

# Chitas for Sunday, Parshas Vayigash Seventh Day of Chanukah Rosh Chodesh Teves Alef Teves, 5782

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

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה  
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## **CHUMASH** :: Parshas Vayigash - Rishon with Rashi

*We are learning about how Yaakov and his family ended up coming down to Mitzrayim. We learned about the second time the Shevatim came to get food, and how the ruler of Mitzrayim (who was really Yosef) wanted to keep Benyamin. In today's Chumash, Yehudah is arguing with Yosef not to keep Benyamin. Today we see the first part of his argument, and we will see the rest in tomorrow's Chumash.*

Yehudah came to Yosef and said: "Please let me say something to you that might make you change your mind! Please don't be angry, even though I'm going to say harsh words.

"Do you know that my great-grandmother, Sarah, was captured by a Paraoh before? He got punished just from that! Do you think Hashem won't punish you for keeping Benyamin?"

Yehudah then reminded Yosef of how Benyamin came down to Mitzrayim: Yosef had told them that they need to bring Benyamin down to Mitzrayim so he can see him.

Yehudah continued, "It looks like you were never telling us the truth! You said that you just wanted to see Benyamin, and now I see you want to keep him!"

Yehudah described how Yaakov had been afraid to let Benyamin go. Yaakov had warned the *Shevatim* of the terrible pain it would cause him if anything happens to Benyamin!

*IY"H in tomorrow's Chumash, we will see the rest of Yehuda's words.*

## **TEHILLIM :: 1 - 9**

Today's *kapitelach* of *Tehillim* are *Alef* through *Tes*.

Today, we are starting *Sefer Tehillim* again from the very beginning! *IY"Y* we will finish the whole thing before *Rosh Chodesh Shevat*!

*Kapitel Alef* talks about how a person should behave in order to have *hatzlacha* from Hashem. By making sure that we are involved in Torah and not *narishkeit*, we get lots of *brachos*!

In this *kapitel*, we say a very interesting *posuk*: "***Ki Im BeSoras Hashem Cheftzo, UveSoras Yehege Yomam VaLayla.***" "HASHEM'S Torah is all he wants, and he is busy with HIS Torah all day and night."

How come it first says HASHEM'S Torah, and then it says HIS Torah (that it belongs to the person learning it)?

We will soon learn in *Tanya* that when a person is learning a part of Torah for the first time, it feels like it's something that's not part of him. But when he learns it again and again, he starts to understand it better. When he finally "gets it," the Torah becomes part of him, like food that we eat, which becomes a part of us and gives us *chayus*.

So at first it feels like we're learning Hashem's Torah, but once we understand it, it feels like OUR Torah!

## **TANYA :: Likutei Amarim Perek Daled**

As we learned, our *neshama* has special tools to stay connected to Hashem even after it comes into a body. Using these tools will keep our *neshama* strong, so we can keep our promise to Hashem, to try to be like a *beinoni*.

The main part of the *neshama* is *Sechel* and *Midos*, what it understands and feels. Even before the *neshama* comes into a body, it knows about the greatness of Hashem (*Sechel*) and feels closeness to Hashem (*Midos*).

Then, even after the *neshama* comes into the body, it can still bring out those *Sechel* and *Midos*! There are special times when this happens, like during *davening*, or when a person thinks about things that the *neshama* knows about Hashem! That wakes up the *Sechel* and *Midos* of the *neshama*.

When the *neshama* is in the body, it has "*Levushim*," "clothes" that it can put on or take off. These "clothes" are what make the *neshama* able to do something with the *Sechel* and the *Midos*! The *neshama* can use what it knows about Hashem's greatness, and the feelings of wanting to be close to Hashem, to ACTUALLY come close to Hashem through learning Torah and doing *mitzvos*! The *Levushim* are the *Machshava* (thinking), *Dibur* (speaking) and *Maaseh* (doing) — the *kochos* we use to do all of the *mitzvos* of the Torah!

So what is greater? The *Neshama* itself, or what the *neshama* DOES? What do you think?

The Alter Rebbe tells us that what the *neshama* DOES is greater!

We might think that the *neshama* must be greater! *Mitzvos* are not really a part of the *neshama* itself, and we do them with *Gashmius* things.

But that's not true! Our *neshama* is a part of Hashem, but it becomes a little bit separate, especially when the *neshama* comes into a body. Torah and *mitzvos* are one with Hashem even when they are in *Gashmius*! So by using the *levushim* of our *neshama* (*Machshava*, *Dibur*, and *Maaseh*) for Torah and *mitzvos*, we can become connected to Hashem in an even stronger way than with the *sechel* and *midos* of the *neshama* itself!

