

# Chitas for Shabbos Kodesh, Parshas Vayechi Yud-Alef Teves, 5785

**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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לעילוי נשמת  
הרב החסיד התמים ר' משה אהרן בהרה"ח ר' בנימין ז"ל גייסינסקי  
יאהרצייט ג' טבת  
"והקיצו ורגנו שכני עפר" תיכף ומיד ממש

*Mazel Tov Zahava Smidt (Jerusalem, Israel)  
~ 7th birthday Yud-Alef Teves ~  
Shnas Bracha Vehatzlacha!*

*Mazel Tov First Lieutenant Rivka Moscowitz (Philadelphia, Pennsylvania)  
~ 8th birthday Yud-Alef Teves ~  
Shnas Bracha Vehatzlacha!*

## **CHUMASH :: Parshas Vayechi - Shvi'i with Rashi**

In today's *Chumash*, we learn about the end of Yosef's life. He passes away, and his Aron stays with the Yidden in Mitzrayim. Before he passes away, Yosef tells the Yidden that Hashem will take them out of Mitzrayim!

The *Shevatim* were worried that maybe Yosef would be mean to them, now that Yaakov passed away. "Don't worry," Yosef told his brothers, "I will take care of you and make sure you have food." Still, Yosef didn't have as many family parties as he used to while Yaakov was alive. When the Mitzriyim saw that, they stopped treating the *Shevatim* as nicely. Now the *Shevatim* realized that soon the Yidden would become slaves, like Hashem told Avraham.

Yosef lived in Mitzrayim his whole life, 110 years. He was able to learn even with his great-grandchildren before he passed away!

Yosef told his brothers that he would pass away, but that Hashem will remember them and take them out of Mitzrayim. Hashem will bring them to the land promised to Avraham, Yitzchak, and Yaakov — Eretz Yisroel.

Before he passed away, Yosef asked his brothers to make sure the Yidden take his *Aron* along when Hashem takes them out of Mitzrayim. Until that happened, the *Aron* of Yosef stayed with the Yidden in Mitzrayim!

**Chazak, Chazak, Venis'chazek!** *We have just finished learning the entire Chumash Bereishis!*

## **TEHILLIM :: 60 - 65**

Today's *Tehillim* is *kapitelach Samach* through *Samach-Hey*.

In *Kapitel Samach-Daled*, Dovid Hamelech *davens* for Daniel to be saved when he is thrown into the lions' den. Of course, Daniel (who came from the family of Dovid) wasn't even born yet, but Dovid Hamelech saw with *Ruach Hakodesh* that Daniel would need these *tefillos*!

The story happened after the *Churban* of the first *Beis Hamikdash*, in the times of King Daryavesh of Persia, soon after he took over Bavel. Since King Daryavesh knew that Daniel was very smart, he wanted to make him in charge of the whole kingdom of Bavel! When the other officers found out about this, they got very jealous. They decided to make a plan that would force the king to kill Daniel.

So they told King Daryavesh to make a new decree: Nobody would be allowed to *daven* or ask for anything, except from the king, for one month. Anyone who was caught *davening*, to Hashem or to an *Avodah Zarah*, would be thrown into a cage with hungry lions! They knew that Daniel would never listen to such a decree.

Of course, Daniel ignored this new decree. He went to *daven*, three times a day, like he always did.

The officers were very excited when they caught him, and told King Daryavesh that Daniel had to be punished. The king was not very happy about this, but he was forced to follow the decree that he had made. He told Daniel, "May Hashem, Who you always *daven* to, save you!"

And Hashem did! Even though the lions were very hungry, they didn't touch Daniel all night. In the morning, King Daryavesh came to the lions' den. He called out to Daniel, asking if Hashem had been able to save him. Daniel told the king that Hashem had sent *malochim* to keep the lions' mouths closed, and he wasn't hurt at all!

When the king saw this *neis*, he decided to instead throw those officers into the lions' den, and Daniel was saved.

*We know one of the reasons why Daniel was saved: Because of the tefillos of Dovid Hamelech, which were said many many years before, in today's Tehillim, Kapitel Samach-Daled!*

## **TANYA :: Likutei Amarim Perek Yud**

In today's *Tanya*, we learn about the level of a *Tzadik She'aino Gamur*.

