

Chitas for Friday, Parshas Vayigash Asara B'Teves Erev Shabbos Kodesh Yud Teves, 5784

**For the safety and security of the Yidden in Eretz Yisrael
and the success of the soldiers fighting for its protection**

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~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Vayigash - Shishi with Rashi

In today's *Chumash*, we learn how Yosef and Yaakov finally meet again. Yosef brings his brothers and father to Yaakov, and Yaakov gives Paraoh a *bracha*.

Yaakov's whole family was coming down to Mitzrayim! Yaakov sent Yehudah to hurry ahead, to get things

ready for everyone else. What's the most important thing he needed to get ready? To set up a place to learn Torah, a *yeshiva*!

Finally, the whole family came to Goshen. Yosef came to meet them right away! In honor of seeing his father, Yosef set up his carriage by himself instead of having a servant do it.

When Yosef saw his father, he hugged him and cried for a long time. Yaakov did not do anything then, because he was in the middle of reading *Shema* and was not allowed to interrupt.

When he finished, Yaakov said to Yosef, "Now I can die happy, because I can see you and I know that you're still alive."

Yosef told his whole family that he would tell Paraoh that they are shepherds, and they have their sheep with them. He told them that if Paraoh would ask, they should also say they that they are shepherds. This way, Paraoh will have them live in Goshen, the best part of Mitzrayim, where there is plenty of grass for sheep to eat. Goshen isn't so close to the big cities of Mitzrayim, and the *Goyim* won't have to see them taking care of sheep to *shecht* later. This would bother the Mitzriyim, who used sheep as *Avodah Zarah*.

Yosef brought some of his brothers to Paraoh, and Paraoh did tell Yosef exactly what he had wanted, that his brothers should live in Goshen. Paraoh asked them to take care of his own (Paraoh's) sheep too.

Yosef then brought his father Yaakov to Paraoh. Paraoh asked Yaakov how old he was, and Yaakov answered that he was 130 years old. But those were 130 HARD years, not happy years like his father's and grandfather's! Then Yaakov gave him a *bracha* that whenever Paraoh would come to the Nilus river, it would overflow and water the ground in Mitzrayim. This way, the hunger would be over!

When the Mitzriyim saw that the *bracha* of Yaakov, who believed in Hashem, is what made the Nilus overflow, they didn't believe in the Nilus as an *Avodah Zarah* as much anymore.

TEHILLIM :: 55- 59

Today's *shiur Tehillim* is *kapitelach Nun-Hey* to *Nun-Tes*.

In *Kapitel Nun-Hey*, Dovid Hamelech says "***Erev VaVoker VeTzohorayim Osicha***," that he *davens* to Hashem in the night, the morning, and the afternoon.

Why does the *posuk* say *Maariv* before *Shacharis* and *Mincha*? Dovid Hamelech is saying that the *Maariv* of the night before is the *Tefillah* which gives *Chayus* for the whole next day. So *Maariv* isn't just finishing off the day before, it also gives *chayus* and starts off the next day!

When we say *Kriyas Shema* at night, the same thing happens! It finishes off the day, but it also gives us *chayus* and *koach* for whatever will happen tomorrow!

TANYA :: Likutei Amarim Perek Zayin

What happens if a person gets married to a *goy Chas Veshalom*? This is a very sad thing. Hashem put every *Yid* in this world as a half of a *neshama*. Only by getting married do you become a whole *Yiddishe neshama*.

If a person *Chas Veshalom* decides to get "married" to a person who is not Jewish, they will only have a half of a *neshama* for their whole life!

The Torah tells us how happy a person is when they become a whole *neshama*: They get *brachos*, and happiness,

and goodness. But if a person decides to only have a half *neshama*, that is very very sad!

One of the things we learn in today's *Tanya* is that if a person gets "married" to someone who is not Jewish, that is an *aveira* and comes from *Shalosh Kelipos Hatmeios*.

HAYOM YOM :: Yud Teves

Today is a fast day. We say *Selichos* in *Davening*, and the long *Avinu Malkeinu* in *Shacharis* and *Mincha*.

When we *daven Mincha* on a fast day, we read the Torah. The *haftarah* for a fast day is from Yeshayahu. There is a *posuk* there that says, "*Yaazov Rasha Darko, Ve'ish Avon Machshevosav*." This means, "A *rasha* should leave his path, and a person should leave the *aveiros* in his mind."

