

# Chitas for Wednesday, Parshas Vayigash Daled 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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*Lizchus*

**Shira Geula bas Tzameret**  
for a Refuah Sheleimah Ukrovah!

Mazel Tov **Mendel Galperin** (Solon, OH)  
~ 8th birthday Daled Teves ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH** :: Parshas Vayigash - Revi'i with Rashi

In today's *Chumash*, we learn how Yaakov Avinu starts traveling down to Mitzrayim.

Yaakov said, "I am so happy! Yosef is alive! Let me go see him before I pass away!"

Yaakov thought he might pass away in Mitzrayim, so he prepared a place to be buried in Me'aras Hamachpeilah before going. He paid Eisav with big piles of gold and silver that he earned from Lavan, so that Eisav would not fight over this place.

Yaakov packed up everything and took the whole family out of Chevron. They stopped at Be'er Sheva and Yaakov gave a *korban* to Hashem.

Be'er Sheva was the last city he stopped in before leaving Eretz Yisroel, and Yaakov was worried about leaving this holy land.

Hashem came to him in a dream and said in a loving way, "Yaakov! Yaakov!" Yaakov said, "Here I am."

Hashem said, "Don't be afraid to go to Mitzrayim, because that's where you will really become a big nation. I will come down with you to Mitzrayim, and make sure that you are buried in Eretz Yisroel."

Yaakov and his wives and children went down to Mitzrayim in the wagons. They brought all of the animals and the things that they had from Canaan. All of Yaakov's children and grandchildren came.

## **TEHILLIM** :: 23 - 28

Today's *shiur Tehillim* is *kapitelach Chof-Gimmel* through *Chof-Ches*.

The *pesukim* in *Kapitel Chof-Daled* talk about the time when Shlomo Hamelech went to bring the *Aron* into the *Kodesh Hakodoshim* in the *Beis Hamikdash*. He asked the gates to open up, “**Se’u She’arim Rosheichem.**” These words are said twice in this *kapitel*.

The Metzudas Dovid, who explains the meaning of *pesukim* in *Nach*, says that there is also a hint here to the future: The two times it says “**Se’u She’arim Rosheichem**” hint to the two times when the *Shechina* rested and will rest in the *Beis Hamikdash* in its full glory — the first *Beis Hamikdash*, and in the third *Beis Hamikdash*!

The *Gemara* says that the second *Beis Hamikdash* was missing 5 things, and the *Shechinah* was not there with the same strength as with the first *Beis Hamikdash*. But in the third *Beis Hamikdash*, the *Shechinah* will rest in its full glory, and the end of this *kapitel* is hinting to that time.

## **TANYA :: Likutei Amarim Perek Hey**

*Chassidus* brings us *chayus* in learning Torah, doing *mitzvos*, and serving Hashem. In this *Perek* the Alter Rebbe will give us a special *chayus* in KNOWING Torah — *Yediyas HaTorah*. Becoming KNOWLEDGEABLE in Torah has something that is even more special than all of the other *mitzvos*, including the *mitzvah* of SAYING words of Torah:

We learn Hashem’s Torah using our *gashmius’dike* mind, and the Torah talks about *gashmius’dike* things. When we are learning Torah and understand something new, our *gashmius’dike* mind becomes united with Hashem’s Torah in such a strong and amazing way!

When we have two different things, there are a lot of ways to put them together. Like if we take friends, we can put them together in the same room, or they can hold hands. Or with two different toys, we can tape them together, tie them together, or glue them together.

But the way our *Gashmiyus* mind becomes connected to Hashem when we understand something in Torah is an amazing connection, that we can’t compare anything to. It is called a *Yichud Nifla*, that they are so connected they become like one thing!

When we first start to learn something new in Torah, for example a *halacha*, the *inyan* “surrounds” our mind. We only understand the general idea, but we don’t totally “get it” yet. We don’t really understand it properly.

When we learn it again and really understand it, the Torah then is inside our mind, and our mind “surrounds” and “holds” the *inyan* in Torah. That means that when we learn and understand Torah, first our mind is surrounded by the *Chochmah* of Hashem, and later our mind also surrounds it! This is a *Yichud Nifla*, an incredible connection with Hashem, Who is one with His *Chochma*.

*We only get this maalah when we LEARN and UNDERSTAND Torah, so it is a good idea to make sure we understand what we are learning in Chitas!*

The *Mishna* says: “Learning Torah is equal to all of the *mitzvos*!” Why is this?

