

# Chitas for Sunday, Parshas Vayechi Ches 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

**Shmuel Pesach ben Chasya Hadassah**  
~ for a Refuah Sheleimah Ukrovah! ~

Mazel Tov **Shmuli Weissman** (Highland Park, IL)  
~ 10th birthday Ches Teves ~  
Shnas Bracha Vehatzlacha!  
with love from Bubby!

Mazel Tov **Kalman Marlow** (Montreal-West, Canada)  
~ birthday Ches Teves ~  
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## **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 Mitzrayim 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 “*Kahal 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 :: 44 - 48**

*Today’s kapitlach are Mem-Daled to Mem-Ches.*

*Kapitel Mem-Daled in Tehillim is the words of a Yid who cries out because of this bitter Golus. He asks Hashem to take us out of Golus for the sake of His holy Name which is with us in Golus.*

In one of the *pesukim*, Dovid Hamelech gives a *mashal* for *Golus*. *Golus* is like a person sleeping, since the *chayus* of Hashem is in the world in a way that doesn’t seem to be awake and active.

We ask Hashem, “**Urah, Lomo Sishan Hashem?**” We ask Hashem to “wake up,” meaning to end this *Golus* which

is like a person sleeping, and then we will be able to see Hashem's *chayus* in its full glory in this world.

We can make this happen sooner through the *Mesiras Nefesh* of Yidden to keep Torah and *mitzvos* in the time of *Golus*!

## **TANYA :: Likutei Amarim Perek Zayin**

In short: There is a second kind of *Kelipah* called *Kelipas Noga*, which if used *Lesheim Shomayim* can become *Kedusha*, and if not, it becomes a part of the *Shalosh Kelipos Hatmeios*.

In the last *Perek*, we said that anything which is not *kedusha* is called *Kelipah*. But there are two kinds of *Kelipos*. We talked about the *Shalosh Kelipos Hatmeios*, which is non-kosher things and *aveiros*.

Today we are learning about the other kind of *Kelipah*, *Kelipas Noga*. This kind of *kelipa* is anything which is kosher or allowed which doesn't have any *aveiros* in it.

*Kelipas Noga* is in between *Kedusha* and the *Shalosh Kelipos Hatmeios* we talked about yesterday. Because sometimes it can become *Shalosh Kelipos Hatmeios*, but other times you can make it into *Kedusha*!

Here is an example of the two ways: It doesn't say anywhere in Torah that we can't have candies and treats! So we know they must be *Kelipas Noga*.

Now if a person wants candy but not especially to help him serve Hashem, the *chayus* the person gets from it goes down to the *Shalosh Kelipos Hatmeios*. It can't go up to *Kedusha* because *Kedusha* is ONLY something done for Hashem and for His Torah and *mitzvos*.

But let's say a person gets a treat in honor of *Hey Teves*, and is enjoying it at a *Farbrengen*, and it's adding a lot of *chayus* and helping make good *hachlatos* — THAT treat becomes *Kedusha*!

One more example, from speaking:

Saying silly things and telling jokes isn't an *aveira*, so it must be *Kelipas Noga*.

If we're being silly just because we're bored, it is not *Kedusha*, because we're not doing it for Hashem.

But if we see that a friend is sad, and make some funny jokes so he'll laugh, it becomes *Kedusha*, because we made jokes for the *mitzvah* of *Ahavas Yisroel*!

(Did you know that the *Gemara* talks about two jokers who used to make people happy? The Torah says that they have a special place in *Olam Haba*.

One famous *Chossid* who used all of his jokes for *Kedusha* was R' Shmuel Munkes. Once *Chassidim* saw him in front of the *Rebbe's* house, hanging upside down from a tree! They asked him, "What are you doing?!?" R' Shmuel Munkes answered, "In front of a shoemaker's house he hangs a shoe so people know what he makes. In front of the fish store you'll see a fish hanging, so people will know what he sells. In front of the baker's house you'll see bread so you'll know what he makes. So I decided to hang in front of the *Rebbe's* house — so everyone will know that the *Rebbe* makes *Chassidim*!"

He did it in a funny way, because he knew that was the best way to teach *Chassidim* that they need to be *Chassidim* in a way they will always remember.)

## **HAYOM YOM :: Ches Teves**

Do you know what you're saying when you *daven*?

The Tzemach Tzedek made sure that the *melamdim* (teachers) who taught his grandchildren also made *Pirush Hamilos* part of the curriculum. Every month, the children would come to their Zeidy, the Tzemach Tzedek, to get a test on the meaning of *davening* which they learned with their teachers!

