

Chitas for Monday, Parshas Vayigash Vov Teves, 5784

**For the safety and security of the Yidden in Eretz Yisrael
and the success of the soldiers fighting for its protection**

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

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

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Mazel Tov **Bentzion Tenenbaum** (Shliach of the Rebbe in Gurnee, IL)
~ 6th birthday Vov Teves ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayigash - Sheini with Rashi

Yehuda is arguing with the ruler of Mitzrayim, who is really Yosef, telling him that he shouldn't keep Benjamin.

Yehudah continued his argument: He said, "If we go back and my father sees that we didn't bring Binyamin, he will die, and we will be the ones who caused it to happen!"

"I personally promised to make sure Benjamin comes home, and if he doesn't, I won't be with my father in *Olam Hazei* or *Olam Haba*!"

"So please, let me be your servant, instead of Benjamin. I will do a better job than him anyhow! Just please, don't make me go back without Benjamin — I don't want to see what would happen to my father."

When Yosef heard that, he was sure that his brothers had all done *teshuvah*, and knew that now was the time to tell them who he was. But he didn't want them to be embarrassed, so he told all of the servants to go out of the room. Yosef started to cry so loudly that everyone could hear — even the people in the other room!

Yosef said to his brothers, in *Lashon Kodesh*, "I am Yosef. You thought I died because you couldn't find me. Really, I was alive the whole time! Our father Yaakov was sad for all of these years, because Hashem only makes a person forget someone who passed away! It's a *neis* that he is still alive if he was crying so long!"

The brothers were so embarrassed they didn't answer. They moved away because they were so ashamed.

Yosef then said in a softer voice, "Please come close and see that I am a Yid too. I am Yosef your brother, that you sold to be a slave in Mitzrayim. But don't feel bad about it, because it is HASHEM Who wanted me to be here so I could give you food. The hunger has already lasted for two years, but there are still five years left! Hashem sent me here to make sure you have food."

TEHILLIM :: 35 - 38

Today's *kapitelach* of *Tehillim* are *Lamed-Hey* through *Lamed-Ches*.

In today's *Tehillim*, we have the *posuk* "**Kol Atzmosai Tomarna Hashem Mi Chamocha.**" "All of my bones say, who is like Hashem!" Our entire bodies praise Hashem!

We use all the parts of our bodies not only for doing *mitzvos*, but also for *davening* and learning. Every part of us thanks Hashem and says how special Hashem is. That's one of the reasons we *shuckle* when we *daven* and learn Torah!

TANYA :: Likutei Amarim Perek Vov

In *Perek Daled*, where we talked about the *levushim* (*Machshava*, *Dibur*, and *Maaseh* — the things we think, say and do) of the *neshama*, we said that the thinking can be thinking words of Torah, saying can be saying words of Torah, and doing is doing *mitzvos*. So what are the *levushim* of the *Nefesh Habehamis*?

The Alter Rebbe says that the *levushim* of the *Nefesh Habehamis* aren't always used just for *aveiros*, but ANYTHING that's not specifically *kedusha* is automatically one of the *levushim* of the *Nefesh Habehamis*.

Here's why: *Kedusha* is something which is **especially for Hashem**.

If it's something we're doing for ourselves, even if it's not an *aveira*, it's not *kedusha*. Anything that's not *kedusha* is called *kelipah*, and is done using the *levushim* of the *Nefesh Habehamis*.

HAYOM YOM :: Vov Teves

There is a *posuk* that says "*Da es Elokei Avicha, Ve'avdo Belev Shaleim.*" We need to know Hashem, and serve Hashem with a whole heart. How do we do this?

All of the Torah we learn, all of the *Chassidus* we learn, that helps us "know" Hashem, we need to use it in our *avodah* — it needs to make us better Yidden and *Chassidim*! We can't just learn things and say "oh that's interesting" and not do anything about it. The things we know need to help us be the way Hashem wants us to be.

SEFER HAMITZVOS :: Shiur #240 - Mitzvas Asei #109

Today we will learn the same *mitzvah* again, (*Mitzvas Asei #109*), since our Rambam is still about the same thing — becoming *Tahor* by using a *mikvah*.

This *mitzvah* comes from a *posuk* in *Parshas Metzora*: וְרָחַץ בַּמַּיִם אֶת כָּל בְּשָׂרוֹ׃
The details are explained in *Mesechta Mikvaos* and *Tvul Yom*.

RAMBAM :: Hilchos Mikvaos

In today's Rambam, we learn about what makes a *Mikvah posul*.

Perek Hey: Water that comes from a *keili* and not from rainwater is called *Mayim She'uvim*. If there is too much *Mayim She'uvim* in a *mikvah*, it is *posul*! This *perek* tells us about different ways that *Mayim She'uvim* could come into a *Mikvah* and make it *posul*.

Perek Vov: We learn the *halachos* about what type of *keili* makes that water shouldn't be counted as rain water anymore. Some types of pipes are not counted as a *keili*, since they aren't made to HOLD water, just that water should go through them.

