

Chitas for Tuesday, Parshas Vayigash Zayin 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 - Shlishi with Rashi

In today's *Chumash*, Yosef prepares his brothers to go home and bring their father and entire family back with them to Mitzrayim! Yaakov's *Ruach Hakodesh* comes back when he finds out that Yosef is alive!

Yosef just told his brothers who he really is! He told his brothers not to be embarrassed, because this happened for a reason — so that everyone should be taken care of during the hunger.

Yosef said, "So now you understand that it was HASHEM Who sent me here! He made me into the highest officer in Mitzrayim.

"Go home quickly and tell my father that I said, 'Hashem made me in charge of the whole Mitzrayim! Come down to Mitzrayim. You can live in Goshen with all of your children and grandchildren and all of your animals and all of your things, so you will be near me. I will take care of you for the whole time the hunger lasts.'"

Yosef continued speaking to his brothers: “You can see that I am your brother, and you can hear that I am talking in *Lashon Kodesh*. Just like I wouldn’t be upset at Benyamin — he wasn’t even there when you sold me — I’m not angry at you either!

“You also see that I get a lot of *kavod* here, so you know that I really can take care of all of you.

“Tell my father about all of this, and so he knows it’s really me, remind him that we were learning the part of Torah about the *Eglah Arufah* when I was sold. Please go quickly and bring him here!”

Yosef cried on Benyamin’s shoulder, because he saw through *Ruach Hakodesh* that the first and second *Beis Hamikdash* (which are in Benyamin’s part of Eretz Yisrael) would be destroyed. Benyamin cried on Yosef’s shoulder because he saw through *Ruach Hakodesh* that the *Mishkan* in Shilo, which was in Yosef’s part of Eretz Yisrael, would be destroyed.

Yosef then kissed all of his brothers and cried on their shoulders, and after they saw that he forgave them, they weren’t so embarrassed anymore and talked to him.

Paraoh heard that Yosef’s brothers were in Mitzrayim! Paraoh and the officers were very happy, and Paraoh told them to load up their animals with food. He said that they should bring their families, and Goshen, the best and “richest” part of Mitzrayim, would be theirs. (He was actually saying a *nevuah* without realizing it, that the Yidden would take all of the riches of Mitzrayim when they left!) He sent wagons for the families, and told them not to worry about their things — they can get the nicest things in Mitzrayim.

Yosef gave each of his brothers new clothes, and he gave Benyamin FIVE sets of clothes and also 300 silver pieces!

Yosef sent a special present to his father, ten boy donkeys with fancy food (old wine and split beans), and ten girl donkeys with grain. He also sent bread and things to eat with it for the trip back to Mitzrayim.

Yosef told his brothers to go, and be careful not to learn hard parts of Torah on the way, because then they might not pay attention to the road and they could get lost! And even though they should go quickly, they should be careful. He also told them not to argue about whose fault it was for selling him.

The *Shevatim* went up to Canaan, and told Yaakov that Yosef was alive. At first Yaakov didn’t believe them, but after they told him everything that Yosef said, and also when he saw the wagons (since *Agalah*, wagon is like *Eglah*, calf — the *Eglah Arufah* that they last learned about) he believed them — and Yaakov’s *Ruach Hakodesh* came back!

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 Elohis*. 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 #241 - Mitzvas Asei #109

Today's *mitzvah* (*Mitzvas Asei #109*) is the same as yesterday's — to keep the *halachos* of *Mikvah*, where people and *Keilim* can become *Tahor* from most kinds of *Tumah*.

This *mitzvah* comes from a *posuk* in *Parshas Metzora*: וְרָחַץ בַּמַּיִם אֶת כָּל בְּשָׂרוֹ

The details are explained in *Mesechta Mikvaos* and *Mesechta Tvul Yom*.

RAMBAM :: Hilchos Mikvaos

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

Perek Ches tells us when we can join two bodies of water to make them into one *Mikvah*. For example, if there is another pool of ANY kind of water touching a *mikvah*, then EITHER of them can be used as a *Mikvah*! (That's actually the way our *mikvaos* are usually made today — there is a *Mikvah* with rainwater underground, and then the pool of water we actually dip into is connected with a hole to the rainwater underneath.)

Perek Tes teaches us six levels of *Mikvah*. The highest level is a spring of water. This level of *Mikvah* needs to be used for things like the water that gets mixed with the ashes of the *Parah Adumah* (*Mei Nidah*) which needs water with the highest level of *tahara*!

In **Perek Yud** the *Rambam* teaches us about times when we're not sure about something. What if we're not

sure that there was enough water in the *mikvah*? What if we're not sure that the water that fell in the *Mikvah* was enough to make it *posul*?

RAMBAM– PEREK ECHAD :: Hilchos Girushin - Perek Yud

We are learning more *halachos* about a *get* in today's Rambam. One *halacha* says that a person shouldn't get married to someone that he wants to give a *get* to later. When we get married, we should try to stay married forever.

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 :: Shir Shel Yom - Yom Shlishi

In the *Beis Hamikdash*, every day the *Leviim* would sing a special song from *Tehillim* in honor of the day of the week. This is called the *Shir Shel Yom*.

The *kapitel* of *Tehillim* that was sung in the *Beis Hamikdash* on *Yom Shlishi* is *Kapitel Pey-Beis*. This *kapitel* starts with the words, "*Mizmor Le'Asaf: Elokim Nitzav Ba'adas Keil*." "A *mizmor* to Asaf: Hashem stands and reveals Himself in His congregation, the *Yidden*."

When Hashem created the world, *Yom Shlishi* was the first day that the world became a place where Hashem's congregation could be. That's because on *Yom Shlishi*, Hashem created dry land, a place where a person can live. (We thank Hashem for this every day in *Birchos Hashachar*, in the *bracha* "*Roka Ha'aretz Al Hamayim*.")

The Vilna Gaon (the Gr"a) brings another explanation from the *Zohar* about why this was the *Shir Shel Yom* for *Yom Shlishi*:

Every day of *Briyas Ha'olam* is connected to a thousand years. *Yom Rishon* was for the first thousand years of the world, *Yom Sheini* for the second thousand years, and so on, until *Shabbos* which is connected to the time

of *Moshiach*!

Yom Shlishi is connected to the third set of a thousand years, the years from 2000 until 2999. During these 1000 years is when Hashem gave us the Torah (in the year 2448)! That is when Hashem first had a nation to stand among, when Hashem was able to be “*Nitzav Ba’adas Keil!*”

HALACHOS HATZRICHOS :: Seforim

In our new books from *Hey Teves*, make sure to write “*LaHashem Ha’aretz Umloah*” — the whole world and everything inside belongs to Hashem — before writing your name!

Here is another *halacha* about *seforim*:

Seforim have Hashem’s holy Torah inside. We need to treat *seforim* with *kavod*.

If we see a *sefer* upside down, we shouldn’t leave it. We should turn it the right way!

See *Kitzur Shulchan Aruch siman Chof- Ches se’if vov*

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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