

Chitas for Shabbos Kodesh, Parshas Vayigash Zayin Teves, 5782

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

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Lizchus

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

Mazel Tov **Yehuda Gurevitz** (Rydal, PA)
~ Bar Mitzvah Zayin Teves ~

May he grow to be a Chossid, Yerei Shomayim, and Lamdan and bring much nachas to the Rebbe and to his family!

Mazel Tov **Captain Sholom Baumgarten** (shliach of the Rebbe in East Hampton, NY)
~ 9th birthday Zayin Teves ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Chana Leah Greenbaum** (shlucha in Ewing, NJ)
~ birthday Zayin Teves ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Batsheva Smierc** (K Space, Miami)
~ birthday Zayin Teves ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayigash - Shvi'i with Rashi

Yosef's whole family goes to live in Goshen, and he gives them plenty of food. We find out how Yosef got all of the money, land, animals, and people of Mitzrayim for Paraoh! Yaakov's family grows as they have many children.

Yosef had his family go to live in the Raamses part of Goshen, like Paraoh said. He gave them plenty of food, just as if they were little kids who make a mess with their food and waste a lot of it!

Now the Torah will go back to telling us how Yosef took care of Mitzrayim during the hunger:

In the first year of the hunger, there was no bread in the entire country. All of the food people had got rotten, so everyone was very hungry. But the food Yosef put away didn't get rotten, so everyone came to buy from him. Yosef gave all of the money to Paraoh.

When the people didn't have any money left, they begged to have food anyway. Yosef told them to bring their animals and he would give them food. The people traded their animals for food, and had enough to eat that whole year.

The next year, they begged for food again. Now they didn't have any animals left to trade for food either. "All we have left is ourselves and our land! Please buy us and our land, and give us food. We will work on this land for Paraoh. And now that the Nilus started to overflow because of Yaakov's *bracha*, please give us seeds to plant so we can also have food for next year."

This way, Yosef got the WHOLE Mitzrayim, and all of the people, to belong to Paraoh!

Yosef moved the people to different parts of Mitzrayim, so they'll remember that they are Paraoh's servants. He also did this so EVERYONE was new to where they lived, and his brothers won't feel different. He told everyone that they would have to give a fifth (meaning 1 out of every 5 bundles of grain) to Paraoh, and the rest they could use for themselves.

The Mitzriyim didn't mind paying this tax, because Yosef saved their lives. Only the land of the priests of *Avodah Zara* didn't belong to Paraoh, because that was the law in Mitzrayim.

Yaakov's family settled in Mitzrayim. They were in the nicest part of Mitzrayim, but it wasn't Eretz Yisroel. So even though it wasn't very uncomfortable, it was still part of the *Golus* that Hashem told Avraham his children would have.

They had many children, and the family got to be very very big.

TEHILLIM :: 39 - 43

Today's *shiur Tehillim* is *kapitelach Lamed-Tes* through *Mem-Gimmel*.

In one of today's *Kapitelach Tehillim*, there is a *posuk* that says "**Ach Betzelem Yis'halech Ish.**" It means that people don't understand what to do in the world, it's like they're walking in the dark.

The Rebbe says that the word "*tzelem*" (darkness) also means image (picture)! So we can translate the *posuk* as "Only with the picture can a person go." What picture? A picture of the Rebbe! When we look at the Rebbe's picture, we aren't so mixed up anymore and we are encouraged to act in the right way.

When a Yid looks at a picture of the Rebbe, it reminds him that the Rebbe is a *Nosi*, a leader of the Yidden. The Rebbe cares about all of us, and it's important to the Rebbe that we should act the way we should. When we look, it reminds us to do the right thing! That gives us the *koach* to do what we should, in a way of *simcha*.

TANYA :: Likutei Amarim Perek Vov

In yesterday's *Tanya*, we learned that anything that is not *kedusha* is automatically *kelipah*. *Kedusha* means something that is done especially for Hashem, and anything we do for a different reason is *kelipah*.

But not all *kelipah* is the same! There is some *kelipah* that can NEVER be a part of *kedusha*. It can never be used by the *Nefesh Elokis*. There are actually 3 of these (we learn their names from the *Navi Yechezkel*), and they're called the *Shalosh Kelipos Hatemeios*.

