

Chitas for Wednesday, Parshas Vayeishev

Chof-Gimmel 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

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

L'ilui Nishmas

פרומא ברכה ע"ה בת יבלחט"א ר' אברהם זעליג הלוי שי' שובאו

Frumei Shubov

~ first yartzheit Chof-Gimmel Kislev ~

Mazel Tov **Chayale Hazan**

Proud soldier in Tzivos HaShem and Shlucha in Milan, Italy

~on her 5th birthday Chof-Gimmel Kislev ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayeishev - Revi'i with Rashi

Yehuda left his brothers and moved to another town. He had a family there, but two of his sons and his wife died. Later, he married Tamar, and had twin boys. One of them is Peretz, the ancestor of *Moshiach!*

The *Shevatim* had listened to Yehuda and sold Yosef, since they looked up to Yehuda as their leader. Now, after seeing how upset it made their father, they decided to stop listening to Yehuda. So Yehuda decided to move to a different city, where he worked together with a man named Chirah.

Yehuda married the daughter of Shua, a famous merchant there. They had three boys, Eir, Onan, and Shailah. After Yehuda's wife stopped having children, they called the place where they lived then *Keziv*, because it means "stopping."

When his son Eir got older, Yehuda found him a wife — Tamar, the daughter of Shem. Eir was afraid that

Tamar wouldn't stay beautiful if she had children, so he didn't want to have any babies. This was a big *aveira*, and Hashem made Eir pass away.

There is a *mitzvah* called *yibum*, that if a husband passes away without having children, his wife needs to marry his brother. That way it is counted as if the first brother also had a child, since the *mitzvah* is done because of him. Yehuda kept the *mitzvos* even before *Matan Torah*, so he had his second son Onan marry Tamar.

But Onan didn't want Tamar to have children either, because he knew that they would be considered like Eir's children according to Torah. So he did the same *aveirah* as his brother. Hashem was upset at him too, and Onan also passed away.

Yehuda was afraid to let Shailah marry Tamar, because he was afraid that it was Tamar's fault that Eir and Onan died. He told Tamar to wait until Shailah gets older, but he wasn't really planning on letting her marry Shailah at all.

Tamar went to live in her parents' house while she waited.

About a year later, Yehuda's wife passed away. Yehuda was very sad. Later, after he felt better, he went with Chirah, his partner, to Timna to watch them cutting the hair of the sheep (shearing).

Tamar heard that Yehuda was going to Timna, and she knew which way he was going. She wanted to have children from Yehuda's family, and she saw that Shailah was older but still Yehuda wasn't letting her marry him. So she decided to do something to get Yehuda to marry her.

Before *Matan Torah*, a person didn't need to have a *chuppah* or *Kiddushin* in order to get married. If a man met a woman, they could decide to get married right then and would be husband and wife.

Tamar took off her veil and sat by the side of the road, like a woman who is looking to get married. When Yehuda saw her there, he didn't recognize her, since Tamar was so *tznius'dik* and Yehuda hardly ever saw her when she was married to his sons. Yehuda wanted to just keep on going, but a *malach* made him go and ask if she wanted to get married to him. Tamar agreed, and Yehuda said he would give her a fine goat as a gift.

Tamar made Yehuda give her his ring, his special coat, and his stick until she gets the goat, and they decided to get married. Then Tamar went back home and put on her regular clothes. Yehuda still had no idea that it was Tamar!

Yehuda sent Chirah with the goat to keep the promise he had made, but he couldn't find Tamar! He asked everyone where the woman was, but nobody knew. So Yehuda said, "I tried to give her the goat I promised! At least now she will keep the things I gave her before."

Three months later, people could see that Tamar was going to have a baby. Since she wasn't married, that could mean she had become a *zonah*, getting married to many men! In those days, someone from a special family (like Tamar, who was the daughter of Shem) who did that kind of *aveirah* could get a big punishment. So Yehuda said, "Bring her and we will have to punish her, because that is the law."

Tamar didn't want to embarrass Yehuda in public, even if she might get put to death. So while they were bringing her to punish her, she had someone show Yehuda his ring and coat and stick, saying "I am having a baby because of the person who owns these things! Please tell the truth so nobody has to die."

Yehuda knew the things were his, and understood that it was because of him — Tamar had wanted to make sure she has children from Yehuda's family, and he hadn't wanted her to marry Shailah. She wasn't a *zonah*, marrying many men, she had only gotten married to Yehuda.