The Tzemach Tzedek once explained this *posuk* to a *chossid* in *Yechidus*:

The word "*avon*", which means an *aveira*, can be changed (by switching the *nekudos*) to say "*oin*," which means strong. The Tzemach Tzedek said to the *chossid*, "If a person has very strong opinions, and isn't ready to listen to other people, that is also something they need to do *teshuva* for. Because when people don't listen to each other, it brings to the opposite of *Ahavas Yisroel*."

So just like a *rasha* needs to stop what he is doing, a person needs to leave the "*oin*" (stubbornness) of what he thinks — not to always say "**I** think, **I** say so, **I** know." Because if a person only thinks about their own opinions, it brings *machlokes* between people.

SEFER HAMITZVOS :: Shiur #244 - Mitzvas Asei #238

Today's *mitzvah* (*Mitzvas Asei #238*) is that if someone has a hole in the ground and another animal falls inside, the owner of the pit is responsible, and he needs to pay.

This *mitzvah* comes from a *posuk* in *Parshas Mishpatim*: וְכִי יִפְתָּח אִישׁ בּוֹר

The details of this *mitzvah* are explained in *perek Gimmel* and *perek Hey* of *Mesechta Bava Kama*.

RAMBAM :: Hilchos Nizkei Mamon

In today's Rambam, we learn more about when the owner of an animal is responsible to pay for things it breaks.

Perek Vov explains what kind of animal is called *mu'ad* — that we can expect it to hurt another animal. If an animal hurts other animals on 3 different days, it is called *mu'ad*. If it only hurts animals on Thursdays, it is only *mu'ad* for Thursday!

When a *mu'ad* animal is sold to someone else, it changes back to a *tam*, an animal we don't expect to hurt someone else.

Perek Zayin teaches us how much we need to pay if our animal hurt another one or broke something. The owner of a *mu'ad* has to pay for the WHOLE thing his animal hurt, but the owner of a *tam* only has to pay half. How do we figure out how much money that is? We figure out how much the thing was worth before, and how much afterwards, and the owner of the animal has to pay the difference.

Perek Ches tells us when these *halachos* are different — like for example an animal that is from *hefker* which means that it doesn't belong to anyone, or *hekdesh* which belongs to the *Beis Hamikdash*. We also learn the *halachos* of when a *Beis Din* forces someone to pay.

RAMBAM– PEREK ECHAD :: Hilchos Girushin - Perek Yud-Gimmel

In the last *perek* of *Hilchos Gerushin*, we learn about an *agunah* — a woman who THINKS her husband passed away, but we're not sure. Like if a man was on a ship that sunk, we don't know for sure what happened to him — maybe he was able to swim to an island somewhere.

An *agunah* is not allowed to get married to anyone else. Of course this is very sad for her.

In the time of the Tzemach Tzedek, there were unfortunately many *agunos*. The Tzemach Tzedek used to work very hard to find a way in *halacha* for *agunos* to be able to get married again! We see this through many answers in the *seforim* of *halacha* that the Tzemach Tzedek wrote.

Mazel Tov! We have now finished learning this set of halachos!

INYANA D'YOMA :: Asara BeTeves

On *Asara B'Teves*, in the time of the first *Beis Hamikdash*, Nevuchadnetzar's armies camped around Yerushalayim, not letting anyone out or in — even to bring food. Less than three years later, on *Tes Tamuz**, the army of Bavel broke into Yerushalayim, and on *Tisha B'Av* the *Beis Hamikdash* was destroyed. That's why adults fast today.

(*In the time of the second *Beis Hamikdash*, the walls were broken on *Shiva Asar B'Tamuz*, so the fast was pushed off until then.)

The *Gemara* says that the reward that a person gets on a fast day is for the *tzedakah* that he gives, even more than the reward that we get for fasting! It is important to remember to give extra *tzedakah*, which is the *minhag* on a fast day.

We should also take some time during the fast to think about the reason for these fasts in general, and *Asara B'Teves* specifically, and make good *hachlatos* in our heart to be better in the future, so the reason for the fast will go away!

The Rebbe explains that one of the hidden messages of *Asara B'Teves* is *Achdus*. The *Beis Hamikdash* was destroyed because Yidden didn't have *Ahavas Yisroel*, so Hashem gave Nevuchadnetzar the idea to make a siege around Yerushalayim — forcing everyone to be together. This was a message to the Yidden, that they should learn to live together nicely, with *Ahavas Yisroel*!

Unfortunately, we didn't get the message then, but the potential was there to do *teshuva* and make a change.

