

Chitas for Monday, Parshas Mikeitz

First Day of Chanukah

Chof-Hey Kislev, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
~ by the Duchman Family ~

מוקדש לחיזוק ההתקשרות לכ"ק נשיא דורנו
ע"י ולזכות הרה"ת ר' לייביש משה וזוגתו מרת רינה ילדיהם קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא שיחיו גולדהירש

Chitas for the month of Kislev is made possible in part

לע"נ הרה"ח הרה"ת הר' משה פינחס בן הר' אברהם מרדכי הכהן כ"ץ • לע"נ הרה"ח הרה"ת הר' מרדכי בן הר' פינחס מענטליק • לזכות הרה"ח זאב יחזקאל הכהן בן מינדל שי' לבריאות הנכונה

Chitas for the month of Kislev is made possible in part
L'ilui Nishmas Batsheva bas Moshe Zalman A"H

Chitas for the month of Kislev is made possible in part
by the Sachs Family ~ in honor of the great work of Chitas for Kids

This week is sponsored
Lizchus

Dovber Yosef ben Sarah Nechama
~ for a Refuah Sheleimah Ukrovah! ~

Mazel Tov **General Mendel Zaklos** (Vacaville, CA)
~ 11th birthday Chof-Hey Kislev ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Hayshe Dubrawsky** (Dallas, Texas)
~ 6th birthday Chof-Hey Kislev ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Nesya David** (Beersheva, Israel)
~ 3rd birthday Chof-Hey Kislev ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Henya Marlow** (Montreal-West, Canada)
~ birthday Chof-Hey Kislev ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Mikeitz - Sheini with Rashi

In today's *Chumash*, Yosef interprets Paraoh's dreams.

Paraoh said to Yosef: "I had a dream, and nobody can tell me what it means! I hear that YOU understand dreams and can tell me what it means."

Yosef answered, "No, don't think that I am so smart! It isn't from me! But Hashem will for sure give me an answer so I can help Paraoh."

So Paraoh told Yosef his dreams: "I dreamed I was by the Nilus, and I saw seven healthy cows come out of the

river and eat grass. Then seven very skinny cows came out of the river — I have never seen such bad-looking cows in my life! They stood next to the healthy cows, and swallowed them whole! But they didn't get any fatter!

"After that, I dreamed that I saw seven full, healthy ears of grain growing on a stalk. Then seven ears of dried-up grain grew, and swallowed up the healthy grain!

"I told my dream-explainers, but none of them could tell me what it means."

Yosef said to Paraoh, "Both parts of your dream really are saying the same thing. Hashem is telling you what will happen. The cows and the grain both mean food. The seven cows and the seven ears of grain both mean that there will be seven good years with a lot of food growing! People will have so much they won't even be jealous of each other! The seven skinny cows and dried-up grain mean seven years when nothing will grow and there will be no food. There will be so little food people will forget how much they just had before. The dream happened twice to warn you that it will happen very soon!

"So, Paraoh, you should choose someone very smart and make him in charge. He should save food when there is a lot of it, and lock it up so no one can take without permission. You will save this food for when there's no food in Mitzrayim."

Paraoh and his servants liked how Yosef explained the dream. Paraoh asked, "Is there anyone else who has Hashem with him to help him, like Yosef does?"

TEHILLIM :: 119 (first half)

Today's Tehillim is Kapitel Kuf-Yud-Tes, the LONGEST kapitel in the whole Tehillim! It is so long that we don't even say the whole Kapitel today, just the first half.

Dovid Hamelech tells us, "**Tov Li Toras Picha Me'Alfei Zahav VaChasef**" — "Torah is more precious to me than even tons of gold and silver!"

The Rebbe explains to us that it was *Dovid Hamelech* who told us that Torah is the most precious thing. Dovid Hamelech was the king, and he had a lot of gold and silver. So he understood what it's like to have a lot of money! So he can tell us that even when someone has a lot of gold and silver, he needs to know and feel that the Torah is the most precious thing.

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.

~

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

SEFER HAMITZVOS :: Shiur #169 - Mitzvas Lo Saasei #132

(Mitzvas Lo Saasei #132) If a *kohen* was thinking the wrong thing when he brought a *korban*, like if he planned to bring it on the *Mizbeiach* or eat it after the time he is allowed to, the *korban* becomes “*Pigul*.”

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: לא יאכל פי קדש הם

RAMBAM :: Hilchos Pesulei HaMukdashin

In today's *Rambam*, we learn more about what can make a *Korban Posul*:

Perek Beis: The blood of a *korban* needs to be sprinkled on the *Mizbeiach* in a certain way. If it is done wrong, it can make the *Korban posul*.

Perek Gimmel: What happens if a *korban* that became *posul* was brought onto the *Mizbeiach*, or it was put into the *keilim* of the *Beis Hamikdash*? Sometimes, once it is already on the *Mizbeiach* or in the *keilim*, we need to bring up the *korban* even though it is *posul*.

Perek Daled: We learn what happens to a *Chatas* and an *Asham* that can't be brought as *korbanos*.

RAMBAM- PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Hey

We learn *halachos* about money set aside for a *korban*: If someone put money away to buy a *Korban Chatas*, but he passed away before he was able to bring the *Korban*, we have to throw the money into the sea so nobody can use it. If someone put away \$10 for a *korban*, but the *korban* only cost \$7, he uses the rest of the money to buy other *korbanos*.

INYANA D'YOMA :: Cheder Tzivos Hashem

Chanukah is a very special time for children and for *Chinuch*. The word “Chanukah” even comes from the word *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. 64

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!

In *Shemoneh Esrei*, we add *Ve'al Hanisim*. 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 8 days into a special *Yom Tov*!

We also say *Ve'al Hanisim* in *bentching*, thanking Hashem for these tremendous *nisim*.

HALACHOS HATZRICHOS :: Women and Melacha on Chanukah

Women have a special *minhag* on Chanukah, because of one woman, Yehudis, who helped save the Yidden. During the time when the *menorah* needs to burn according to *halacha* (for a half hour after *Tzeis Hakochavim*), women don't do *melacha* (like laundry or sewing)! Cooking and cleaning is not counted as *melacha* for this.

This way, they will focus on the *neiros*, which tell us the story of Chanukah, and not to get busy with other things.

It is our *minhag* (as we saw in *Hayom Yom*) that men also sit near the *menorah* during this time, to hear the message of the *neiros*.

See *Shevach Hamoadim and Piskei Teshuvos*

GEULAH U'MOSHIACH :: Dreams

In *Chumash*, we learned about a lot of dreams. We learned about the dreams of Yosef Hatzadik, the dreams of the *Sar Hamashkim* and the *Sar Ha'ofim* in prison, and the dreams of Paraoth. 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 *Yetziyas 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!

This is an important lesson for the "dream" of *Golus*. 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 -