

# Chitas for Monday, Parshas Vayeishev Chof-Alef Kislev, 5781

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לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן

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**Lizchus Chaim Tzvi Hirsch ben Gutal**

~ for a Refuah Sheleimah U'krivah! ~

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L'ilui Nishmas

**R' Baruch ben R' Itzik A"H**

Mazel Tov **Mendel Kogan** (proud soldier in Tzivos Hashem)

~ 2nd birthday Chof-Alef Kislev ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Uziel Rubashkin** (Shliach in Brandon, FL)

~ 5th birthday Chof-Alef Kislev ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Levi Weingarten** (Shliach in East Lansing, MI)

~ 7th birthday Chof-Alef Kislev ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Shneur Zalman Shain** (shliach in Oyster Bay, NY)

~ 5th birthday Chof-Alef Kislev ~

Shnas Bracha Vehatzlacha!

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

In yesterday's Chumash, we learned that Yosef told the brothers his dreams, and how the brothers were jealous of him that he wanted to rule over them.

Yosef's brothers decided to go take care of the sheep in Shechem. The main reason why they went there was to

talk about Yosef and decide what to do with him.

Yaakov knew through *Ruach Hakodesh* that it was important for Yosef to go to his brothers. Hashem wanted this to happen because the Yidden had to go down to Mitzrayim and become slaves before Hashem could give them the Torah and Eretz Yisroel! So he told Yosef to go see how the brothers were doing.

Yosef knew that his brothers were upset at him, but listened to what his father told him anyway, and hurried to Shechem.

The *malach* Gavriel (dressed up like a person) saw Yosef, and asked him what he was looking for. Yosef told him he was looking for his brothers. Gavriel told him, “You’re calling them brothers, but they’re not acting like brothers! They are talking about going to Dosan (which means judging) — they want to find a reason why you deserve to die!” But Yosef still did what his father said and went.

The brothers saw Yosef coming and decided to do what they were planning. Shimon said to Levi, “Look, the dreamer is coming! Let’s kill him and throw him into a hole in the ground and we can say that an animal ate him.”

But the Torah tells us what was answered in *Shomayim*: “Let’s see what will happen — your plans or Yosef’s dreams!”

Reuven knew that if they did that it would be his fault, because he’s the oldest. So he saved Yosef by saying that maybe he doesn’t deserve to die: Maybe the brothers are wrong, or maybe Yosef did some things that are so good that the not good ones don’t count! But Shimon and Levi didn’t want to just let him go! So Reuven thought of an idea for them: Throw Yosef into a hole in the ground in the desert, and he will die by himself (*chas veshalom!*). Really, Reuven secretly planned to go save Yosef when they left.

*The Rebbe brought a very interesting Medrash about this: The Medrash says that if Reuven would have known that what he decided to do would be written in the Torah for everyone to see forever, he would have made sure to act very differently and save Yosef right away!*

*The Rebbe learns from there that we should publicize the peulos that we do, and write a report to the Rebbe about them. When we know that other people will see what we are doing, we will be inspired to do the right thing in a completely different way!*

## **TEHILLIM :: 104 - 105**

Today’s *kapitelach* are *Kuf-Daled* and *Kuf-Hey*.

The first *kapitel* from today’s *Tehillim* is *Borchi Nafshi*, one of the special pieces we say on *Rosh Chodesh* in *davening*.

One of the *pesukim* in this *kapitel* is explained in *Hayom Yom*: “**Yeitzei Adam Lefa’alo, Vela’avodaso Adei Arev.**” It means that a person goes out to do his work all day, until it is night.

In *Ruchnius*, it means that a *neshama* comes into the world to do its work — a special *avodah*, which it can only do here in this world.

This *posuk* also shows us the way the *neshamah* has an *aliyah* and grows, through doing its *avodah* here: A *neshama* comes into the world, and when it comes back up to *Shomayim*, it gets to work at the same thing it worked at in the world — if the *neshama* learned Torah here, it can learn Torah in *Shomayim* too! And if it did its *avodah* in the right way, the *neshama* goes higher and higher in *Shomayim*, very close to Hashem!

## **TANYA :: Hakdomas Hamelaket**

*Chassidim* wondered: How can a *sefer* be instead of personal advice that *Chassidim* were getting in *Yechidus*?

When the Alter Rebbe first became Rebbe, there was enough time to take every *chossid* into *Yechidus* and help each of them with their *Avodas Hashem*. But as more and more *Chassidim* came, there wasn't enough time to spend with each of them anymore. The Alter Rebbe also saw that *Chassidim* would sometimes forget what they were told in *yechidus*, and needed to be told again.

So the Alter Rebbe put together the *eitzos* he gave *Chassidim* in *yechidus*, and wrote the *Tanya*. This *sefer* includes all of the *eitzos*, and if *Chassidim* follow what it says, together with having *bitachon* in Hashem, it will help them find answers for anything that is bothering them in their *Avodas Hashem*.

