

Chitas for Wednesday, Parshas Vayechi

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

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Shnas Bracha Vehatzlacha!*

CHUMASH :: Parshas Vayechi - Revi'i with Rashi

In today's *Chumash*, we start to learn the words Yaakov says to the *Shevatim* before he passes away.

Yaakov called his sons together to tell them when the final *Geulah* will come. But Hashem didn't want the Yidden to know, so Hashem took away his *Ruach Hakodesh* about this. But Yaakov still had his *Ruach Hakodesh* in other things, and he decided to say something else to each one of the *Shevatim*:

"Reuven, even though you are the firstborn, some of the things that are supposed to be given to the oldest will not be given to you, because of a certain thing you did with anger. Yosef will become the *shevet* which will be counted as two *shevatim*, the *Kehunah* will go to *Shevet Levi*, and the *Yiddishe* kings will come from *Shevet Yehuda*.

"Shimon and Levi, you worked together for not good things — like killing the people of Shechem, and selling Yosef. Fighting is for Esav, not for children of Yaakov! So you will be separated and spread out: Levi will not be counted together with the other *Shevatim*, and he won't get a piece of Eretz Yisroel. *Shevet Shimon* will be spread out in different places, being beggars, *sofrim* and teachers in many different parts of the land. The *Kohanim* and *Leviim* will have to live in different places around the country, and go to collect the presents given to them by Yidden all over."

Yehuda was afraid Yaakov would also say what he did wrong, but Yaakov said, “Yehuda, your brothers will all talk about how special you are! The *Yiddishe* kings (like Dovid Hamelech and Shlomo Hamelech) will come from your family, and later the people who lead the Yidden in *Golus*, like the *Sanhedrin*, and even *Moshiach*!

“This is because you had a lot of *Ahavas Yisroel*, saving Yosef and Tamar from being killed!

“**Zevulun** will live near the water, and their ships will buy and sell things. Part of the money they get will pay for the *Talmidei Chachomim* of *Shevet Yissachar* to be able to learn Torah!

“**Yissachar** will be strong and able to learn a lot of Torah! They will work hard in their learning and it will help all of the Yidden.

“**Dan** will take revenge on the enemies of the Yidden!” Yaakov was speaking with *Ruach Hakodesh* about Shimshon who in the future will knock down a building and kill many *Pelishtim* who were making trouble for the Yidden. Yaakov knew that Shimshon would need Hashem’s help, so he asked for it now! “*Lishuas’cha Kivisi Hashem*” — “Hashem, I am waiting for your *yeshuah*!”

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 Ches

We already learned what our *guf* and *Yetzer Hara* want to do in *maaseh*, like eating not-kosher food and getting married to people we shouldn’t. Now we learn what our *guf* and *Yetzer Hara* want to do in *Machshava* and *Dibur*, thinking and speaking. This way we will know what to be careful about!

The Alter Rebbe also tells us the punishments for each of these things, so we realize how dangerous they are and be very careful. Later in *Tanya* we will learn more ways of acting in a way of *kedusha* by making our *neshama* stronger, without needing to think so much about the punishments.

We learn about four things our *guf* and *Yetzer Hara* like to think and talk about:

1) **Devarim Beteilim**: We sometimes like to talk about interesting things. But everything we say needs to be to help us do what Hashem wants. If a person talks for no good reason, it can make the *Neshama* become *tomei*. (This is one of the reasons why we said in yesterday’s *Hayom Yom* that a person should say words of Torah *baal peh* as much as he can — because this can keep us from saying *Devorim Beteilim*.) The *neshama* will need to get cleaned through *Kaf Hakela* after the *neshama* leaves the *guf*.

2) **Diburim Asurim**: Sometimes we feel like we want to say something not nice about another person. But it

is *asur* for a Yid to say *Lashon Hara*! *Kaf Hakela* is not enough to clean the *neshamah* off from saying things that are *asur*. The *neshamah* of a person who did this needs be cleaned off in *Gehennom*.

3) **Bittul Torah**: Wasting time we could use for learning Torah when we are supposed to be learning is called *Bittul Torah*. We learn how the *neshamah* is cleaned from this *aveira*.

4) **Chochmos Ha'umos**: If a person uses their mind to understand things that are NOT from Torah for no good reason, they are making their *sechel tomei*!

It is even more than saying *Devarim Beteilim*, because when a person says *Devorim Beteilim*, he's shlepping down only the *MIDOS* (feelings) of his *Nefesh Elokis* into *kelipah*. But learning things that aren't Torah for no good reason brings the *SECHEL* (which is higher than *midos*) into *kelipah*!

In Russia, there were times when the government tried to make decrees that the Jewish children need to learn Limudei Chol (secular studies) in the schools, and the Rebbeim fought with mesiras nefesh against it.

In some places, they need to learn Limudei Chol for certain reasons. In those places, the Rebbe wanted it to be clear that the MAIN thing is learning the Torah, and the Limudei Chol should be only as much as needed, and should be used to help us in kedusha.

