

Chitas for Friday, Parshas Vayechi Erev Shabbos Kodesh Yud-Gimmel Teves, 5780

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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 :: 69 - 71

Today's *kapitelach* are *Samach-Tes*, *Ayin*, and *Ayin-Alef*.

One of the *pesukim* in *Kapitel Samech-Tes* is "**Va'ani Seflosi Lecha Hashem Eis Ratzon.**" We say this *posuk* every day in (can you guess?) *Mah Tovu*.

There is another place we say this *posuk* as well — before we take the Torah out on Shabbos at *Mincha* time. The *posuk* means that when we *daven* it's a very special time. The reason why we say it by *Mincha* on Shabbos is because that's ALSO a very special time, the most special time of the whole Shabbos!

TANYA :: Likutei Amarim Perek Yud-Alef

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

Yesterday we learned that a *Tzadik* takes control of himself and the *Yetzer Hara* has no say.

Today we learn that the opposite can happen *Chas Veshalom* if a person lets his *Yetzer Hara* behave however it

wants: It can end up controlling the person, and the *Yetzer Tov* won't be able to say anything. This is what the Alter Rebbe calls a *Rasha*.

By some people the *Yetzer Hara* can take control only once in a while, or only with a certain *aveira*. For other people, the *Yetzer Hara* can be in control more often, and with more *aveiros*.

We said that with a *Tzadik She'aino Gamur*, even though the *Yetzer Tov* is in charge there could still be some *Yetzer Hara* left inside. Even though it is there, it does not have a say. That's also called a *Tzadik Vera Lo*, which means that he is a *tzadik*, but there is still something bad inside.

With a *Rasha* the opposite is possible. Even though the *Yetzer Hara* is in charge, the *Yetzer Tov* is still inside. It can make the person think and feel good things, 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 he does an *aveira*. The good that's inside of him is making him feel like he acted in the wrong way.

A *Rasha VeRa Lo* 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*.

That's the opposite of the *Tzadik VeTov Lo*, where the *Yetzer Tov* pushed the *Yetzer Hara* out completely, so he won't feel anything bad inside.

But there is one very important difference between a *Tzadik VeTov Lo* and a *Rasha VeRa Lo*: The *tzadik* pushed the *Yetzer Hara* out completely, but the *rasha* can never lose his *neshama* and the *chayus* of Hashem that is there! It is just that he can't feel it, and so it stays in a way called *makif* until he does *teshuvah*.

That's why the *Chachomim* say that when ten Yidden come together, the *Shechinah* is there. This is true even if they are *resha'im*, because of the *makif chayus* that is always there in EVERY Yid.

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! (Like we learned 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.)

HAYOM YOM :: Yud-Gimmel Teves

When we act the way *Chassidus* teaches, sometimes we don't even need to work very hard to bring Yidden closer to *Yiddishkeit*!

If you put a lantern outside in the dark, people will gather around, because they like to be around light. If you are a "lantern" shining with Torah and *Chassidus*, people will want to come closer to you too! They will want to become closer to *Yiddishkeit* when they see how you act.

SEFER HAMITZVOS :: Shiur #158 - Mitzvas Asei #60, Lo Saasei #100, #98, Asei #62, Lo Saasei #99

Today we learn five mitzvos that are all talking about what we SHOULD bring and what we CAN'T bring as a korban to Hashem.

1) (*Mitzvas Asei #60*) The first *mitzvah* is that a *korban* has to be a certain age to be a *korban*. Do you know how

old? It has to be at least eight days old (like a baby for his *bris*)!

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: והיה שבועת ימים תחת אמו ומיום השמיני והלאה ירצה לקרבן

The details are explained in *Sifra*, and in the end of *Mesechta Zevachim*.

2) (*Mitzvas Lo Saasei #100*) The second *mitzvah* is not to bring an animal that was used for certain *aveiros*. Sometimes when people wanted to act in a non-*tzniusdike* way, they would pay someone else to help them. If someone used an animal to pay for this kind of *aveira*, it can't be brought on the *Mizbeiach* — it's not *kovodik* to bring it in front of Hashem.