Hashem said, “I was the One Who wanted this to happen! Because Tamar was always so *tznius’dik*, I decided that the kings of *Bnei Yisrael* should come from her. Really they were supposed to come from Eir and Onan, but because of the *aveiros* they did, I arranged that Tamar have children with Yehuda instead!”

Yehuda now understood that it wasn’t Tamar’s fault that Eir and Onan passed away, Yehuda knew it wasn’t dangerous to have her as a wife, so he stayed married to her.

When Tamar was having her babies, the midwife saw that it was going to be twins! One of the babies started to be born, and a hand came out. The midwife tied a red string so she would remember which baby was born first and would be the *bechor*, but the hand went back in and the other baby was born first! Since he pushed ahead, Yehuda called him “*Peretz*” which means breaking through. (*Moshiach* comes from *Peretz*!)

Then his brother was born, and they called him *Zarach*, because of the shining red string.

Because Tamar only had these children for the right reason, the twins were strong and *tzadikim* like their father Yehuda.

TEHILLIM :: 108 - 112

Today’s *shiur Tehillim* is *kapitelach Kuf-Ches* through *Kuf-Yud-Beis*.

In *Kapitel Kuf-Tes*, Dovid Hamelech says “***Ki Oni Ve’evyon Anochi, VeLibi Cholal BeKirbi.***” “I am like a poor person, and my heart is empty inside of me.”

What does Dovid Hamelech mean? What is an empty heart?

The *Gemara* explains that Dovid Hamelech was saying that half of his heart is empty — the part where the *Yetzer Hara* usually is!

Dovid Hamelech had no *Yetzer Hara* — he “killed” it by fasting! (Hashem made Dovid Hamelech with a *Yetzer Hara* that COULD be killed, but not everybody’s can be.)

Soon in *Tanya* we will learn that that’s what a *Tzadik* means — someone who doesn’t have a *Yetzer Hara*. Most of us DO have a *Yetzer Tov* AND a *Yetzer Hara*, and we bring a special kind of *nachas* to Hashem by fighting all the time for our *Yetzer Tov* to win.

TANYA :: Likutei Amarim Hakdamas Hamelaket

Today’s *Tanya* is the end of the introduction that the Alter Rebbe wrote.

The Alter Rebbe tells us that the *Tanya* was first distributed as *kuntreisim* (booklets) that had many mistakes in them. Some mistakes were even made on purpose by people who didn’t want the *Tanya* to be known! Now it needs to be published as a book, and this way everything will be carefully corrected.

The people who are printing it worked very hard, and it is their *parnasa*. If others print copies of the *Tanya*, it will hurt the *parnasa* of those who printed it first! The Alter Rebbe writes in very strong language, with the *koach* of *halacha*, that it should not be reprinted by anyone else until after a certain date.

HAYOM YOM :: Chof-Gimmel Kislev

The Rebbe Maharash said, “Three days before Shabbos we already start getting ready for Shabbos.”

“The *Zohar* says that Shabbos gives *brachos* to all the days of the week — the three days before (Wednesday, Thursday, and Friday), and the three days afterwards (Sunday, Monday, and Tuesday).

“So we start preparing for the next Shabbos on Wednesday! In the *Shir Shel Yom* for Wednesday, we say the first three *pesukim* of *Lechu Neranena*, the beginning of *davening* on Friday night!” This reminds us that Shabbos is coming.

SEFER HAMITZVOS :: Shiur #228 - 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*. They can only become *tomei* if they got wet on purpose with one of seven liquids.

In today’s *perakim*, ***Perakim Yud-Gimmel, Yud-Daled, and Tes-Vov***, we learn many different cases to see when something is considered having gotten wet on purpose, which means that the person wanted the water to fall on the food. Sometimes we know that the person wanted it if he is happy it got wet, even if he didn’t do anything to make it wet! Then the food is *Muchshar Lekabel Tumah*, able to become *tomei*.

RAMBAM– PEREK ECHAD :: Hilchos Ishus - Perek Chof-Beis

According to *halacha*, if something belongs to the wife, it can also belong to the husband. We learn many *halachos* about this.

INYANA D'YOMA :: Chanukah

Are you a soldier in *Tzivos Hashem*? Did you know that it’s like being in a real army?

In a real army, soldiers have a general who gives orders. In a time of war, the general figures out the best way to win the war. He gives an order every day to make sure that the army does an important piece of his plan, to make sure they will win! That’s the “order of the day,” the special task that needs to be done to win the war.