## **HAYOM YOM :: Alef Teves**

In today's *Hayom Yom*, the Rebbe tells us a few *hanhagos* we do when it comes to *Hallel*.

1) When we *daven* in *Shul*, on a day when we don't say the whole *Hallel*, only the *chazan* says the *bracha* when we say "half *Hallel*." It is our *minhag* that if we *daven* without a *minyán*, we DO say the *brachos* at the beginning and the end of *Hallel*, even on days when we don't say the whole *Hallel* (like *Rosh Chodesh*, which is today — except that today we say the WHOLE *Hallel* because it's also *Chanukah*)!

(In a *farbrengen*, the Rebbe told us that the *minhag* of *chassidim* is that we make a *bracha*, quietly, even when we say half *Hallel* WITH a *minyán*! See *Sichos Kodosh* 5741, vol. 4, p. 322)

2) We also don't say the word "Al" in the last paragraph that starts *Yehalelucha*. (In our *siddur*, it's written in parentheses.)

3) We don't wear *Tefillin* during *Musaf*. So we put them all on and take them off before *Davening Musaf*. In a different *HaYom Yom*, the Rebbe tells us that there are certain things we are supposed to learn while wearing *Tefillin*. Even though we take off the *Tefillin* on *Rosh Chodesh* before *Musaf*, we still learn those things AFTER *davening*, even without wearing the *Tefillin*.

(The reason why we don't wear *Tefillin* during *Musaf* is because we don't want to make the *malochim* feel bad. In *Musaf*, we say "Kesor Yitnu Lecha Malochim," that the *malochim* give Hashem a crown. If we're wearing OUR crown of *Tefillin* when we say this, the *malochim* might feel bad.)

## **SEFER HAMITZVOS :: Shiur #175 - Mitzvas Asei #49**

(*Mitzvas Asei #49*) Today's *mitzvah* is that we have to do ALL of the *Avodah* of *Yom Kippur*! Even though there are lots of details that are done as part of the *Avodah*, they are all really part of this one *mitzvah*.

The whole *mitzvah* is explained in its own *Mesechta* — *Mesechta Yoma*.

## **RAMBAM :: Hilchos Avodas Yom HaKipurim**

In today's *Rambam*, we start a new section — we start to learn about the *Avodah* of *Yom Kippur*!

**Perek Alef** teaches us how the *Kohen Gadol* gets ready for *Yom Kippur*.

**Perek Beis** explains how he made himself *tahor* and about the *Vidui* — using Hashem's special name!

**Perek Gimmel** explains how the goat for *Azazel* worked.

*These perakim* are all very interesting to read through. Reading it with all of the details can make us feel like we are watching it happen in the *Beis Hamikdash*!

## **RAMBAM- PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Yud-Alef**

What happens if someone brought birds for two kinds of *korbanos*, but the *kohen* brought them all on the *Mizbeiach* like one kind of *korban* — do they still count?

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

Tonight and tomorrow is *Zos Chanukah*!

There is a sefer called the *Shaloh* written by Yeshaya Halevi Horowitz. He writes that if a person isn't able to learn for whatever reason, there is a shortcut he can use! He can say the names of the Chumashim, Parshiyos, and Mesechtas, then it will be considered as if he is learning them!

There are many *maamorim* from the *Rebbeim* about Chanukah and even special *maamorim* for the last day of Chanukah, called *Zos Chanukah*. Even if we don't have enough time to learn the *maamorim* themselves, we can at least know about them and say the names of the *maamorim*, and that is also something good!

There is a *maamar* from the Alter Rebbe that speaks about how special the last day of Chanukah is. It starts with the words "*Havaya Li BeOzrai VaAni Ereh BeSonai*," "Hashem helps me and I will see that my enemies will go away." The Tzemach Tzedek also talks about the last day of Chanukah in a *maamar* that starts with the words "*Boruch She'Asa Nissim*."

There is also a *maamar* from the Rebbe on *Zos Chanukah*, 5738 (which was a *Seudas Hoda'ah* for the *neis* of *Rosh Chodesh Kislev*) which starts with the words, "*Mitzvasa MiSheTishkeh HaChama*."

## **TEFILLAH :: Vesein Tal Umatar**

Today (starting from *Maariv* last night) we start to say ***Vesein Tal Umatar Livracha*** in *davening*.

We started saying *Mashiv Haruach* already on *Sukkos*. *Mashiv Haruach* is in the part of *Shemoneh Esrei* that praises Hashem, and this is praising Hashem for His *koach* of bringing rain. We start to say it when the rainy season starts in Eretz Yisroel, which is *Sukkos* time.

