

# Chitas for Wednesday, Parshas Mikeitz

## Third Day of Chanukah

### Chof-Zayin 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 **Private Chanchie Drukman** (Lucerne, Switzerland)  
~ 6th birthday Chof-Zayin Kislev ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Mikeitz - Revi'i with Rashi**

In today's *Chumash*, the years of hunger start. The *Shevatim* come down to Mitzrayim to get food. Yosef acts mean to them to get them to do *Teshuvah*, and tells them to bring back Benjamin.

**The seven years of hunger:** Just like Yosef had said, there were 7 years with a lot of food growing. Then the seven years of hunger started. No food grew. Even though many people had saved food, their food got rotten. Only the food that Yosef stored stayed good.

When people got hungry, they came to Yosef and asked him for grain. Yosef agreed, but he made them have a *Bris Milah* first! (*Avraham Avinu had a mitzvah to give a bris to all of his servants, and now everyone in Mitzrayim was like Yosef's servant.*)

The Mitzriyim came to Paraoth to complain that they didn't want a *bris*! Paraoth asked them why they didn't have their own food, and they told him it was all rotten. "If all of your food got rotten, it must be because of Yosef! All of HIS food stayed good. If he can do that, who knows what he can do to you! You'd better just do whatever he tells you to." So they all did.

When the hunger got so bad that even the rich people had no food, Yosef opened all of the storehouses and sold it to the Mitzriyim. People from all over came to buy food, because there was no food anywhere! There

was also no food in Canaan, Eretz Yisroel. But by a *neis*, Yaakov's family still had some food to eat!

**Yaakov sends the *Shevatim* down to Mitzrayim:** Yaakov told his children: "Don't pretend that we have enough food for the whole time — we only have a little. Don't act differently than everyone else by not trying to do anything about it. There is no promise that Hashem will keep making *nisim*. Don't take the chance that you will be hungry! Go to Mitzrayim and buy food. (In *Lashon Kodesh*, he said "*Redu Shama*" — go down there. The letters of *Redu* (רדו) add up to 210, which hints that the Yidden would be in Mitzrayim for 210 years.) He told them to each go into Mitzrayim a different way so nobody would see them all together and give them an *Ayin Hara*.

Yaakov didn't send Benyamin along for the trip, because he was nervous — after all, Rochel passed away when they were going somewhere, and Yosef also disappeared when going somewhere. He didn't want Benyamin to go somewhere because it might be dangerous.

**Yosef's dream starts to come true:** So the rest of the *Shevatim* all went down to Mitzrayim. They bowed in front of Yosef, who was selling the food. Yosef knew it was his brothers, but he didn't tell them who he was. (He wanted to first make sure they did *teshuvah* for selling him.) Yosef pretended he didn't know them, and mostly talked in a strict way.

Yosef pretended he didn't understand *Lashon Kodesh*, so he had his 7-year old son Menasheh translate what they were saying. He asked them, "Where are you from?"

They answered, "From Canaan, to buy food."

The *Shevatim* didn't recognize Yosef, because he looked so different, now that he was older and had a beard. Even though he could have done very mean things to them, because they sold him, Yosef treated them like brothers and had *rachmonus* on them. Yosef remembered his dream, where the wheat bowed down to him, and saw how now his brothers are bowing to him when they're buying wheat! He realized that his dreams were coming true, and now he needed Benyamin to come to Mitzrayim too so the dream could finish coming true. So he decided to make them bring Benyamin.

**Yosef makes sure that the *Shevatim* did *teshuvah*:** "You are spies!" Yosef told the brothers.

"No, we're just coming to buy food! We're all brothers, and we aren't spies!"

"But if you're brothers, why did you all come to Mitzrayim in different ways? You must be liars!"

They answered, "No, we are 12 brothers. The youngest is at home, and one of the brothers is missing, and we all went a different way so we could look for him in different places."

Yosef asked, "Would you pay a lot of money if you found your brother and they didn't want to let him go?"

"Of course!" said the *Shevatim*.

"And what if they don't want to let him go, even if you give them a lot of money?"

"Then we'll have to make a war with them so we can bring our brother home."

**Yosef tries to get them to bring Binyamin:** Yosef said: "See! I told you that you are spies! You want to make a war with people! I see from my magic cup what you did to the people of Shechem, and you want to do the same thing to Mitzrayim too!"

