

Chitas for Friday, Parshas Vayeishev

First Day of Chanukah

Erev Shabbos Kodesh

Chof-Hey 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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Mazel Tov **Sergeant Zalman Sossonko** (Shliach in Miami Shores, Florida)

~ 7th birthday Chof-Gimmel Kislev ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Henya Marlow** (Shlucha in Montreal-West)

~ 6th birthday Chof-Hey Kislev ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayeishev - Shishi with Rashi

Potifar's wife tries to get Yosef to do an *aveira*. When she finally catches him, he escapes! She is very angry and gets Yosef in big trouble. He gets thrown in jail.

Potifar's wife used astrology (looking at the stars to know what will happen later), and saw in the stars that Yosef would have children from her family. She thought that meant her, but really in the end Yosef married her daughter!

Since she thought it had to happen, she told Yosef to act like he was married to her. But Yosef said no.

Potifar's wife kept trying to get Yosef to do an *aveira*. But Yosef didn't listen. He knew it was a big *aveira* to act

like you're married to someone else's wife!

One day, the people in Mitzrayim had a *goyishe* holiday. Everyone went to the place they worshipped their idols, but Potifar's wife had an idea — since nobody will be home, now is a good time to get Yosef to listen to her! So she pretended she was sick and didn't go.

Yosef almost listened to her, but then he saw an image of his father Yaakov! He heard Yaakov say, like in a dream, "Yosef! Your name is supposed to be on the *Kohen Gadol's Urim Vetumim*! If you do this *aveira*, your name won't be on there, and instead your name will be written down next to a *zonah*!"

Yosef right away decided to run away from Potifar's wife. She grabbed his clothes, but he just slipped out of them and ran outside!

Potifar's wife was very angry that he said no to her. She decided to make up a story and use Yosef's clothes to show that her story is true, and get Yosef in trouble. She called the servants and said "Look! My husband brought us this person from far away and he wanted to act like he's married to me! I screamed and he ran away, but I held on to his clothes!"

When Potifar came home, she told him the same thing. At first he didn't believe her, but she found a good time to tell him again, until he believed her and got very angry at Yosef.

Potifar's job for Paraoh was the top butcher, and also he was in charge of the jail. So he put Yosef in jail, and left him there. Everybody who heard about it talked in a not nice way about Yosef and what they said he did to Potifar's wife.

Hashem was with Yosef, and the people in jail liked him, even the guards! The top guard put Yosef in charge of the prison, and Hashem helped him do everything well.

TEHILLIM :: 119 (first half)

Today's Tehillim is the first half of Kapitel Kuf-Yud-Tes. There are eight pesukim for each letter of the Alef-Beis. Today we say from the letter Alef until the letter Lamed.

Dovid Hamelech speaks to Hashem saying, "**Tov Li Toras Picha Me'Alfei Zahav VaChasef**" — "Your Torah is more precious to me than even so much gold and silver!"

In the *Chassidische Parsha* for this week, the first *maamar* for *Parshas Vayeishev*, the Alter Rebbe explains a deeper meaning of this *posuk*:

The *posuk* uses the words "*Alfei Zahav Vachasef*." Each of these words also hints to something else!

Alfei (thousands) — this word is connected to the word "to learn" or "to get used to" (*A'alefcha Chochma*)

Zahav Vachasef (gold and silver) — in *Kabbalah*, gold is connected to *Yirah*, and silver is connected to *Ahava*

The place where the *neshama* learns and gets used to having *Ahava* and *Yirah* is in *Gan Eden*, very close to Hashem!

So in a deeper way, Dovid Hamelech was also saying, "Your Torah that I learn in this world is even more precious to me than the *Ahava* and *Yirah* I was used to having in *Gan Eden*!"

When the *neshama* is in *Gan Eden*, it has feelings of *Ahava* and *Yirah* in a very strong way, but the *neshama* loses that when it comes into the world. The *neshama* also has many problems to deal with here, that make things harder! Still, the chance that it has to learn Torah and do *mitzvos* in the world is so precious that it is

worth it! Because the deepest connection to Hashem, even deeper than the connection it has in *Gan Eden*, is only through Torah and *mitzvos* kept in the *Gashmius* world.