Since the *Chassidim* who are learning the *Tanya* already have been in *yechidus* and feel a strong connection to the Alter Rebbe, the *eitzos* in this *sefer* will be able to help them. If they can't find answers to their questions in the *Tanya*, they should know that really the answers ARE there! They should go to the "*Gedolim Shebe'iro*," the greater *Chassidim*, who will help them see how the Alter Rebbe answers their questions.

The Alter Rebbe uses very strong words to warn these older *Chassidim* to help. He tells them not to pretend to be humble and say they don't know the answers. If someone doesn't help someone when he can, the Torah speaks about a terrible punishment! But if someone does share what he knows, Hashem promises to make BOTH people smarter — both the one giving the information, and the one who he gives it to!

The Alter Rebbe finishes with a *bracha*, that we should be *zoche* to the time of the *Geulah*, when we will ALL know Hashem, and we won't have to learn from each other!

*The Rebbe Rashab said that learning Tanya is like having a yechidus with the Alter Rebbe. From this we understand that ANY Yid who learns Tanya can be helped by the eitzos inside, like the Alter Rebbe says here!*

~

At first, the *Tanya* was given out in small booklets, but people who copied them made mistakes. Some *misnagdim* even put in mistakes on purpose to try to keep people away from *Chassidus*. So the Alter Rebbe had to have the *Tanya* published as a *sefer*.

The Alter Rebbe warns people to follow the *halachos* of *Hasagas Gevul*, and not to reprint the *Tanya* without permission from the first publishers, which would hurt their *parnasa*.

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

*Today's Hayom Yom comes from a very special farbrengen of the Frierdiker Rebbe. It was a Yud-Tes Kislev farbrengen in the year Tof-Reish-Pey-Tes, which was also part of the Rebbe and Rebbetzin's Sheva Brachos!*

*The Frierdiker Rebbe said then that his father, the Rebbe Rashab, wants him to give this message over to Chassidim. He is not going to repeat it later, make sure to listen to it now and make it a part of you:*

Everyone needs to learn *Mishnayos Baal Peh*, as much as you are able to! When you're walking outside, you should review the *Mishnayos* that you know, and with this, we will go to greet *Moshiach*!

*Chassidim* need to learn *Chassidus* at least three times a week — Monday, Thursday, and Shabbos. A *tomim*, who learned in *Yeshivas Tomchei Temimim*, needs to learn *Chassidus* for an hour every day.

## **SEFER HAMITZVOS :: Shiur #151 - Mitzvas Lo Saasei #85, #82, Asei #34, Lo Saasei #86**

Today we learn 4 *mitzvos* about the *Mishkan* and *Beis Hamikdash*:

1) (*Mitzvas Lo Saasei #85*) We are not allowed to make *Ketores* the way it was made in the *Beis Hamikdash* for any other reason. We can't make *Ketores*-smelling perfume, or *Ketores*-scented air freshener!

*In fact, the family of kohanim that made the Ketores, Avtinas, wouldn't let ANY of their girls wear perfume, so that nobody would think they used the ingredients of the Ketores.*

We learn this *mitzvah* from a *posuk* in *Parshas Ki Sisa*: בְּמִתְכַנְּתָהּ לֹא תַעֲשֶׂוּ לָכֶם  
The details are explained in Beginning of *Mesechta Krisus*.

2) (*Mitzvas Lo Saasei #82*) We are not allowed to bring any *korbanos* on the *Mizbeiach HaZahav* (*Mizbeiach Haketores*) — it is only for the *Ketores* brought by the *kohen*.

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: לֹא תַעֲלוּ עָלָיו קֹטֶרֶת זָרָה וְעֹלָה וּמִנְחָה וְנֹסֶךְ לֹא תִסְכּוּ עָלָיו

3) (*Mitzvas Asei #34*) When the *Aron* is moved, it needs to be carried by hand by the *kohanim*, and not put it on a wagon!

In the *Midbar*, this was a *mitzvah* for the WHOLE *Shevet Levi*, but that is just because there were so few *kohanim*! Later, though, this became a special *mitzvah* only for *kohanim*.

We learn this *mitzvah* from a *posuk* in *Parshas Naso*: כִּי עֲבַדְתָּ הַקֹּדֶשׁ עֲלֵהֶם בְּכַתֵּף יִשְׂאוּ

4) (*Mitzvas Lo Saasei #86*) We are not allowed to take the poles out of the *Aron*, even when we aren't carrying it.

We learn this *mitzvah* from a *posuk* in *Parshas Terumah*: בְּטַבְעַת הָאָרוֹן יִהְיוּ הַבַּדִּים לֹא יִסְרוּ מִמֶּנּוּ

## **RAMBAM :: Hilchos Klei HaMikdash**

*In today's Rambam, we learn about the Avodah of the Leviim, the Kohanim, and the Kohen Gadol.*

**Perek Gimmel:** The *Leviim* were split into two groups: One group did the opening and closing of the gates of the *Beis Hamikdash* (*Sho'arim*), and one did the singing (*Meshorerim*). Any of the *Leviim* could help guard the *Beis Hamikdash* at night.

