

# *Chitas for Friday, Parshas Vayeishev*

## *Erev Shabbos Kodesh*

### *Chof-Beis Kislev, 5782*

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן  
~ by Rabbi Aryeh & Esther Kaltmann ~

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## **CHUMASH :: Parshas Vayeishev - Shishi with Rashi**

Potifar's wife tries to get Yosef to do an *aveira*. When she finally catches him, he escapes! She is very angry and gets Yosef in big trouble. He gets thrown in jail.

Potifar's wife used astrology (looking at the stars to know what will happen later), and saw in the stars that Yosef would have children from her family. She thought that meant her, but really in the end Yosef married her daughter!

Since she thought it had to happen, she told Yosef to act like he was married to her. But Yosef said no.

Potifar's wife kept trying to get Yosef to do an *aveira*. But Yosef didn't listen. He knew it was a big *aveira* to act like you're married to someone else's wife!

One day, the people in Mitzrayim had a *goyishe* holiday. Everyone went to the place they worshipped their idols, but Potifar's wife had an idea — since nobody will be home, now is a good time to get Yosef to listen to her! So she pretended she was sick and didn't go.

Yosef almost listened to her, but then he saw an image of his father Yaakov! He heard Yaakov say, like in a dream, "Yosef! Your name is supposed to be on the *Kohen Gadol's Urim Vetumim*! If you do this *aveira*, your

name won't be on there, and instead your name will be written down next to a *zonah!*"

Yosef right away decided to run away from Potifar's wife. She grabbed his clothes, but he just slipped out of them and ran outside!

Potifar's wife was very angry that he said no to her. She decided to make up a story and use Yosef's clothes to show that her story is true, and get Yosef in trouble. She called the servants and said "Look! My husband brought us this person from far away and he wanted to act like he's married to me! I screamed and he ran away, but I held on to his clothes!"

When Potifar came home, she told him the same thing. At first he didn't believe her, but she found a good time to tell him again, until he believed her and got very angry at Yosef.

Potifar's job for Paraoth was the top butcher, and also he was in charge of the jail. So he put Yosef in jail, and left him there. Everybody who heard about it talked in a not nice way about Yosef and what they said he did to Potifar's wife.

Hashem was with Yosef, and the people in jail liked him, even the guards! The top guard put Yosef in charge of the prison, and Hashem helped him do everything well.

## **TEHILLIM :: 106 - 107**

Today's *shiur Tehillim* is *kapitelach Kuf-Vov* and *Kuf-Zayin*.

The second *kapitel* of today's *Tehillim* is part of what we say on *Erev Shabbos* before *Mincha*. It talks about the four groups of people who thank Hashem for miracles that happen to them. (We say this *kapitel Erev Shabbos* to thank Hashem for saving us from the hardships and dangers of the whole week, so we can come and celebrate *Shabbos!*)

One of the groups are sick people who became healthy. The *posuk* says about them, "**Re'eivim Gam Tzemei'im, Nafsham Bahem Tis'ataf.**" "They were hungry and thirsty, their *neshamos* were suffering in them."

The Baal Shem Tov explains that there is something deeper that this *posuk* is hinting to. When we are hungry or thirsty for something, it is because our *neshama* really wants the pieces of Hashem that are hiding inside the *gashmiyus!* Because the *neshama* knows that the sparks of *kedusha* are there, it causes the body to feel a hunger or a thirst, which brings the person to eat or drink and bring those sparks of *kedusha* to where they belong!

## **TANYA :: Likutei Amarim Hakdamas Hamelaket**

The Alter Rebbe is telling us how the *Tanya* is going to accomplish its goal of showing everyone how they can serve Hashem with *chayus!*

Even though everyone is different, and it's hard to imagine that one *sefer* could possibly answer EVERYONE's questions about serving Hashem, the Alter Rebbe gives us two points to explain to us how *Tanya* will work:

The *Tanya* isn't a *sefer* written out of the blue. It is a *sefer* written with all of the answers that were given to *Chassidim* over the years in *yechidus*. Because the Alter Rebbe heard from all the *Chassidim* what the problems are, he is able to address them all together in this one *sefer*.

But if a person isn't old enough or smart enough to FIND the answers inside, he should ask a *mashpia* (who is

older and smarter) for help to find the answer, and he will definitely find it!

Very soon *Moshiach* will come, and we will all have the *koach* to find the answers in Torah on our own. Until then, we should ask a *mashpia* for help!

## **HAYOM YOM :: Chof-Beis Kislev**

In today's *Hayom Yom* we learn about the Frierdiker Rebbe's *takana* to say *Tehillim* after *davening*.

The Frierdiker Rebbe made a *takana* to say *Tehillim* every day after *davening*. This *takana* was made in the year *Tof-Reish-Pey-Zayin*, the year he was put in jail and freed on *Yud-Beis Tammuz*.