TANYA :: Likutei Amarim Perek Alef

The Alter Rebbe started the Tanya with the promise the neshama is given, to be a tzadik and not to be a rasha. The Alter Rebbe is starting to explain to us what these words “tzadik” and “rasha” mean, and also the third type of person, the “beinoni”.

Today the Alter Rebbe tells us that even though the *Gemara* sometimes uses an expression “*Tzadik*” to describe someone who has more *mitzvos* than *aveiros* but a REAL *tzadik* is someone who has no *Yetzer Hara* at all! The *Midrash* says that Hashem saw that there are very few Yidden like that, so He spread them out so that there would be *tzadikim* in every generation.

So it is clear from what we learned today and yesterday that a real *tzadik* has no *Yetzer Hara*, and a real *beinoni* has a *Yetzer Hara* but still has no *aveiros*!

In the following *perakim* the Alter Rebbe will explain to us what exactly a real *tzadik*, *beinoni*, and *rasha* are. Once we know who we are, it is much easier to understand how we need to behave and how to reach the goal of living the way a good Jew should!

The Alter Rebbe starts to explain this by telling us the words of the Arizal, that every Yid starts off his or her life with two *nefashos*. Today we learn about the first one. This first *nefesh*, the *nefesh* of *kelipah*, is more active from birth. It’s where we get all of our *midos* which are selfish, like getting angry or being lazy.

This *nefesh* has four ingredients. (The truth is, the Rambam says, everything in the world has these four ingredients, even if we can’t see them!) They are:

- 1) **Aish** — Fire
- 2) **Mayim** — Water
- 3) **Ruach** — Air
- 4) **Afar** — Earth

In each thing in the world, some have more of one ingredient, and some have more of another ingredient. Like a fire has mostly fire, but there’s also the other ingredients inside. (After something gets burned, you can see that it makes ashes, which is like earth.)

A *nefesh* also has these four ingredients in a *ruchniyus* way — some people have more of one ingredient or another. These ingredients make us feel certain ways. Here are some examples:

Aish — Fire: This ingredient can make a person angry, or be a bigshot! Like fire is always jumping up!

Mayim — Water: Water makes all the yummy things grow — this ingredient makes us always want yummy or fun things (even if they’re not so good for our *Avodas Hashem*)

Ruach — Air: Just like air can blow up a balloon but really it’s empty, this ingredient can make a person talk *narishkeit*.

Afar — Earth: Earth is heavy. This can make a person lazy, or sad.

A Yid also has a special gift from Hashem that this *nefesh* makes him able to do things just for someone else.

The nature of this *nefesh* makes him able to help another person without thinking about what he will get for it, or how good it will make him feel. (*Goyim* who keep the *Sheva Mitzvos Bnei Noach* also have this gift.)

HAYOM YOM :: Chof-Hey Kislev

The Rebbe Rashab would light the *menorah* between *Mincha* and *Maariv*. In *Shul* we make sure that the *menorah* faces a certain way, but the Rebbe Rashab wasn't careful with it at home.

Only after lighting all the flames, do we say *Haneiros Halalu*.

The Rebbe Rashab would sit near the *lichtelach* for a half hour, except on *Erev Shabbos* when he wouldn't stay as long. He made sure the flames burned for at least 50 minutes every night.

Reminder: On Erev Shabbos Chanukah, we do things in this order: (1) Daven Mincha, (2) Light the Menorah, (3) Light Shabbos candles.

SEFER HAMITZVOS :: Shiur #230 - Mitzvas Asei #107

Since there are no mitzvos about the tumah of keilim specifically, which we're learning about in Rambam, we are reviewing some of the mitzvos we learned before about tumah and tahara, since keilim become tomei from these kinds of tumah.