The only time we can learn non-Torah things is for *parnasa* or to help us understand Torah or to use in our *Avodas Hashem*. This is why some great *tzadikim*, like the Rambam and Ramban, were able to learn *Goyishe Chochma*, because they knew how to use it for Torah and *Avodas Hashem*.

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 the 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!

Now we have the Weiss siddur made by Tzivos Hashem with an easy to read explanation for children of the meaning of the davening. This makes it much easier for us to follow the hora'ah of this Hayom Yom — to understand the meaning of the words we daven!

SEFER HAMITZVOS :: Shiur #288 - Mitzvas Asei #243

Today we are starting a new *sefer* in Rambam, called *Sefer Mishpatim*! The first set of *halachos* in this *sefer* is called *Hilchos S'chirus*, which talks about a "*shomer*" and a worker.

Today's *mitzvah* (*Mitzvas Asei #243*) is that we need to follow the *halachos* about a *Shomer Sachar* and a *Socher*, someone who is responsible to take care of something that belongs to someone else with payment. Either they paid to use something (*Socher*), or they were paid to take care of it (*Shomer Sachar*).

Even though there are four kinds of *Shomer*, there are only three *mitzvos*, because two of them have the same *halacha*, as we learn today!

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: כִּי יִתֵּן אִישׁ אֶל רֵעֵהוּ חֲמוֹר אוֹ שׂוֹר אוֹ שֶׁהָיָה וְגו'.

The *dinim* of this *mitzvah* are explained in *Perek Vov* and *Perek Tes* of *Mesechta Bava Kama*, *Perek Gimmel* and *Perek Vov* of *Mesechta Bava Metziah*, and *Perek Ches* of *Mesechta Shevuos*.

RAMBAM :: Hilchos Sechirus

In today's Rambam, we learn about being a *shomer*:

In **Perek Alef**, the Rambam explains what a *shomer* is. “*Shomer*” means guard — it's a person who is “guarding” (is in charge of taking care of) something for another person. Of course we have to be very careful with something that isn't ours!

There are four kinds of Shomrim:

- 1) **Shomer Chinam**: Someone who isn't paid to take care of something (like a friend who asks, “Will you watch this for me?”)
- 2) **Shomer Sachar**: A person who is paid to take care of something
- 3) **Shoel**: A person who borrows something
- 4) **Socher**: A person who pays someone else to use his thing (renting)

One *halacha* is that if you borrow something, you can't just lend it to someone else — even if it's a *Sefer Torah* and you are lending it for a *mitzvah*!

Perek Beis: This *perek* teaches us about who can be a *shomer*. It has to be a person who is allowed to do business according to Torah, because the *halachos* of *shomer* and regular business share many of the same *halachos*. The Rambam tells us that just like with buying something, there has to be a *kinyan*, to show that the *shomer* started taking care of it.

In **Perek Gimmel**, we learn what happens if the thing we were watching got lost or broken. If it happened because we weren't careful, even a *shomer chinam* has to pay for it!

~

Chassidus teaches the *ruchniyus* meaning of these *halachos*, how a *neshama* is given to the person to watch. The different kinds of *shomer* are different ways the person has responsibility to take care that the *neshama* should be successful in its *shlichus* in the world.

For example, a *Shomer Chinam* is someone who is watching the *neshama* “for free” — not thinking about the reward they will receive for keeping Torah and *mitzvos*. A *Shomer Sachar* is doing what he is supposed to, but thinking about the reward that Hashem will give for doing the *shlichus* properly.

RAMBAM– PEREK ECHAD :: Hilchos Tumas Tzoraas - Perek Ches

There is a kind of *Tzoraas* that comes on a part of the head or the chin where the hair fell off, called a *Nesek*. If there are gold-colored hairs there, or if the spot of *Tzoraas* grew, the person is *Tomei*.

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*!"

She was explaining that even after a Rebbe passes away, he continues being the Rebbe, and he and all of his things are still together with 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 :: Learning Pirush Hamilos

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 Tochnis Limudim, printed in Wolf Bar Mitzvah teshurah

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 simple meaning of the words 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*.

GEULAH U'MOSHIACH :: Hoping for Moshiach

The Chida brings what it says in the *Medrash*, *Yalkut Shimoni*, about hoping for *Moshiach*: It says that in the *zechus* of our hoping, we will deserve for *Moshiach* to come!

This helps us understand the *bracha* of *Es Tzemach* in *Shemoneh Esrei*: We ask Hashem to bring *Moshiach*, “*Ki Lishuascha Kivinu Kol Hayom*,” because we hope for *Moshiach* all day.

Based on what it says in the *Medrash*, we can understand this: We aren’t just telling Hashem that we want *Moshiach* so much, we are asking Hashem that even if we don’t deserve *Moshiach* for any other reason, that it should be counted that we deserve to have *Moshiach* because we hope for Your *yeshuah* (salvation — *Moshiach*) all day!

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