

Chitas for Wednesday, Parshas Mikeitz

Erev Chanukah

Chof-Daled Kislev, 5785

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and the success of the soldiers fighting for its protection**

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~ by Rabbi Aryeh & Esther Kaltmann ~

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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 Paraoh to complain that they didn't want a *bris*! Paraoh 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 to be on the road.

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 Paraoh’s life that you are spies!” (Whenever he had to swear something that wasn’t 100% true, he promised on Paraoh’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 :: 113 - 118

Today’s *kapitelach* of *Tehillim* are *Kuf-Yud-Gimmel* through *Kuf-Yud-Ches*.

In the smallest *kapitel* in the whole *Tehillim*, *kapitel Kuf-Yud-Zayin*, we say “**Halelu Es Hashem Kol Goyim!**” When *Moshiach* comes, all of the nations will praise Hashem — “**Ki Govar Aleinu Chasdo, Ve’emes Hashem Le’olam,**” because Hashem showed His kindness to Yidden in such a strong way, and Hashem’s promise to save the Yidden remained true forever.

Chassidus explains another meaning of “*Ve’emes Hashem Le’olam:*” Hashem’s *emes* comes “*Le’olam,*” into the world.

In a farbrengen, the Rebbe told this story: The Tzemach Tzedek had to go to Petersburg for meetings where they wanted Rabbonim to make changes in Chinuch and how someone can become a Rav. Someone asked the Tzemach Tzedek how he was able to put his life in danger if there are so many Yidden that are relying on him to show them the right derech in serving Hashem.

The Tzemach Tzedek said he would give two answers (like we see a lot of times in Gemara):

1) *There are the children — if something chas veshalom happens, they (the Tzemach Tzedek’s children) can show Chassidim what to do.*

2) *Through the Achdus of Chassidim they will overcome all hardships, and will be able to bring the “Emes Hashem Leolam,” the true derech of Hashem, into the world so EVERYONE will know.*

In that farbrengen, the Rebbe finished by saying that today, the second thing the Tzemach Tzedek said is important for all Chassidim to know, because together we have the responsibility to teach others the derech of Hashem the way the Rebbeim showed us. This will bring Moshiach!

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 Eloka 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-Daled Kislev

We said yesterday that we say the first *pesukim* of *Lechu Neranena* in Wednesday’s *Shir Shel Yom*. Here’s what they mean:

On Wednesday, we start to ask ourselves, “What will we have for Shabbos?” We start wondering what *Gashmius* food and special things we will have for Shabbos, and we also start to worry how we will feel *b’Ruchnius* on Shabbos “*Mit vos vet men Shabbos’n?*” How will we have a beautiful Shabbos that FEELS *Shabbosdik*? Realizing that we aren’t ready yet might make us feel not so happy.

So we say, “*Lechu Neranena!*” Come let’s sing! Let’s have *bitachon* and trust in Hashem!

By the time Thursday comes, if we still don’t have any way to make sure Shabbos will feel *Shabbosdik*, it’s harder to sing! So on Thursday night we learn *Chassidus*, so that on Friday we feel the greatness of Hashem — and with THIS we can celebrate Shabbos properly!

Reminder: We don’t say Tachanun in Mincha since it’s Chanukah tonight!

SEFER HAMITZVOS :: Shiur #274 - Mitzvas Asei #245

Today’s *mitzvah* (*Mitzvas Asei #245*) is the same one again — that buying and selling the way the Torah teaches is a *mitzvah*!

RAMBAM :: Hilchos Zechiya U'Matana

In today’s Rambam, we are learning about giving and getting presents according to *halacha*!

In **Perek Daled** the Rambam teaches us that usually a person has to agree to take a present, or else it's not their. But sometimes another person can agree FOR us.

Perek Hey teaches us about what happens if two people argue over a field: One says that it was sold to him, and the other one says he got it as a present. This could happen if the person gave a present secretly. That's one of the reasons why a person shouldn't give presents secretly, so there won't be arguments who it belongs to!

Perek Vov has *halachos* about presents to a person in the family. Some of them are *halachos* about the presents a *Chosson* sends to his *Kallah*!