Today's *mitzvah* (*Mitzvas Asei #107*) is one we just learned a few weeks ago! When a *neshama* leaves a body, the body becomes *Tomei*. Someone who touches, carries, or is in the same house as the body gets some of this *Tumah* too, called *Tumas Meis*. There are many *halachos* about how this *tumah* is passed on. Today's *mitzvah* is to follow all of these *halachos*!

RAMBAM :: Hilchos Keilim

In today's Rambam, we are learning about how Keilim (containers or utensils) become tomei:

In **Perek Gimmel** we learn about wooden *keilim* that aren't supposed to be moved, like a big dresser. They can't become *tomei*.

Perek Daled explains the *halachos* of wooden *keilim* that are not containers. We also learn the *halachos* of *keilim* that are part wood and part metal.

Perek Hey explains when a *keili* becomes called a *keili* and can become *tomei*: It needs to be finished enough to use. So once a person finishes making a bowl, even if he didn't decorate it yet, it can still become *tomei*.

RAMBAM- PEREK ECHAD :: Hilchos Ishus - Perek Chof-Daled

In this *perek* we learn about when a man should not stay married to his wife. One thing we learn about is a woman who doesn't listen to her husband when he tells her not to spend time by herself with a certain man. She is called a *Sotah*, and has to drink bitter water that tests her to see if she did something wrong. We will learn all the *halachos* about this *IY"H* in *Hilchos Sotah*, later in Rambam.

INYANA D'YOMA :: Cheder Tzivos Hashem

Chanukah is a very special time for children and for *Chinuch*.

The Rebbe said that children should light their *menorahs* by their bedrooms.

A kid's bedroom isn't just a place where they sleep — it is a *Cheder Tzivos Hashem*! It has a *Chitas* and a *pushka*, and we use the room to do *mitzvos*! We should light the *menorah* there, because it will fill the room with even more *kedusha*. And when we see the *menorah* burning there, it will make us feel even more excited to do *mitzvos*!

Parshas Vayeishev 5748, Hisvaaduyos p. 54

TEFILLAH :: Ve'al Hanisim

In *davening*, we praise Hashem for the things Hashem does for us, and ask for what we need.

On Chanukah we add extra praises, for the miracle of Chanukah!

What is the *neis* of Chanukah?

There are actually TWO main *nissim*: That the oil in the *menorah* lasted for eight days, and that the Yidden won the war against the Greeks!

The main *neis* that the *Chachomim* set up the *Yom Tov* for is the *neis* of the oil. That's why the main *mitzvah* of Chanukah is lighting the *menorah*.

But we also thank Hashem for the other *neis*, that the Yidden won the war! We do this when we say *Ve'al Hanisim*, which thanks Hashem for making the small *Yiddishe* army win against the big Greek army. We describe how the Greeks tried to force the Yidden to forget their *Yiddishkeit*. A small group of Yidden stood up to fight against the big and strong Greek army. Hashem made a *neis* and they won! The Yidden came back to the *Beis Hamikdash* and made it *tahor* again. They lit the *menorah* again in Hashem's house, and made these eight days into a special *Yom Tov*!

We say *Ve'al Hanisim* in *Shemoneh Esrei*, and in *bentching*.

HALACHOS HATZRICHS :: Erev Shabbos Chanukah

If we won't be *davening* with a *minyan* later, it is best to *daven Mincha* BEFORE lighting the *Menorah*. So unless it is getting late or your *minyan* starts later, first we *daven Mincha*.

Then, we light the *menorah*, before the time of Shabbos candle lighting. Since we are lighting so early, we need to make sure that there is enough oil (or long enough candles) so the *Menorah* will stay burning for at least 50 minutes after the time of *Shekiyah*.

Then, we light our Shabbos candles.

GEULAH U'MOSHIACH :: Dreidel

It is written in *seforim* that the dreidel is connected to *Moshiach*, because the letters "Nun, Gimmel, Hey, Shin" are the same *Gematria* as the word *Moshiach*!

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