In our army, *Tzivos Hashem*, we have an “Order of the Day” too! Our general, the Rebbe, tells us that our order for each day is the lessons we learn from the daily *shiurim*, *Chitas* and *Sefer Hamitzvos*. When we learn the *shiurim*, we will figure out the special order for today, which will help us win the war against the *Yetzer Hara* and bring *Moshiach*!

In the army, some days there will be special missions too! Sometimes the soldiers will do a surprise attack, or will need to fight extra hard because the enemy is coming closer.

In our army, we also have special missions! Sometimes it is a mission about a *Yom Tov*, or because of something serious that happens in the world. Our special missions are very important!

At the rallies for the *Yomim Tovim*, the Rebbe often told the soldiers of *Tzivos Hashem* about their special mission.

From a sicha on the 5th night of Chanukah, 5747

TEFILLAH :: Mincha

Yitzchak Avinu was the first to *daven Mincha*.

Chassidus explains that *davening* is not only a time to ask for our needs, *tefillah* is also a time of connecting ourselves with Hashem.

Our *koach*, and the *hatzlacha* we have in everything we do, depends on our connection with Hashem.

Every morning, we spend time to make that connection strong, by *davening Shacharis*. But it slowly becomes weaker during the day because we are busy with *Gashmius* things. So in the middle of everything we are doing, we stop and *daven Mincha*.

Even women need to be careful to *daven Mincha* (at least *Shemoneh Esrei*) to refresh their connection with Hashem.

That way, we are connected to Hashem the entire day, which brings *bracha* and *hatzlacha* in everything we do.

See Likutei Sichos chelek Beis p. 410, Alter Rebbe's Shulchan Aruch Orach Chaim 106:2

HALACHOS HATZRICHOS :: Forgetting Vesein Tal Umatar

We just started saying *Vesein Tal Umatar* again last night, December 5.

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 booklet prepared by the Beis Din of Crown Heights

GEULAH U'MOSHIACH :: Asking for the Geulah

We just started saying *Vesein Tal Umatar Livracha* in *davening*, asking Hashem for rain. It is so important to ask Hashem for rain (which is also asking for *parnasa*), that if we forget to ask in *davening*, we need to *daven Shemoneh Esrei* again!

Of course, that's not the only important thing we need to *daven* for. We need to *daven* every day for the *Geulah*!

The Torah teaches us in many places how important it is to ASK for the *Geulah*. Here is one of them:

In the *halachos* of *bentching*, the *Beis Yosef* explains why we need to ask for the *Geulah* in *bentching*, from a *sefer* called *Shibolei Haleket*: "The *Chachomim* taught that at the time when the Yidden separated from *Malchus Beis Dovid*, they denied Hashem, the *Beis Hamikdash*, and *Malchus Beis Dovid*."

When did this happen? Many years ago, after the time of Shlomo Hamelech, the Yidden were unhappy with their king. Many of the *Shevatim* decided to split up into a separate kingdom, with their own king. Even though this meant that they would not have a king anymore from the family of Dovid Hamelech, and even though it turned out that because of that they wouldn't be able to go into the *Beis Hamikdash* anymore, since it was in the other kingdom, they didn't care. They didn't even want Hashem to be their King, and that they would need to follow what Hashem said.

The *Shibolei Haleket* continues, "The *Chachomim* teach us that we won't get these things back until we show Hashem that we do not agree with how the Yidden felt then, and we ASK Hashem for these things! We should show Hashem that we WANT Hashem to be our King. We WANT to have the *Beis Hamikdash*. And we WANT to have *Moshiach* rule over us, from *Malchus Beis Dovid*!

"That is why we ask for these things in *bentching*.

"That is also why we ask for these three things in *Shemoneh Esrei*: We say the *bracha* of *Al Hatzadikim*, telling Hashem that we want to be like the *tzadikim* that are loyal to Hashem — we want Hashem as our King! We say the *bracha* of *Velirushalayim*, asking Hashem to build the *Beis Hamikdash*! And we say the *bracha* of *Es Tzemach Dovid*, asking Hashem to make *Moshiach*, from the family of Dovid Hamelech, the king over the Yidden!"

This is one of the places in *halacha* where we see that the Torah teaches us to ASK for the *Geulah*, and only then will the *Geulah* come!

See Likutei Sichos chelek Lamed, p. 182, footnote 55 and sources there

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