The *Leviim* needed to train for five years before they could work in the *Beis Hamikdash*. In the times of the *Mishkan* they could only work until they were 50. When they did the *Avodah* in the *Beis Hamikdash*, though, they could sing for as long as their voices were still good! And even afterwards, they could still work, by opening and closing the doors of the *Beis Hamikdash*.

**Perek Daled:** The *kohanim* also had important jobs! We learn about how they were chosen for the special *Avodah* of *Korbanos*, and how all *Yidden* need to give them special *Kavod*. That's why they get the first *aliyah* and other special things — even nowadays!

We also learn how the *Mishmaros* were set up — which groups of *Kohanim* worked on which days — and how EVERYONE could work during the *Yomim Tovim*. We learn about choosing a *Kohen Gadol*, and who will replace him after he passes away. We also learn how there are eight levels of *Kohanim*, to make sure everything works smoothly. The higher levels of *kohanim* are in charge of the lower levels.

**Perek Hey:** We give special *kavod* to the *Kohen Gadol*. He needs to act in a *kavodike* way so that people treat

him properly. We learn that when the *Kohen Gadol* starts his *avodah*, he brings a special *korban*.

## **RAMBAM– PEREK ECHAD :: Hilchos Shevisas Yom Tov - Perek Beis**

In today's Rambam, we learn about when things are considered *nolad* (born on *Yom Tov*) or *muktza* and can't be used on *Yom Tov*. Even though we can cook on *Yom Tov*, we can only cook things we planned on cooking. So if a chick was born on *Yom Tov*, it is *muktza* because we didn't plan on using it as food.

## **INYANA D'YOMA :: Mivtza Chanukah**

*Chanukah is coming up next week! Here are some things the Rebbe told us to do for Chanukah Mivtzoyim:*

- 1) Make sure there is a *Menorah* lit in every Jewish home — especially our friends and neighbors!
- 2) Every boy in the family lights their own *menorah* — just like all the girls *bentch licht* for Shabbos!
- 3) Tell kids who didn't learn in a Jewish school about the *neis* of Chanukah!
- 4) Make sure that all Jewish children get Chanukah *gelt*! Kids should give to their friends too!
- 5) Kids should give extra *tzedakah* on Chanukah, and double on *Erev Shabbos*!
- 6) On Chanukah, learn parts of Torah that talk about Chanukah!

*See Shevach Hamoadim, Hilchos Chanukah*

## **TEFILLAH :: Yud-Beis Pesukim - Yogaati**

The *posuk Yogaati* tells us that we need to try hard, and then we can be sure that we will have *hatzlacha*!

***Yogaati Velo Motzosi, Al Taamin*** — If someone says, I tried hard and I didn't find what I was looking for, and I didn't have *hatzlacha*, don't believe them!

***Lo Yogaati Umotzosi, Al Taamin*** — If someone says, I didn't try hard at all, and I was able to do it right away, don't believe them either.

***Yogaati Umotzosi, Taamin*** — If someone says, I tried hard and it worked, then believe them!

The *Mishna* says that with things in Torah and *Yiddishkeit*, if someone says that they tried hard and they didn't have *hatzlacha*, we shouldn't believe them!

In a *sicha* to the girls of Camp *Emunah*, the Rebbe says that another meaning of the word ***Taamin*** is that the Torah believes in you! The Torah is sure that YOU CAN DO IT! Every Yid is built to have *hatzlacha*, and if we try, we WILL be able to have that *hatzlacha*!

*See Der Rebbe Redt Tzu Kinder p. 297, sicha Vov Elul Tof-Shin-Lamed-Tes*

## **HALACHOS HATZRICHS :: A Beautiful Menorah**

Before Chanukah, people go to buy *menorahs* or make them for arts and crafts.

It is important to make sure that however beautiful we want our *menorah* to look, that it is kosher!

The *neiros* of the *menorah* need to be all in a straight line. They can't be in a curved line, a half circle, or in a zigzag. That way, even when you see the *menorah* from far away, you can tell that they are separate lights, not that they are all part of a bigger flame.

*See Sefer Halachos Uminhagei Chabad*

## **GEULAH U'MOSHIACH :: Getting Excited for Moshiach!**

In this week's *Chumash*, *Rishon of Parshas Vayeishev*, we learn that when Yaakov Avinu heard Yosef's dreams, he hoped that they would come true — "*Ve'aviv Shamar Es Hadavar.*"

But why was Yaakov hoping that these dreams would come true? At the time when the *Shevatim* would bow to Yosef, it would be in Mitzrayim, at the beginning of a long *Golus*! Why was Yaakov waiting for this *Golus* to start?

The Rebbe explains that Yaakov was already thinking about the *Geulah*! The first part of the *Geulah* is "*Moshiach ben Yosef*," there has to be *Malchus* from the family of Yosef before we can have the final *Moshiach*, *Moshiach ben Dovid*. The *Shaloh* says that the *Malchus* of Yosef in Mitzrayim WAS the *inyan* of *Moshiach ben Yosef*. So by Yosef's dream coming true, we were taking a very important step so that *Moshiach* would be able to come!

*See Likutei Sichos Chelek 35 p. 161; Hamaor Shebetorah 474*

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