

Chitas for Thursday, Parshas Vayigash Yom Habahir Hey 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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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayigash - Chamishi with Rashi

In today's *Chumash* we learn the names of Yaakov's family who are going to live in Mitzrayim.

The Torah tells us the names of all of Yaakov's children who came down to Mitzrayim. If you count everyone, you'll find 66 people. When you also count Yosef and his two children, and Yocheved (who was born on the way into Mitzrayim) that makes 70 people. All of them believed in one Hashem, that is why they are called *nefesh*, a group with one soul.

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 Elokis* (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 Elokis* 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 Elokis* 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 Elokis* 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 Elokis 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 #179 - Mitzvas Lo Saasei #114, Asei #55, Lo Saasei #115, #116

Today we review the *mitzvah* of yesterday:

1) (*Mitzvas Lo Saasei #114*) We are not allowed to cut the hair of a sheep that is meant for a *Korban*.

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: וְלֹא תִגַּז בְּכוֹר צֹאֵן

The details of this *mitzvah* are explained in *Mesechta Bechoros*.

We also learn 3 *mitzvos* about the *Korban Pesach*, since we are starting those *halachos* today!

1) (*Mitzvas Asei #55*) It is a *mitzvah* for every Yid to bring (or be part of a group that brings) a *Korban Pesach* on *Erev Pesach*.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: וְשִׁחֲטוּ אֹתוֹ כֹּל קְהָל עֵדֻת יִשְׂרָאֵל בֵּין הָעֶרְבִים

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

2) (*Mitzvas Lo Saasei #115*) We can't bring the *Korban Pesach* if we have *chometz* in our house!

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: לֹא תִזְבַּח עַל חֶמֶץ דָּם זִבְחֵי

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

3) (*Mitzvas Lo Saasei #116*) The fat of the *korban* needs to be burned on the *Mizbeiach* before the next day. We are not allowed to leave it overnight. If it is left, it becomes *nosar* and is not allowed to be burned on the *Mizbeiach* anymore.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְלֹא יִלְוֶה חֶלֶב חֲגִי עַד בֹּקֶר

RAMBAM :: Hilchos Me'ilah - Korban Pesach

In today's *Rambam*, we learn the last *Perek* of *Me'ilah* — which is also the last *perek* of the entire *Sefer Avodah*!

Perek Ches: We learn about people who are working using *Hekdesh*, like farmers, builders, or *Kohanim*. We

learn that even these people also need to be careful with *Me'ilah*!

The Rambam finishes by reminding us that we need to do *mitzvos* carefully, even if they are *chukim* — *mitzvos* we don't understand!

With that halacha, we finished the eighth Sefer in Rambam! Now we are going to start the NINTH sefer, called Sefer Korbanos. This sefer will talk about specific Korbanos.

The first set of halachos is about the Korban Pesach. In 10 perakim, the Rambam will teach us about the 16 mitzvos connected to the Korban Pesach! Only four of them are Mitzvos Asei, things we need to do. All the rest are Lo Saasei — things we have to be careful NOT to do. We will IY"Y learn them all in Sefer Hamitzvos.

Perek Alef: In this *perek*, we learn the answers to the questions “What? Where? When? How?” about the *Korban Pesach*. (The Rambam usually doesn't teach us the details of the WHY, which is explained in other places in Torah.)

Perek Beis: Now we learn WHO — who brings the *Korban Pesach*, and about eating it together as a group.

RAMBAM– PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Tes-Vov

If the *kohen* had a thought that he is bringing a different *korban* (like if he thought he was bringing an *Olah* when he was bringing a *Shelamim*), the *korban* is still kosher to bring on the *Mizbeiach*, but the owners have to bring a new *korban*. But for a *Korban Chatas* and a *Korban Pesach*, these kinds of thoughts would actually make it *posul*, and it can't even be brought on the *Mizbeiach*.

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 :: Modeh Ani

We say *Modeh Ani* first thing in the morning to thank Hashem for giving us back our *neshama*.

The Alter Rebbe teaches that by being careful to say *Modeh Ani* first thing in the morning, we make sure that the first thing we think about is Hashem! We remember that Hashem is with us, and that helps us get up with *zerizus* to serve Hashem all day!

So even though in *Modeh Ani* we thank Hashem for our *neshama*, it also helps make sure that we can do *avodah* of the whole day with *zerizus* and *chayus*.

See *Kuntres Inyana Shel Toras Hachassidus, os Tes*

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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