

Chitas for Shabbos Kodesh, Parshas Vayigash Daled 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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CHUMASH :: Parshas Vayigash - Shvi'i with Rashi

Yosef's whole family goes to live in Goshen, and he gives them plenty of food. We find out how Yosef got all of the money, land, animals, and people of Mitzrayim for Paraoh! Yaakov's family grows as they have many children.

Yosef had his family go to live in the Raamses part of Goshen, like Paraoh said. He gave them plenty of food, just as if they were little kids who make a mess with their food and waste a lot of it!

Now the Torah will go back to telling us how Yosef took care of Mitzrayim during the hunger:

In the first year of the hunger, there was no bread in the entire country. All of the food people had got rotten, so everyone was very hungry. But the food Yosef put away didn't get rotten, so everyone came to buy from him. Yosef gave all of the money he got from the people to Paraoh.

When the people didn't have any money left, they begged to have food anyway. Yosef told them to bring their animals and he would give them food. The people traded their animals for food, and had enough to eat that whole year.

The next year, they begged for food again. Now they didn't have any animals left to trade for food either. "All we have left is ourselves and our land! Please buy us and our land, and give us food. We will work on this land

for Paraoh. And now that the Nilus started to overflow because of Yaakov's *bracha*, please give us seeds to plant so we can also have food for next year."

This way, Yosef got the WHOLE Mitzrayim, and all of the people, to belong to Paraoh!

Yosef moved the people to different parts of Mitzrayim, so they'll remember that they are Paraoh's servants. He also did this so EVERYONE was new to where they lived, and his brothers would not feel uncomfortable. He told everyone that they would have to give a fifth (meaning 1 out of every 5 bundles of grain) to Paraoh, and the rest they could use for themselves.

The Mitzriyim didn't mind paying this tax, because Yosef saved their lives. Only the land of the priests of *Avodah Zara* didn't belong to Paraoh, because that was the law in Mitzrayim.

Yaakov's family settled in Mitzrayim. They were in the nicest part of the land, but it wasn't Eretz Yisroel. So even though it wasn't very uncomfortable, it was still part of the *Golus* that Hashem told Avraham his children would have.

They had many children, and the family got to be very very big.

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 Zayin

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

In the end of the last *Perek*, we said that anything which is not *kedusha* is called *Kelipah*. But there are two kinds of *Kelipos*. Yesterday 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 *kelipah* is anything which is kosher or allowed, that doesn't have any *aveiros* in it.

Kelipas Noga is in between *Kedusha* and the *Shalosh Kelipos Hatmeios* we talked about yesterday. It is in between, because sometimes it can become real *kelipah*, but other times it can be made into *Kedusha*!

Here is an example of the two ways: It doesn't say anywhere in Torah that you can't drink Slurpees! So we know it must be *Kelipas Noga*.

Now if a person wants the Slurpee but not especially to help them serve Hashem, it goes down to the *Shalosh*

Kelipos Hatmeios. It can't go up to *Kedusha* because *Kedusha* is ONLY something done for Hashem.

But let's say they get a Slurpee in honor of *Hey Teves*, and they're enjoying it by their *Farbrengen*, and it's giving them a lot of *chayus* and helping them make good *hachlatos* — THAT Slurpee becomes *Kedusha*!

One more example:

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

If you're being silly just because you're bored, it can't become *Kedusha*, because it is not being done for Hashem.

But if you see your friend is sad, and you make some funny jokes so they'll laugh, it becomes *Kedusha*, because you made jokes for Hashem's *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, a chossid of the Alter Rebbe. 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 something in a way they will always remember.)

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 are able to 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 #284 - Mitzvas Asei #245

Some *mitzvos* are not too complicated. They can be explained in a few *Mishnayos* or a few pages of *Gemara* or less. The Rambam gathers them and puts them in a few *halachos* or a few *perakim*.

Then there are other *mitzvos* that have many, many details! We need to know how to keep the *mitzvah* in all kinds of situations, and every situation has its own *halachos*. There can be a whole *mesechta* of the *Gemara* or more explaining this *mitzvah*, and many sets of *halachos* in Rambam to show us just how to do it!

Today's *mitzvah* (*Mitzvas Asei #245*), is one of those kinds of *mitzvos*. If you are going to do any kind of business, you need to follow the Torah's rules about how to do it. We are learning these sets of *halachos* right now in Rambam. That's why we keep reviewing this *mitzvah* over and over!

RAMBAM :: Hilchos Shluchim VeShutfim

In today's Rambam, we learn more about partners ("*shutfim*") and the *halachos* for them:

Perek Ches teaches us about partners who share an animal or a field, and only one of them does all of the work. How should they split up the money?

In **Perek Tes**, the Rambam tells us about a special *shevuah* — promise — which is for partners. They both work hard in the business so they think that there is nothing wrong if they take something from it without asking the other partner. So there is this promise they need to make in *Beis Din* in certain cases and it makes them remember that even though they are partners they need to act honestly with each other in their business.

Finally, in **Perek Yud**, the last *Perek*, the Rambam tells us many *halachos* about what the *Beis Din* should do when partners take each other to *Beis Din*.

All of these halachos help us keep the mitzvah of doing business the way the Torah teaches, which has been the mitzvah for so many days!

RAMBAM- PEREK ECHAD :: Hilchos Tumas Tzoraas - Perek Gimmel

This *perek* teaches us the *halachos* about the *siman* of *tumah* called "*Michya*," which is healthy skin inside the area of *Tzoraas*. Usually this makes a person *Tomei*, unless it is at one of the tips of the body — like the tips of the fingers.

INYANA D'YOMA :: Hey Teves

Today is *Erev Hey Teves*, a special *Yom Tov* for our generation, connected to *Hafotzas Hamaayanos Chutza*, similar to *Yud-Tes Kislev*. We know that the Rebbe's *sefarim* were stolen from the library,

and it was decided on *Hey Teves* that they needs to be returned and go back to where they rightfully belong.

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 us 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 actually 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 us and be a *Yetzer Hara*.

The Rebbe said that instead we should talk about the new *kochos* and *peulos* that came from this *Yom Tov* of *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* (victory) 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 :: Adon Olam

As a general introduction to *davening*, we remind ourselves WHO we are about to *daven* to!

Adon Olam is a beautiful song written by the *Chachomim* who lived after the times of the *Gemara*, Rabbeinu Yehuda Hachassid, Rabbeinu Hai Gaon, and Rabbeinu Sherira Gaon.

It is brought in the *Shaloh* and other *sefarim* that saying this *tefillah* before *davening* is a *segulah* that a person's *tefillah* should be answered.

Adon Olam speaks about the greatness of Hashem. When we pay attention to what these words mean, we will feel how special it is to *daven* to Hashem!

See *Shaar Hakolel*, perek Gimmel, se'if Daled

HALACHOS HATZRICHS :: 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 *mezuzah* 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 :: 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 *Chassidishe 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.

See *Torah Ohr Parshas Vayigash*

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