Now we have the Weiss *siddur* made by Tzivos Hashem with an easy to read explanation for children of the meaning of the *davening*. This makes it much easier for us to follow the *hora'ah* of this Hayom Yom — to understand the meaning of the words we *daven*!

## **SEFER HAMITZVOS :: Shiur #182 - Mitzvas Lo Saasei #117, #119, #118, Asei #53, #52**

The first three mitzvos of today's mitzvos are about the *Korban Pesach*, and the next two are from the next set of *halachos*, *Hilchos Chagigah*.

1) (*Mitzvas Lo Saasei #117*) We can't leave any of the *Korban Pesach* meat until the next day — we need to eat it all on the night of *Pesach*!

We learn this *mitzvah* from a *posuk* in *Parshas Bo*, where the Yidden are given the *mitzvah* of the *Korban Pesach*:  
וְלֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר

2) (*Mitzvas Lo Saasei #119*) We are not allowed to leave over any meat from the *Korban Pesach* we bring on *Pesach Sheini* — it needs to all be eaten that night.

This *mitzvah* comes from a *posuk* in *Parshas Behaalosecha*, where the Yidden are taught about *Pesach Sheini*:  
וְשִׂאִירוּ מִמֶּנּוּ עַד בֹּקֶר

3) (*Mitzvas Lo Saasei #118*) We can't leave any meat from the *Korban Chagigah*, which is brought on *Yud-Daled Nissan* together with the *Korban Pesach*, until after the time we are supposed to eat it. We can eat the *Chagigah* for two days, so we have to make sure to finish it then! (This is separate from the *Korban Chagigah* in *Mitzvas Asei #52*, which is an actual *chiyuv* to bring. This *Korban Chagigah* which we bring with the *Korban Pesach* is optional, but if we do bring it we need to finish eating it on time.)

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*:  
וְלֹא יִלְיוּ מִן הַבֶּשֶׂר אֲשֶׁר תִּזְבַּח בְּעֶרְבַּי בַּיּוֹם הַרְאִשׁוֹן לְבֹקֶר  
The details of this *mitzvah* are explained in many places in *Mesechta Pesachim* and *Mesechta Chagigah*.

4) (*Mitzvas Asei #53*) It is a *mitzvah* to be *Oleh Regel*, to come to the *Beis Hamikdash* three times a year, on *Pesach*, *Shavuos*, and *Sukkos*! A person needs to bring his sons along with him if they are able to walk themselves. When we come to the *Beis Hamikdash* on these special times, we bring a *korban* called an *Olas Re'iyah*, which is a *korban olah* and completely burned on the *Mizbeich*.

We learn this *mitzvah* from another *posuk* in *Parshas Reeh*:  
שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל זָכוֹר  
The details of this *mitzvah* are explained in *Mesechta Chagigah*.

5) (*Mitzvas Asei #52*) We come to the *Beis Hamikdash* three times a year — *Pesach*, *Shavuos*, and *Sukkos*! When we are there, we also bring a *Korban Chagigah*, in addition to the *Korban Olah* that we learned about before. This is a *korban shelamim*, which we are also able to eat part of and enjoy!

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*:  
שְׁלֹשׁ רִגְלִים תִּהְיֶה לִּי בַשָּׁנָה  
The details of this *mitzvah* are also explained in *Mesechta Chagigah*.

## **RAMBAM :: Hilchos Korban Pesach - Chagigah**

In today's Rambam, we finish learning about the *Korban Pesach*.

**Perek Tes:** In this *perek*, we learn the *Halachos* of how we eat the *Korban Pesach* in a group.

**Perek Yud:** We learn many *halachos* about the *aveira* of not breaking a bone in the *korban*. We also learn about the *mitzva* of bringing a *Korban Chagigah* along with it. The *perek* finishes with the differences between bringing the *korban* on *Pesach* or on *Pesach Sheini*!

Now we start learning about the *Korban Chagigah*:

**Perek Alef:** The Rambam starts to tell us about the *mitzvah* of going to the *Beis Hamikdash* for the three *Yomim Tovim* of *Pesach*, *Shavuos*, and *Sukkos*. There were three *korbanos* that Yidden needed to bring, called *Olas Re'ya*, *Korban Chagigah*, and *Shalmei Simcha*. We learned about the first two of these in today's *Sefer Hamitzvos*, and we will *IY"H* learn about the *Shalmei Simcha* in tomorrow's first *mitzvah*.

## **RAMBAM- PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Yud-Ches**

It is a *Mitzvas Lo Saasei* that we are not allowed to make *korbanos tamei*, and a person is punished for it. But a person is not punished for making a *korban pigul* (for planning on doing something wrong with a *korban*), because a *Beis Din* can only punish someone for *DOING* something, not for thinking something.