*We learned that every Yid has a battle going on inside of him, between the two nefashos! The Nefesh Elohis and the Nefesh Habehamis are fighting to be in control of the person.*

*We learned about all of the tools that the Nefesh Elohis has to keep its connection with Hashem strong, in the way it acts and the way it thinks and feels: It uses hiskashrus to a tzadik, Avodas HaTefillah, doing mitzvot, and making a special connection through learning Torah.*

*We also learned about the Nefesh Habehamis and the tools it has to try to separate a Yid from his connection and closeness to Hashem: Getting excited and busy with Gashmius things for any reason except for doing what Hashem*

wants.

*Both sides are always fighting with each other, to be in control not only of the guf, but of the other nefesh too!*

In today's *Tanya*, the Alter Rebbe tells us about a *Tzadik She'aino Gamur* — someone who works hard to make his *Nefesh Elohis* so strong that the *Yetzer Hara* stops bothering him!

Only a *Tzadik Gamur* can completely change the *Yetzer Hara* to become *kedusha*, because of his strong love for Hashem. But a *Tzadik She'aino Gamur* can make his *Yetzer Hara* stop bothering him completely, even though part of it is still there.

## **HAYOM YOM :: Yud-Alef Teves**

In today's *Hayom Yom* we learn about *Taharas Ha'Avir*.

*Did you ever walk on the sidewalk when a bus passes by? Sometimes it leaves a big cloud of smoke and it's hard to breathe! You might even start coughing! That's because with all of the smoke from the bus, the air isn't good to breathe.*

People need air to live. When the air is good, people can be healthy. Air that is dirty or polluted can *chas veshalom* make people sick. If we have dirty air in our house, we can open a window or turn on an air filter to clean the air.

In the world, there is also a *ruchnius* kind of air. When the "air" is full of Torah and *mitzvos*, people can be healthy, good Yidden. In a place where people don't know about Hashem, the air is not good, and *neshamos* can get sick.

The first thing to do is to clean the air.

How do we clean the *ruchnius* air? Using words of Torah. When we walk down the street, or go shopping, or on a subway, we can say words of Torah *baal peh*. This will clean the air. Everyone should memorize some Torah so we can clean the air wherever we go!

*What Torah do YOU know Baal Peh? Do you know the pesukim? Tanya? Mishnayos?*

## **SEFER HAMITZVOS :: Shiur #291 - Mitzvas Lo Saasei #267, #268**

Today in *Sefer Hamitzvos*, we learn another two *mitzvos* about eating while you're working:

1) (*Mitzvas Lo Saasei #267*) A worker can't stop working to nosh on what he's picking. Only after he finishes filling a basket and brings it to where it belongs can he take some grapes to eat on his way back to the field. This way he is not wasting time from work, and he's only eating after his part of the work is done.

Even though we said yesterday that a worker can eat while he is working, he needs to make sure that he is eating only with these conditions!

This *mitzvah* comes from a *posuk* in *Parshas Ki Seitzei*: וְחָרַמְשׁ לֹא תִנְיָה עַל קֶמֶת רֵעֶךָ  
The *halachos* are explained in *Perek Zayin* of *Mesechta Bava Metziah*.

2) (*Mitzvas Lo Saasei #268*) A worker can eat as much as he wants, but he can't put any away for later. The food is just meant for him while he is working.

This *mitzvah* also comes from a *posuk* in *Parshas Ki Seitzei*: וְאָכַלְתָּ עֲנָבִים כִּנְפֹשֶׁךָ שִׁבְעָךָ וְאֵל כְּלִיךָ לֹא תִתֵּן

## **RAMBAM :: Hilchos Sechirus**

In today's Rambam we learn more *halachos* about hiring workers.

In **Perek Yud** of today's Rambam, we learn about when a worker is called a *shomer*, guarding something! If you pay a carpenter to fix your bookshelf, he is a *shomer sachar*, a paid guard. If it gets broken, he has to pay for it. But if he calls you and tells you to come pick it up because it is done, he is like a *shomer chinam* (an unpaid guard), and doesn't have to pay for it unless he did something not responsible.

In **Perek Yud-Alef**, we learn about paying workers on time. We only need to pay once the work was done and we received it. So if someone ordered a piece of furniture, it is not counted as paying late until after he picked it up.

**Perek Yud-Beis** is about the *mitzvos* we learned in *Sefer Hamitzvos* today! One *halacha* is that these *mitzvos* are only with things that grow. So a person working in an ice cream store doesn't have a *mitzvah* to be able to eat ice cream. (The ice cream store owner could let him eat anyway, though!)

## **RAMBAM- PEREK ECHAD :: Hilchos Tumas Tzoraas - Perek Yud**

This *perek* tells us the *halachos* of not taking off signs of *tzoraas*. We also learn about how a *Metzora* can make other people *Tomei*, and the *halachos* of the *mitzvah* that show how a *Metzora* needs to act to make sure nobody becomes *Tomei* by mistake.