"I will give you a chance to prove you're telling the truth: One of you should go get your youngest brother, and the rest of you will stay here in jail. If you don't bring him, I'll know you're liars and I swear by Paraoth's life

that you are spies!” (Whenever he had to swear something that wasn’t 100% true, he promised on Paraoth’s name.)

Yosef put them all in jail for three days to give them a chance to decide.

On the third day, he said “I decided to make it easier for you. Do what I tell you and you can live. You can trust me, I am a person who believes in Hashem.”

## **TEHILLIM :: 120 - 134**

Today’s *Tehillim* is *kapitelach Kuf-Chof to Kuf-Lamed-Daled*.

In *Tehillim*, Dovid Hamelech gives us words to tell Hashem how we feel. It is like *davening*, where the *Anshei Kneses Hagedolah* gave us words to help us *daven* to Hashem.

*Kapitel Kuf-Chof* Dovid Hamelech speaks to Hashem on behalf of every Yid. In the end of the *kapitel*, he talks about the *Golus* that Yidden have among the nations. He says, “**Ani Shalom, Vechi Adaber, Heima Lamilchama!**” “I want *shalom*, but when I speak about that, it just makes the *Goyim* want to make *Milchama*, war!”

This also has a *Ruchniyus* meaning: Our *neshama* doesn’t want to be tested by Hashem, to see if it will look for *taavos* instead of doing what Hashem wants. It just wants to think about Torah and *mitzvos*! That’s why there is a *halacha* that we aren’t allowed to go in a place where there is something not *tznius*, or a road where there is *Avodah Zarah*. We don’t want to go looking for a war with the *Yetzer Hara*! That’s what it means, “*Ani Shalom*” — “I want peace.”

But Hashem makes the *Yetzer Hara*, and all of the not-good things in the world, to come bother us anyway, like in a real war! That’s what the *posuk* is saying — “*Heima Lamilchama*,” “they want war.”

Dovid Hamelech starts this *kapitel* with the word “*Shir*,” meaning a song. A person only sings when they are happy! Even though the *Yetzer Hara* is bothering us, Dovid Hamelech is still happy, because he knows Hashem is only testing us. When the *neshama* shows that it is strong and won’t let itself be convinced by the *Yetzer Hara* and the *taavos* of the world, the deepest *kochos* of the *neshama* will come out.

That gives a Yid a WONDERFUL reason to be happy and sing to Hashem!

See *Chanukah Rally for children, Tof-Shin-Mem-Zayin*

## **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.

Before we learn today’s *Tanya*, let’s review a bit about what we are learning here:

We learned in *Hayom Yom* right before *Yud-Tes Kislev* that the *derech* of *Chassidus* is “**Hagbaras Hatzura Al Hachomer**.” This means to make the *neshama* and the *Ruchnius* stronger than the *guf* and the *Gashmius*.

In *Perek Alef*, the *Alter Rebbe* taught us that we have a first *nefesh*, which gives *chayus* to the *guf*, and our wanting *Gashmius* things, and the not-good *midos* we have, come from it. This is what the *neshama* will work with, to bring *kedusha* into the *guf* and to make the *Gashmius* more *Ruchnius’dik*.

This might sound like a hard job, but we don’t need to worry! In *Perek Beis*, we learned that the *neshama* we have

is very strong! It is a part of Hashem, a *Chelek Eloka Mimaal Mamosh!* Hashem also gives us a Rebbe who helps us connect our *neshama* back to where it comes from! With this *koach*, we will for sure be able to do our *shlichus* all the time.

Now in this *perek*, the Alter Rebbe tells us about the tools built into the *neshama* that will help us do our job! The tools are *Sechel* and *Midos*. Through using them, we can create feelings of *Yirah* and *Ahava*. As we will learn later in *Tanya*, *Yirah* and *Ahava* give us *chayus* and make it possible for us to do our *shlichus* ALL the time!

When Hashem created the world, Hashem ALSO used these tools! Hashem gave us the same tools that HE has, because our *neshama* is a part of Hashem!

As we will learn later, when we bring out the *Ahava* and *Yirah* that are hidden in the *neshama*, we make the *neshama* strong and able to do its *shlichus* in the best way! One of the main chances we have to do this is during *davening*. This is why *Avodas HaTefillah* is so important!

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

In today's *Hayom Yom*, we will learn about the Alter Rebbe's second arrest and *Geulah*.