But we don't start ASKING for rain right away — first we want the Yidden to have time to get home from the *Beis Hamikdash*. That's why in Eretz Yisroel, we start asking for rain, with *Vesein Tal U'matar*, on *Zayin Cheshvan*, which is enough time for the farthest person to get home.

But we only ask for rain when we need it! In different places, that is at different times.

In Bavel, they didn't need rain until later, so they didn't start asking for it until two months after the *Tishrei* season started. Nowadays, the *halacha* is that everyone outside of Eretz Yisroel starts asking for rain at the time they did in Bavel.

*The seasons, or Tekufos, are based on the solar cycle, which is 365 days and 6 hours long. Tekufas Tishrei usually starts on October 4 on the English calendar, which is also based on the solar cycle. That's why we start saying Vesein Tal Umatar on December 4th. (See Chabad.org/2060070 to understand why it's sometimes on the 5th.)*

The *mitzvah* of *davening* is to ask for the things we need, so it is very important not to miss the things the *Chachomim* told us we need to ask for! Rain especially is very important, because all of our food grows only because of rain.

If the time we need to ask for rain starts, and we didn't ask, we missed the point of *davening*, and we need to *daven Shmoneh Esrei* again!

## **HALACHOS HATZRICHS :: Forgetting Vesein Tal U'matar**

If we *daven* without asking for rain during the time of rain, our *tefillah* doesn't count, and we need to *daven Shemoneh Esrei* again!

So what happens if we are in the middle of *Shemoneh Esrei* and we realize we said *Vesein Bracha* instead by mistake?

We usually ask for rain during the *bracha* of **Bareich Aleinu**. If we remember before we say Hashem's name in the *bracha* at the end, we just go back to that part of the *bracha*, saying *Vesein Tal Umatar Livracha* and continuing from there.

If we realized after saying Hashem's name in the *bracha* of *Bareich Aleinu*, but before starting the next *bracha*, we can just say the words "*Vesein Tal Umatar Livracha*" and go on to the next *bracha*.

If we already started the next *bracha* of *Teka Beshofar*, and then realize we didn't say *Vesein Tal Umatar Livracha*, we should continue *davening*! There is still another place where we can ask for anything we need — in the *bracha* of **Shomeia Tefillah**. The place to ask for the rain in this *bracha* is after the words "*Umilfanecha Malkeinu Reikam Al Teshiveinu*."

But if we already said *Baruch Ata Hashem* in the end of the *bracha*, then like with *Bareich Aleinu*, we can say the words "*Vesein Tal Umatar Livracha*" right after the end of the *bracha* and then continue with *Retzei*.

After that, there is no other good place to ask for rain. So if we only remember after starting *Retzei*, as long as we haven't finished *davening Shemoneh Esrei* yet, we go back to *Bareich Aleinu* and say it properly this time, and then continue from there.

But once we start the second *Yihiyu Leratzon* near the end of *Shemoneh Esrei*, it is counted as if we finished *davening* already. If we realize then, or after *Shemoneh Esrei* completely, we need to go back to the beginning of *Shemoneh Esrei* and *daven* again.

In the Southern Hemisphere (like South America, South Africa, and Australia), there are opinions that say that we ask for rain according to the local seasons, which are the opposite of the Northern Hemisphere. So if someone who lives there forgot to say *Vesein Tal Umatar*, they rely on those opinions and don't go back and repeat *Shemoneh Esrei* if they already said *Retzei*.

*For more details, see the Halacha sheet prepared by the Beis Din of Crown Heights, Laws and Customs by Rabbi Lesches*

## **GEULAH U'MOSHIACH :: An Exciting Avodah**

In *Golus*, the world can look very messy. There are many times when it is hard to do *mitzvos*, there are lots of *taavos* all around us, and many sad or uncomfortable things.

It isn't always easy to ignore those challenges and do what we are supposed to anyway.

*Chassidus* teaches us that all of these problems come from the *Kelipah* and *Sitra Achara* that Hashem put into the world. And hiding inside of that *Kelipah* and *Sitra Achara* are sparks of *kedusha*!

Our job is to find and fix up those sparks of *kedusha*, so that the world can become a comfortable place for Hashem, a *Dira Betachtonim*. We do this by making sure that our Torah, *Avodah* and *Gemilus Chasadim* are strong, and by helping Yidden who got stuck in *kelipah* and *taavos*, or grew up that way, to come closer to *Yiddishkeit*. By doing this, we are making the world ready for *Moshiach*!

When we realize that the hardships were PUT THERE just for us to overcome them, it won't be HARD to do our *avodah*, it will be EXCITING! We will know that every time we see something hard in the world, it is because Hashem wants us to find the *kedusha* inside of that *kelipah*! We will be so excited to do our part in bringing the *Geulah*!

*See Maamar Zos Chanukah 5738*

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