This *mitzvah* comes from a *posuk* in *Parshas Ki Seitzei*: ומיד בן גֵּר לֹא תִקְרִיבוּ

The details of the *mitzvah* are explained in *Perek Vov* of *Mesechta Temurah*.

3) (*Mitzvas Lo Saasei #98*) The third *mitzvah* is that we are not allowed to bring **HONEY** or **CHOMETZ** with a *korban*. All of the *korbanos* in the *Beis Hamikdash*, even the ones with flour cakes, were Kosher *L'Pesach* (except for one on *Shavuos*, that we'll *IY"H* learn in a different *mitzvah*)!

We learn this *mitzvah* from a *posuk* in *Parshas Vayikra*, that you might know because we say it in *Korbanos* every morning! כִּי כָּל שֶׂאֵר וְכָל דְּבַשׁ לֹא תִקְטְרוּ מִמֶּנּוּ אֲשֶׁה לָהּ

4) (*Mitzvas Asei #62*) It is a *mitzvah* to bring **salt** with every *korban*. (There was a pile of salt on the ramp of the *Mizbeiach* for this!)

This *mitzvah* comes from another *posuk* in *Parshas Vayikra*: עַל כָּל קֶרְבַּן תִּקְרִיב מֶלַח

The details of this *mitzvah* are explained in *Sifra*, and in a few places in *Mesechta Menachos*.

5) (*Mitzvas Lo Saasei #99*) It is a *mitzvas Lo Saasei* that we are not allowed to bring a *korban* WITHOUT salt.

We learn this *mitzvah* from different words in the same *posuk* from *Parshas Vayikra*: וְלֹא תִשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ

The details are explained in *Perek Zayin* of *Mesechta Zevachim*.

RAMBAM :: Hilchos Isurei Mizbeiach

In today's Rambam, we learn halachos that explain these mitzvos.

Perek Hey: We learn about today's *mitzvah* of not bringing a *korban* with honey or *Chometz*, and other kinds of things we can't use for *korbanos* — like using stolen wood for the fire on the *Mizbeiach*. We also learn about using salt with the *Korban*.

Perek Vov: We learn that not only can the ANIMAL not have a *mum*, but ALL of the things on the *Mizbeiach* need to be good and not ruined! That means that the wood, the oil, the wine, and all of the other things we use can not be rotten or broken.

Perek Zayin: The Rambam teaches us that it's not enough just to find an animal without a *mum*, we need to find the BEST one for Hashem. In fact, ALL of the *mitzvos* we do for Hashem should be with the best! The *shul* should look nicer than our house, and we should give poor people from our BEST food and clothes!

RAMBAM– PEREK ECHAD :: Hilchos Shecheinim - Perek Ches

We are learning about how to be a good neighbor according to Torah.

Perek Ches teaches us about when a person can build something that reaches out over his neighbor's yard, like a porch. If his neighbor knew about it and didn't stop him, the neighbor can't change his mind later. But

building a *sukkah* doesn't prove anything, unless it stays up for a whole month after *Sukkos*, because everyone knows that a *sukkah* isn't meant to stay!

INYANA D'YOMA :: New Maamar

In *Tof-Shin-Mem-Zayin*, the year when we got the good news of *Hey Teves*, the *Chassidim* were still dancing for a whole week! The Shabbos afterwards, *Parshas Vayechi*, the Rebbe spoke about what we need to learn from *Hey Teves*.

The Rebbe said that what happened was a *nisayon*, a test. But the word *nisayon* is also connected to the word *neis*! Not only does *neis* mean a miracle, it means elevation, to bring something higher. The main thing we have from what happened on *Hey Teves* is that it brought us to a higher level in spreading *Yiddishkeit* and *Chassidus*. THAT is the main thing!

Then the Rebbe said that something practical we need to take from this is that when a new *sefer*, or *maamar*, or *kuntres* is printed, EVERYONE needs to learn it! We shouldn't say that someone else will learn it, we should feel like it was printed for US!

One of the new publications for this week, *Parshas Vayechi* 5780, is a new *maamar* of the Alter Rebbe! It was printed in other versions, but this is the first time it is being printed the way the Mittlerer Rebbe wrote it.