We just celebrated *Yud-Tes Kislev*, when the Alter Rebbe was freed from jail.

A little less than two years later, people again told the government lies, and they took the Alter Rebbe to prison.

This time, the Alter Rebbe was held in a room in a government building, not in a jail cell. This building was called "Tainy Soviet."

But the lies that were told were much worse! Instead of saying that the Alter Rebbe was a dangerous person, they said that *CHASSIDUS* was dangerous! They wanted the government to make learning *Chassidus* against the law!

Today, the 3rd *licht* of Chanukah, the Alter Rebbe came out of jail for the second time, in 5561!

(Besides for the great *simcha* it brought to the Alter Rebbe and to *Chassidim* when this happened, it made *Chassidus* much stronger than ever before!)

## **SEFER HAMITZVOS :: Shiur #171 - Mitzvas Lo Saasei #131**

(*Mitzvas Lo Saasei #131*) Yesterday, we learned that we can't leave any part of the *Korban* after the time we are supposed to eat it. Today's *mitzvah* is that we can't EAT it after that time!

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: וְזָר לֹא יֹאכַל כִּי קֹדֶשׁ הֵם

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

In today's *Rambam*, we learn about when *Korbanos* might need to be brought again.

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

**Perek Tes:** What if our birds for *korbanos* fly away, or fly to a different group of birds?

**Perek Yud:** What happens if someone brought birds for two kinds of *korbanos*, but the *kohen* brought them all on the *Mizbeiach* like one kind of *korban* — do they still count?

## **RAMBAM– PEREK ECHAD :: Hilchos Pesulei HaMukdashin - Perek Zayin**

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

## **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 :: Halelu Es Hashem**

In *Hallel*, we say “***Halelu Es Hashem Kol Goyim***,” that the nations of the world will praise Hashem, “***Ki Gavur Aleinu Chasdo***,” because Hashem showed us His *chesed* in a strong way. This means that when Hashem shows us His *chesed* in its full power, the *goyim* will praise Hashem!

This will happen when *Moshiach* comes, when all of the nations of the world will join together to serve only Hashem.

But we can even get a taste of it now! By every Yid doing their *avodah*, especially the *avodah* of Chanukah, which spreads the lights to the whole world, the *goyim* will also start to praise Hashem. They will start to recognize that there is only one *Aibershter*, and want to live the way Hashem tells them to!



## **HALACHOS HATZRICHS :: Menorahs in Shul**

The *minhag* is that we light a *menorah* in *shul* during *Mincha*, before *Aleinu*.

The Rebbe says that we should try to keep this *menorah* lit the whole day, as long as people are in *shul*. This will keep everyone excited about Chanukah! (We should only do this if we are not worried that kids will play with the *menorah*.)

See *Sefer Hasichos 5750, vol. 1 p. 193, ha'ara 81*

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

When *Moshiach* comes, everyone will agree that Eretz Yisroel belongs to the Yidden!

But it won't be only Eretz Yisroel the way it is now. Hashem promises to make Eretz Yisroel BIGGER — “**Ki Yarchiv Hashem Elokecha Es Gevulcha!**” Not only will we have the land we call Eretz Yisroel today, which is the land of seven nations, but the land of three other nations written in the Torah (Keini, Kenizi, and Kadmoni) will be part of Eretz Yisroel too!

This, and all of the other special things we will get in the time of the *Geulah*, come from the *avodah* we do in *Golus*. “*Maaseinu Vaavodaseinu Kol Zman Meshech Hagolus,*” the *avodah* and the things we do in *Golus* are what bring the special *brachos* of the *Geulah*!

What do we do in *Golus* to deserve that Eretz Yisroel will become bigger?

The Rebbe teaches us that we should make OUR Eretz Yisroel bigger too!

What is our Eretz Yisroel? Our connection to Hashem through Torah and *mitzvos*!

The “regular size” of our Eretz Yisroel is the *mitzvos* of the Torah and the *horaos* that the *Rebbeim* showed us we need nowadays. But just like Eretz Yisroel will get BIGGER than that, we should also do MORE than these things to make OUR Eretz Yisroel bigger!

By us doing more than we need to, our Eretz Yisroel will become bigger. This will bring to Eretz Yisroel also growing at the time of the *Geulah* — “*Ki Yarchiv Hashem Elokecha Es Gevulcha!*”

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

- Credits, sponsorships, and contact info at [KidsChitas.org](http://KidsChitas.org) -