

Chitas for Shabbos Kodesh, Parshas Vayechi Yud-Daled Teves, 5782

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

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
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Lizchus

Yosef Yitzchok ben Sima Chasya

~ for a Refuah Sheleimah Ukrovah! ~

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 :: 72 - 76

Today's shiur Tehillim is *kapitelach Ayin-Beis* through *Ayin-Vov*.

In *Kapitel Ayin-Gimmel* (73), I need *Shomayim*? And I don't want what's with You in the world."

The Tzemach Tzedek said that the Alter Rebbe used to say that this *posuk* means that he doesn't want what's WITH Hashem, like *Gan Eden* or *Olam Haba*. He just wanted Hashem Himself!

How does a person connect with Hashem Himself? By doing a *mitzvah* in this *Gashmiyus* world! The *Chachomim* say that one hour of *teshuvah* and *Maasim Tovim* in this world is better than the whole *Olam Haba*! In *Olam Haba*, *neshamos* enjoy the light of Hashem, but through a *mitzvah* in this world, the *neshama* connects with the ESSENCE of Hashem.

TANYA :: Likutei Amarim Perek Tes

Inside of each of us, there are two “kings” trying to get us to let them be the ruler over our body.

The *Nefesh Elokis* wants us to use all of our *kochos* to learning Torah and acting the way Hashem wants us to. The *Nefesh Elokis* wants us to enjoy it so much that even our *Nefesh Habehamis* will like it too!

The *Nefesh Habehamis* wants us to just think about what is good or yummy or fun for our body, and not to think about Hashem.

The truth is that Hashem only gave us the “other king,” the *Nefesh Habehamis*, for us to win over it. Since that’s the job of the *Nefesh Habehamis*, it really DOESN’T want us to do the wrong thing. The *Nefesh Habehamis* really WANTS to lose the war, because that’s why Hashem sent him!

It says in sefarim that if a person is not sure if they did the right thing, they should see how they feel afterwards. If they’re happy, it means it was the right thing. The reason is that the Yetzer Hara is happy when you don’t listen to it!

So if you do the right thing, everyone is happy — the Yetzer Tov (because you did the right thing) and the Yetzer Hara (because you won over him)! If someone chas veshalom doesn’t do the right thing, nobody is happy — not the Yetzer Tov, and not even the Yetzer Hara.

HAYOM YOM :: Yud-Daled Teves

The Shpoler Zeide was a *talmid* of the Maggid of Mezritch.

Once he visited the Alter Rebbe, and told him about when he saw the Baal Shem Tov. He was just 3 years old, and the Baal Shem Tov put his holy hand on the Shpoler Zeide’s heart. “Since then,” the Shpoler Zeide said, “I have always felt warm.”

We learn from this that whatever a *tzadik* does, and especially seeing and hearing him, leaves an impression on us forever.

SEFER HAMITZVOS :: Shiur #188 - Mitzvas Asei #70

Today’s *mitzvah* is the same one as yesterday’s!

(*Mitzvas Asei #70*) If a person isn’t sure if he did an *aveira*, he needs to bring a *korban* called an *Asham Talui*.

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 עוֹנוֹ: וְהָבִיא אֵיל תְּמִים מִן הַצֹּאן בְּעֶרְכָּךְ לְאִשָּׁם אֶל הַכֹּהֵן וְכִפֶּר עָלָיו הַכֹּהֵן עַל שְׂגָתוֹ אֲשֶׁר שָׁגָג וְהוּא לֹא יָדַע

The details are explained in *Mesechta Kerisus*.

RAMBAM :: Hilchos Shegagos

In today’s *Rambam*, we learn about the *Korbanos* a person brings if he did an *Aveira* by mistake.

Perek Vov and Zayin: These *perakim* teach us the *halachos* if a person forgot that something is an *Aveira*, and then did it a lot of times. Does he need to bring a new *korban* for each time he did the *Aveira*, or just one for the whole time he forgot?

Perek Ches: The Rambam teaches us about the *Korban Asham Talui* — if a person isn't sure he did the kind of *Aveira* that he would need to bring a *Korban Chatas* for (an *aveira* that is punished by *Kareis*). These are the *halachos* about today's *Mitzvah*!

RAMBAM– PEREK ECHAD :: Hilchos Avodas Yom HaKipurim - Perek Hey

We learn what happens if the *Avodah* was done in the wrong order, or if something wasn't done exactly like it says in the Torah.

Mazel Tov! We have finished this set of halachos!

INYANA D'YOMA :: Chinuch

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 :: Ve'ahavta

Today we are learning the last part of the Tefillah Layeladim, the short davening for young children.

In the first line of *Shema*, we speak to our *neshama*. We tell it to understand that it comes from Hashem, and that Hashem is One.

Then, we say *Ve'ahavta*. We say that the *neshama* should LOVE Hashem. How do we love Hashem?

We can learn from the way a person acts when he loves something. If a person loves to have money, or a certain kind of food, he is always looking for ways to get it!

To show our love for Hashem, we should be looking for ways to become closer to Hashem, and ways to bring Hashem into our lives.

We can become close to Hashem by doing what we say in *Ve'ahavta*, by speaking words of Torah (“*Vedibarta Bam*”), by putting on *Tefillin* (“*Uk'shartem Le'os*”), and by doing other *mitzvos*!

Sefer Halikutim Tzemach Tzedek os Kuf, p. 226

HALACHOS HATZRICHOS :: Right Hand First

When we wash *Netilas Yodayim*, we first pour water over our right hand. To do this, we need to hold the *kvort* with our left hand.

Based on *Kabbalah*, we are ALWAYS careful to start with our right. So even with HOLDING the *kvort*, we first pick it up with our right hand, before passing it to our left.

That's why we hold the kvort with our right hand when we fill it up with water. We only pass it to our left hand when we are ready to start washing our right hand first!

See Seder Netilas Yodayim L'Seudah, se'if hey

GEULAH U'MOSHIACH :: We Want Moshiach Now!

We learned in *Tehillim*, “*Mi Li Bashomayim*” — The Alter Rebbe says that we only want Hashem.

We are saying the same thing when we ask for *Moshiach* now!

It may seem that there are many good things in *Golus*, in *Gashmius* and even in *Ruchnius*. A person could ask Hashem for riches, or health, or happiness. He could ask Hashem to be able to learn a lot of Torah, or to *daven* with lots of *kavana*. All of these things could happen in *Golus*.

But we learn from the Alter Rebbe that this isn't what we should want! Only when *Moshiach* comes will the *etzem* of Hashem be revealed. We say that these good things are not enough — we want the *etzem* Hashem to be revealed! We want *Moshiach* now!

See Parshas Tzav, Shabbos Hagadol 5745, Chassidim Ein Mishpacha #331

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