

Chitas for Thursday, Parshas Mikeitz Seventh Day of Chanukah Beis Teves, 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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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 Benjamin, 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 Benjamin, 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 Benjamin!). 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 Benjamin until you come back with them."

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

TEHILLIM :: 10 - 17

Today's *shiur Tehillim* is *kapitelach Yud* through *Yud-Zayin*.

In *Kapitel Tes-Zayin*, there is a *posuk* that says "***Shivisi Hashem Lenegdi Somid***," "I place Hashem before me all the time."

In the first paragraph of *Kitzur Shulchan Aruch*, it says that remembering this is very important in serving Hashem. When we know that Hashem is always watching us, we will behave very differently.

When someone important is watching, we are much more careful with how we act! When we remember that Hashem is watching us and is with us all the time, it will help us act the way we should.

This is also the meaning of the sixth *posuk* of the twelve *Pesukim*, "*Vehinei*." This *posuk* reminds us that Hashem is always watching us to make sure we are acting properly, and cares about what we decide to do. When we think about how Hashem is looking at everything we do, we will make sure we are acting the way we should.

This is also called *Yirah Tata'ah*, the lower level of *Yiras Shomayim*. This is the first step of *Avodas Hashem*, and what makes our *Avodas Hashem* strong! No matter what happens, if we know Hashem is watching, it will keep us behaving the way Hashem wants us to.

TANYA :: Likutei Amarim Perek Daled

We learned that the *levushim* (our thinking, saying, and doing) have something more special than the *kochos* of our *neshama*, the *sechel* and *midos*, because Torah and *mitzvos* are done with the *levushim*.

But how does that make sense? The *sechel* and *midos* are the main part of our *neshama*, and our *neshama* is a "*Chelek Eloka Mimaal Mamosh*," a piece of Hashem! So isn't the *sechel* and *midos* of our *neshama* a part of Hashem just as much as the Torah and *mitzvos* that we do with our *levushim*?

The Alter Rebbe explains that we're not talking about which one is higher, we are just looking at how they are in the world. When the *neshama* comes down to the world, it goes for a long trip that hides more and more *kedusha* from it. But when Torah comes down to the world, it doesn't change!

The Alter Rebbe uses a *mashal* to understand this: Torah is like water. When water comes down (like a waterfall

or rain) the water didn't change! When the Torah comes down into the world, it doesn't change at all. So even though the Torah and *mitzvos* talk about *Gashmius* things, and our *Sefer Torah* is written with *Gashmius* ink, it has the same *kedusha* and *Elokus*, that Hashem is letting us feel in this *Gashmius'dike* world!

And when the *neshama* uses its *levushim* to do these Torah and *mitzvos*, it unites with Hashem! This shows us the special *koach* our *levushim* have.

HAYOM YOM :: Beis Teves

In “*Ve'al Hanisim*” we say what the Yevanim (Greeks) wanted to do: “***Lehashkicham Torasecha Ulehaaviram Meichukei Retzonecha.***” To make the Yidden forget Hashem's Torah and Hashem's *mitzvos*.

The *Medrash* tells us that the Yevanim told the Yidden to “Write on the horns of the ox that you have no part of Hashem.” They were fighting against our connection to Hashem!

The Yevanim didn't have as much of a problem with the Yidden learning Torah or doing *mitzvos* that make sense. The MAIN thing they didn't want is that it should be HASHEM's Torah or HASHEM's *mitzvos* — they didn't want the Yidden's Torah and *mitzvos* to bring them a special closeness to Hashem.

SEFER HAMITZVOS :: Shiur #236 - Mitzvas Asei #104

Since we are learning a set of halachos that doesn't have its own mitzvah, Hilchos Keilim, we are reviewing other mitzvos from Sefer Tahara, since keilim can also get these kinds of tumah!

Today's *mitzvah* (*Mitzvas Asei #104*) is that a man who has a certain kind of *tumah* that comes from the body which is called *Zav*, becomes *Tomei*. This *mitzvah* includes all of the *dinim* of how he becomes a *Zav* and also how he makes others and other things *tomei*.

RAMBAM :: Hilchos Keilim

In today's Rambam, we learn more about when *Keilim* can become *Tomei*.

Perek Chof-Alef explains when a long string or chain or rope is counted as part of a *keili* and when it isn't. Based on the *halachos* in today's Rambam, if a balloon would become *tomei*, the string of the balloon would be *tomei* too.

Perek Chof-Beis explains when clothes or cloth can become *tomei*. One of the *halachos* is that a bandage, even if it is made out of cloth, can't become *tomei*. That's because it's not counted as a *keili*.

Perek Chof-Gimmel tells us the rules of how big a piece of cloth needs to be in order to become *tomei*.

RAMBAM- PEREK ECHAD :: Hilchos Girushin - Perek Hey

A *get* doesn't count until it is given to the woman. What if it is thrown to her and she doesn't catch it? What if it is thrown into her yard? There are many *halachos* to know when the *get* is counted or not.

