

Chitas for Thursday, Parshas Mikeitz

Fourth Day of Chanukah

Chof-Ches Kislev, 5782

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

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
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CHUMASH :: Parshas Mikeitz - Chamishi with Rashi

Today we learn how the *Shevatim* go back to get Benjamin, and what happened on the way.

In yesterday's Chumash, we learned how Yosef accused the brothers of being spies. He said he would only believe them if they could prove that the other things they said were also true! They said they had another brother Benjamin, and he would only believe them if they brought him to Mitzrayim too.

In the end of yesterday's Chumash, he said that they would all sit in jail, and one of them would go get their brother. But they all sat in jail for three days, and then Yosef gave them a different idea:

Yosef said: "Here's how you can show me you aren't spies, and that you are telling the truth: I'll keep one of you here in jail, and the rest of you will go bring your food home, and then come back with your youngest brother. Then I'll know that you were telling me the truth."

The *Shevatim* said to each other, "Do you know why this is happening to us? Do you know why this Mitzri leader isn't having *rachmanus* on us? Hashem is doing it because we didn't have *rachmanus* on Yosef when we

threw him in the pit and sold him, even though he begged us to let him go.”

Reuven saw that this was an important time to help his brothers do *teshuvah*, so he said, “Didn’t I tell you not to do it? You didn’t listen to me!”

Really, Yosef heard all that they said. (They didn’t know that he understood what they were saying, because there was usually an interpreter there, so they thought he didn’t understand.) Yosef moved away from them and cried because he heard that they felt bad for what they did. But then he came back and continued to act strict. Yosef had the guards tie up Shimon. (He chose Shimon because Shimon was the one who threw him into the pit in the first place, and also so that Shimon and Levi who were so strong that they killed an entire city wouldn’t be together to come up with ideas to hurt him.)

Yosef had the servants fill up the *Shevatim*’s bags with grain, and to secretly put back the money they paid. (Yosef also had them fill up Shimon’s bags, and put them on his donkey so his family would have food too.)

The brothers loaded their donkeys and left. After they left, Yosef had the servants untie Shimon and give him food to eat.

When the *Shevatim* got to an inn, Levi opened his bag to feed his donkey. He saw his money right there! He told his brothers, and they were all very upset. They were sure the Mitzriyim put the money back so that they could say the brothers were stealing!

When they came home, they told their father Yaakov all that happened. They told him how the leader was mean to them and called them spies, and how he said they need to bring Benjamin to prove they are telling the truth. Then when they opened their bags to take out the food, ALL of the *Shevatim* saw their money inside, and Yaakov and the brothers were afraid of what would happen.

Yaakov wasn’t sure that the *Shevatim* were really telling the truth. Because now TWO of his sons were missing — Yosef and Shimon. Yaakov said, “Yosef is gone because of you, Shimon is gone because of you, and now you want to take Benjamin too?!”

Reuven replied, “I promise you I will bring Benjamin back! I know you are worried about your son, I also have sons! I will even give you their lives as a guarantee that I will bring Benjamin back!”

Yaakov ignored what Reuven said — Reuven’s sons were his own grandchildren, how did it help for their lives to be a guarantee? He said to him, “You are not responsible! Benjamin can’t go down with you, I don’t want him to travel! His mother and brother died on the way, and I am afraid he will die on the way too! And if you make Benjamin die, then I will not be able to live either!”

Yehuda had some more things to say, but since he saw that Yaakov was so against it, he decided to wait until most of the food ran out, and then he would talk to Yaakov again.

The food still didn’t grow in the whole Canaan. Once they ate up all the food they brought from Mitzrayim, Yaakov told the *Shevatim* to go back and buy more. Now Yehuda said, “The one in charge of the food won’t let us come unless Benjamin comes too! Unless you send him, none of us can go.”

Yaakov asked, “Why did you tell the Mitzri man that you have another brother?!”

The brothers felt that really this was to punish them for selling Yosef, but they didn’t want to tell Yaakov that. So they just told Yaakov exactly what happened. “First he asked us about our families, and if our father is alive. He told us what kind of wood our cribs were made of — and he was right! He asked if we had more brothers. So we had to tell him the truth. How could we have known he would ask us to bring our brother?”

Yehuda tried to convince Yaakov: “If you send Benyamin, maybe something will happen to him, or maybe not. But if we don’t go to buy food, we will ALL die for sure! So let me take Benyamin, and we will go so we can ALL live.

“I know you are afraid we won’t take care of him. Don’t worry, I will be the one in charge. If *chas veshalom* I don’t bring him back, I will lose my *Olam Haba!* Now let’s go already — we’ve spent so much time talking about this, we could have been already back twice, and brought Shimon home so you won’t have to worry about him!”