In the end of today's *Tanya*, the Alter Rebbe talks about what kinds of things are these *kelipos*: *Goyim* that don't keep the *Sheva Mitzvos Bnei Noach*, non-kosher animals, and non-kosher food or food that's *asur* to eat for another reason (like *Orlah* or *Kilayim*), or any kind of thing that's an *aveira*.

In tomorrow's *Tanya*, we're going to learn about the OTHER kind of *kelipah*, that even though it's *kelipah*, it can be used for and become a part of *kedusha*.

HAYOM YOM :: Zayin Teves

We will soon be learning in *Tanya* that even after fixing up *Kelipas Noga* that we didn't use for *kedusha*, there's still a mark left on the *guf*.

Usually the *guf* needs to be cleaned off using something called "*Chibut Hakever*." There are also certain things we learn about in *Tanya*, where the *neshama* needs a type of cleaning called "*Kaf Hakela*." Even though they do clean off a *neshama* and a *guf*, they are very painful.

In today's *Hayom Yom*, the Rebbe shows us a way to make sure the *neshama* and *guf* stay clean and won't need to have that cleaning later: Saying words of Torah, *Tehillim*, or other holy words for 4 hours every day can clean off a *guf* so they don't need "*Chibut Hakever*," and saying as much *Mishnayos* or *Tanya* or *Tehillim Baal Peh* as you can keeps a *neshama* from needing "*Kaf Hakela*."

SEFER HAMITZVOS :: Shiur #181 - Mitzvas Lo Saasei #125, #123, #128, #126, #127, #121, #122

In *Sefer Hamitzvos* today, we learn A LOT of mitzvos about the *Korban Pesach*! Most of these mitzvos come from *Parshas Bo*, where Hashem tells the *Yidden* about this mitzvah.

1) (*Mitzvas Lo Saasei #125*) We are not allowed to eat the *Korban Pesach* when it is cooked in any liquid, or when it is not fully cooked. It needs to be roasted well, the way people usually eat meat.

We learn this mitzvah from the words: אַל תֹּאכְלוּ מִמֶּנּוּ גָּא וּבִשֵׁל מִבֶּשֶׁל בְּמַיִם:

2) (*Mitzvas Lo Saasei #123*) We are not allowed to take any of the *Korban Pesach* out of the house where we are eating it.

This mitzvah comes from the words: לֹא תוֹצִיא מִן הַבַּיִת מִן הַבֶּשֶׂר חוּצָה:

The details of this mitzvah are explained in *Perek Zayin* of *Mesechta Pesachim*.

We also learn some mitzvos about who we can't share the *Korban Pesach* with:

3) (*Mitzvas Lo Saasei #128*) We are not allowed to give part of the *Korban Pesach* to a *meshumad*, a Yid who converted to another religion and serves *Avodah Zarah*.

The *posuk* says: כָּל בֶּן נֹכֵר לֹא יֹאכַל בּוֹ:

4) (*Mitzvas Lo Saasei #126*) We can't give the *Korban Pesach* to a *Goy*, even if he follows the *Sheva Mitzvos Bnei Noach*. As the Torah says: תוֹשֵׁב וְשֹׁכֵר לֹא יֹאכַל בּוֹ:

5) (*Mitzvas Lo Saasei #127*) A Yid who didn't have a *Bris Milah* is not allowed to eat from the *Korban Pesach*.

We learn this from the *posuk* that says: וְכֹל עֶרְל לֹא יֹאכַל בּוֹ:

We need to treat the *Korban Pesach* with *kavod*!

6) (*Mitzvas Lo Saasei #121*) We are not allowed to break any of the bones of the *Korban Pesach*. As the *posuk* says: וְעֲצָם לֹא תִשְׁבְּרוּ בּוֹ:

7) (*Mitzvas Lo Saasei #122*) We can't break any bones of the *Korban Pesach* if we bring it on *Pesach Sheini*.

This mitzvah comes from a *posuk* in *Parshas Behaalosecha*, which speaks about *Pesach Sheini*: וְעֲצָם לֹא יִשְׁבְּרוּ בּוֹ:
The details of this mitzvah are also explained in *Perek Zayin* of *Mesechta Pesachim*.

