


1. Tehillim (abt 10 min)!

****CHAPTERS 77-78****

- Chabad.org/dailystudy/tehillim.asp
(or see link in the Zoom chat →)
- In the chat - you can share names for prayers.
- For double impact, give a coin to Tzedakah.

**happening
NOW**



2. Daily Studies!



3. Your questions!



Welcome to the Daily!

MONDAY, 15 KISLEV



The Daily: SECTION 1

Chumash - Torah

Vayeishev, Torah Portion 2
Bereishit (Genesis) 37:12-22

Vayeishev, Aliyah #2

The brothers went to pasture their father's flocks in Shechem. Yisrael asked Yosef to go check up on his brothers* and bring back a report. Yosef agreed*. On his way, a man (angel; Gavriel) found him and let him know that his brothers have traveled on to Dotan*. Yosef followed them there to fulfill his father's request*. The brothers saw him from afar and conspired to put him to death and throw him into one of the pits and then say a wild beast has devoured him. Reuven tried to rescue him by suggesting that they not kill him, but rather toss him into a pit and let G-d decide. He planned to come back later and rescue him and return him to their father.

37:13 Israel said to Yosef, "Now your brothers are pasturing in Shechem. Come, I will send you to them." And he said to him, "Here I am."
 יג ויאמר ישראל אלייوسف הלווא אחיך רעים בשכם לכה ואשלחך אליהם ויאמר לו הנני:

Rashi: I am here. This is an expression of humility and eagerness. He was eager to fulfill his father's command, even though he knew that his brothers hated him.

37:14 So he said to him, "Go now and see to your brothers' welfare and the welfare of the flocks, and bring me back word." So he sent him from the valley of Chevron, and he came to Shechem.
 יד ויאמר לו לך לא ראה את שלום אחיך ואת שלום הצאן והשבני דבר וישלחהו מעמק חברון ויבא שכמה:

Rashi: From the valley of Chevron. But is not Chevron situated on a mountain, as it says: "They went up through the south and came to Chevron"? However, it means: "He sent him because of the depth, the profound counsel, of that righteous man who is buried in Chevron," i.e., to fulfill that which was told to Abraham at the Covenant between the Pieces "that your descendants will be foreigners...."

37:17 The man answered, "They traveled on from here, for I heard them say, 'Let us go to Dotan'. Yosef followed his brothers and found them in Dotan.
 יז ויאמר האיש נסעו מזה כי שמעתל אמרים נלכה דתנינה וילך יוסף אתר אחיו ומצאם בדתן:

Rashi: They have moved on from this - they have moved themselves away from brotherhood.

Rashi: Let us go to Dotan - let us go to find for you legal conspirations as a means to put you to death.





The Daily: SECTION 3

~ Tanya ~

Tanya Book 5, Iggeret Acharon,
Essay 6, end

*King David called the Torah song,
referencing the fact that the whole
world is sustained by it. Why was he
punished for this?*

However, for extolling the Torah with this quality, saying, “[Your statutes] were songs for me,” he was punished.

G-d reproved him: “You call them songs?!”

Indeed, this quality - that all the worlds are nothingness compared to one detail of it - is of the hinderpart, the externality, of the profound supernal thought...

The internal aspect of the Torah too (which is wholly united with G-d) is not at all to be lauded as being the animating force of all the worlds, for relative to the internal aspect of the Torah, they are reckoned as nothingness itself.

In this inward aspect of the Torah, there can be no mortal heartfelt joy and delight

But rather, in a manner of speaking, the heartfelt joy and pleasure of the King, the Holy One, blessed be He, Who delights in it.

Since David seized upon [and praised] the hinderpart [of the Torah], he was punished with forgetfulness, which derives from an attitude of externality.

Credit: excerpts from Lessons in Tanya, Chabad.org





The Daily: SECTION 4

~ Hayom Yom ~ Teaching of the Day

Hayom Yom - 15 Kislev

רַבֵּנוּ הַזֶּקֶן סִפֵּר לְבָנוֹ אֲדָמוֹ"ר הָאֲמָצְעִי: דָּעַר
זַיִדְעַ (הַבֵּעַל שֵׁם טוֹב) זָאגַט אַז מ'דָּאַרְף הָאָבְעֵן
מְסִירַת נַפֶּשׁ אוֹיֵף אַהֲבַת יִשְׂרָאֵל, אֲפִילוֹ צוֹ אַ
אִידְעֵן, וּוְעַלְכֶּעֶן מ'הָאָט קִיִּינְמָאֵל נִיט גַעְזֶעֶהֵן.

The Alter Rebbe told his son, the
Mitteler Rebbe: Grandfather (the Baal
Shem Tov), once said that one must
have *mesirus nefesh* for *ahavas Yisrael*
(total self sacrifice and devotion to
loving a fellow Jew) — even for a Jew
whom one has never seen.





The Daily: SECTION 2

Tehillim - Psalms

Tehillim (Psalms) for Day 15 of the month:
Chapters 77-78

Chapter 77

This chapter bemoans the bitterness of this long exile, and how sometimes it feels as if G-d has forgotten us.

It is the cry of each individual, and is therefore written in the singular sense.

Asaf explains that G-d has not forgotten us, Heaven forbid, rather the exile is to spur us to change our ways and come closer to Him.

He draws on memories of the exodus from Egypt for consolation, because just as we were redeemed then despite our unworthiness, so too, G-d will redeem us from this exile even if we are unworthy.

Credit: Weiss Edition Tehillim, page 216