

# Chitas for Wednesday, Parshas Vayigash Ches 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 ז"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

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## **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 bothered 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 :: 44 - 48**

Today’s *kapitelach* are *Mem-Daled* to *Mem-Ches*.

*Kapitel Mem-Daled* in *Tehillim* is the words of a Yid who cries out because of this bitter *Golus*. He asks Hashem to take us out of *Golus* for the sake of His holy Name which is with us in *Golus*.

In one of the *pesukim*, Dovid Hamelech gives a *mashal* for *Golus*. *Golus* is like a person sleeping, since the *chayus* of Hashem is in the world in a way that doesn’t seem to be awake and active.

We ask Hashem, “**Urah, Lomo Sishan Hashem?**” We ask Hashem to “wake up,” meaning to end this *Golus* which is like a person sleeping, and then we will be able to see Hashem’s *chayus* in its full glory in this world.

We can make this happen sooner through the *Mesiras Nefesh* of Yidden to keep Torah and *mitzvos* in the time of *Golus*!

## **TANYA :: Likutei Amarim Perek Zayin**

In short: There is a second kind of *Kelipah* called *Kelipas Noga*, which if used *Lesheim Shomayim* can become *Kedusha*, and if not, it becomes a part of the *Shalosh Kelipos Hatmeios*.

In the last *Perek*, we said that anything which is not *kedusha* is called *Kelipah*. But there are two kinds of *Kelipah*. We talked about the *Shalosh Kelipos Hatmeios*, which is non-kosher things and *aveiros*.

Today we are learning about the other kind of *Kelipah*, *Kelipas Noga*. This kind of *kelipa* is anything which is kosher or allowed which doesn’t have any *aveiros* in it.

*Kelipas Noga* is in between *Kedusha* and the *Shalosh Kelipos Hatmeios* we talked about yesterday. Because sometimes it can become *Shalosh Kelipos Hatmeios*, but other times you can make it into *Kedusha*!

Here is an example of the two ways: It doesn’t say anywhere in Torah that we can’t have candies and treats! So we know they must be *Kelipas Noga*.

Now if a person wants candy but not especially to help him serve Hashem, the *chayus* the person gets from it goes down to the *Shalosh Kelipos Hatmeios*. It can’t go up to *Kedusha* because *Kedusha* is ONLY something done for Hashem and for His Torah and *mitzvos*.

But let’s say a person gets a treat in honor of *Hey Teves*, and is enjoying it at a *Farbrengen*, and it’s adding a lot of *chayus* and helping make good *hachlatos* — THAT treat becomes *Kedusha*!

One more example, from speaking:

Saying silly things and telling jokes isn’t an *aveira*, so it must be *Kelipas Noga*.

If we’re being silly just because we’re bored, it is not *Kedusha*, because we’re not doing it for Hashem.

But if we see that a friend is sad, and make some funny jokes so he’ll laugh, it becomes *Kedusha*, because we made jokes for the *mitzvah* of *Ahavas Yisroel*!

(Did you know that the Gemara talks about two jokers who used to make people happy? The Torah says that they have a special place in Olam Haba.

One famous Chossid who used all of his jokes for Kedusha was R' Shmuel Munkes. Once Chassidim saw him in front of the Rebbe's house, hanging upside down from a tree! They asked him, "What are you doing?!" R' Shmuel Munkes answered, "In front of a shoemaker's house he hangs a shoe so people know what he makes. In front of the fish store you'll see a fish hanging, so people will know what he sells. In front of the baker's house you'll see bread so you'll know what he makes. So I decided to hang in front of the Rebbe's house — so everyone will know that the Rebbe makes Chassidim!"

He did it in a funny way, because he knew that was the best way to teach Chassidim that they need to be Chassidim in a way they will always remember.)

## **HAYOM YOM :: Ches Teves**

Do you know what you're saying when you *daven*?

The Tzemach Tzedek made sure that the *melamdim* (teachers) who taught his grandchildren also made *Pirush Hamilos* part of their curriculum. Every month, the children would come to their Zeidy, the Tzemach Tzedek, to get a test on the meaning of *davening* which they learned with their teachers!

## **SEFER HAMITZVOS :: Shiur #242 - Mitzvas Asei #109, #237**

Today we learn the *mitzvah* of *Mikvah* one last time (*Mitzvas Asei #109*). Dipping in a *mikvah* has the *koach* to make something that used to be *Tomei, Tahor*!