INYANA D'YOMA :: Zos Chanukah

Tonight and tomorrow is *Zos Chanukah*!

There is a sefer called the Shaloh written by Yeshaya Halevi Horowitz. He writes that if a person isn't able to learn for

whatever reason, there is a shortcut he can use! He can say the names of the Chumashim, Parshiyos, and Mesechtas, then it will be considered as if he is learning them!

There are many *maamorim* from the *Rebbeim* about Chanukah and even special *maamorim* for the last day of Chanukah, called *Zos Chanukah*. Even if we don't have enough time to learn the *maamorim* themselves, we can at least know about them and say the names of the *maamorim*, and that is also something good!

There is a *maamar* from the Alter Rebbe that speaks about how special the last day of Chanukah is. It starts with the words "*Havaya Li BeOzrai VaAni Ereh BeSonai*," "Hashem helps me and I will see that my enemies will go away." The Tzemach Tzedek also talks about the last day of Chanukah in a *maamar* that starts with the words "*Boruch She'Asa Nissim*."

There is also a *maamar* from the Rebbe on *Zos Chanukah*, 5738 (which was a *Seudas Hoda'ah* for the *neis* of *Rosh Chodesh Kislev*) which starts with the words, "*Mitzvasa MiSheTishkeh HaChama*."

TEFILLAH :: Aleinu

Yehoshua bin Nun wrote the *tefillah* of *Aleinu*, after the Yidden captured the city of Yericho.

The war with Yericho wasn't a regular war. It was full of incredible *nisim*!

The people in Yericho didn't want to make peace with the Yidden, and they didn't want to leave. They had thick walls around their city, and they closed the gates tightly so nobody could come in or go out.

Hashem promised Yehoshua that they would easily win over Yericho, and told him what to do:

Seven *kohanim*, each of them blowing a trumpet, went at the head of the line. Behind them went *kohanim* carrying the *Aron* from the *Mishkan*. At the end of the line came all of the soldiers of the Yidden, marching quietly.

On the first day, *Yom Rishon*, they marched around the city one time, and then came back to the camp of the Yidden.

Again on *Yom Sheini*, they marched once around Yericho.

They did the same thing each day until Shabbos. On Shabbos, the *kohanim* who were blowing their trumpets, the *kohanim* who were carrying the *Aron*, and the whole *Yiddishe* army marched around Yericho SEVEN times.

Yehoshua told the soldiers to all shout out loud when they went around the seventh time! They will soon see that Hashem is letting them capture Yericho. They should be careful not to take anything from the city, and they should save the life of Rachav, a woman who helped the Jewish spies (that's another story!).

So they marched around Yericho a seventh time, with the *kohanim* blowing their trumpets and all of the soldiers shouting! In front of their eyes, the thick walls around the city collapsed into the ground!

The Yidden were easily able to go inside and capture the city of Yericho. After these *nisim*, Yehoshua wrote this *tefillah*.

HALACHOS HATZRICHS :: How We Put on Our Shoes

Every thing we do, we do in a Torah way. The Torah teaches us exactly how Hashem wants us to act, in every part of our lives!

In *Shulchan Aruch*, we even learn about how we should put on our shoes: First, we put on our right shoe, and then our left shoe.

We do this because we know that the Torah gives *kavod* to the right side, so we give *kavod* to our right side too. For example, during the *Shivas Yemei Hamiluim*, the seven days when they prepared the *Mishkan* to be used, oil was put on the hands and feet of the *kohanim*. The oil was placed on the right hand and foot first. We see more examples like this in the *halachos* of a *Metzora* and with *Chalitzah*!

If we have shoes with laces that need to be tied, we DON'T tie the right shoe first. We see from the *mitzvah* of *Tefillin* that *kavod* is given to the LEFT side for things that are tied, like *Tefillin*. So we tie our left shoe before tying our right shoe.

This *halacha* is also for other clothing. For clothes where we need to put on two of them (like socks) or two sides (like shirt sleeves), we put on the right side first. If we have ties or bows on other parts of our clothes, we tie the left side before tying the right side.

See the Alter Rebbe's Shulchan Aruch siman Beis, se'if daled

GEULAH U'MOSHIACH :: Zos Chanukah

Tomorrow is the last day of Chanukah, the eighth day, called *Zos Chanukah*.

Chassidus explains that the number eight is a very special number. Hashem created the world in seven days, so the number seven means the regular way the world works. But eight means HIGHER than that!

When *Moshiach* comes, there will be a lot of things with the number eight. One of them is that Dovid Hamelech's harp which used to have seven strings will now have eight strings, to play a special *Moshiach* song! This will show that the time of *Moshiach* is completely different than the way the world is today.

On the eighth day of Chanukah we are reminded of the special time we are in now — right before *Moshiach* comes!

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