On *Rosh Hashana* of that year, the Frierdiker Rebbe knew with *Ruach Hakodesh* that it was a dangerous time. He spoke about it publicly, asking that not only *Chassidim* should take on this *takana*, but other *Yidden* as well, if they are willing to. The Frierdiker Rebbe promised special *brachos* to anyone accepting this *takana*.

Later the Frierdiker Rebbe said that many *Yidden* were saved because of this *takana*!

Here is the *takana* that the Frierdiker Rebbe started: Every morning after *davening* (including *Shabbos* and *Yom Tov*), we say the *Tehillim* for the day. (That's part of *Chitas*!)

If you say it with a *minyan*, there is *Kaddish Yasom* afterwards.

The *Tehillim* is divided into THIRTY parts. So what happens if there are only 29 days in a month? When that happens, on the last day, you also say the *Tehillim* for two days — the 29th and the 30th day.

## **SEFER HAMITZVOS :: Shiur #166 - Mitzvas Asei #28, #25, #40, #41, #27, #42**

Today we learn SIX *mitzvos* about the *Avodah* in the *Beis Hamikdash*!

1) (*Mitzvas Asei #28*) The *kohanim* need to bring the *Ketores* to Hashem two times every day!

We learn this *mitzvah* from a *posuk* *Parshas Tetzaveh*: וְהִקְטִיר עָלָיו אֶהְרֹן קֶטֶרֶת סַמִּים בְּבֹקֶר בְּבֹקֶר

The *halachos* of the *ketores* are explained in the beginning of *Mesechta Kerisus*, and in a few places in *Mesechta Tamid*.

2) (*Mitzvas Asei #25*) The *kohanim* have to light the *Menorah* every day in the *Beis Hamikdash*.

This *mitzvah* also comes from a *posuk* in *Parshas Tetzaveh*: בְּאֵהָל מוֹעֵד מוֹעֵד מַחֲוֶה לְפָרֶכֶת אֲשֶׁר עַל הָעֵדוּת יַעֲרֹךְ אֹתוֹ אֶהְרֹן וּבָנָיו

The details of this *mitzvah* are explained in *Perek Ches* of *Mesechta Menachos*, in the first *Perek* of *Mesechta Yoma*, and in a few places in *Mesechta Tamid*.

3) (*Mitzvas Asei #40*) The *Kohen Gadol* brings a special *Korban Mincha* (flour *korban*) to Hashem, two times every day, called the "*Chavitei Kohen Gadol*."

We learn this *mitzvah* from a *posuk* in *Parshas Tzav*: וְהֵ קָרְבַּן אֶהְרֹן וּבָנָיו אֲשֶׁר יִקְרִיבוּ לָהּ

The *halachos* are explained in *perakim Vov* and *Tes* of *Mesechta Menachos*, and in many places in *Mesechta Yoma* and *Mesechta Tamid*.

4) (*Mitzvas Asei #41*) On *Shabbos*, we bring an EXTRA *korban* ("*Musaf*") of two lambs!

This *mitzvah* comes from a *posuk* in *Parshas Pinchas*. We say this *posuk* at the end of *davening* on *Shabbos*! וּבַיּוֹם הַשַּׁבָּת שְׁנֵי כֶבֶשִׂים

The way this *mitzvah* is done is explained in *Perek Beis* of *Mesechta Yoma* and *Mesechta Tamid*.

5) (*Mitzvas Asei #27*) We put *Lechem Hapanim* on the *Shulchan* every Shabbos, together with *Levonah* (a spice). Then the *Kohanim* can eat last week's *Lechem Hapanim*!

We learn this *mitzvah* from a *posuk* in *Parshas Terumah*: וְנָתַתְּ עַל הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנַי תָּמִיד  
The details of this *mitzvah* are explained in *Perek Yud-Alef* of *Mesechta Menachos*.

6) (*Mitzvas Asei #42*) On *Rosh Chodesh*, we need to bring a special *korban* too!

This *mitzvah* comes from a *posuk* in *Parshas Pinchas*: וּבְרָאשֵׁי הַדְּשִׁיכֶם וְגו'

## **RAMBAM :: Hilchos Temidin U'Musafin**

In today's *Rambam*, we learn about many of the *mitzvos* in today's *Sefer Hamitzvos*!

**Perek Gimmel:** This *perek* teaches us about how we bring the *Ketores*, how we light the *Menorah*, and the *Chavitin* of the *Kohen Gadol*.

**Perek Daled:** Now we learn about how the *kohanim* took turns to do the *Avodah*! They did a lottery called the *Payas* to decide who would get the *zechus* of doing the *Avodah*: The *Kohanim* would stand around in a circle, and hold out one or two fingers. The person in charge would decide a number, and which *kohen* to start from. Then he would count the fingers, and when he reached the number he decided, that *kohen* would get to do the *Avodah*!