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

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

We also learn a new *mitzvah* from the new *Sefer* in *Rambam*! This *mitzvah* (*Mitzvas Asei #237*) is that if one of our animals hurts or breaks things, we need to pay for what it broke.

This *mitzvah* comes from a *posuk* in *Parshas Mishpatim*: וְכִי יִגַח שׁוֹר וְגו'

The first six *perakim* of *Mesechta Bava Kama* explain the *halachos* of this *mitzvah*.

## **RAMBAM :: Hilchos Mikvaos - Hilchos Nizkei Mamon**

In today's *Rambam*, we finish learning the tenth *Sefer* of the *Rambam*, which is about *Tahara*, and start learning a new *Sefer*, called *Nezikin* (damages)!

**Perek Yud-Alef** is the *halachos* about making hands *Tahor*, by dipping them in a *Mikvah* or washing them, which is the *mitzvah* of *Netilas Yodayim*!

The *Rambam* finishes off this *Sefer* with a lesson in *Avodas Hashem*: He reminds us that a person can also make his *neshama Tahor*, by going in a "mikvah" of the *neshama*! What's a "mikvah" for a *neshama*? Learning Torah and deciding to do *Teshuvah*.

In **Perek Alef** of *Hilchos Nizkei Mamon*, we learn some general rules about what happens when an animal breaks something. The amount that the owner has to pay depends on whether he should have known his animal could do something like that (*Mu'ad*) or it was something it doesn't ever do (*Tam*). It also depends how the animal broke it — by fighting, eating, or walking; and where it happened (in public property, or in someone's private property).

**Perek Beis** explains more about the *halacha* that things that break while the animal is walking in public aren't the owner's responsibility, and he doesn't have to pay. We also learn about times when it's partly the owner's fault, and he has to pay half.

## **RAMBAM- PEREK ECHAD :: Hilchos Girushin - Perek Yud-Alef**

If someone marries a girl that is too young to get married according to *halacha*, if she decides she doesn't want to be married to him, they don't need a *get* at all. Instead they do something called *miun*.

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

*Just like in the Yomim Tovim on the Jewish calendar the Jewish women had a big part (like in the story of Chanukah, with Yehudis), also in this Yom Tov of Hey Teves, a woman — the Rebbetzin — had a very big part in the nitzachon of Didan Notzach!*

A little over a year after *Hey Teves*, Rebbetzin Chaya Mushka was *nistalek*.

In a *sicha* after the Rebbetzin's *histalkus*, the Rebbe spoke about something very special that the Rebbetzin had done. As part of the story of *Didan Notzach*, the Rebbetzin said about her father, the Frierdiker Rebbe: "My father himself, together with his *seforim* and all of his things, belong to the *Chassidim*!"

By saying this, the Rebbetzin made it clear to everyone that the *Rebbeim* of *Chassidus* continue until *Moshiach* comes!

The truth is, the Rebbe said, that this is not something new. The Alter Rebbe already told us this, saying that it was heard from his Rebbe the Maggid, in the name of the Baal Shem Tov, that *Chassidus* will have *hatzlacha* for all the generations until *Moshiach* comes!

But there was something new and special about this: This time, it wasn't just something that *Chassidim* knew. It was understood even by *goyim*! In fact, the words of the Rebbetzin were what made them decide that the *seforim* should stay where they are until today!

*Today is also the yartzeit of Rebbetzin Chaya Mushka, the wife of the Tzemach Tzedek — who our Rebbetzin was named after.*

*See sicha Shabbos Teruma 5748*

## **TEFILLAH :: Shir Shel Yom - Yom Revi'i**

In the *Beis Hamikdash*, the *Leviim* would sing a special song each day, connected to that day of the week. The song for *Yom Revi'i* was *kapitel Tzadik-Daled*, starting with the words "Keil Nekamos Hashem."

The words "Keil Nekamos Hashem" mean that Hashem is an *Aibershter* Who will take revenge.

We say this *kapitel* on *Yom Revi'i* since on *Yom Revi'i*, the sun, moon, and stars were created. The sun, moon, and stars are what made *Avodah Zarah* possible, like the Rambam explains.

In this *kapitel*, we are saying that Hashem will take revenge on and punish those who use *Avodah Zarah* as an excuse to do whatever they want and not behave properly.