Torah and *mitzvos* are like food and clothes. Torah is called food and bread. Just like food goes into a person and gives him *chayus* so he can live, when we learn and understand Torah, it becomes part of us and gives us life. The *Zohar* says that *Mitzvos* are clothes for the *neshama* in *Gan Eden*, and Torah is the food.

What’s the difference between food and clothes? Food goes inside a person, and clothes go around a person from outside. So *mitzvos* are like Hashem SURROUNDING us like clothes, and Torah is like food, like Hashem is INSIDE of us. Since learning Torah is also a *mitzvah*, it is like food AND clothes!

Because knowing Torah has BOTH of these *maalos*, it is counted as greater than all of the *mitzvos*!

*There's a story about one of the Chassidim of the Alter Rebbe. After he learned this Perek in Tanya, the chossid stayed up all night learning Torah. He was so excited to have this incredible maalah that he wanted to learn more and more!*

## **HAYOM YOM :: Daled Teves**

There is a *halacha* every week to be “*Maavir Sedrah*.” This means to go over the *parsha* so that you know what is being *leined* in *Shul*. You're first supposed to do it in *Chumash*, and then with a translation so you understand it.

The *Shulchan Aruch* says to say the *pesukim* twice, and *Targum Onkelos* one time. *Targum Onkelos* is a translation into Aramaic that is printed in the *Chumash*. This *Targum* was chosen as a special translation that should be used, because the Torah also has in it words written in this language.

The Chabad *Rebbeim* would do it this way: They would start Thursday night, and do one or two *Aliyos*, say each *posuk* twice, and then the *Targum*, and then go to the next *posuk*. On Friday afternoon (after *Chatzos*) when we prepare for Shabbos, they would start over from the beginning, say the whole *parsha* this way, and then say the *Haftorah*.

Shabbos morning, before *davening*, they would say the last *Aliyah* in this way again.

Sometimes, there are two *haftoras* — like if it's *Rosh Chodesh* or *Erev Rosh Chodesh*, we read a special *haftorah*. On such a Shabbos, the *Rebbeim* would do both. The first one, for the *Parshas Hashavua*, they would say *Erev Shabbos*, and the special *haftorah* for the day they would say on Shabbos morning.

*Today's Hayom Yom has TWO parts. There are only five places in Hayom Yom that have this, and they are all written for days that were Shabbos in the year the Hayom Yom was printed! Maybe the Rebbe is teaching us that on Shabbos we have to add more to our learning of Torah and Chassidus. Here is the second section of today's Hayom Yom:*

Every night a part of our *neshama* goes up to Hashem to get *chayus* for the next day (as is written in the *Zohar*). If a person learns very hard during the day or *davens* with tremendous *kavana*, sometimes a person could dream about the things that they learned! This could be a dream about *Gemara* or *Chassidus*! The *neshama* can even learn NEW things in the dream! The reason why it had this special dream is because of the effort it put into *davening* and learning during the day.

(The year the *Hayom Yom* was written, today was Shabbos *Parshas Mikeitz*, which speaks about dreams.)

## **SEFER HAMITZVOS :: Shiur #178 - Mitzvas Lo Saasei #114**

Today we learn another *mitzvah* about not using animals that are supposed to be *korbanos*: We are not allowed to cut the hair of an animal, like we usually do to get wool, if it is going to be a *korban*.

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: וְלֹא תִגַּד בְּכֹרֶךָ צֹאֵן

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

## **RAMBAM :: Hilchos Me'ilah**

*In today's Rambam, we learn more halachos about Me'ilah, a person who uses or benefits from hekdesh, something that belongs to the Beis Hamikdash.*

**Perek Hey:** In this *perek* we finish learning about which kinds of things are counted as *me'ilah*, specifically

things that were given as a donation to the *Beis Hamikdash*. One of the *halachos* in this *perek* is if it is called *me'ilah* when a person uses a *korban* brought by a *goy*. (Of course we can NEVER take something that doesn't belong to us! But here we are talking about a separate *aveira* that needs an extra special kind of *teshuva*, for taking something from the *Beis Hamikdash*.)

**Perek Vov:** This *perek* teaches what the person needs to be doing with it for it to be counted as the *aveira* of *me'ilah*. If it is something that becomes worth less when it is used, if it becomes worth at least a *perutah* less, it is called *me'ilah*.

**Perek Zayin:** We learn what happens if someone makes a *shliach* to use the thing that is *hekdesh*, or has someone else watch it without telling him that it is *hekdesh* and can't be used. The Rambam gives many cases and says in each example who would need to do this *teshuva* of paying back for what was used plus an extra fifth and bringing a *korban*.

