

Chitas for Sunday, Parshas Vayeishev Chag Hageulah Chof Kislev, 5784

**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
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי ע"ה
בקשר עם יום היארצייט הראשון שלה ר"ח כסלו

Chitas for the month of Kislev is made possible in part

לעילוי נשמת הרה"ח הרה"ת הר" משה פינחס בן הר" אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר" מרדכי בן הר" פינחס מענטליק וליכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Kislev is made possible in part

לעילוי נשמת הרב שמואל ע"ה בן יבלט"א יעקב ישראל שליט"א
לזכות לוי יצחק בן חנה לחיזוק ההתקשרות
ולזכות תלמידיו

Chitas for the month of Kislev is made possible in part

by the Sachs Family

May they have tremendous hatzlacha in all they do!

Chitas for the month of Kislev is made possible in part

by an anonymous sponsor

Dedicated for the safety of our brothers and sisters in Eretz Yisroel!

Mazel Tov **Menucha Rochel Yahel** (Kingston, PA)

~ 4th birthday Chof Kislev ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Avraham Nissim Becerra** (Coral Springs, FL)

~ 4th birthday Chof Kislev ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayeishev - Rishon with Rashi

In today's Chumash, we start learning about the story of how Yosef was sold as a slave and brought down to Mitzrayim.

So far we have learned from the beginning of Chumash Bereishis about the Creation of the world, and about the Avos — Avraham, Yitzchak, and Yaakov. Now we are ready to start learning about how Yaakov's children went down to Mitzrayim, about the Golus in Mitzrayim, and finally coming out of Mitzrayim to get the Torah.

By now, all of the *Shevatim* were already born. There were the sons of Leah, the sons of Bilha and Zilpah, and Yosef and Binyamin who were the sons of Rochel. Leah's sons felt like they were more important than the sons of Bilhah and Zilpah, since Bilhah and Zilpah were maidservants.

When Yosef was 17 years old, he was a shepherd together with the other *Shevatim*. In some ways he acted not

so mature (by making his hair look fancy), and in other ways he acted very mature, like spending time with the children of Bilha and Zilpah when they felt bad about how they were treated.

Yosef wasn't so happy with the way Leah's sons were acting. He told his father about the things he thought they were doing wrong, like not being so nice to Bilhah and Zilpah's sons, and eating meat from an animal that wasn't *shechted*. (They had reasons for the things they were doing, though.)

Yaakov loved Yosef more than the other *Shevatim* because he was born when Yaakov was old, and because he looked very much like him. Yaakov taught Yosef everything he learned from Shem and Ever, and he made him a beautiful coat to wear. The *Shevatim* were jealous when they saw it, and didn't hide how they were feeling.

Yosef had a dream, that made the *Shevatim* even more jealous when he told them! He dreamed that they were all gathering wheat in the field, and their bundles of wheat bowed down to his. This made them hate Yosef even more, since it meant that he wanted to rule over them!

Yosef had another dream, and also told his brothers: That the sun, moon, and eleven stars (as a *mashal* for the *Shevatim* and his parents) all bowed down to him. Yosef told the story again for his father to hear, but Yaakov told him in front of his brothers that the dream didn't make sense, because his mother had already passed away. He said this because he didn't want them to be jealous, but really Yaakov waited and hoped that the dream would really come true.

TEHILLIM :: 97 - 103

Today's *kapitelach* are *Tzadik-Zayin to Kuf-Gimmel*.

Once when the Frierdiker Rebbe was a young boy, his father the Rebbe Rashab took him to a *Chassidische farbrengen*. It was *Sukkos*, and the *farbrengen* was in the freezing cold *Sukkah*. The *farbrengen* went until very late, and the Frierdiker Rebbe fell asleep.

Rebbetzin Shterna Sarah (the Frierdiker Rebbe's mother) came to take him into his warm bed, but the Rebbe Rashab said to let him stay! The Rebbetzin said, "It is cold for him! Doesn't it say in *Tehillim*, '**Kerachem Av Al Banim**' — 'Hashem has *rachmanus* on us like a FATHER has *rachmanus* on his child'? Where is your *rachmanus* for your son? He might get sick from the cold *chas veshalom*!" (This *posuk* is in today's *Tehillim*!)

