

# Chitas for Monday, Parshas Mikeitz

## Fourth Day of Chanukah

### Chof-Ches 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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בקשר עם יום היארצייט הראשון שלה ר"ח כסלו

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

Mazel Tov **Yehudis Yahel** (Kingston, PA)

~ 2nd birthday Chof-Ches 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 left 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 :: 135 - 139**

Today’s *kapitelach* are *Kuf-Lamed-Hey* through *Kuf-Lamed-Tes*.

In today’s *Tehillim* there are some *kapitelach* we say during *Shacharis* on *Shabbos*. The *kapitel* “*Hodu Lashem Ki Tov, Ki Le’olam Chasdo*”, also called *Hallel HaGadol* (*Kapitel Kuf-Lamed-Vov*), is one of them.

In *Hallel Hagadol*, one of the things we thank Hashem for is the big lights that shine on the world — the sun, the moon, and the stars. We say, “**Le’oseh Orim Gedolim, Ki Le’olam Chasdo!** — Hashem makes the big lights, because He has so much *chesed!*”

We learn from this that Hashem is ALWAYS making the world! Because it doesn’t say “Hashem MADE the big lights,” but “Hashem MAKES the big lights” — Hashem is always creating the world from nothing, every single second, and is making everything exactly the way it is with *Hashgacha Protis!*

## **TANYA :: Likutei Amarim Perek Gimmel**

Hashem placed 10 special tools in a *Yiddishe neshama* — *sechel* and *midos* — to help us do our *Shlichus* in the world. In today’s *Tanya*, the Alter Rebbe shows us how a Yid uses these tools to be connected to Hashem.

Yesterday, the Alter Rebbe taught us about the *neshama*-tools of *Sechel* and *Midos*.

Today we learn about how using the *Sechel* tools to think about Hashem can make us feel — in our heart — a strong love and fear of Hashem — *Midos!*

We said in *Perek Alef* that the first *Nefesh* has four ingredients. The second *nefesh* (the *neshama*) has them also! *Ahava* comes from the ingredient of fire, and *Chochma* comes from water. We will see later, in *Perek Tes*, that by making the ingredients of our *neshama* stronger inside of us, it will change the matching ingredients of our *Nefesh Habehamis* into *Kedusha!*

The Alter Rebbe tells us that it is important to make sure to use our *koach* of *Daas*, because that’s the only way to make sure that our *Midos* will be strong and last!

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

In today's *Hayom Yom*, we learn about gatherings the *Rebbeim* made in honor of Chanukah, and how they gave Chanukah *gelt*.

The Tzemach Tzedek had a special *minhag*: One night of Chanukah he would make a “*Latkes Ovent*” (“*Latke Night*”) for the whole family. His daughters-in-law came along with their husbands, the children of the Tzemach Tzedek. (This was also a *minhag* that the Alter Rebbe and the Mittlerer Rebbe had.) Some of the stories they told over and talked about were the same every year, even though they were already talked about the year before.

The Rebbe Rashab would give Chanukah *gelt* on the fourth or fifth night of Chanukah.

## **SEFER HAMITZVOS :: Shiur #233 - Mitzvas Asei #99**

Today's *mitzvah* (*Mitzvas Asei #99*) is about the *Tumah* of *Niddah*. This is a kind of *tumah* that a woman can have.

*Even though this kind of tumah, and some of the other kinds of tumah we will learn about, are kept in certain ways nowadays, in these halachos we are learning about how someone with these kinds of tumah makes other people or things tomei. These halachos are only kept when there is a Beis Hamikdash.*

## **RAMBAM :: Hilchos Keilim**

*In today's Rambam, we learn more about how keilim become tomei and pass on their tumah to things inside of them:*

In **Perek Yud-Beis** the Rambam explains what happens if a *keili* became *tomei*, then was broken (so now those pieces are *tahor*), and then someone put those pieces back together. If the *keili* was made of wood, or bone, or leather, the new *keili* is *tahor*. If it was made of metal, it is still *tomei*.

**Perek Yud-Gimmel** teaches us about the *tumah* that is passed on with *keilim* made of clay. Usually the *halacha* is that if something is touching a *tomei keili*, it becomes *tomei* too. But with a clay *keili*, something touching the outside won't become *tomei*. Only something that is INSIDE of it, whether or not it is touching it, will become *tomei*. For example, if you have an oven made out of clay, and something fell inside and made the oven *tomei*, everything inside becomes *tomei* too!

**Perek Yud-Daled** explains one of the ways to keep *tumah* from spreading. If you fill a pot with food and then seal it closed, and put it into a *tomei* oven, the pot and the food stays *tahor*. But if you put something that GIVES *tumah* inside of a pot and seal it closed, it can still make the whole oven *tomei*.

## **RAMBAM- PEREK ECHAD :: Hilchos Girushin - Perek Beis**

One very important *halacha* in today's Rambam is that a man needs to WANT to give the *get*. If he doesn't want to, but he needs to, the *Beis Din* is allowed to hit him until he says “I want to!”

But if you hit someone until they say yes, they don't really want it!

The Rambam tells us that really EVERY Yid wants to do all the *mitzvos*. Sometimes our *Yetzer Haras* trick us and tries to get us not to do the right thing, but really we DO want to do the right things. When the *Beis Din* hits the man, his *Yetzer Hara* becomes weak, and the Yid realizes that he DOES want to do it.

