

Chitas for Shabbos Kodesh, Parshas Vayeishev *Second Day of Chanukah - Shabbos Chanukah* *Shabbos Mevorchim Teves* *Chof-Vov 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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~ birthday Chof-Vov Kislev ~
 Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Major Yehuda Sholom Rice** (Shliach in Palm Beach, FL)

~ 6th birthday Chof-Vov Kislev ~
 Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayeishev - Shvi'i with Rashi

Paraoh's butler and baker have dreams while they are in jail, and Yosef explains them.

Yosef was still sitting in jail. He helped take care of the other prisoners. Hashem didn't want everyone to talk in a not-nice way about Yosef and what they thought he tried to do to Potifar's wife, so He gave them something else to talk about.

Paraoh's butler (who brings the king drinks) and his baker did something to make Paraoh upset: Paraoh found a fly in his wine, and a rock in his bread! Paraoh was very angry and threw them both in jail — the same jail where Yosef was. They stayed in jail for a year, and Yosef was in charge of them.

One night, the butler and the baker had dreams. The butler had a strange dream he didn't understand, and ALSO dreamed the baker's dream and what it meant. The baker had a strange dream HE didn't understand, and also dreamed the butler's dream and what it meant.

When Yosef came in the morning to check on them, he saw that they were upset about something. So he asked them why. They said that they had strange dreams, but there was no one to tell them what the dream means!

Yosef said, "Hashem knows what dreams mean! Tell me what you dreamed."

The butler told his dream: "I dreamed that there was a vine with 3 branches growing on it. When the grapes grew, I squeezed them into Paraoh's cup that I was holding, and then I gave the cup to Paraoh."

Yosef explained, "In three days, Paraoh will take you out of jail and have you come back and be his butler. When this happens, please tell Paraoh about me so I can come out of jail! I was kidnapped and sold, and I didn't deserve to go to jail." (For a *tzadik* like Yosef, asking the butler to save him was not showing enough *bitachon*.)

Since the baker had dreamed the butler's dream AND what it meant, he knew that Yosef was giving the right explanation. He decided to ask Yosef to explain his own dream. So he said: "In my dream, there were three baskets on my head. In the top basket there was bread for Paraoh, and birds were eating it."

Yosef explained what it meant: "In three days Paraoh will kill you and not bury you, but hang up your body for the birds to eat."

On the third day, Paraoh's birthday, Paraoh made a big party. He thought about who could serve him, and remembered the butler and the baker. He took the butler back to work, and killed the baker like Yosef said.

Hashem made Yosef stay in jail for two more years after Paraoh's party. This time would help him do *teshuva* properly for not having enough *bitachon* in Hashem.

TEHILLIM :: 119 (second half)

Today's *Tehillim* is the second half of *Kapitel Kuf-Yud-Tes*.

Today we are saying the second half of the longest *Kapitel* in the whole *Tehillim*! The last *posuk* says, "**To'isi KeSeh Oved, Bakeish Avdecha, Ki Mitzvosecha Lo Shochochti.**" "I got lost like a stray sheep, please Hashem, find me, because I didn't forget Your *mitzvos*!"

Why did Dovid Hamelech say that Hashem should find him because he didn't FORGET His *mitzvos* — why didn't he say because he was DOING all of the *mitzvos*?

We can find the answer in the *posuk*! Dovid Hamelech is saying this *posuk* for all of the Yidden, how we feel during *Golus*. We ask Hashem to remember us. We can't say that we are DOING all the *mitzvos* of Hashem, because we can't keep so many of them without a *Beis Hamikdash* and without living in Eretz Yisroel. But we REMEMBER them!

Most of the day we are busy doing everyday things, and not only doing *mitzvos*. But even when we are doing "regular" things, we are still thinking about *mitzvos*, and how we are connected to Hashem. One way we do this is by learning Rambam and *Sefer Hamitzvos*, so every year we have remembered all of the 613 *mitzvos*!

When we do this, "*Bakeish Avdecha*" — Hashem will find us, and bring the *Geulah*!

TANYA :: Likutei Amarim Perek Beis

Yesterday we talked about the first *nefesh* in a Yid. Today we are going to talk about the second *nefesh*. The second *nefesh*, the Alter Rebbe tells us, is a *Chelek Elokah Mimaal Mamosh* — a part of Hashem!

