



Yehudah continued, “It looks like you were never telling us the truth! You said that you just wanted to see Benjamin, and now I see you want to keep him!”

Yehudah described how Yaakov had been afraid to let Benjamin go. Yaakov had warned the *Shevatim* of the terrible pain it would cause him if anything happens to Benjamin!

*Y”H in tomorrow’s Chumash, we will see the rest of Yehuda’s words.*

## **TEHILLIM :: 29 - 34**

Today’s *kapitelach* are *Chof-Tes* through *Lamed-Daled*.

In *Kapitel Lamed-Daled*, one of the *pesukim* starts with the words, “**Sur MeRa Ve’asei Tov!**”

Once at a *farbrengen* for a *Chag Hageulah*, like today, the Rebbe taught an explanation from the Baal Shem Tov on this *posuk*:

When a person has the *Yetzer Hara* to do something not good, he is full of energy and *chayus* from the *Yetzer Hara*. This *posuk* tells us what to do with that energy.

**Sur Me’Ra:** The person should first turn away from the thing that they shouldn’t be doing.

**Ve’Asei Tov:** Then they should use that energy to do something good!

*For example, let’s say that Shmerel is very angry at Berel. He is full of energy and wants to jump up and tell his whole bunk how awful Berel is! First, he should do Sur Me’Ra and stop himself from saying something not nice, which the Yetzer Hara wants him to do. Then he should do Asei Tov, and use that strong energy to tell the bunk a story about the Rebbe or do a mitzvah instead!*

*See farbrengen Yud-Beis Tammuz 5743, second sicha*

## **TANYA :: Likutei Amarim Perek Vov**

The name of the *Tanya*, as we know, is *Sefer Shel Beinonim*. It shows a Yid that he CAN serve Hashem properly and be a *beinoni*!

To learn how to serve Hashem, you first need to understand what your *neshama* is. First we said that every Yid has two *nefashos*: The *nefesh habehamis* (which is made of four *yesodos* — like water and earth), and the *Nefesh Elokim* (which we said has ten *kochos* — ten *Neshama*-tools, and 3 *levushim* to use those tools). We also know the *Nefesh Habehamis* as the *Yetzer Hara*, and the *Nefesh Elokim* as the *Yetzer Tov*.

Now the Alter Rebbe will go back to the first *nefesh*, and explain that this *nefesh* ALSO has ten tools and three *levushim*.

*(This makes sense, since there is a posuk that “Zeh Le’umas Zeh Asa Elokim” — everything in kedusha has a matching thing in kelipah, so we will have to choose to do what Hashem wants, and Hashem will give us a reward. If there is nothing hard about doing kedusha, there will be no reason to get a reward! If you look around the world, you will see a lot of things that give us a lot of help in kedusha — but can also be used for very strong kelipah. Also inside each of us, if there is a koach in kedusha, you will find a matching one in kelipah.)*

Just like the *Nefesh Elokim* has *sechel* and *midos*, the *Nefesh Habehamis* also has *sechel* and *midos*. The *Nefesh Habehamis* does not think about the greatness of Hashem, and is not interested in understanding the *Aibershter’s* Torah. It doesn’t want to be connected to Hashem and is not excited about doing *mitzvos*. The

*Nefesh Habehamis* is only interested in thinking about what is good for itself and gets excited about *Gashmius*. Its *midos* are selfish and follow its *sechel*, which thinks about *Gashmius* and the importance of the things it wants for itself.

For example, when a person is young, he is excited about toys. If someone takes them away, he gets angry! When he gets older, he wants a nice house and a lot of money. If someone threatens to take it away from him, he will get angry and upset. When a person is even older, he might just want people to respect him. If someone is not giving him *kavod*, he will be very bothered!

This is because the *midos* of the *Nefesh Habehamis* follow its *sechel*, and whatever a person thinks is important at that time is what he will feel strongly about.

The *Nefesh Elohis* shows its *sechel* and *midos* through the *levushim*, by thinking, speaking, and doing what Hashem wants. It thinks words of Torah, says nice things to friends, and does *mitzvos*.

The *Nefesh Habehamis* also shows its *sechel* and *midos* through the *levushim*. ANYTHING that the person thinks, speaks or does that is not done specifically to serve Hashem, comes from the *kochos* of the *Nefesh Habehamis*.

