

# Chitas for Tuesday, Parshas Mikeitz

## Second Day of Chanukah

### Chof-Vov 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 ~

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~ Bar Mitzvah Chof-Vov Kislev ~  
*May he grow to be a Chossid, Yerei Shomayim, and Lamdan!*

## **CHUMASH :: Parshas Mikeitz - Shlishi with Rashi**

In today's *Chumash*, Paraoh makes Yosef second to the king. He starts collecting food for the hunger, and has two sons, Menasheh and Efrayim.

Paraoh said to Yosef, "Just like you said, we need a very smart person to be in charge of the food. Since Hashem made YOU know about this and nobody else, that means that there is nobody as smart as you! I am making you in charge of saving the food. Everyone will have to listen to you, and even though I am still the king, you can do anything just like a king." (Paraoh ignored what the butler said, that Yosef wouldn't be a good person to have a job for the king.) He gave Yosef his ring, and fancy clothes, and a special necklace that shows he is a big officer.

Paraoh had Yosef ride through the city in one of the royal carriages, telling everyone to bend their knees in front of Yosef. He said to Yosef in front of everyone: "I am Paraoh, and I am in charge. I am making a decree that nobody can even hold weapons or ride on a horse without your permission!"

Paraoh gave Yosef the name "**Tzofnas Paneiach**," which means "the one who explains hidden things" (because he explained the dream that nobody understood) and gave him Osnas, Potifera's daughter, to marry. (Potifera is the name the Torah now uses for Potifar.) Yosef was now 30 years old, and he went all around Mitzrayim to

save food for the hunger years, when nothing will grow.

During the seven years when there was a lot of food, people brought grain to the storehouses where they would keep all of it. They took some of the earth from the places where it grew, to help keep it from going bad. There was so much grain, more than could be counted!

Yosef had two sons before the hunger years started. One son was called **Menasheh**, which means “makes you forget.” Hashem made Yosef forget the hard years he went through, and he wanted to thank Hashem for that! He also chose this name to help him remember that he is a Yid, because being so great can *chas veshalom* make a person easily forget. The second son was called **Efrayim**, because Hashem made him grow in Mitzrayim.

## **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**

*In the year the Hayom Yom was written, Chof-Vov Kislev was Shabbos Chanukah, Shabbos Mevorchim, and the day to start saying Vesein Tal Umatar was on Motzei Shabbos! So the beginning of today's Hayom Yom has minhagim that were important for that year.*

- It is a day to have *farbrengens* because of *Shabbos Mevorchim*.
- Remember to say *Vesein Tal Umatar* on *Motzei Shabbos*.
- We light the *menorah* after *Havdalah* on *Motzei Shabbos Chanukah*, before we say *V'yitein Lecha*.
- In *Shul*, first we light the *menorah*, and then we say *Havdalah*.

*Since this is the first Shabbos Mevorchim from the beginning of Hayom Yom, we also learn the minhagim for Shabbos Mevorchim:*

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

## **SEFER HAMITZVOS :: Shiur #170 - Mitzvas Lo Saasei #120**

(*Mitzvas Lo Saasei #120*) Today's *mitzvah* is that each *Korban* has a day when we shouldn't eat it anymore! Some *Korbanos* can be eaten for one day, and some for two days. We are not allowed to leave any part of the *korban* over to be eaten after that time. This is called “*Nosar*.” If it is left over, we will learn in *Mitzvas Asei #91* that it needs to be burned.

We learn this *mitzvah* from a *posuk* in *Parshas Emor* about the *Korban Todah*, and from there the *Chachomim* teach us that the same is for other *korbanos* too: לא תותרו ממנו עד בקר

## **RAMBAM :: Hilchos Pesulei HaMukdashin**

*In today's Rambam, we learn more about when a Korban is posul!*

**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*.

**Perek Vov:** We learn what happens if a *korban*, or the meat of a *korban*, gets mixed up with other animals that CAN'T be a *korban*.

**Perek Zayin:** In this *perek*, the Rambam teaches us about what can make a bird *posul* as a *korban*.

## **RAMBAM- PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Vov**

*Today we are learning the same thing as the people learning three perakim a day of Rambam!*

In this *perek* we learn what happens if a *korban*, or the meat of a *korban*, gets mixed up with other animals that CAN'T be a *korban*.

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

At a rally for children on Chanukah, the Rebbe told the children about our special Chanukah mission!

Our big mission is getting ready for the *Geulah*, and the third *Beis Hamikdash*. One of the ways we do this is to make sure our own homes and rooms are a *Beis Chabad*, a little *Beis Hamikdash*! So every house, and every person's room should be a place of Torah, *Avodah*, and *Gemilus Chasadim*. We should have a *siddur*, a *Chumash*, a *pushka*, and whatever else we need to use that room to do *mitzvos*!

Every community needs a *Beis Chabad* too, and it's the job of everyone in the community to help make sure that there is one!

So here's our special mission for Chanukah:

Every child needs to go to their parents and ask them, with *Devarim Hayotzim Min Halev* (sincerely), for Chanukah *gelt* for their *Cheder Tzivos Hashem*! We should use this Chanukah *gelt* to buy a *siddur*, a *Chitas*, a *pushka*, *negel vasser*, or whatever else we need to make our room a little *Beis Hamikdash*.

Of course, when children ask their parents for such an important thing, the parents will also want to do it! And through the children, the rest of the house will also become a *Beis Chabad* the way it should be!

*From a sicha on the 5th night of Chanukah, 5747*

## **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 HATZRICHOS :: Tzedakah on Chanukah**

The *Meforshim* in the *Shulchan Aruch* talk about giving *tzedakah* on Chanukah. They say that on Chanukah, we need to give EXTRA *tzedakah*. But we don't only give extra MONEY to *tzedakah*, we also need to give extra *tzedakah* from OURSELVES, from our time and our energy!

The Rebbe tells us that a very important way to give *tzedakah* from ourselves is to do extra *mitzvoyim*. This way, we are also giving *Ruchnius'dike tzedakah* to others in honor of Chanukah!

*See for example sources cited in Halachos Uminhagei Chabad p. 111*

## **GEULAH U'MOSHIACH :: Seeing Moshiach in Everything**

When we are excited about something, everything we see reminds us of what we are excited about.

Yidden are all excited about *Moshiach*. Especially now, at the very end of *Golus*, we are expecting *Moshiach* to come any minute! So it makes sense that whatever we look at, we think about how it is also connected to *Moshiach*!

*How does Chanukah remind you about Moshiach? How does Parshas Mikeitz remind you about Moshiach?*

The name of the *parsha Mikeitz* already reminds of the *Geulah*! *Keitz* means “the end.” Many times, when we talk about the *Geulah*, we say we are waiting for the *Keitz*, the end of *Golus*!

Chanukah reminds us of how the Chashmonaim lit the *menorah* again in the *Beis Hamikdash* after a long time when they couldn't. Very soon we will *IY”H* be able to light the *menorah* again too, in the *Beis Hamikdash Hashlishi*!

*See Sefer Hasichos 5751, vol. 1, p. 203*

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