The first person who got this *neshama* was Adam *Harishon*, and later on it was passed on just to Yidden.

The *posuk* says that Hashem “blew” this *neshama* into Adam. This example of blowing shows that the *neshama* comes from a place very deep inside. You know that you can talk for a long time and not get tired, but if you try to blow for just a minute you can get all tired! That’s because blowing comes from much deeper inside.

Yidden are also called Hashem’s children, which shows that they are so close to Him.

EVERYTHING really comes from Hashem, but that *chayus* of Hashem is much more hidden. The way Hashem creates the world is compared to how a person talks. But Yidden have a *neshama* that Hashem “blows” into us from deep inside.

There are many different levels in *neshamos*, like the *neshamos* of the *Avos* and Moshe Rabbeinu, and the *neshamos* of our time right before *Moshiach* comes, which are much smaller *neshamos*. Still, every single *neshama* comes from the deepest part of Hashem! To come into a body, the *neshama* goes through different stops, and it can be hard to recognize where the *neshama* is originally from.

That’s why Hashem gives us a *mitzvah* called “*Ledavka Bo*” — to stay connected to Hashem. The *Gemara* explains that this means that we should be connected to the *Talmidei Chachomim*, and through that will be connected to Hashem. *Tzadikim* and leaders of the generation have *neshamos* that don’t go through as many stops before they come into a body, so their *neshamos* are closer to Hashem! So for a regular *neshama* to stay connected when it’s in a *Gashmius’dike* body, it needs to have *hiskashrus* to the *tzadik* of his generation. By following the *horaos* of the *tzadik*, every *neshama* is able to be connected closely to the deepest part of Hashem.

In Tanya, the Alter Rebbe is going to teach us the “long short way” of serving Hashem. To follow this way, we need to make our neshama strong so that it controls the body and can feel love and fear of Hashem. We see that the first step to make sure our neshama is strong is to know that we need to have hiskashrus to the Rebbe of our generation! That is the foundation that will make sure we are successful in the derech of Avodas Hashem that the Tanya teaches us.

The Alter Rebbe adds at the end of this *perek* that even though this *neshama* comes straight from Hashem, the *kedusha* that the parents have makes a difference to the “clothes” the *neshama* has — how *aidel* the *neshama* will feel in this world.

HAYOM YOM :: Chof-Vov Kislev

Chassidische Minhagim for Shabbos Chanukah: We have farbrengens because it is Shabbos Mevorchim. In the year the Hayom Yom was written, Vesein Tal Umatar was started Motzei Shabbos Chanukah. We light the menorah after Havdalah, before we say V’yitein Lecha. In Shul, first we light the menorah, and then we say Havdalah.

On *Shabbos Mevorchim*, *Chassidim* should come to *shul* early to say the whole *Tehillim*. Then, study a *maamar* for about an hour, in a way that everyone can understand, and after that *daven*. The time of the *farbrengen* is different depending on where you live — whatever is best for your place.

With a *minyán*, after saying each book of *Tehillim* on *Shabbos Mevorchim*, an *avel* (mourner) or a person who has *yartzeit* says *Kaddish*.

SEFER HAMITZVOS :: Shiur #231 - Mitzvas Asei #108

Today's mitzvah (Mitzvas Asei #108) is one we already learned this year! Since there are no mitzvos that are just about Keilim becoming Tomei, we review the mitzvos from Sefer Tahara while we learn this set of halachos.

The mitzvah we review today is about the *Mei Nidah* — the water that we mixed the ashes of the *Parah Adumah* inside of. The *halachos* of *Mei Nidah* are that people who touch can become *Tomei*, but it makes other things *Tahor*!

RAMBAM :: Hilchos Keilim

In today's Rambam, we are learning more about what kinds of Keilim can become Tomei:

Perek Vov has the *halachos* about when a *keili* changes and can't become *tomei* anymore. If a *keili* is broken, or it can't do its job anymore, it isn't counted as a *keili* anymore, and it can't become *tomei*. And if it is coated with something that is not *mekabel tumah*, it can't become *tomei* either.

Perek Zayin explains the *halachos* of *keilim* made out of leather, like bags, or *Tefillin*, or shoes! We learn when they are able to become *tomei*.

Perek Ches teaches us the difference between metal and wood — a *keili* that is *tomei* when it is made out of wood can be *tahor* when it's made out of metal!