*We will learn later that our mission is to train the Nefesh Habehamis to understand that it is GOOD for it to use its kochos to serve Hashem! That's what it means to love Hashem "Bechol Levavcha," with the two parts of our heart, our Nefesh Elohis AND our Nefesh Habehamis.*

## **HAYOM YOM :: Hey Teves**

There are two main ways to serve Hashem: With our mind, or with our heart.

When we serve Hashem with our mind, we learn Torah, and understand how and why to do the *mitzvos*. The biggest *Talmidei Chachomim* serve Hashem in this way, and it is very special!

There is also another way, though. A person can be very simple, or have *temimus* (sincerity). They might not understand the words of *davening*, or why they are doing the *mitzvos*. But they serve Hashem with all of their heart, with the feeling of *emunah*!

One main difference between the two ways is that our mind is limited, but our heart is not!

Our minds can think about many deep and great things, but we can't understand EVERYTHING. But the heart with the feeling of *emunah* has no limit! It can connect to Hashem in a very deep and strong way.

When *Moshiach* comes, he will show us how special it is to serve Hashem with our heart, even if we don't understand! We will see how the simple Yidden who are serving Hashem with pure *emunah* are doing such a special *avodah*! We will realize how important it is to serve Hashem with our whole heart.

## **SEFER HAMITZVOS :: Shiur #239 - Mitzvas Asei #109**

Today's *mitzvah*, (*Mitzvas Asei #109*) is the same as yesterday's: That a person or thing can become *tahor* by following the *halachos* about going into a *Mikvah*. This includes the *halachos* of having a kosher *mikvah*, the *halachos* of *chatzitzah* (that nothing should block the *mikvah* water from touching every part of the person or *keili*), and *Tvul Yom* (that a person who went to the *mikvah* only becomes *tahor* when it becomes night).

The *mitzvah* isn't that you have to go to the *mikvah* if you are *tomei*, but that if you want to become *tahor* (for example to be able to go into the *Beis Hamikdash*) then you need to follow this *mitzvah* to do it properly.

## **RAMBAM :: Hilchos Mikvaos**

In today's Rambam, we learn more *halachos* about the *Mikvah*.

**Perek Beis** tells us what is counted as a *chatzitzah* for a person who needs to go to the *mikvah*. A *chatzitzah* is something that blocks the water of the *Mikvah* from touching the whole person, so they don't become *tahor*. Something that a person doesn't mind being stuck to him usually isn't a *chatzitzah*, it's just counted like part of him. A loose necklace isn't called a *chatzitzah*, since the water of the *Mikvah* can still get under it.

**Perek Gimmel** tells us what things are *chatzitzos* for things that we put in the *mikvah*, like *keilim* and clothes. Blood stains on clothes ARE a *chatzitzah* — unless they are on the clothes of a butcher, who is used to having blood on his clothes!

**Perek Daled** explains that a *Mikvah* can't be water that a person put there, it has to be water that Hashem put there, like rainwater or water from a spring. As long as there are 40 *se'ah* of water from rain, though, we can mix in water that a person brought from another place — like from a barrel.

## **RAMBAM- PEREK ECHAD :: Hilchos Girushin - Perek Ches**

Today we learn about a *get* with conditions. One *halacha* is that if a man says "Here is your *get*, on condition that you never eat meat for the rest of your life," the *get* is *posul*. Since he wants her to do something forever, it shows that they still are connected and they are still married.

## **INYANA D'YOMA :: Chassidishe Yom Tov**

Today is the *Yom Tov* of *Didan Notzach*! The Rebbe announced that this day will be a "*Yom Segulah Ve'eis Ratzon*," a day that will have special opportunities and *kochos* in it.

You surely have heard and read the story about *Hey Teves* many times. But "*Hayamim Ha'eileh Nizkarim Ve'naasim*," "these days are retold and they happen again." When we take time on this day to tell over what happened, the story happens again in *Ruchnius*. This gives us *koach* to keep the lessons we learn from *Hey Teves*!

The Rebbe brought a story from a *Medrash* about the *inyan* of *Didan Notzach*:

*In the times of the Gemara, there was a group of Yidden that were living in a certain town. One day, a good Ruach (like a malach) came to an Amora in that town to tell him something: The Ruach used to protect the river near the town, so nothing would happen to the Yidden there. But now there was a bad Ruach that was going to come at a certain time, and wanted to hurt the Yidden!*

"So what should I do?" the Amora asked.