## **INYANA D'YOMA :: Lighting a Yid's Menorah**

After we light the *menorah*, we should listen to the things it teaches us. One very important thing our *Menorah* teaches us is about the *shlichus* each of us have to bring another Yid closer to *Yiddishkeit*.

When we look at the *menorah* after we light it, we will see the flames dancing happily. Really, inside of each of us we also have a flame! The Torah tells us that “*Ner Hashem Nishmas Adam*” — our *neshama* is like a flame of Hashem!

Our *neshama*-flame shines like our *menorah* when we keep it bright with *Ner Mitzvah VeTorah Ohr* — with the light of Torah and *mitzvos*.

But it's not enough to just have our own flame shining bright. It is part of our *shlichus* to make sure that ANOTHER Yid's *neshama* can also shine! When we bring another Yid closer to *Yiddishkeit*, and help him do another *mitzvah*, we are helping his *neshama*-flame to burn brightly like the candles in our *menorah*.

But, the Rebbe teaches us, that's not the hardest part.

If you have your own *menorah*, or watched your Tatty set up his, you know that it is not so hard to actually LIGHT the *Menorah*. The harder part is to set it up, putting it in the right place, and filling it with the wicks and the oil and the *shamosh*, so it will be ready to light on Chanukah.

Before we help another Yid light up his *neshama*-flame, we also first have to do a harder job — to help make sure his “*menorah*” is ready to light.

How do we do that?

We need to go out and find the Yid. Maybe he lives on our block, or works in our school, or is even a relative. We need to go up to him and wish him a “Good morning!” or a “Good Shabbos!” or a “Happy Chanukah!” We can give him a smile, or a piece of chocolate Chanukah *gelt*!

Then, once made the connection, his “*menorah*” will be ready to light. He will start to think about his own *Yiddishkeit*! We can help him do a *mitzvah*, teach him some Torah, or he can even start doing a *mitzvah* on his own. This way, his *neshama*-flame will burn strong and bright, and light up the world!

*See sicha of Parshas Mikeitz, Zos Chanukah 5747, Likutei Sichos chelek Chof-Hey, p. 433*

## **TEFILLAH :: Aleinu**

At the end of *davening*, we say the *Tefillah* of *Aleinu*.

According to most opinions, this *tefillah* was written by Yehoshua bin Nun. There are two hints to this inside of *Aleinu*:

- 1) The first letter of the first four lines of *Aleinu* spells “Hosheia” backwards. (*Aleinu Leshabeiach* — *Ayin, Shelo Sam* — *Shin, Va'anachnu Korim* — *Vov, Hu Elokeinu* — *Hey*.) Hosheia was Yehoshua's name before Hashem added a *Yud*. Because Yehoshua was so humble, he still called himself Hosheia.
- 2) Yehoshua was from *Shevet Yosef*. This is hinted to in the words “*Aleinu Leshabeiach!*” In Yaakov's *brachos* to the *Shevatim*, Yosef was compared to an ox (*shor*). The *Gematria* of the word *Shor* is the same as the *Gematria* of the words “*Aleinu Leshabeiach*.”

## **HALACHOS HATZRICHOS :: Chanukah Gelt**

The Rebbe told us that it's important to give Chanukah *gelt* every night, but it's a good idea to give even MORE on the fourth or fifth night of Chanukah, like we see in today's *Hayom Yom*!

*A person once asked the Rebbe about a problem he was having with one of his children. The Rebbe asked if he gave his child Chanukah gelt this past year, and the father said yes. The Rebbe asked if the child received Chanukah gelt on EVERY night of Chanukah, and again the father replied yes. The Rebbe said, "If so, there's nothing to worry about."*

*See "Beis Chayeinu" issue #118, p. 18*

## **GEULAH U'MOSHIACH :: Making Eretz Yisroel Bigger**

We learned that to deserve that Eretz Yisroel will become bigger when *Moshiach* comes, we need to add something MORE in our *Avodah* nowadays.

What do we do? We need to make our *Ruchnius* Eretz Yisroel bigger! Our *Ruchnius* Eretz Yisroel is doing *mitzvos* during *Golus*. We make it bigger by doing even MORE than the strict *halacha*! Doing more than what we need to is called going "*Lifnim Mishuras Hadin*," further than the *halacha* says we have to.

This is something that has a special connection to Chanukah!

According to *halacha*, did you know how many candles we need to light each night of Chanukah? Only ONE, and only one person in the family needs to light it.

But the Rama writes that it is a "*minhag poshut*," an accepted *minhag*, for ALL Yidden to do this *mitzvah* in the best way possible! Even Yidden who usually aren't so careful to do everything in the best way or to do things *Lifnim Mishuras Hadin*, light the *menorah* in a way of *Mehadrin Min Hamehadrin*, the very best way! We all light one more candle each night of Chanukah, and have many *menorahs* in every home!

This shows us that even if we aren't doing everything right, we can still do *Lifnim Mishuras Hadin*, and add more than what we need to do. This will be a good preparation for when Hashem will add more land to Eretz Yisroel in the time of the *Geulah*!

*See Likutei Sichos chelek Chof, sicha of Motzei Shabbos Parshas Chayei Sarah 5738, p. 345*

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