

Chitas for Thursday, Parshas Vayigash Tes 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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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 :: 49 - 54

Kapitel Mem-Tes is a lesson to everyone, especially about the “small” *aveiros* that people think aren’t a big deal.

One of the *pesukim* in this *kapitel* says “...**Avon Akeivai Yesubeini**” — “the *aveiros* of my heels surround me.” Dovid Hamelech is saying that a person should not only be worried that he’s not keeping the “big” *mitzvos* that are written in the Torah or taught by the *Chachomim*. He needs to think about the “small” *mitzvos*, which he might not be keeping as carefully.

The Rebbe teaches that when we say this *posuk* in *Tehillim*, we are referring to the *Chassidishe minhagim* — like saying *Chitas* or having *Ahavas Yisroel* for a Yid you never met. Even though we are careful about keeping Shabbos and *davening*, we might not be as careful with our “small” *mitzvos*. We need to make sure that we are keeping ALL of our *mitzvos* properly!

TANYA :: Likutei Amarim Perek Zayin

We learned that there are two kinds of *Gashmius* that our *Nefesh Habehamis* knows about and uses: There are things from the *Shalosh Kelios Hatmeios*, things that Hashem created but doesn’t want us to use (if we used them it would be an *aveira chas veshalom*); and *Kelipas Noga* is something Hashem made which isn’t an *aveira*, and we can choose to use it for *kedusha* — for Hashem, or for *kelipah* — just for ourselves, not to help with Torah or *mitzvos* or *Ahavas Yisroel*.

Now let’s go back and talk about the treats we were talking about in yesterday’s *Tanya*, which are from *Kelipas Noga* and can be either brought up to *kedusha* or brought down to the *Shalosh Kelipos Hatmeios*:

What happens if a person loves ice cream, and every time he passes by a freezer, he goes and eats some more? Well, then the *chayus* from that ice cream goes into the *Shalosh Kelipos Hatmeios*. Uh oh!

But the good news is that since it was *Kelipas Noga* before, if the person decides to do *teshuva* for just thinking about ice cream all the time, and start *davening* and learning Torah and doing *mitzvos* with the *chayus* from the ice cream, he can bring the *Kelipas Noga* back up to *kedusha*! (Even though he did *teshuvah*, the time when it was *Shalosh Kelipos Hatmeios* leaves a mark on the *neshama*. This mark needs to be cleaned off later.)

But non-kosher food, because it was never *Kelipas Noga*, can’t go up to *kedusha*, even if someone did *teshuva*! Things that are non-kosher are called “*asur*, which also means tied up — because they are tied to *kelipah*, and can almost never become *kedusha*. The only way it can become *kedusha* is to wait until after *Moshiach* comes, when there will be no more *tumah* in the world, or to do such a high level of *teshuvah*, called “*Teshuvah MeAhava Rabbah*,” that even *aveiros* can become like *mitzvos*!

Regular *teshuvah* is not able to take this *chayus* out of the *kelipos*, though, so we need to be very careful with anything that is not kosher.

HAYOM YOM :: Tes Teves

Our *minhag* in *Aleinu* is that we say “*Sheheim Mishtachavim Lahevel Velarik*” — that the *goyim* bow down to things that are really nothing. (Others have a *minhag* to say that they bow to nothing and *DAVEN* to *Avodah Zarah* that can’t help, but that’s not our *minhag*.) We also say *Aleinu* this way when we say it in the middle of *Musaf* on *Rosh Hashana* and *Yom Kippur*.

Our *minhag* is to spit after we say these words, because when a person talks, it brings saliva into your mouth. We don’t want to swallow saliva that came from saying these words, so we spit it out.

SEFER HAMITZVOS :: Shiur #243 - Mitzvas Asei #240

Today's *mitzvah* (*Mitzvas Asei #240*) is the *mitzvah* that if our animal eats from someone else's field, it is our responsibility. We need to pay for the damage!

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: כִּי יִבְעַר אִישׁ שָׂדֵה אוֹ כְרֶם וְגו'.

The *halachos* are explained in *Perek Beis* and *Perek Vov* of *Mesechta Bava Kama*, and *Perek Hey* of *Mesechta Gitin*.

RAMBAM :: Hilchos Nizkei Mamon

In today's Rambam, we learn more about the responsibility a person has for when his animal causes damage.