Perek Zayin: When things fall into a *mikvah*, they can sometimes help make a *mikvah* kosher, or sometimes make it *posul*. If something falls in that changes the color of the water, it makes the *mikvah posul*. But if snow or salt fall in, they can count as part of the 40 *se'ah* we need to have a kosher *mikvah*! Juice doesn't count for the 40 *se'ah*, but it doesn't make the *mikvah posul* either.

RAMBAM- PEREK ECHAD :: Hilchos Girushin - Perek Tes

This *perek* has many more rules about a *get*. If a person gives a *get* through a *shliach*, the *shliach* needs to follow the instructions or the *get* is not counted.

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

The first year after *Hey Teves* happened, there was singing and dancing and celebrating in 770 for a whole week, until *Yud-Beis Teves* — just like there's *Sheva Brachos* after a *Chasuna*! Since then, even though the main *Yom Tov* is *Hey Teves*, we continue to relive and learn about what *Hey Teves* means to us until *Yud-Beis Teves*.

The Rebbe said that the true *nitzachon* of the *sefarim* is USING the *sefarim*! We should make more *shiurim*, with ourselves and with others, to learn them!

True *kavod* of *sefarim* is not that they should have a beautiful place on our bookshelf and that we are careful not to touch them, but that they should get used and worn out. Parents should remind their kids that it's okay if their *sefarim* get used and ripped and worn out, and that when they need, their parents will be happy to get them new ones!

See *Hamaaseh Hu Ha'ikar*, compilation of *horaos* for *Hey Teves*, from *sicha* of *Parshas Vayigash* 5748 and others

TEFILLAH :: Shir Shel Yom - Yom Sheini

In the *Beis Hamikdash*, on *Yom Sheini*, the *Leviim* would sing *kapitel Mem-Ches*. The *kapitel* starts with the words “*Shir Mizmor Livnei Korach, Gadol Hashem Umehulal Me'od*.” This *posuk* speaks about the praise of *Yerushalayim* and the *Beis Hamikdash*.

One of the things that were special about the *Beis Hamikdash* is that even though the whole *Beis Hamikdash* was holy, there were different levels of *kedusha* inside of it! For example, there was a separation between the *Ezras Yisroel* and the *Ezras Kohanim*, because the *Ezras Kohanim* was more holy and not everyone could go there. Of course, there was also a separation between the *Kodesh* and the *Kodesh Hakodoshim*, where even the *Kohen Gadol* could not go most times.

That's why we say this *kapitel* as the *Shir Shel Yom* of *Yom Sheini*. When Hashem made the world, *Yom Sheini*

was the day when Hashem made a separation! Hashem separated between the *Mayim Ho'elyonim*, the higher *Ruchnius'dike* waters, and the *Mayim HaTachtonim*, the lower *Gashmius* waters. Just like the separations in the *Beis Hamikdash*, Hashem was separating between different levels of *kedusha*.

See Rabbeinu Bachaye, quoted in Mesechta Shel Tefillah, Shir Shel Yom

HALACHOS HATZRICHOS :: Buying Seforim

There is a *mitzvah* in the Torah that every person should write a *Sefer Torah*. Nowadays, we fulfill this *mitzvah* by buying a letter in the *Sefer Torah* and by buying *seforim*.

Did you know that there are *halachos* about which *seforim* to buy first?

The most important *seforim* to buy are the ones you need for learning. So before having a nice set of *seforim* to put on your shelf, you should first make sure you have the ones that will you will need for learning.

Of course we need a *Chitas* and a *Rambam*, and basic *seforim* like a *Tanach*. But after that, which *seforim* of learning should we get?

The Alter Rebbe tells us in *Hilchos Talmud Torah* that the first parts of Torah to learn are the ones that teach us how to behave as a Yid, both *halacha seforim* that teach us what to do and *seforim* of *Mussar* and *Chassidus* which give us the right *hashkafa* and *Yiras Shomayim*.

See Kitzur Shulchan Aruch siman Chof-Ches, se'if Beis, and the Alter Rebbe's Shulchan Aruch, Hilchos Talmud Torah perek Beis

GEULAH U'MOSHIACH :: We Want Moshiach Now!

Before we say the *Shir Shel Yom*, we say that this is the day "*Shebo Hayu Haleviim Omrim Beveis Hamikdash*" — when the *Leviim* would say this *kapitel* in the *Beis Hamikdash*.

We say this to remember the *Beis Hamikdash* and the *avodah* that was done there, so we will ask Hashem to rebuild the *Beis Hamikdash* and let us do the *avodah* there again!

That's also why, after the *Shir Shel Yom*, we say the paragraph of *Hoshieinu*. In this paragraph we are asking Hashem to save us and bring us back to Eretz Yisroel, when Hashem's *kavod* will fill the whole world! After saying what would happen in the *Beis Hamikdash* on this day, we ask Hashem to let us do it again properly in Hashem's special house.

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