Yaakov said, “You need to make sure this kind of thing doesn’t happen again. Bring some presents (spices, honey, and nuts) to the leader of Mitzrayim, bring twice as much money for food in case the price went up, and also bring back the money you found — maybe it was a mistake. Take your brother and go.

“Those are all of the things we can do in nature, but we also need to ask Hashem for help. I will *daven* for all of you. I will ask Hashem to stop making things so hard for me (I had trouble with Lavan, Esav, Rochel, Dina, Yosef, Shimon, and now Benyamin!). I will *daven* that he let your other brother go free! (Yaakov meant Shimon, but it was a *nevuah* and he didn’t know it — the “other brother” was Yosef who would “go out” of hiding later too!) For me, it will be like I lost Shimon and lost Benyamin until you come back with them.”

So the brothers took the present and double the amount of money, along with Benyamin. They came to Mitzrayim and bowed down in front of Yosef.

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 #172 - Mitzvas Lo Saasei #130, #129

Today we learn two *mitzvos* that show us how holy a *korban* is! We need to make sure it doesn't get *Tomei*.

1) (*Mitzvas Lo Saasei #130*) We are not allowed to eat meat from a *korban* if it became *tomei*.

We learn this *mitzvah* from a *posuk* in *Parshas Tzav*: וְהִבְשֵׁר אֶשְׁרָר יִגַע בְּכֹל טֶמֶא לֹא יֵאָכַל

2) (*Mitzvas Lo Saasei #129*) A *tomei* person isn't allowed to eat the meat of a *korban*.

We learn this *mitzvah* from a *posuk* in *Parshas Tazria*: בְּכֹל קֹדֶשׁ לֹא תִגַע

The details of both of these mitzvos are explained in Perek Yud-Gimmel of Mesechta Zevachim.

RAMBAM :: Hilchos Pesulei HaMukdashin

In today's *Rambam*, we are learning about things that can make a *korban* (or part of a *korban*) *posul*.

Perek Yud-Alef: In this *perek*, we learn what can make a *Korban Mincha* *posul*.

Perek Yud-Beis: This *perek* talks about what can make the *korban* for *Shavuos* (*Shtei Halechem*), *Lechem Hapanim*, or *Korban Todah* *posul*.

Perek Yud-Gimmel: What the *kohen* is thinking about when he *shechts* the *korban* is very important! There are certain thoughts that can make the *Korban* not good (like we learned earlier in *Sefer Hamitzvos*).

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

If birds for *Korbanos* get mixed up, we need to know what to do.

INYANA D'YOMA :: 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

TEFILLAH :: Hallel

In *Torah Ohr*, it says that the word *Hallel* means to praise Hashem, and to reveal Hashem.

We can easily understand that *Hallel* praises Hashem, because that's what the words of *Hallel* are all about! But what does it mean that *Hallel* reveals Hashem?

The Rebbe explains (in the Rebbe's *Haggadah*) that this is because of the day when we say *Hallel*! On days when we say *Hallel* (like Chanukah), the *Emes* of Hashem shines in the world.

Usually, when we look around at the world, that's all we see — a world! We see all kinds of *Gashmius*, which seems to run by its own system. But the *emes* of Hashem is that the *chayus* of every part of the world is only Hashem, Who created it all for Yidden to learn Torah and do *mitzvos*!

On days we say *Hallel*, that *emes* is more felt and revealed.

HALACHOS HATZRICHS :: Milchigs on Chanukah

Some people have a *minhag* to eat foods made out of milk or cheese on Chanukah. We do this to remember the *neis* that happened with Yehudis and the cheese:

Yehudis, the daughter of Yochanan *Kohen Gadol*, was very brave. She thought of a plan to save the Yidden of her city. She went out to the Greek general, bringing him a present of very salty cheese. He was very happy, and let her feed him a lot of it. Then the general was very thirsty, so Yehudis gave him lots of strong wine. The wine made him so drunk, he fell asleep! Yehudis pulled out his sword and chopped off his head.

When the soldiers found out that their general was dead, they were so scared that they all ran away! The Yidden were saved.

To remember this *neis*, we also eat *milchig* foods on Chanukah.

See *Shevach Hamoadim*, *Kitzur Hilchos Chanukah*

GEULAH U'MOSHIACH :: Making Eretz Yisroel Bigger

We learned yesterday that to deserve that Eretz Yisroel will become bigger when *Moshiach* comes, we need to add something MORE than we need to do in our own *Avodah*, making our own "Eretz Yisroel" bigger.

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 right, 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 add more than what we need to do. This way we will deserve to have an Eretz Yisroel where Hashem will add more land, 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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