Perek Gimmel teaches us the *halachos* about when something is hurt or broken because of an animal eating — today's *mitzvah*.

Perek Daled explains the *halachos* of a person's responsibility for making sure his animal doesn't do any damage. Sometimes we say that the person should have been more careful, so it is his responsibility to pay for any damage that the animal did.

For example, if a person didn't make sure his fence was strong enough, he needs to pay for anything his animal broke if it escaped. But even if his fence was VERY strong, he would still need to pay if he left his animal outside in the hot sun. Since his animal was uncomfortable, he should have known that it would try extra hard to escape!

Perek Hey tells us about 10 conditions Yehoshua made when the Yidden came into Eretz Yisroel. Many of them are about when we are allowed to use other people's fields without asking.

Another rule that the *Chachomim* made is that Yidden are only allowed to raise dogs if they keep them tied up with a strong chain. That's because Eretz Yisroel is special land for GROWING things, and a dog likes to break and ruin things!

RAMBAM- PEREK ECHAD :: Hilchos Girushin - Perek Yud-Beis

Today we learn *halachos* about if someone says that they are not married anymore, but say the *get* is lost. Should we believe them?

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

We know the *Yom Tov* of *Hey Teves* is when it was decided that all of the *seforim* belong in 770! But do you know that there are still many *seforim* from the libraries of the *Rebbeim* that still didn't come back? There are *seforim* from the libraries of the Rebbe Rashab and the Friediker Rebbe, with things that the other *Rebbeim* wrote by hand, and many other *seforim* and books!

The Rebbe told us that there is a way for us to help get these *seforim* to go free! There are many *seforim* in the *seforim* stores that are where they don't belong. By us buying them (for ourselves or others) and putting them on the shelves and *shtenders* and tables in our houses, we can set those *seforim* free! And when we set THOSE *seforim* free, Hashem will also help the *seforim* in Russia to go free!

See *sicha Parshas Vayigash* 5752

TEFILLAH :: Shir Shel Yom - Yom Chamishi

Imagine you went to Yerushalayim,
And went to take a peek
Inside the *Beis Hamikdash*
On one of the days of the week.

You'd hear the *Leviim* singing
A song that is unique
A special *kapitel Tehillim*
Just for that day of the week!

And nowadays in our *davening*,
Holy words we speak
We also say the *Shir Shel Yom*,
The song for that day of the week!

The *Shir Shel Yom* for *Yom Chamishi* is *kapitel Pey-Alef*, which starts with the words “*Harninu L'Elokim Uzeinu.*” This means, “Let us sing to Hashem, Who is our strength!”

When Hashem first created the world, it was quiet. There was nothing to make noise! Only on *Yom Chamishi*, when Hashem created the birds and fish, the world started to fill with song. Each bird uses its own voice to sing praise to Hashem!

So on *Yom Chamishi*, we also join and sing to Hashem!

Another reason why this is the *Shir Shel Yom* for *Yom Chamishi* is because of a *posuk* later in the *kapitel*: “*Anochi Hashem Elokecha, Hama'alcha Me'Eretz Mitzrayim,*” “I am Hashem Your *Aibershter*, Who brought you up out of *Eretz Mitzrayim.*”

Do you know what day of the week *Yetziyas Mitzrayim* was?

That's right, on *Yom Chamishi*!

HALACHOS HATZRICHOS :: Water for Negel Vasser

After we use water for washing *Negel Vasser* in the morning, that water gets a *Ruach Ra* in it. We are careful to spill it out away from where people will be, because it is a kind of *tumah* that can hurt someone.

Alter Rebbe's Shulchan Aruch siman daled, se'if tes

GEULAH U'MOSHIACH :: Yes, Moshiach CAN Come!

We shouldn't worry that *Moshiach* can't come since *Yidden* still have so many *aveiros*.

Hashem loves us the way we are! Hashem will first take us out of *Golus*, and then take away our *aveiros*.

(The *Metzudas Dovid* explains that we see this in the *posuk* “*Vehu Yifdeh Es Yisroel Mikol Avonosav,*” which we say in *Selichos* on a fast day. The *aveiros* will not prevent the *Geulah* — Hashem will also redeem us from our *aveiros*!)

So *Moshiach* can come right now, and Hashem will take us out of *Golus* to the *Geulah* just the way we are!

See Sefer Hasichos 5751, vol. 1, p. 238

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