We know that *Teshuvah* can change things, even in very dangerous times! In fact, there was a similar situation in the times of Chizkiyahu, which was much scarier! The army of Sancheriv, which was MUCH stronger than Nevuchadnetzar's, and could have broken into the city right away, surrounded Yerushalayim.

But because of the *tefillah* of Chizkiyahu, the righteous king, Hashem made a big *neis* and took the Yidden out of danger! The *Gemara* even says that Hashem wanted to bring the *Geulah sheleimah* right then.

This shows us that even one Yid has the *koach* to change the situation of *Golus*, especially on a day like today, and bring the *Geulah* for all the Yidden!

See Likutei Sichos chelek Chof, p. 518; Likutei Sichos chelek Chof-Hey, p. 267

TEFILLAH :: Shir Shel Yom

The song the *Leviim* would sing in the *Beis Hamikdash* on *Yom Shishi* is *Kapitel Tzadik-Gimmel*. It starts with the words “*Hashem Malach Ge’us Lavesh*,” “Hashem has ruled, He has worn greatness.”

On *Yom Shishi*, Hashem created all of the animals (the birds and fish were created on *Yom Chamishi*), and the first people, Adam and Chava!

Once Adam was created, he recognized that Hashem ruled over the world, and told all of the creations to come and bow before Hashem! Now, once there was a person, Hashem was able to be a King. That’s why we say this *Shir Shel Yom* on *Yom Shishi*, because the first day that “*Hashem Malach*,” Hashem ruled, was on *Yom Shishi*.

HALACHOS HATZRICHOS :: Fast Days

Usually we do not fast on *Erev Shabbos* because it is not *kavod* for Shabbos. But because this is the beginning of the *Churban*, we don’t push it off even though it is on *Erev Shabbos*. We want to fast and do *teshuvah* for this day so that all of the rest of the fasts will not be needed!

Children who understand what it means to be sad about Yerushalayim should be given only simple foods to eat, and not any treats, so that they also feel uncomfortable because of the fast.

On fast days, it is a *minhag* to give *tzedakah* before *Mincha*. Some people give the amount it would have cost them to eat that day. This way, even the food you DIDN’T eat becomes elevated to *kedusha*, through the money you gave to *tzedakah*!

Even if someone takes in Shabbos early, we do not make *kiddush* and eat until after *Tzeis Hakochavim* when the fast ends.

Like we saw in today’s *Hayom Yom*, we add extra parts to *davening* on a fast day. We learned that we add *Selichos* and *Avinu Malkeinu* to our *davening*. Because this year is *Erev Shabbos*, we do not say *Tachanun* or *Avinu Malkeinu* during *Mincha*.

We also have *Kriyas HaTorah* on a fast day. We *lein* “*Vayechal*,” about the *teshuvah* for the *Cheit Ha’eigel* and the second *Luchos*. In *Mincha* we *lein* a *haftorah* from *Yeshaya*, who was the *Navi* that spoke the most about the *Geulah*.

In *Shemoneh Esrei* of *Shacharis*, the *chazan* says the paragraph of *Aneinu*, and in *Shemoneh Esrei* of *Mincha*, EVERYONE says *Aneinu*. We ask Hashem that on this special day of the *taanis*, Hashem should answer us (“*Aneinu*”) and fulfill our requests — especially to bring the *Geulah*!

Of course, we ask for the *Geulah* EVERY day. But on a fast day, which is a special time, we ask Hashem for the *Geulah* even more!

See *Halachos Uminhagei Chabad* p. 126, 129, See *Likutei Sichos chelek Chof* p. 362, *ha’ara 22*, *Day-to-Day Guide* by *Badatz of Crown Heights*, p. 54 and on

GEULAH U'MOSHIACH :: Fast Days When Moshiach Comes

One of the sections of *halacha* in Rambam is called *Hilchos Taaniyos*, the *halachos* of the fast days. At the end of this section, the Rambam tells us that when *Moshiach* comes, the fasts are going to go away — instead they will become days of *Sason* and *Simcha*, joy and happiness!

There is an important reason why the Rambam tells us the *halacha*.

One of the basic rules of Torah is that Torah lasts forever. So how can the fasts, which are a part of Torah, go away?

That's why the Rambam tells us here that the Torah planned the fast days to be this way from the beginning! While we are in *Golus* they will be days of fasting, and when *Moshiach* comes they will be *Yomim Tovim*!

So when the fasts go away, it isn't that part of the Torah is going away, it is just that the fasts are turning into happy days like the Torah planned them to be from the beginning!

See Likutei Sichos chelek Chof p. 353, ha'arah 17

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