RAMBAM :: Hilchos Korban Pesach

In today's Rambam, we learn more halachos about bringing the Korban Pesach, and then about eating it!

Perek Vov: There are some people who are not allowed to bring the *Korban Pesach*. Someone who was *Tomei*, and won't become *Tahor* in time, has to wait until *Pesach Sheini*.

Perek Zayin: We learn about *Tumah Dechuyah Betzibur*. When MOST of the Yidden are *Tomei*, the Yidden are allowed to bring the *Korban Pesach* on time, even though they are *tomei*.

Perek Ches: We learn how the *Korban Pesach* is eaten: We eat the *Korban Pesach* together with *matzah* and *maror*. We are only allowed to prepare it by roasting, and we can eat it only at night.

RAMBAM- PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Yud-Zayin

This *perek* teaches us what happens if someone had the wrong *kavanah* for PART of bringing the *korban* — like when sprinkling the blood, or when bringing one of a pair of two sheep as a *korban*. Sometimes the WHOLE *korban* becomes *pigul* and we can't use it!

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

In the days after Hey Teves, we continue to learn about and live with the lessons of this Yom Tov!

The Alter Rebbe explains in *Tanya (Igeres Hakodesh Siman Chof-Zayin)* that even after the *histalkus* of a *tzadik*, the *tzadik* still continues to live even in this *gashmius'dike* world.

How? Because the life of a *tzadik* was never his *gashmius'dike* body! The body of a *tzadik* is just a helper for the main part of the *tzadik's* life — *emunah, ahava, and yirah* for Hashem.

How does a *tzadik* get this *emunah, ahava, and yirah*? From learning Torah! So the *seforim* that the *tzadik* uses to learn Torah are a part of his life.

(That's why it was so terrible for someone to take the *seforim* of the Rebbe: Because they were actually taking a part of the life of the Rebbe! *Boruch Hashem*, because of *Hey Teves*, these *seforim* were returned.)

Before the *histalkus* of the Rebbe Rashab, the Rebbe Rashab said "*Ich gei in Himmel, un di Ksovim loz ich aich*" — "I am going to *Shomayim*, and I am leaving you the Torah that I wrote."

We see from here that the Rebbe's life is not only in the *seforim* that the Rebbe learned from, but from the *seforim* that the Rebbe wrote! By learning the Rebbe's Torah, and following what the Rebbe teaches us, we can have a part of the Rebbe's life.

See Likutei Sichos Chelek Lamed-Beis, Vayikra 5747 and farbrengen Yud-Beis Tammuz 5745

TEFILLAH :: Hashem's Pride

There is a type of Yid that wakes up in the morning and rushes to *daven* with an early *minyán*. Even though he is busy all day long, he stops everything and hurries to *shul* to *daven Mincha*. He then sits and listens to a *shiur* in *Ein Yaakov* until it is time to *daven Maariv* with the *minyán*. When he comes home, he shares with his family the *Ein Yaakov* which he learned.

This makes Hashem very proud!

Hashem gathers all of the *malochim* and points out this Yid. Hashem tells them: “You, *malochim*, don’t have to worry about *parnasa*. You don’t have a family, you don’t have the responsibilities of money, taxes, and other things. This person has a very big *achrayus* that I gave him. But he does his job in the *Gashmius* world according to Torah! This makes Me very proud!”

Sefer Hasichos (sichos of the Friediker Rebbe) 5699, p. 138

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 :: Non-Kosher Things When Moshiach Comes

In today’s *Tanya*, we learned that non-kosher things get their *chayus* from the *Shalosh Kelipos Hatmeios*, the lowest level of *kelipah*.

When *Moshiach* comes, and Hashem will take away the *tumah* from the world, will these things all disappear?

The answer is no! *Kelipah* itself can’t give *chayus*. Hidden inside of *kelipah* there is a spark of *kedusha*, and that is what gives *chayus*!

So when the *tumah* leaves the world, these things won’t get their *chayus* through *kelipah* anymore — their *chayus* will come straight from the *kedusha*!

See Igros Kodesh vol. 3 p. 152, Tanya Hashalem Perek Vov

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