

Chitas for Friday, Parshas Vayechi Erev Shabbos Kodesh Yud-Gimmel Teves, 5782

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

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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*, **Benjamin**. 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 Benjamin'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 Tov*.

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 Tes

Now we know where the nefashos are in our bodies, but how does it work if they are both in one body, and they both want different things?

The Alter Rebbe says that the body is like a city which two kings are fighting over. Each one wants to be in charge, so everyone will say that THEY are the king and everyone needs to listen to whatever they say!

The two kings are the two *nefashos*. The *Nefesh Elohis* wants to be the only one in charge, so that the whole body will listen to it and only do *mitzvos* and good things — and that even the *Nefesh Habehamis* should listen to it!

The *Nefesh Habehamis* wants the same thing! He wants to be the only one in charge of the body, so the body will only listen to it, and only do things that are comfortable and fun!

So they are always fighting.

Can you think of some things that your nefashos fight about?

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 #187 - Mitzvas Asei #70

Today's *mitzvah* (*Mitzvas Asei #70*) is to bring a *korban* called an *Asham Talui* if a person isn't sure if he did an *aveira* that would need him to bring a *Korban Chatas*.

This *sofek* (doubt) is called in the words of the *Chachomim*, “*Lo Hoda*,” not known.

We learn this *mitzvah* from two *pesukim* in *Parshas Vayikra*:

וְאִם נִפְשׁ כִּי תִחַטָּא וְעָשְׂתָה אֶחָת מִכָּל מִצְוֹת ה' אֲשֶׁר לֹא תַעֲשִׂינָהּ וְלֹא יָדַע וְאִשָּׁם וְנִשְׂא עֹוֹנוֹ: וְהֵבִיא אֵיל תְּמִים מִן הַצֹּאן בְּעֶרְכָּךְ לְאִשָּׁם אֶל הַכֹּהֵן וְכֹפֵר עָלָיו הַכֹּהֵן עַל שְׂגֵגָתוֹ אֲשֶׁר שָׁגָג וְהוּא לֹא יָדַע

The details are explained in *Mesechta Kerisus*.

RAMBAM :: Hilchos Shegagos

In today's *Rambam*, we learn more about the *korbanos* a person brings if he did an *aveira* by mistake.

Perek Gimmel: In this *perek*, we learn many *halachos* about a person bringing a *Korban Chatas* for a serious *aveira* they did by mistake. One *halacha* is that the *Korban Chatas* is only a forgiveness for someone who trusts that it will be a *kapara*. If someone does not believe that it will be a *kapara* for him, his *korban* is not counted, and he needs to bring another one after doing *teshuvah*.

Perek Daled: If a person does many *aveiros* that all need a *Korban Chatas*, we learn when he can bring one *Korban* for them all, and when he needs to bring many separate *korbanos*.

Perek Hey: This *perek* teaches us special *halachos* if someone married someone they weren't supposed to, and didn't realize it was an *aveira* which has the punishment of *Kareis*.

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

Now the *Rambam* tells us the *seder* of the day of *Yom Kippur*.

INYANA D'YOMA :: Giving Tzedakah Like a Chossid

There is a story told about the *Baal Shem Tov*, that he used to give a lot of *tzedakah* — more than he could afford.

In *Usha* (one of the places where there was a big *yeshiva*), there was a *takana* made that you shouldn't be *mevazvez* (spend) more than 1/5th of your wealth on *tzedakah*.

The *Baal Shem Tov* was asked, how can you give more than the amount the *Chachomim* told you to?

The *Baal Shem Tov* answered, “*Mevazvez* comes from the word ‘*biza*,’ the spoils of a war. With a person who

has to fight with himself to give, he shouldn't give more than a *chomeish*, 1/5th.

“But if someone enjoys giving, why is *tzedakah* different than any other pleasure, where a person can spend as much as he wants or needs?”

The Rebbe adds to this story, that this is even more true when we remember Hashem's promise, that we can test Him with *tzedakah*. This will bring even more *simcha* and *taanug* into our giving, and we can give as much *tzedakah* as we want!

See Likutei Sichos chelek Alef, p. 169

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*.

HALACHOS HATZRICHOS :: 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 as high as our *peyos*.) Afterwards, we do “*shifshuf*,” which we will learn about tomorrow *IY”H*.

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*!

Based on farbrengen Parshas Vayechi 5747

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