Other problems for a *korban* are *Nosar*, meat left past the time we are supposed to eat it, and if a *tomei* person touches a *korban*.

## **INYANA D'YOMA :: Hey - Yud-Beis Teves**

Just like in the *Yomim Tovim* on the Jewish calendar the Jewish women had a big part (like in the story of *Chanukah*, with *Yehudis*), also in this *Yom Tov* of *Hey Teves*, a woman — the *Rebbetzin* — had a very big part in the *nitzachon* of *Didan Notzach*!

A little over a year after *Hey Teves*, *Rebbetzin Chaya Mushka* was *nistalek*.

In a *sicha* after the *Rebbetzin's histalkus*, the *Rebbe* spoke about something very special that the *Rebbetzin* had done. As part of the story of *Didan Notzach*, the *Rebbetzin* said about her father, the *Friediker Rebbe*: "My father himself, together with his *seforim* and all of his things, belong to the *Chassidim*!"

By saying this, the *Rebbetzin* made it clear to everyone that the *Rebbeim* of *Chassidus* continue until *Moshiach* comes!

The truth is, the *Rebbe* said, that this is not something new. The *Alter Rebbe* already told us this, saying that it was heard from his *Rebbe* the *Maggid*, in the name of the *Baal Shem Tov*, that *Chassidus* will have *hatzlacha* for all the generations until *Moshiach* comes!

But there was something new and special about this: This time, it wasn't just something that *Chassidim* knew. It was understood even by *goyim*! In fact, the words of the *Rebbetzin* were what made them decide that the *seforim* should stay where they are until today!

Today is also the *yartzeit* of *Rebbetzin Chaya Mushka*, the wife of the *Tzemach Tzedek* — who our *Rebbetzin* was named after.

See *sicha Shabbos Teruma* 5748

## **TEFILLAH :: Learning Pirush Hamilos**

When the Frierdiker Rebbe came to America, there were four *mosdos* that he set up. One of the *mosdos* is called *Merkos L'inyonei Chinuch*, which was set up to help in all parts of *chinuch*. When the Rebbe came to America the next year, the *mosad* was given over to the Rebbe to take care of.

One of the *peulos* of *Merkos L'inyonei Chinuch*, as written in the back of *Hayom Yom*, was to make a curriculum for day schools, which had only a half day to learn Jewish subjects. One of the very important subjects, which is actually the first on the list, is *davening* and *Biur Tefillah* — understanding the meaning of the *davening*.

There is a very detailed list of what to learn in *Biur Tefillah* in each grade, starting from first grade and going to eighth. The younger grades, who are doing a shorter *davening*, start by learning what they actually say. Then, each year the students learn more of the most important *tefillos*, until by eighth grade they understand the *davening* for every day, *Shabbos*, *Rosh Chodesh*, *Yom Tov*, *Rosh Hashana* and *Yom Kippur*!

We see from here how important it is for us to understand the meaning of *davening*!

*See Tochnis Limudim, printed in Wolf Bar Mitzvah teshurah*

## **HALACHOS HATZRICHS :: Pirush Hamilos**

In the year *Tof-Shin-Beis*, the Rebbe prepared a list of Chabad *minhagim*, which were supposed to be printed as part of the *siddur*. (In the end, they weren't printed until 65 years later, in a *sefer* called *Hagahos L'Siddur Rabbeinu Hazeken*, but most of the *minhagim* written there are found in different *Hayom Yoms*.)

At the top of the list of *minhagim* for *davening* is today's *Hayom Yom*, which speaks about how important it is to understand the meaning of *davening*!

It is a *halacha* that a Yid should understand the *tefillos*, and we see from here the importance it is given as a Chabad *minhag*. We shouldn't wait until later to learn it, we teach children from a young age to understand the meaning of the words of *davening*.

*See Hayom Yom Hamevu'ar, p. 79*

## **GEULAH U'MOSHIACH :: Hoping for Moshiach**

The Chida brings what it says in the *Medrash, Yalkut Shimoni*, about hoping for *Moshiach*: It says that in the *zechus* of our hoping, we will deserve for *Moshiach* to come!

This helps us understand the *bracha* of *Es Tzemach* in *Shemoneh Esrei*: We ask Hashem to bring *Moshiach*, “*Ki Lishuascha Kivinu Kol Hayom*,” because we hope for *Moshiach* all day.

We aren't just telling Hashem that we want *Moshiach* so much, we are asking Hashem that even if we don't deserve *Moshiach* for any other reason, that it should be counted that we deserve to have *Moshiach* because we hope for Your *yeshuah* (salvation — *Moshiach*) all day!

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