## **INYANA D'YOMA :: Lebn Mit Der Tzeit**

*The Rebbe said this in a sicha a week and a half after the Nitzachon of Hey Teves:*

Usually, the Torah finishes things with a good or happy *inyan*. But at the end of this week's *parsha*, which is the end of the whole *Chumash Bereishis*, the Torah ends off with something very sad! Here, the last thing the Torah says is that Yosef lived for 110 years, and then they put Yosef in an *Aron* in *Mitzrayim*.

Of course that is what happened, but is that the best way to finish the whole *Chumash Bereishis*?

The Rebbe tells us that really it IS the most important thing to tell us at the end of this *Chumash*!

The whole *Chumash Bereishis* tells us about the things that happened to our *Avos*. Not only do we learn lessons from the things our *Avos* did, but we get *kochos* from them for when similar things happen to us! We need to use these *kochos* when we are in *Golus*, like the *Golus* we learn about in *Chumash Shemos*.

That's why the last thing we learn, before *Golus* *Mitzrayim* starts in the next *Chumash*, is that Yosef's *Aron* stayed with the Yidden in *Mitzrayim*. The Torah is telling us that when we are in *Golus*, having the "Aron of Yosef" with us is a tremendous help to get through the *Golus*!

In our last *Golus* too, we see that the *Ohel* of all of the *Rebbeim* stayed with us! Many *Tzadikim* were buried in Eretz Yisroel, but the *Rebbeim* stayed with their *Chassidim*, where they were. We know that whenever we need a *bracha* (in *Gashmius* or in *Ruchnius*), we always have a place to turn to get the *koach* we need. We can go to "the *Aron* of Yosef," the *Ohel* of the Rebbe which is with us in *Golus*, and that will give us encouragement to get through the *Golus* and bring *Moshiach* now!

*See Farbrengen Vayeichi 5747*

## **TEFILLAH :: Le'olam Yehei Adam**

Before we start *davening*, we get ready in many ways. We learn *Tanya*, give *tzedakah*, make sure our body and clothing are clean. We also say certain *tefillos* which help us get into the right mood for *davening*, like *Hareini*, *Mah Tov*, and *Adon Olam*. These help us to have *bittul* and *emunah* in Hashem!

Then, we say the paragraph of *Le'olam Yehei Adam*. This is one long introduction to *davening*, which lasts until the beginning of *Korbanos*.

First, we say ***Le'olam Yehei Adam*** — that we should realize how small we are.

***“Aval Anachnu”***, we may be small, but we are Yidden, we have a *neshama*! Hashem chose US to be His special nation!

***“Lefichach”*** — because of this, we have the *zechus* and the responsibility to speak of Hashem's Oneness every day, as we say the holy words twice every day:

***“Shema Yisroel, Hashem Elokeinu Hashem Echad!”***

After *Shema*, we say *“Ata Hu,”* asking Hashem to make His name holy through us, and to bring the *Geulah*!

## **HALACHOS HATZRICHS :: Checking Pockets**

On Shabbos, we are not allowed to carry things outside without an *eruv*. We aren't allowed to carry things in our hands, and we even can't carry them in our pockets!

So *Erev Shabbos*, there is a *mitzvah* to check our pockets. We make sure that there is nothing inside, so that we won't carry by mistake on Shabbos.

*See the Alter Rebbe's Shulchan Aruch, Hilchos Shabbos, 252:20*

## **GEULAH U'MOSHIACH :: One of the Mitzvos**

Believing in *Moshiach* is a very basic part of *Yiddishkeit*, and is something that every Yid needs to do.

But if so, why isn't it one of the 613 *mitzvos*?

At the beginning of *Sefer Hamitzvos*, we learned the Rambam's rules about what makes something counted as one of the 613 *mitzvos*. One of the rules is that if there is something very general in the Torah, like “be careful to do the *mitzvos*,” it is not counted as its own *mitzvah*.

That is why believing in *Moshiach* isn't its own *mitzvah*. Believing and hoping for the *Geulah* means to believe that there will soon be a time when we will be able to do the WHOLE Torah and *mitzvos* in the best way.

So believing in *Moshiach* is very general — it is believing that we can do all the *mitzvos* properly. Since it is general, it is not counted as one of the 613 *mitzvos*, even though it is a very important part of every Yid's life!

*See Likutei Sichos chelek Yud-Ches, p. 280, ha'ara 63*

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