The Rambam also teaches us that something that makes a PERSON beautiful, like jewelry, can become *tomei*. But jewelry made for an ANIMAL, or a decoration made for another *KEILI*, doesn't become *tomei*. The *kavana* we have, meaning what we planned to use the *keili* for, makes a big difference!

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

This *perek* teaches us about times when a person might change their minds about staying married, like if a man got married and afterwards found out that there was something wrong with her. We say that if he has sisters that lived in the same city as his wife before she got married, he can't complain, because he could have asked them if there was something wrong.

Mazel Tov! We have now finished learning this set of halachos!

INYANA D'YOMA :: Caring for Another Person

When Yosef Hatzaddik was in jail, he met the baker and the butler who were also in jail. The Torah tells us all about these people, and how upset they were about their dreams.

The Torah is so careful about every letter and every word! Why do we need to know about every detail of the baker and butler's dreams?

This teaches us a very important *hora'ah* about how we should act with other people.

Being in jail is not a very happy thing. To be in jail in a faraway country, with nobody to visit him, for something he didn't even do, must have been very painful for Yosef.

But even though he was suffering himself, he didn't only think about what was bothering him. Instead, Yosef was always looking to help other people! He noticed when the butler and the baker were sadder than usual, and right away asked them what was bothering them. Then, in the end, this helped bring him out of jail too!

We can learn from here that even when we have our own problems, we shouldn't just think about ourselves. We should still be looking to see how we can help another person! And just like with Yosef Hatzaddik, at the end we will see that we were helping ourselves too!

See *sicha* of Mikeitz 5734; *Hamaor Shebetorah* p. 522

TEFILLAH :: Hallel

Part of the *mitzvah* of Chanukah is to praise and thank Hashem, *Hallel* and *Hoda'ah*. We praise Hashem by saying the whole *Hallel* every day of Chanukah, and we thank Hashem by adding *Ve'al Hanisim* in *Shemoneh Esrei*.

In *Hallel*, we praise Hashem that He runs the world exactly the way He wants, even when it is “against the rules!” The world usually works with the rules of *teva* (nature), but Hashem doesn't HAVE TO use them! When Hashem wants to, “*Hahofchi Hatzur Agam Mayim*” — He can change a rock into a fountain of water! We say, “*Veilokeinu Bashamayim Kol Asher Chofeitz Asa*” — Hashem runs the world however He wants to, no matter how nature says it is supposed to work.

The *neis* of Chanukah happened just like that! Hashem didn't listen to any of the rules of *teva*. Hashem made the small *Yiddishe* army win over the gigantic Greek army, and made a small bottle of oil burn for 8 days!

HALACHOS HATZRICHS :: Shabbos Chanukah

Chanukah is a special time for giving *tzedakah*. Even on Shabbos there are ways we can add in *tzedakah*! We can have Yidden eat at our homes. In a way, that is even better *tzedakah*! Because then they don't need to get money and then buy and make the food, but they have it right away! We can also learn Torah with others and give good advice to help someone.

Here is the order of lighting the *Menorah* on *Motzei Shabbos* at home:

- 1) We make or hear *Havdalah*.
- 3) We light the *menorah*.
- 4) We say *Veyitein Lecha*, AFTER lighting.

GEULAH U'MOSHIACH :: It's All for the Good!

Parshas Vayeishev is a very busy *parsha*. Many things are happening — and not all of them look like good things.

The *Medrash* tells us that the *Shevatim* were busy selling Yosef, Yosef was busy crying about being taken away from his father's house, Reuven was crying and doing *teshuvah* for things he did, and Yehuda was busy trying to get married.

But what was Hashem doing? Hashem was busy preparing the light of *Moshiach* — making sure that Peretz was born, since *Moshiach* comes from Peretz!

There is a *posuk* in *Yirmiyahu* (29:11) that tells us this:

כִּי אֲנֹכִי יְדַעְתִּי אֶת הַמַּחְשָׁבֹת אֲשֶׁר אֲנֹכִי חָשַׁב עֲלֵיכֶם נְאֻם ה' מִחֻשְׁבוֹת שְׁלוֹם וְלֹא לְרָעָה לְתַתּ לָכֶם אֲחֵרִית וְתִקְוָה

Hashem knows that the thoughts He has for the Yidden are for good. Even if it looks like not good things are happening, Hashem is planning to bring a wonderful ending!

See *Medrash Bereishis Rabah* 85:1

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