The Rebbe Rashab answered, "Let him sleep close to *Chassidim* that are *farbrenging*, and that will keep him warm! This *varemekeit* (warmth) will stay with him for many generations."

Many years later, the Frierdiker Rebbe told this story at a *farbrengen* with *Chassidim*. After the story, he said, "This is *Mesiras Nefesh* for *Chinuch*!"

TANYA :: Likutei Amarim Haskamos

Today's *Tanya* is another *haskama*, but a different kind! The *haskamos* in yesterday's *Tanya* were saying that they thought the *sefer* was special and needs to be printed, and today's *haskamos* are from the three sons of the Alter Rebbe. They are saying that they agree to print two more parts of *Tanya* that weren't in the original.

The first editions of *Tanya* had *Likutei Amarim Chelek Alef*, *Shaar Hayichud Veha'emunah*, and *Igeres Hateshuvah* as we see in today's *Hayom Yom*. (In some places, *Igeres Hateshuvah* is called *Tanya Katan*, and the first part is called *Tanya Gadol*.)

After the Alter Rebbe's *histalkus*, his sons agreed to add the sections called *Igeres Hakodesh* and *Kuntres Acharon*. *Igeres Hakodesh* are letters that the Alter Rebbe sent to *Chassidim*, many of which are about *tzedakah*

and *davening* properly. *Kuntres Acharon* is *pilpulim* in *Kabbalah*, explaining certain sections of the first part of *Tanya* in a much deeper way.

The sons of the Alter Rebbe who signed this *haskama* were the Mittlerer Rebbe, R' Chaim Avraham, and R' Moshe.

If you look at their signatures, you can see that they each describe their father, the Alter Rebbe, in a different way. The Rebbe explains that they each wrote titles for their father similar to what they were themselves: The Mittlerer Rebbe was a Rebbe, R' Chaim Avraham was a Rav and posek who was known for his tzidkus, and R' Moshe was a Gaon and a chossid.

HAYOM YOM :: Chof Kislev

Today we learn about the stages in the printing of *Tanya*, starting from the first time it was printed, to the way we have it today!

The first place the *Tanya* was printed was in Slavita, today — *Chof Kislev*, 5557. It had the first two parts of *Tanya*, *Sefer Shel Beinonim* and *Shaar Hayichud Veba'emunah*.

Igeres HaTeshuva, the third part of *Tanya*, was first printed two years later (5559), in Zolkvi, and then the final version was printed in Shklov seven years later (5566).

The fourth part of *Tanya*, *Igeres Hakodesh* (which includes *Kuntres Acharon*), was printed for the first time in Shklov, in 5574. (This was the year after the *histalkus* of the Alter Rebbe.)

These four parts of *Tanya* were corrected to the way we have them now, and printed in Vilna in 5660... and that version has been printed many, many times since then!

The Rebbe instructed that Tanyas should be printed in every place. Is there a Tanya that was printed where you live?

SEFER HAMITZVOS :: Shiur #225 - Mitzvas Asei #98

Today's *mitzvah* is the same as yesterday's (*Mitzvas Asei #98*) — that we need to follow what the Torah teaches us about food and drink becoming *Tomei*.

RAMBAM :: Hilchos Tumas Ochlin

In today's Rambam, we learn more about how food and drink become Tomei:

Perek Daled explains the smallest amount of food that is *Mekabel Tumah* (any amount — even a drop!) and the smallest amount of food that can make other things *tomei* (at least a *Kebeitzah*).

Perek Hey teaches us the *halachos* about the *Yad* (like the stem) and the *Shomer* (like the peels) of a food. If a *Yad* is attached to a food, it can become *Tomei*. A *Shomer* can always become *Tomei*, unless it gets thrown away. Sometimes they are counted as part of the food, and sometimes not!

Perek Vov has the *halachos* of when foods are counted as “attached” or not. A pile of dough is counted as attached — if part of the dough is touched, the whole thing is *Tomei*. But if figs were squashed into a pile and some of the figs became *Tomei*, the rest of them are still *Tahor*.

