

# Chitas for Thursday, Parshas Vayeishev

## Erev Chanukah

### Chof-Daled 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

*Chitas for the month of Kislev is made possible in part*

לעילוי נשמת הרה"ח הרה"ת הר"ה משה פינחס בן הר"ה משה מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ה מרדכי בן הר"ה פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

*Chitas for the month of Kislev is made possible in part*

לעילוי נשמת הרב שמואל ע"ה בן יבלט"א יעקב ישראל שליט"א  
לזכות לוי יצחק בן חנה לחיזוק ההתקשרות  
ולזכות תלמידיו

*Chitas for the month of Kislev is made possible in part*

**by the Sachs Family**

May they have tremendous hatzlacha in all they do!

*Chitas for the month of Kislev is made possible in part*

*by an anonymous sponsor*

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

Mazel Tov **First Lieutenant Henya Chasha Moscovitz** (Philadelphia, Pennsylvania)

~ 8th birthday Chof-Daled Kislev ~

Shnas Bracha Vehatzlacha!

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

In today's *Chumash*, we learn about the *hatzlacha* that Yosef had in the house of Potifar.

Yosef was sold to a person called Potifar, who worked for Paraoth.

Hashem helped Yosef and he had a lot of *hatzlacha* in the things he was doing. Potifar served *Avodah Zarah* and didn't know anything about Hashem, but when he saw that Yosef mentioned Hashem all the time, he understood that Yosef had *hatzlacha* because of his connection with Hashem. Potifar was very happy with Yosef, and made him in charge of the whole house. Once Yosef was in charge, Hashem gave lots of *brachos* to all of Potifar's things.

After some years of working in Potifar's house, Yosef started feeling proud of himself. He started thinking about how he looked, what he ate, and if his hair was nice. Hashem wasn't happy with Yosef, since his father Yaakov was crying, and he was spending time doing foolish things!

So Hashem made Yosef learn a lesson: That if you try very hard to show other people how beautiful you are,

you might also get people looking at you that you DON'T want...

## **TEHILLIM :: 113 - 118**

Today's *kapitelach* of *Tehillim* are *Kuf-Yud-Gimmel* through *Kuf-Yud-Ches*.

In the smallest *kapitel* in the whole *Tehillim*, *kapitel Kuf-Yud-Zayin*, we say "**Halelu Es Hashem Kol Goyim!**" When *Moshiach* comes, all of the nations will praise Hashem — "**Ki Gavar Aleinu Chasdo, Ve'emes Hashem Le'olam,**" because Hashem showed His kindness to Yidden in such a strong way, and Hashem's promise to save the Yidden remained true forever.

*Chassidus* explains another meaning of "*Ve'emes Hashem Le'olam:*" Hashem's *emes* comes "*Le'olam*" — into the world.

*In a farbrengen, the Rebbe told this story: The Tzemach Tzedek had to go to Petersburg for meetings where they wanted Rabbonim to make changes in Chinuch and how someone can become a Rav. Someone asked the Tzemach Tzedek how he was able to put his life in danger if there are so many Yidden that are relying on him to show them the right derech in serving Hashem.*

*The Tzemach Tzedek said he would give two answers (like we see a lot of times in Gemara):*

- 1) There are the children — if something chas veshalom happens, they (the Tzemach Tzedek's children) can show Chassidim what to do.*
- 2) Through the Achdus of Chassidim they will overcome all hardships, and will be able to bring the "Emes Hashem Leolam," the true derech of Hashem, into the world so EVERYONE will know.*

*In that farbrengen, the Rebbe finished by saying that today, the second thing the Tzemach Tzedek said is important for all Chassidim to know, because together we have the responsibility to teach others the derech of Hashem the way the Rebbeim showed us. This will bring Moshiach!*

## **TANYA :: Likutei Amarim Perek Alef**

*Today and tomorrow IY"H we will be learning the first perek of Tanya.*

When a baby is inside of its mother, the *Gemara* says that there is a *malach* that teaches it the whole Torah, and makes it promise that it will be a *Tzadik* and not a *rasha* when it will be born. This promise gives *koach* to the Yid later to overcome the *Yetzer Hara*. The end of the promise is that even if the whole world tells you that you are a *tzadik*, you should see yourself as a *rasha*. The Alter Rebbe asks, if someone thinks he's a *rasha*, won't that make him sad? How will he be able to serve Hashem with *simcha*?

