

Chitas for Shabbos Kodesh

Parshas Mikeitz

Lamed Kislev

Rosh Chodesh Cheshvan

6th Day of Chanukah

Shabbos Chanukah

5786

*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 מעיר נעוועל
בקשר עם יום היארצייט שלה ר"ח כסלו

Chitas for the month of Kislev is made possible in part

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

לזכות חי' מושקא בת חנה
להצלחה רבה בשליחותה בארצנו הקדושה

לזכות
רפאל דובער בן דבורה ריבה
לרפואה שלימה וקרובה

CHUMASH :: Parshas Mikeitz - Shevi'i with Rashi

We continue learn what happens with the *Shevatim's* second trip to Mitzrayim, when they bring Benjamin along. We learn how Yosef tries to make Benjamin stay.

Yosef asked Binyomin about his family: "I know your family has a few different mothers, do you have another brother from the same mother?"

Benjamin answered, "Yes, but I don't know where he is."

"Do you have any children?" Yosef asked.

"Yes, I have ten sons: Bela, Becher, Ashbel, Gera, Na'aman, Eichi, Rosh, Mupim, Chupim, and Ard." When Yosef asked what those names mean, Benjamin explained how each one of them was about his missing

brother, Yosef. (For example, Chupim was because Yosef and Benjamin weren't at each other's *chuppahs*.)

Yosef was so sad when he heard that, he went out of the room and cried. When he came back, he had the servants serve the meal. (*Yosef, his brothers, and the Mitzriyim eating with them all ate separately, so none of them would see what the other people are eating! The Egyptians couldn't see Yosef eating an animal they worship, and Yosef didn't want his brothers to see that he was eating food Egyptians don't eat, and they might figure out that he's Jewish.*)

Yosef pretended that his cup was magic, and told each of his brothers where to sit, having them sit oldest to youngest, all of each mother's children together. The *Shevatim* were amazed, because they didn't know how he could know all of this!

After everyone got their food, Yosef said "Benjamin didn't come here because he wanted to, so he deserves more food." When Osnas saw that Yosef gave Benjamin more food, she sent him more food too, and then Menasheh and Efrayim did the same! So Benjamin had FIVE times as much as anyone else!

Even though the *Shevatim* (and Yosef too) didn't drink wine since they sold Yosef, they all did this time and they got drunk. After the meal was over, Yosef sent his head servant to fill up his brothers' bags with food, and to put their money on top. He also had this servant hide his "magic" cup in Benjamin's bag.

In the morning, the *Shevatim* started to go back to Eretz Yisrael. They didn't go very far, when Yosef said to his head servant, "Go run after them, and when you catch them, ask them why they did not nice things to me when I was so good to them to steal my "magic" cup!"

He ran after them, and said what Yosef asked. The brothers said, "*Chas veshalom!* You saw that we wanted to give you back the money that we found in our bags, that shows we are honest! How could we steal from his house?! Whoever took it should die, and the rest of us would be ready to be slaves if really one of us took it!"

The head servant said, "Really you're right, but I'll be nice — only the one I find it with will be a slave, the rest of you can go home." He searched through everyone's bags, oldest to youngest, and the cup was found in Benjamin's bag.

The brothers all ripped their clothes from sadness, put their bags back onto their donkeys (they were strong enough to each do it themselves) and went back to Mitzrayim. They tried to think of how they could fight the Mitzriyim.

When Yehudah and his brothers came to Yosef's house, he was there waiting for them, and they bowed down in front of him.

Yosef said, "What did you try to do to me? You want to take away my *koach* by taking my cup? I am a very smart man, that's why I'm second to the king — I can figure out who took my cup even without using magic!"

Yehudah said, "What can we say? We didn't do it, but it looks like Hashem is punishing us for an *aveira* we did a long time ago (selling Yosef). So here we are, as slaves." (Yehudah thought that maybe THIS is what Hashem told Avraham, that they will need to be slaves in a different land.)

But Yosef said, "I wouldn't do such a thing! Only the one who had the cup in his sack will be my slave, the rest of you can go home." When Yehudah heard that Yosef only wanted Benjamin as a slave, he understood that this wasn't what Hashem told Avraham, and he was ready to do whatever he needed to do to make sure Yosef wouldn't keep Benjamin.

TEHILLIM :: Yom Lamed (145-150)

Today we are finishing the entire *Sefer Tehillim*!

You might already know today's whole *Yom of Tehillim* by heart! It's *Ashrei* and the paragraphs that start with *Hallelukah*, which is the main part of *Pesukei Dezimra* in *davening*.