*The Ruach answered, "Tell all of the people of the town to take the tools they use for building and digging, and come at the time of danger to the river. Start making loud noise and bang with your tools, and shout out 'Didan Notzach!'"*

*The Amora followed the advice of the Ruach, and all the people went to the river and banged with their tools, shouting Didan Notzach. After making all this noise, they saw a drop of blood on the water in the river! This was a sign that the bad Ruach had lost its *chayus* and that the Yidden were now safe.*

The Rebbe explains the meaning of this *Medrash*: The two *Ruchos* are the *Yetzer Tov* and the *Yetzer Hara*. The *Yetzer Hara* doesn't want us to think about the *Aibershter*, and to follow the *horaos* of the *Nasi HaDor*.

When we all go together with *chayus* and scream at our *Yetzer Hara*, “*Didan Notzach!*” “We are going to live the way the Torah teaches us and follow the Rebbe’s *horaos!*” then the *Yetzer Hara* will lose all of its *koach*, and the *Yetzer Tov* will win — *Didan Notzach!*

## **TEFILLAH :: Shir Shel Yom - Yom Rishon**

Before the *Shir Shel Yom*, we say “*Hayom Yom Rishon BaShabbos*,” “*Hayom Yom Sheini BaShabbos*,” or whichever day of the week it is. That means “Today is the first day of the week ending with Shabbos, when the *Leviim* would say in the *Beis Hamikdash*.” Then we say the actual *kapitel* of *Tehillim* that the *Leviim* would say on that day.

The days of the week in the non-Jewish calendar are each their own days. But on the *Yiddishe* calendar, every day is just counting up to Shabbos!

This is because of the *mitzvah* that we have, “*Zachor Es Yom HaShabbos Lekadsho*,” to remember Shabbos and make it holy all the time. All week we are thinking about Shabbos!

This helps us remember the whole week that Hashem created the world in six days and rested on Shabbos.

The Arizal adds that this also helps us remember that the *brachos* for the whole week come from Shabbos!

“*Hayom Yom Rishon BaShabbos...*”

The *Shir Shel Yom* for the first day of the week is *Kapitel Chof-Daled*, which starts with the words “*LeDovid Mizmor*.”

The reason why this *kapitel* was sung on *Yom Rishon* in the *Beis Hamikdash* is because in the first *posuk*, we say “*LaHashem Ha'aretz Umloah*” — “The whole world, and all that is in it, belong to Hashem.” On *Yom Rishon*, it was very clear that everything belongs to Hashem — there was no one and nothing else created yet! Even the *malochim* were not created until *Yom Sheini*.

## **HALACHOS HATZRICHOS :: Hanhagos for Hey Teves**

We celebrate each *Yom Tov* with a special *mitzvah*. We celebrate *Pesach* with eating *matzah*, we celebrate *Rosh Hashana* by hearing the *shofar*, and we celebrate Chanukah by lighting the *menorah*. How do we celebrate *Hey Teves*?

The Rebbe taught us that on *Hey Teves*, we need to make sure that the *seforim* win!

How do we do that? By setting up times to learn Torah, especially learning together with others! We should especially try to add in learning things that help us act the way Hashem wants us to, like learning *halachos* in Rambam and *Shulchan Aruch*, and learning *Chassidus*. We should try to inspire others to do it too!

We also buy *seforim* to make our libraries bigger. It is VERY important for kids to buy *seforim* for their *Cheder Tzivos Hashem*. They should try to buy new *seforim* of the *Rebbeim*, and other holy *seforim*.

See *sefer Halachos Uminhagei Chabad* p. 124

## **GEULAH U'MOSHIACH :: Bayis Molei Seforim**

One of the reasons we are very excited about *Moshiach* coming is having the third *Beis Hamikdash*!

By doing our *avodah* in *Golus* in a way of “building the *Beis Hamikdash*,” we will be doing our part to make it

happen!

One of the best ways to do this is by making sure that our homes and our rooms (including children's rooms) are like a *Beis Hamikdash*. We should make sure that they are used for Torah, *Avodah*, and *Gemilus Chasadim*. We should make sure our homes are a *Bayis Molei Seforim*, filled with holy *seforim*. Even if there is a room WITHOUT *seforim*, we should make sure that it is filled with the *horaos* of *seforim*, that we use it the way the Torah says it should be used!

*Sefer Hasichos 5751 chelek alef, Hey Teves, p. 215*

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