## **RAMBAM– PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Yud-Daled**

For a *kavana* to make a *korban* not good, there are certain conditions: It only goes by the thought of the *kohen* who is bringing the *korban*, not the person who the *korban* is brought for. The *kohen* needs to be someone who is fit to do the *avodah*, the *korban* has to be fit to be brought as a *korban*, and the place where the *korban* is brought has to be fit as well.

## **INYANA D'YOMA :: Hey Teves**

In the weeks after the *nitzachon* of *Hey Teves*, the Rebbe spoke about how this whole story was just a *nisayon*. A *nisayon* is a kind of challenge that Hashem gives you to bring out the *kochos* that are hiding inside.

*The Medrash says that when Avraham Avinu was on his way to do the Akeidah, his hardest test, the Satan tried to stop him. First the Satan tried to convince Avraham and Yitzchak not to go, but they didn't listen to him. So the Satan turned into a river blocking their path, so they couldn't go any further. Avraham kept on going, until the water reached his neck. Then he turned to Hashem asking for help to cross this deep river and do what Hashem wanted to! All of a sudden, the river dried up completely and disappeared, and Avraham and Yitzchak were able to go to Har Hamoriah for the Akeidah.*

*This wasn't a real river. It was just part of the nisayon, so that Avraham would use deeper kochos to ask Hashem for help and pass the test.*

The things that happened to make the *nisayon* are not important. They are like the water — they aren't really there and will disappear when we pass the *nisayon*!

Because of this, the Rebbe said that talking about the details of the *nisayon* won't help anything! It will just confuse you and be a *Yetzer Hara*.

The Rebbe said that instead we should talk about the new *kochos* and *peulos* that came from *Hey Teves*! The *chayus* needs to be in learning the *seforim*, *Niglah* and *Chassidus*, and that when a new *sefer* or *Kuntres* or *maamar* comes out, EVERYONE needs to be excited to learn it! Everyone needs to realize that the reason it was published is for ME to learn it and live with it!

In the *sichos* that the Rebbe said during the *nisayon*, and after the *nitzachon* that followed, the Rebbe taught us many special things which we know and appreciate today only because of this story.

One of them was that we were given a much clearer understanding of what a Rebbe is. The Rebbe explained

how a Rebbe's *inyan* as *Nasi* continues forever, and that a Rebbe is together with his *Chassidim* even after his *histalkus*.

There were also new *peulos* that the Rebbe began, like publishing more *maamarim* and *sichos*, starting new Chabad Houses, and expanding the work of Chabad to a completely new level, which we are all able to see today!

See *sichos of Hey Teves and Vayechi 5747, Yud-Beis Tamuz 5745, Vayikra 5747, Zos Chanukah 5746*

## **TEFILLAH :: Modeh Ani**

We say *Modeh Ani* first thing in the morning, not *Elokai Neshama* like they said in the times of the *Gemara*. The reason we usually hear is because we are not able to say Hashem's name right away when we wake up, since we are not as holy as Yidden were in the times of the *Gemara*.

But in a way, *Modeh Ani* is HIGHER than *Elokai Neshama*!

All of the names of Hashem show us certain special things about Hashem, but when we speak directly TO Hashem we are speaking to the *Etzem* of Hashem! In *Modeh Ani* we are able to speak to Hashem Himself, higher than any names!

One of the reasons we say *Modeh Ani* nowadays is because during this hard *Golus*, we need the extra *koach* of speaking straight to the *Etzem* of Hashem first thing in the morning.

See *Kuntres Inyana Shel Toras Hachassidus, os Yud-Alef*

## **HALACHOS HATZRICHOS :: Checking Mezuzos in Times of Hardship**

According to *halacha*, we check our *mezuzos* every 3 and a half years, but it is our *minhag* to try our best to check them EVERY year, especially during the month of *Elul*.

It is also brought in *Seforim* that if someone is going through a hard time, it is also appropriate to check the *mezuzos* again. Since the *mezuzah* is our protection, we want to make sure our protection is strong.

See "Mezuzah, Divine Protection and Blessing" p. 77

## **GEULAH U'MOSHIACH :: Stand Strong to Bring Moshiach**

In this week's *parsha*, we learn about how Yehudah went to speak to Yosef. He knew what was the right thing to do, and he told it to Yosef in a very strong way.

We can learn from Yehudah what we need to do to bring the *Geulah*! (Dovid Hamelech and *Moshiach* COME from Yehudah!)

We need to deal with the world in a strong way. We need to be proud that we are Yidden, and know that Hashem created the whole world for us to do *mitzvos*! When we are strong about what we know is true, it will bring the *Geulah*.

See *Sefer Hasichos 5752, chelek alef p. 226*

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