These paragraphs are explained in the first *sefer* of *Chassidus* to be printed after the *Tanya*!

After the *Tanya*, the first *sefer* of Chabad *Chassidus* printed was the *Siddur Im Dach*. This is a *siddur* which has *maamarim* of the Alter Rebbe printed together with the *siddur*. It was put together by the Mittlerer Rebbe, and is sometimes called the Mittlerer Rebbe's *siddur*.

The *maamarim* on these *kapitelach* in *Pesukei Dezimra* are very special! Usually a *maamar* explains one *posuk* according to *Chassidus*. But these *maamarim* explain EVERY *posuk* of these *kapitelach* according to *Chassidus*!

Even though the *maamarim* were said separately, one *posuk* at a time, they were put together in the *siddur*. This helps us understand ALL of the *pesukim* in the main part of *Pesukei Dezimra* according to *Chassidus*!

See *maamar Vayishlach* 5743 and 5747

TANYA :: Likutei Amarim Perek Hey

So far we learned about the special kochos Hashem gives to us to stay connected to Hashem and be able to have hatzlacha in our Shlichus in the world. We learned about the neshama we have, the tzadikim and Rebbeim who can help us, the Torah and mitzvos we have. Today we will see that the Torah is an EXTRA-special way to keep us connected with Hashem here in this world!

When we have two different things, there are a lot of ways to put them together. Like if we take friends, we can put them together in the same room, or they can hold hands. Or with two different toys, we can tape them together, tie them together, or glue them together.

But the way our *Gashmiyus* mind becomes connected to Hashem when we understand something in Torah is an amazing connection, that we can't compare anything to. It is called a *Yichud Nifla*, that they are so connected they become like one thing!

We learn Hashem's Torah using our *gashmius'dike* mind, and the Torah talks about *gashmius'dike* things. When we are learning Torah and understand something, our *gashmius'dike* mind becomes one with Hashem's Torah in such a strong and amazing way!

While we are learning something, we are so busy trying to understand it, that we can't think about anything else. When we understand it well, it becomes part of how we think! Since the understanding of Torah is Hashem's *Chochmah*, that means that Hashem becomes a part of us! This is really a *Yichud Nifla*, an incredible connection!

This is what is so special about our connection with Hashem through learning and especially understanding the Torah.

The Rebbe tells us that learning a lot of Torah makes a person's sechel better, since it starts to think according to Torah!

We see something like this with practicing. After you practice your lines for a play a lot, you will be able to say them automatically!

The same way, when a person gets used to learning and understanding Torah, his mind starts to automatically think that way. Then a person's sechel becomes a Torah sechel!

HAYOM YOM :: Lamed Kislev

Today there is no *Hayom Yom*! That's because the year *Tof-Shin-Gimmel*, when the *Hayom Yom* was written, only had 29 days in Kislev.

In the times of the Beis Hamikdash, every month could be either 29 (chaser) or 30 (malei) days — depending on when we saw the new moon! But without a Sanhedrin, we can't pasken when the new month should start. So Hillel Hanasi, from the Sanhedrin (a later Hillel, not the Hillel from Hillel and Shammai), set up a calendar pattern that will work until Moshiach comes, when we will be able to set the day of Rosh Chodesh by looking for the new moon.

In Hillel's calendar, the months follow a pattern: Nissan has 30 days, Iyar has 29. Sivan has 30 days, Tammuz has 29. But there is an exception — Cheshvan and Kislev can sometimes be 29, and sometimes 30! There is another pattern of 19 years that tells us when Cheshvan and Kislev are long or short, and which years are leap years. This year Cheshvan has 29 days and Kislev has 30 days, which is called Kesidran.

SEFER HAMITZVOS :: Shiur #295 - Mitzvas Asei #197, Lo Saasei #234

In today's Rambam, we are starting a new set of *halachos*: The *halachos* about borrowing or lending money. There are many *mitzvos* about this, and today we are learning two of them:

1) (Mitzvas Asei #197) To lend money to poor people, to make their life a little bit easier. The Rambam says that this is even more important than *tzedakah*! That's because people don't want to become poor and need to ask for money — it will be very embarrassing for them! When we give them a loan, we save them from needing to ask for *tzedakah*!

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: אִם כֶּסֶף תַּלְוֶה אֶת עַמִּי אֶת הָעֲנִי עִמָּךְ
The details are explained in many places in *Mesechta Kesubos* and *Mesechta Bava Basra*.

2) (Mitzvas Lo Saasei #234) Not to ask a person to pay back our loan if we know he can't.