RAMBAM– PEREK ECHAD :: Hilchos Ishus - Perek Yud-Tes

Today we learn more *halachos* about paying the *Kesubah* if a man passes away, and what happens to the *yerusha* of the children.

INYANA D'YOMA :: Yud-Tes Kislev

On Yud-Tes Kislev, the Alter Rebbe was released from prison. But he didn't come back home until Chof Kislev, so both days are a Yom Tov!

There is an important lesson we can learn from what happened on *Chof Kislev*. But first, let's review what happened on *Yud-Tes Kislev* in *Ruchnius*:

Why did the Alter Rebbe sit in jail?

The Alter Rebbe had *Mesiras Nefesh* to spread *Yiddishkeit* and to teach *Chassidus*. Since teaching *Chassidus* was something new, in *Shomayim* it wasn't clear that it was the right thing for it to be revealed now in the world. Therefore also in *Gashmius*, which is a reflection of what happens in *Ruchnius*, there were Yidden who disagreed with spreading *Chassidus*.

Only after the *Geulah* of *Yud-Tes Kislev* was it decided in *Shomayim*, and later accepted in *Gashmius* too, that *Chassidus* MUST be learned to prepare the world for the coming of *Moshiach*!

After the Alter Rebbe left jail, he wrote a letter to the *Chassidim*, printed in *Igeres Hakodesh*, telling them how to act with those who were against *Chassidus*. He told the *Chassidim* to be humble and not say "Ha, we were right!" or to treat them not nicely in any way.

The Alter Rebbe himself showed an example of this to his *Chassidim*, which is what happened on *Chof Kislev*:

Right after the Alter Rebbe left jail, he asked to be brought to the house of one of his *Chassidim* nearby. In the same house also lived one of the *Misnagdim*. Mistakenly, the Alter Rebbe was brought to the apartment of the *Misnaged* instead of to the *Chossid*!

The Alter Rebbe sat there for three hours, while the *Misnaged* said many things about *Chassidus* to hurt the Alter Rebbe. When finally the *Chassidim* realized what had happened, they came to the *Misnaged's* apartment to get the Alter Rebbe. The *Chassidim* were very upset at the *Misnaged* and wanted to punish him for bothering the Alter Rebbe! But the Alter Rebbe said that out of respect for his host, since he prepared tea for him, he first wanted to drink the glass of tea.

Obviously, if the *kitrug* was removed already, the Alter Rebbe didn't need to go through any more imprisonment and pain. The only reason why it happened was to show an example to *Chassidim* of how to act after the *Geulah*. Even though they were very hurt and upset by those who caused the Alter Rebbe to be brought to jail, they should still treat them in a *mentchliche*, respectful way.

See Farbrengen Yud-Tes Kislev 5738, first sicha

TEFILLAH :: Mincha

Every day we *daven* (at least) three *tefillos* — *Shacharis*, *Mincha*, and *Maariv*. The shortest one is *Mincha*, which doesn't even have *Shema* and its *brachos*!

Still, in a way it is MORE special than all of the other *tefillos* throughout the day!

The Alshich explains that we need to be very careful about *Mincha* because it is so special. *Shacharis* we *daven* in the morning, before we start our day. We *daven Maariv* at night, after we finished our work for the day. But *Mincha* is in the afternoon, right in the middle of all of our jobs when we're busy! When we stop in the middle of everything we are doing, and *daven* to Hashem, it brings Hashem a very special *nachas*.

HALACHOS HATZRICHOS :: Tzedakah on Chanukah

The *Meforshim* in the *Shulchan Aruch* talk about giving *tzedakah* on Chanukah. They say that on Chanukah, we need to give EXTRA *tzedakah*. But we don't only give extra MONEY to *tzedakah*, we also need to give extra *tzedakah* from OURSELVES, from our time and our energy!

The Rebbe tells us that a very important way to give *tzedakah* from ourselves is to do extra *mitzvoyim*. This way, we are also giving *Ruchnius'dike tzedakah* to others in honor of Chanukah!

See Likutei Sichos Chelek Hey, sicha of Chanukah and in Hosafos

GEULAH U'MOSHIACH :: Getting Excited for Moshiach!

In today'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

- Credits, sponsorships, and contact info at KidsChitas.org -