

# Chitas for Tuesday, Parshas Vayeishev

## Chof-Beis 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  
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**Dedicated for the safety of our brothers and sisters in Eretz Yisroel!**

Mazel Tov **Private Ezriel Gurkow** (Buffalo, NY)

~ 7th birthday Chof-Beis Kislev ~

Shnas Bracha Vehatzlacha!

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

The brothers throw Yosef into a pit, and sell him to merchants passing by. They show their father Yosef's coat dipped in goat blood, and Yaakov mourns 22 years for Yosef.

*Yesterday we learned that the brothers decided that they would throw Yosef into a pit in the ground.*

When Yosef came to his brothers in Shechem, they grabbed him right away! They took off his shirt and the special coat (the *Kesones Pasim*) he got from his father. Then Shimon took him and threw him into the pit. There was no water in there, but it was full of dangerous snakes and scorpions!

Then they sat down to eat.

While they were eating, they saw a group of men from Yishmael coming on camels! Their camels had spices that they were going to sell in Mitzrayim.

*Why does the Torah need to tell us what the men of Yishmael were carrying? Rashi says that it is to show us how Hashem treats a Tzadik! Usually, people from Yishmael sold smelly oil and tar, but Hashem made them bring spices so the bad smell wouldn't bother Yosef.*

Yehuda said to his brothers, “What will we gain by killing Yosef and hiding what we did? Let’s not kill him, because he is our brother. Let’s sell him to these Yishmael people, and we will make money from it.” The brothers agreed.

In the meantime, another group of people came by also, from Midyan. The brothers pulled Yosef out of the pit and sold him to the Yishmaelim for 20 pieces of silver. The Yishmaelim then sold him right away to the Midyanim, who brought Yosef with them to go to Mitzrayim.

The next day, Reuven went back to the pit to save Yosef.

*Why did Reuven go to the pit? Didn’t he know that they already sold Yosef? Rashi explains that Reuven had left before they sold Yosef, so he didn’t know. Either he left to fast and do teshuvah for not respecting his father by moving his bed, or because it was his turn to take care of Yaakov.*

Reuven saw that Yosef wasn’t inside the pit! He was very sad, and tore his clothes like a person does if someone passes away. He went to his brothers and said, “Yosef is gone! I wish there was somewhere to run away to — I don’t want to see how upset our father Yaakov will be.”

The brothers *shechted* a goat and dipped Yosef’s *Kesones Pasim* inside the blood, since goat blood looks just like blood from a person. They wanted Yaakov to think that an animal killed Yosef.

The brothers didn’t want to show Yaakov the coat themselves, so they sent other people with the bloody coat. The messengers asked Yaakov, “We found this, do you know if this is your son’s coat?”

Yaakov recognized it, and said, “This is my son’s coat. Yosef was eaten by a wild animal!” All of Yaakov’s sons and daughters tried to make Yaakov feel better, but they weren’t able to take away his pain.

Hashem makes a person forget the pain after a person passes away so they can feel better, but since Yosef was still alive, he didn’t ever forget. That’s why he never felt better.

*Yaakov would continue to mourn for Yosef for 22 years — until meeting Yosef in Mitzrayim, as we will learn later in Parshas Vayigash. (Hashem did this to Yaakov so he could make up for not having Kibbud Av Va’em for HIS parents for 22 years when he went to marry Rachel.)*

*When a person is sad, they can’t have Ruach Hakodesh, so Yaakov didn’t have Ruach Hakodesh for those 22 years!*

*Yitzchak, though, did know through Ruach Hakodesh that Yosef was still alive. But since he saw that Yaakov didn’t know, he understood that Hashem didn’t want him to know, and he didn’t tell him. But since he saw that Yaakov was so sad, he cried also.*

When the Midyanim came to Mitzrayim, they sold Yosef to Potifar, who was the officer in charge of slaughtering animals for the king’s meat.

## **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 *kedusha* 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 prison 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 #227 - Mitzvas Asei #98**

Today's *mitzvah* is the same one again (*Mitzvas Asei #98*) that we need to know about how food can become *Tomei*, so we can follow all of those *halachos*.

## **RAMBAM :: Hilchos Tumas Ochlin**

In today's Rambam, we learn more about how food and drinks can become *tomei*.

In **Perek Yud** we learn about other kinds of liquids that make things *tomei*, because they are like the seven kinds of liquids we learned about before. For example, tears are like regular water. So if someone *tomei* cries, their tears can make things *tomei*.

**Perek Yud-Alef** has special *halachos* about grapes and olives, and how they become *tomei*.

**Perek Yud-Beis** teaches us about wet foods becoming *tomei*: We learn that only if they are wet ON PURPOSE, and the person wanted them to get wet, can they become *tomei* from being wet. So if water splashed on a fruit that you wanted to keep dry, it can't become *tomei*. The Rambam gives us many examples so we will understand what is "on purpose" and "wanting" food to get wet. (For example, if someone had to hide their food in a wet place so nobody will steal it, it's not counted that they wanted it to get wet.)

## **RAMBAM- PEREK ECHAD :: Hilchos Ishus - Perek Chof-Alef**

In today's Rambam, we learn about the things a wife has to do for her husband. One of them is that she's not allowed to do NOTHING all day, even if she is very rich! That's because when people do nothing, it usually makes them end up doing things that aren't good...

She also has some special jobs to do for her husband, like pouring him drinks and getting his bed ready.

## **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 :: Vesein Tal Umatar**

Tonight (starting from *Maariv* on Tuesday night, December 5th) we start to say **Vesein Tal Umatar Livracha** in the *bracha* of *Bareich Aleinu* (the 9th *bracha* of *Shmoneh Esrei*).

We started saying *Mashiv Haruach* already on *Sukkos*. *Mashiv Haruach* is in the part of *Shmoneh Esrei* that praises Hashem, and this is praising Hashem for His *koach* of bringing rain (the 2nd *bracha*). 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 Umatar*, 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 (*Tekufas Tishrei*) 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. (This year, it is on December 5th; see Chabad.org/2060070 to understand why.)*

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 HATZRICHOS :: 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 :: Learning About the Geulah**

The Baal Shem Tov says, "*Bemakom Shemachshavto Shel Adam, Sham Hu Nimtza.*" "Where a person's thoughts are, that's where he is.

This helps us understand why it's so important to learn about the *Geulah*! When we are thinking about the *Geulah*, then in a certain way, we are already there! This also gives us the *koach* to speed up bringing the *Geulah* for all the Yidden.

*See Farbrengen Parshas Balak 5743*

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