**Perek Hey:** In this *perek*, the *Rambam* teaches us all about the *Lechem Hapanim*.

## **RAMBAM- PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Beis**

The blood of a *korban* needs to be sprinkled on the *Mizbeiach* in a certain way. If it is done wrong, it can make the *Korban posul*.

## **INYANA D'YOMA :: Pirsumei Nisa**

Part of the *mitzvos* of *Chanukah* is *Pirsumei Nisa*, to show everyone the *neis* Hashem did for us.

But that isn't only something that we should do on *Chanukah*, we really need to tell people about EVERY *neis* Hashem does for us! By praising Hashem in front of others, we are thanking Hashem for the *neis*.

This is also important to bring *Moshiach*!

The *Gemara* says that Hashem wanted to make *Chizkiyahu Melech Yehudah* into *Moshiach*. But the *Midas HaDin* complained to Hashem. It said, how can *Chizkiyahu* be *Moshiach*, if he never praised Hashem in public for saving him from *Sancheriv* or making him healthy?

So when we praise Hashem in public for our *nisim*, there will be no reason to wait, and Hashem will bring *Moshiach* now!

See *Sicha of Parshas Vayeishev* 5752 p. 185

## **TEFILLAH :: Emes Veyatziv - Levi**

Before we say *Shemoneh Esrei*, we say the long paragraph of *Emes Veyatziv*.

In this section of *davening*, we think about our connection to Hashem!

What is the closest way to connect to Hashem? We know that from *Tanya* — when we learn Torah, we can have a *Yichud Nifla*, the strongest connection to Hashem.

That's what we say at the beginning of *Emes Veyatziv* — we praise “*Hadavar Haze*h” in 15 ways. What is “*Hadavar Haze*h,” this thing? It is Torah and the connection we have to Hashem through Torah!

This is the third thing we think about to prepare ourselves for the *bittul* of *Shemoneh Esrei*. It is the *inyan* of Levi, whose name means *hiskashrus*, connection.

See *Maamar Yehuda Ata* 5738, *Likutei Sichos* vol. 20 p. 348

## **HALACHOS HATZRICHS :: Where to Light**

Many Yidden have the *minhag* to put their *menorah* in the window of their home. This way, people passing by can see the *menorah*, which is the idea of *Pirsumei Nisa*! But the *Rebbeim* had a different *minhag* — to light the *menorah* in one of the doorways inside the house. This way we are surrounded by *mitzvos* — with the *mezuzah* on one side, and the *menorah* on the other.

Even though we do *Pirsumei Nisa* in many other ways, like public *Menorah* lightings and *menorahs* on our cars, why don't we do the *Pirsumei Nisa* with the *Menorah* that we light at home?

Of course, the main reason is, as the *Gemara* teaches, because it is important to follow the *minhag* of our *Rebbeim*!

But the *Rebbe* also gives other reasons why lighting in our window is not necessarily the best way for *Pirsumei Nisa*:

Many windows are higher than 20 *amos* from the ground, especially people in apartment buildings. A *menorah* higher up than this is not considered *Pirsumei Nisa* in *halacha*, because people don't usually look up so far.

Also, many *menorahs* are made with a back plate (like *mitzoyim menorahs*). With those *menorahs*, if you put them facing the window, then nobody inside can see the flames, and if you put them facing inside, then there is no point in putting them by the window!

Therefore, the *minhag* Chabad is to light our *menorahs* at home in one of the doorways, and use many other ways to fulfill the *inyan* of *Pirsumei Nisa*, to spread the miracle of Chanukah!

See *Likutei Sichos chelek Hey* p. 456

## **GEULAH U'MOSHIACH :: Shlichus**

In a *sicha*, the *Rebbe* explains why our *dor* is the last *dor* of *Golus* and will be the first *dor* of *Geulah*!

Since the very beginning of the world, we have been waiting for *Moshiach*. Many great *tzadikim* from generations before us waited for and *davened* for *Moshiach* to come in their times.

So what is so special about OUR *dor*, that the *Geulah* is only going to come in OUR times?

The *Chachomim* say that Hashem sends the Yidden in *Golus* to find the sparks of *kedusha* hiding in the world and take them out of their hiding places so they can go up to Hashem. This makes all of these places holy and ready for the *Geulah*!

In the times of the *Beis Hamikdash*, Yidden lived only in Eretz Yisroel and in the countries right near it.

Afterwards, they spread to other parts of the world, but mainly in Europe, on the same side of the world as Eretz Yisroel.

But nowadays, Yidden are living EVERYWHERE, all over the world!

And not only are they living there, but *shluchim* are going to live there too. They help the Yidden in all of these places to do *mitzvos*, finding the sparks of *kedusha* hiding in those places. They build *mosdos* in all of these places, making them holy places of Torah and *mitzvos*. This finishes the job of *Golus*, taking care of the *kedusha* hiding everywhere in the world. That is why OUR *dor* will be the *dor* of the *Geulah*!

See *Sicha Parshas Vayeishev Nun-Beis*, 174 ff.

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