At the end of the *Shir Shel Yom*, we say the "little *Lechu Neranena*," the first three *pesukim* of the next *kapitel* of *Tehillim*. These *pesukim* are the beginning of *Kabolas Shabbos*. We add this because the first three days of the

week are connected to the Shabbos before, and the days starting from *Yom Revi'i* are connected to the coming Shabbos! We say the first *pesukim* of *Kabolas Shabbos* to remind us to get ready for Shabbos which is coming soon!

## **HALACHOS HATZRICHOS :: Pirush Hamilos**

In the year *Tof-Shin-Beis*, the Rebbe prepared a list of Chabad *minhagim*, which were supposed to be printed as part of the *siddur*. (In the end, they weren't printed until 65 years later, in a *sefer* called *Hagahos L'Siddur Rabbeinu Hazeken*, but most of the *minhagim* written there are found in different *Hayom Yoms*.)

At the top of the list of *minhagim* for *davening* is today's *Hayom Yom*, which speaks about how important it is to understand the meaning of *davening*!

It is a *halacha* that a Yid should understand the *tefillos*, and we see from here the importance it is given as a Chabad *minhag*. We shouldn't wait until later to learn it, we teach children from a young age to understand the meaning of the words of *davening*.

When the Frierdiker Rebbe came to America, there were four *mosdos* that he set up. One of the *mosdos* is called *Merkos L'inyonei Chinuch*, which was set up to help in all parts of *chinuch*. When the Rebbe came to America the next year, the *mosad* was given over to the Rebbe to take care of.

One of the *peulos* of *Merkos L'inyonei Chinuch*, as written in the back of *Hayom Yom*, was to make a curriculum for day schools, which had only a half day to learn Jewish subjects. One of the very important subjects, which is actually the first on the list, is *davening* and *Biur Tefillah* — understanding the meaning of the *davening*.

There is a very detailed list of what to learn in *Biur Tefillah* in each grade, starting from first grade and going to eighth. The younger grades, who are doing a shorter *davening*, start by learning what they actually say. Then, each year the students learn more of the most important *tefillos*, until by eighth grade they understand the *davening* for every day, Shabbos, *Rosh Chodesh*, *Yom Tov*, *Rosh Hashana* and *Yom Kippur*!

We see from here how important it is for us to understand the meaning of *davening*!

See *Hayom Yom Hamevu'ar*, p. 79, *Tochnis Limudim*, printed in *Wolf Bar Mitzvah teshurah*

## **GEULAH U'MOSHIACH :: The Best Way to Spread Yiddishkeit**

In the *haftora* of this week's *parsha*, *Parshas Vayigash*, we read about the *nevuah* that all of *Bnei Yisrael* will become reunited under one king again! For many generations, since after Shlomo Hamelech was king, the Yidden were split up into two separate kingdoms. But when *Moshiach* comes, we will all again be ruled by just one Jewish king.

The *posuk* in the *haftora* says "Ve'avdi Dovid Melech Aleihem," that Dovid Hamelech will rule over them. This is talking about *Moshiach*, who will be king over ALL of the Yidden.

Why is *Moshiach* called Dovid?

The Frierdiker Rebbe explains in a *maamar* that the name Dovid is a name of *bittul*. We see this in *Tehillim*, where Dovid Hamelech, even though he was the king, calls himself a poor man (*oni v'evyon*)!

*Moshiach* will also have this *inyan* of Dovid, of being humble. *Moshiach* will teach the greatest leaders of the Yidden, like the *Avos* and *Moshe Rabbeinu*! At the same time, he will teach the simplest Yidden Torah too.

The Rebbe talks about this in the last *maamar* edited by the Rebbe for *Hey Teves* (in 5752). The Rebbe reminds us that everything that will happen when *Moshiach* comes is dependent on the *avodah* we do now, in *Golus*. So to have this special *inyan* of *Moshiach's bittul*, we need to do something differently now!

We can do this by spreading *Yiddishkeit* and *Chassidus* in a humble way. Even though when we teach other people, Hashem makes us smarter, that shouldn't be the reason why we teach. We shouldn't be thinking about what WE will get from spreading *Yiddishkeit*, we should think about how it will help the person we are teaching! Being humble in that way will make us deserve to have *Moshiach*, with his tremendous *bittul*.

The Rebbe explains, based on this week's *Chassidische Parsha*, that this was the *Ruchnius'dike* message of when Yehudah approached Yosef to ask him to let Binyamin go. Yehudah was asking Yosef not to think of what he would get, but to think of who would be helped by setting Binyamin free.

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