In order to understand this, the Alter Rebbe starts to explain to us what a *beinoni* is.

The Alter Rebbe brings together many different sources in the *Gemara* and *Zohar* that discuss the meaning of *Tzadik*, *Beinoni*, and *Rasha*. The Alter Rebbe makes a *pilpul* to explain what these words really mean. The first thing that we clearly see is that a *beinoni* is someone who can not have ANY *aveiros* — even something as little as missing out on a chance to learn Torah!

*In the first twelve perakim, the Alter Rebbe will explain to us the different levels of tzadik, rasha, and beinoni, and then in Perek Yud-Gimmel and Yud-Daled we will go back and finish explaining the pieces of Gemara that were said here, including the meaning of the promise the neshama makes to be a tzadik and not a rasha. After that we will see what the avodah of a beinoni is and how to do that avodah properly.*

## **HAYOM YOM :: Chof-Daled Kislev**

We said yesterday that we say the first *pesukim* of *Lechu Neranena* in Wednesday's *Shir Shel Yom*. Here's what they mean:

On Wednesday, we start to ask ourselves, "What will we have for Shabbos?" We start wondering what *Gashmius* food and special things we will have for Shabbos, and we also start to worry how we will feel *b'Ruchnius* on Shabbos "Mit vos vet men Shabbos'n?" How will we have a beautiful Shabbos that FEELS *Shabbosdik*? Realizing that we aren't ready yet might make us feel not so happy.

So we say, "*Lechu Neranena!*" Come let's sing! Let's have *bitachon* and trust in Hashem!

By the time Thursday comes, if we still don't have any way to make sure Shabbos will feel *Shabbosdik*, it's harder to sing! So on Thursday night we learn *Chassidus*, so that on Friday we feel that the *Aibershter* is very great — and with THIS we can celebrate Shabbos properly!

*Reminder: We don't say Tachanun in Mincha since it's Chanukah tonight!*

## **SEFER HAMITZVOS :: Shiur #229 - Mitzvas Asei #98**

Today's *mitzvah* is the same one again (*Mitzvas Asei #98*) that foods can become *tomei*. We need to follow all of the *halachos* about how these foods and drinks become *tomei*, and how to act when they do.

## **RAMBAM :: Hilchos Tumas Ochlin - Keilim**

*In today's Rambam, we finish learning about Tumah of food and drinks:*

**Perek Tes-Zayin** tells us which food is *Bechezkas Muchsharim*, that we say it probably got wet so it can become *tomei*.

Then the Rambam tells us that most of the time, it's fine to make food *tomei* and eat *tomei* food! It is only a problem with holy foods, like *Korbanos*, *Terumah*, and *Maaser Sheini*, since we can't eat those when we are *tomei*. But some Yidden, called *Perushim*, would be very careful to ONLY be *tahor* and eat *tahor* foods all the time.

*Now we start learning a new set of halachos, about how keilim can become Tomei.*

In **Perek Alef** we learn what kinds of containers can become *tomei* — ones made of sackcloth, leather, bone, metal, wood, or clay; and clothes also. For *keilim* made of clay, it has to be a "*Klei Kibul*" — to have a space inside to hold something (even just one drop). But if it is made of metal, ANY *keili* can become *tomei*!

**Perek Beis** teaches us the *dinim* of a *Klei Kibul*.

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

Before a man and woman get married, they can make agreements about money. A father can make an agreement for his daughter, also. We learn the *halachos* about keeping these agreements.

## **INYANA D'YOMA :: Chanukah**

In *Haneiros Halalu*, we say about the lights of the *Menorah* that "*Ein Lanu Reshus Lehishtamesh Bahen*" — we

aren't allowed to use them. That means that we can't sit near them in a dark room with a book to read from their light. (Because of that, it's our *minhag* to use a tall *Shamosh* that will last a long time and keep us from using the light of the other flames.)