This was a *maamar* said on Friday night, *Parshas Vayechi*, *Tof-Kuf-Samach-Hey*. It is based on the words of the *Zohar*, and explains what happens on Shabbos in *Ruchnius*, especially what happens in *Ruchnius* when we eat the Shabbos *seudos*! Every Shabbos, we get *brachos* for the next week. The way we bring down these *brachos* is by tasting and eating the Shabbos meals!

See *Maamar Bezohar Ichlu Reiyim*

TEFILLAH :: Baruch Sheim

The words of *Shema* come from the Torah. But in the Torah, it says, "*Shema Yisroel... Hashem Echod. Ve'ahavta Eis Hashem Elokecha.*" Why do we add "*Baruch Sheim*" after the first line of *Shema*?

Before Yaakov *Avinu* was *nistalek*, he wanted to tell his children when *Moshiach* would come. But the *Shechinah* left him, because Hashem didn't want him to tell them. Yaakov *Avinu* was worried that maybe the *Shechinah* left because some of his children didn't believe in Hashem properly!

All of his children answered, "*Shema Yisroel, Hashem Elokeinu, Hashem Echod!*" "Listen our father Yisroel, we all believe that Hashem is our *Aibershter*, and Hashem is only One!"

Yaakov *Avinu* was so happy to hear this! He praised Hashem, saying, "***Boruch Sheim Kevod Malchuso Le'olam Va'ed!***" "May Hashem's holy Name be blessed forever!"

Because of this, it became a *minhag* for Yidden to add the praise of Yaakov *Avinu* after we say *Shema*.

See *Rambam, Hilchos Tefillah and Rashi, Parshas Vayechi*

HALACHOS HATZRICHS :: Netilas Yodayim

After we wash our hands well, so that the water covers our entire hands, we lift our hands up, as high as our heart, and make the *bracha*.

By *Netilas Yodayim* in the morning, we lift our hands up separately, and as high as our *peyos*. But when we are washing *Netilas Yodayim* for bread, we lift them up together, and only as high as our heart.

We should hold a little bit of the water from washing in our hands, which we will use when rubbing our hands together, called “*shifshuf*.” We will *IY”H* learn more about *Shifshuf* later.

See *Seder Netilas Yodayim L’Seudah se’if daled*

GEULAH U'MOSHIACH :: Chazak, Chazak, Venischazek!

This week is also called Shabbos *Chazak!*

Why?

Because this week, *Parshas Vayechi*, we finish a whole *sefer* of *Chumash*, *Chumash Bereishis!* In *shul*, when we finish *leining* the *parsha*, we all say, “*Chazak, Chazak, Venis’chazek!*” “Be strong, be strong, and you will be made strong!”

Learning a part of Torah, especially a whole *Chumash*, gives us strength and *koach* to go on, because of the lessons we learned from it.

The Torah isn’t just stories about things that happened a long time ago. The Torah is “*nitzchis*,” it is forever — the things we learn about in Torah are always happening in a *Ruchnius’dike* way!

When we learn Torah, we also need to listen to the *Ruchnius* message of what the Torah is telling us, to give us *koach* in our lives today.

Now that we are finishing *Chumash Bereishis*, we should take time to think about the *koach* we got from this *sefer*:

Throughout *Chumash Bereishis*, we see that Hashem is making promises — Hashem promises the *Avos*, starting from the *Bris Bein Habesarim* to Avraham *Avinu*, that the Yidden will get Eretz Yisroel. We see the promises and *brachos* given to the *Shevatim*, and the promise Yosef *Hatzadik* gives the Yidden, that Hashem will not forget them and will take them out of the *Golus* of Mitzrayim.

These promises were not just for then, they are promises to us today also! Now we are also in *Golus*, but Hashem’s promise did not change! Hashem promises that He will take us out of *Golus* and bring us back to Eretz Yisroel.

This is even more important to think about now, since the Rebbe tells us how close we are to the *Geulah!* Even though things might be hard, Hashem promises to remember us and take us out of *Golus* to the *Geulah Sheleimah!*

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