroel* to every Jew, our *korban* is complete before Hashem — we have every part of ourselves.

But if *chas veshalom* we hate somebody — like this group of Jews, that relative, or my neighbor — and we don't want to have anything to do with them, then there is something missing! It's like we cut off a part of ourselves, and we become a *baal mum*!

So before we start *davening*, we say *Hareini Mekabel*! We tell Hashem that we are ready to have *Ahavas Yisroel*. We think about how every Yid we know is part of us, and this way our *korban* is complete and Hashem will accept our *tefilos*!

See *Derech Mitzvosecha, Mitzvas Ahavas Yisroel (translated by Sichos in English)*

HALACHOS HATZRICHS :: Nittel Nacht

There is a *minhag* not to learn Torah on *Nittel Nacht*, because there is a lot of *kelipah* in the world and we don't want to give it any *chayus*. So today (Sunday), starting from *Shkiyah*, we don't learn any Torah (including *Chitas*), until *Chatzos*. Make sure to finish your *shiurim* before *Shkiyah*!

Nittel Nacht is on a different day every year, because it goes according to the *goyishe* calendar. It is also different in other countries, because it goes according to when it is celebrated where you live.

In America, this year *Nittel Nacht* is tonight, Sunday night.

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*.

But there are plenty of good things that need to be taken care of that AREN'T learning Torah, and we shouldn't waste the time!

We are allowed to tell and hear stories about *Tzadikim* and look at pictures of the Rebbe. Many people have the *minhag* to play chess on *Nittel Nacht*.

See *Sefer Hasichos 5750, p. 192, the Halacha Guide by the Badatz of Crown Heights, and the Halacha Newsletter from Rabbi Lesches in Melbourne.*

GEULAH U'MOSHIACH :: Take Us Out of Golus!

We learned in today's *Chumash* that before Yaakov *Avinu* passed away, he told Yosef not to bury him in Mitzrayim. He even made Yosef promise to take him out of Mitzrayim and not bury him there!

Why was Yaakov so strong about it? Didn't we learn that the best years of his life were in Mitzrayim with Yosef and all of the other *Shevatim*?

The Rebbe shows that Yaakov was teaching us an important lesson.

Yaakov *Avinu* knew that he had an important *shlichus* to do in Mitzrayim, and he was happy to do it there. But he also knew that Mitzrayim is *Golus*! And as soon as he could leave, he wanted to go out of *Golus* and go back to Eretz Yisroel!

All Yidden need to learn from Yaakov *Avinu*.

We may be doing good things in *Golus*, or have a comfortable life in *Golus*. But the whole time, we need to know that it is *Golus* and we need to leave! We need to beg Hashem, please take us out of this *Golus*!

And when we live the way the Torah teaches us, Hashem will take us, together with all of the Yidden, out of *Golus* and back to Eretz Yisroel!

See sicha Asara B'Teves 5743 (translated by Sichos in English)

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