But “not using them” means something even more!

Hashem has *nachas* from every *mitzvah* that we do, and gives us a reward for acting the way we should. But the best way to do a *mitzvah* isn't to do it just to get that reward. “*Ein Lanu Reshus Lehishtamesh Bahen!*” “We don't have permission to use them” — we shouldn't use the *mitzvos* just to get prizes!

With many *mitzvos*, Hashem tells us about the reward (like lighting Shabbos candles that bring us *Shalom Bayis*), but not with the *mitzvah* of lighting the *Menorah*! Lighting the *Menorah* teaches us that the best way to do a *mitzvah* is to do it just because that's what Hashem wants us to do. This *mitzvah* gives us the *koach* to do it this way ALL year!

*See farbrengen Motzei Shabbos Chanukah 5739*

## **TEFILLAH :: Why Isn't There Pesukei Dezimra in Mincha?**

When a Yid wakes up in the morning, his *neshama* is mostly hidden. This makes it hard to feel a connection to Hashem.

By praising Hashem in *Pesukei Dezimra*, we make a connection. This way, we can stand before Hashem in *tefillah* and ask for all of our needs.

Once we already made this connection, it lasts all day! We don't have to set up a new connection to Hashem by saying *Pesukei Dezimra* again before *Mincha*, or any time during the day that we want to ask Hashem for something. By *davening Shacharis* with *Pesukei Dezimra*, we connected ourselves to Hashem and it is much easier for us to ask Hashem for whatever we need at any time.

*See Maamar Lag B'omer 5745*

## **HALACHOS HATZRICHS :: Menorah Wicks**

The leftover oil and wicks in our *Menorahs* are special because it was set aside for a *mitzvah*, so we can't use them for anything else. After we use the *menorah* for the last time on *Zos Chanukah*, these leftovers should be burned. Some people put them away until *Erev Pesach*, and burn them with the *Chometz*!

*For a full review of the halachos of Chanukah, see the Halacha Day by Day by the Badatz of Crown Heights or the Halacha Newsletter by Rabbi Lesches*

*See Kitzur Shulchan Aruch Siman 139, Shevach Hamoadim page 102*

## **GEULAH U'MOSHIACH :: Dreams**

In *Chumash*, we learned about a lot of dreams. We learned about the dreams of Yosef Hatzadik, and the dreams of the *Sar Hamashkim* and the *Sar Ha'ofim* in prison. All of these dreams were part of what brought the Yidden down to *Mitzrayim*. This was the start of the *Golus* in *Mitzrayim*, and later *Yetzias Mitzrayim*.

We talk so much about dreams at the beginning of the *Golus*, there must be some connection between dreams and *Golus*!

*Chassidus* teaches us that *Golus* is compared to a dream!

When someone is dreaming, his *sechel* isn't working right. A person can dream things that make no sense when he wakes up! He can even see things that are completely opposite, at the same time!

In *Golus* also, we can have two opposite things at the same time! During *davening* we might feel ready to serve Hashem no matter what, and then later that same day, we might be doing things that are even opposite of what Hashem wants!

That's why it's important to know that *Golus* is like a dream! If what we are doing is good, it doesn't matter if it is the opposite of other things we do.

*Let's say that Shimon woke up late. He was in a bad mood and didn't even daven before going to school. At Mincha time, Shimon is in a better mood. He picks up his siddur to daven with kavana, but then stops. Is it okay to daven a beautiful Mincha when he didn't even daven Shacharis?*

*Yes, it is okay! Golus is like a dream, where we can have opposites together! Even if it is the opposite of what we did before, we can do something good and beautiful later.*

This *avodah* of dreams, of doing the right thing no matter what happened before, is what will help us get through the *Golus*. It will keep bringing light into the world, until we can "wake up" and see the world in a way that things REALLY make sense, in the times of the *Geulah*!

*See Likutei Sichos chelek Alef, parshas Mikeitz*

- Credits, sponsorships, and contact info at [KidsChitas.org](http://KidsChitas.org) -