We learn this *mitzvah* from the same *posuk* in *Parshas Mishpatim*: לֹא תִהְיֶה לוֹ כְּנִשָּׁה

RAMBAM :: Hilchos Malveh V'Loveh

In **Perek Alef**, we learn that it's a special *mitzvah* to give a loan to a poor person, or anyone who needs it. Lending money is a very big *mitzvah*!

But borrowing money is a very serious thing too — if a person borrows money when he does not need to, and then can't pay back the loan, he is called a *rasha*.

Perek Beis teaches us how the *Chachomim* helped make it easier for us to lend money: After the time of the *Gemara*, there were a lot of sneaky people who said they couldn't pay back their loans — even though they really could. The *Chachomim* decided to force people to make a *shevuah* (a very strong Torah promise in Hashem's name) in front of the *Beis Din* if they said that they did not have money. That stopped people from lying, and kept everyone from being afraid to lend money!

We also learn the *halacha* that when someone gives a loan, he should have witnesses, a *mashkon*, or a contract, to show that it is a serious thing and make sure all of the details of the loan are clear (like the exact amount he

lent).

In **Perek Gimmel** the Rambam teaches us about a *mashkon*: A *mashkon* (a security) is when someone takes an object from someone he lent money to, and gives it back when he is paid back. We learn the details of *mitzvos* we will be learning later, like not taking a *mashkon* from an *almanah* (widow), or not taking a *mashkon* from *keilim* that are used to make food with.

RAMBAM– PEREK ECHAD :: Hilchos Eidus - Perek Yud-Alef

In today's Rambam we are learning more about people who can't be *eidim*:

We learn that a person who isn't a *mentsch* — like if he doesn't learn Torah at all, and doesn't have normal friends — is considered a *rasha* and we can't use him as an *eid*. If he has no *aidelkeit* and will take off his clothes in front of other people while he is working so he can be more comfortable, he might not be embarrassed to lie in front of *Beis Din* either!

INYANA D'YOMA :: Making Days Good

The Rebbe started something very special: “*Kollel Zekeinim*,” and “*Chochmas Noshim*,” where people could learn Torah and have *shiurim* at an older age. They would come to the Rebbe every so often and hear a *sicha* just for them!

The Rebbe started these special programs because people send their parents to nursing homes and only visit them once in a while. They don't realize how special older people are, and how when they get older, they know so much more!

One Chanukah, the Rebbe gave a *sicha* to the older Yidden in *Kollel Zekeinim* and *Chochmas Noshim*. He spoke about when people meet each other. When they wish each other, “Good morning!” or “Have a good day!” they are making each other's days into GOOD days!

That's even more true about Chanukah, which is already a *Yom Tov*, a good day! So when we get together, we need to make sure to say nice things to each other and make each day of Chanukah into a VERY good day!

TEFILLAH :: Akeidah

In *Mah Tov* and *Adon Olam*, we show how *davening* is a special time and place for our *neshama* to approach Hashem.

In *davening*, we are going to ask Hashem for many things. But what *zechus* do we deserve it with?

The next part of *davening* is the *Akeidah*, where we remind Hashem about the *zechus* of the *Avos*, Avraham and Yitzchak. The *Mesiras Nefesh* they had is a tremendous *zechus* for all of the Yidden!

The story of the *Akeidah* also helps us with another part of *davening*. When we *daven*, we are making ourselves more *aidel*, so we can feel *kedusha* more. We are working on making our *neshamos* stronger and overcoming the *Yetzer Hara*. With the *koach* of *Mesiras Nefesh* that we have inside of us, from the *Avos*, we will be able to win over our *Yetzer Hara*!

See the Alter Rebbe's *Shulchan Aruch*, *siman alef*

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 :: Shabbos

The days before Shabbos are a preparation for Shabbos, and the *Zohar* says that Shabbos gives a *bracha* to all of the days of the week.

When we prepare so we can celebrate Shabbos properly, then the *kedusha* of Shabbos helps us in our *avodah* the rest of the week: We'll remember what the *gashmius* is really there for — to help us act the way Hashem wants! We'll be able to find Hashem in all of the *gashmius* things!

Golus is like the days of the week, and *Geulah* is like Shabbos. The times of the *Geulah* will be like one long Shabbos, and every Shabbos is a taste of the *Geulah*! When we celebrate Shabbos properly, we can also take the *chayus* of the *Geulah* and bring it with us into the rest of the week!

From Sefer Hasichos 5749 and 5751

- Credits, sponsorships, and contact info at KidsChitas.org -