RAMBAM– PEREK ECHAD :: Hilchos Parah Adumah - Perek Ches

We learn about bringing the water to mix with ashes of the *Parah Adumah*. We are not allowed to make a *hefsek*, to do something else along the way, or while carrying the water. We ARE allowed to do things we need to do in order to bring the water, like making a path to walk on. If someone does something that was NOT needed for the water before he mixes the water with the ashes, the water is *posul* and can't be used.

INYANA D'YOMA :: Cheder Tzivos Hashem

Chanukah is a very special time for children and for *Chinuch*. (The word Chanukah comes from the word *Chinuch*!)

The Rebbe said that children should light their *menorahs* by their bedrooms.

A kid's bedroom isn't just a place where they sleep — it is a *Cheder Tzivos Hashem*! It has a *Chitas* and a *pushka*, and we use the room to do *mitzvos*! We should light the *menorah* there, because it will fill the room with even more *kedusha*. And when we see the *menorah* burning there, it will make us feel even more excited to do *mitzvos*!

Parshas Vayeishev 5748, Hisvaaduyos p. 54

LEARNING FROM THE REBBE :: Where to Light

Many Yidden have the *minhag* to put their *menorah* in the window of their home. This way, people passing by can see the *menorah*, which is the idea of *Pirumei Nisa*! But the *Rebbeim* had a different *minhag* — to light the *menorah* in one of the doorways inside the house. This way we are surrounded by *mitzvos* — with the *mezuzah* on one side, and the *menorah* on the other.

Even though we do *Pirumei Nisa* in many other ways, like public *Menorah* lightings and *menorahs* on our cars, why don't we do the *Pirumei Nisa* with the *Menorah* that we light at home?

Of course, the main reason is, as the *Gemara* teaches, because it is important to follow the *minhag* of our *Rebbeim*!

But the Rebbe also gives other reasons why lighting in our window is not necessarily the best way for *Pirumei Nisa*:

Many windows are higher than 20 *amos* from the ground, especially people in apartment buildings. A *menorah* higher up than this is not considered *Pirumei Nisa* in *halacha*, because people don't usually look up so far.

Also, many *menorahs* are made with a back plate (like *mitzoyim menorahs*). With those *menorahs*, if you put them facing the window, then nobody inside can see the flames, and if you put them facing inside, then there is no point in putting them by the window!

Therefore, the *minhag* Chabad is to light our *menorahs* at home in one of the doorways, and use many other ways to fulfill the *inyan* of *Pirsumei Nisa*, to spread the miracle of Chanukah!

See *Likutei Sichos chelek Hey* p. 456

TEFILLAH :: Ve'al Hanisim in Davening and Bentching

In *davening*, we praise Hashem for the things Hashem does for us, and ask for what we need.

On Chanukah we add extra praises, for the miracle of Chanukah!

What is the *neis* of Chanukah?

There are actually TWO main *nissim*: That the oil in the *menorah* lasted for eight days, and that the Yidden won the war against the Greeks!

The main *neis* that the *Chachomim* set up the *Yom Tov* for is the *neis* of the oil. That's why the main *mitzvah* of Chanukah is lighting the *menorah*.

But we also thank Hashem for the other *neis*, that the Yidden won the war! We do this when we say *Ve'al Hanisim*, which thanks Hashem for making the small *Yiddishe* army win against the big Greek army. We describe how the Greeks tried to force the Yidden to forget their *Yiddishkeit*. A small group of Yidden stood up to fight against the big and strong Greek army. Hashem made a *neis* and they won! The Yidden came back to the *Beis Hamikdash* and made it *tahor* again. They lit the *menorah* again in Hashem's house, and made these eight days into a special *Yom Tov*!

We say *Ve'al Hanisim* in *Shemoneh Esrei*, and in *bentching*.

HALACHOS HATZRICHOS :: Missing Ve'al Hanisim

If we forget to say *Ve'al Hanisim*, as long as we haven't said Hashem's name in the end of the *bracha* (in *Shemoneh Esrei*, "*Hatov Shimcha*" and in *bentching* "*Al Ha'aretz Ve'al Hamazon*"), we go back and say from *Ve'al Hanisim* again.

In *bentching*, we have another chance! If we remember in time, there is a special *Horachaman* that we can say before *Horachaman Hu Yezakeinu* (where we add *Horachamans* for Shabbos and *Yom Tov*), and then say the paragraph of *Bimei Matisyahu*. (In our *siddurim*, this *Horachaman* is printed in small letters before *Ve'al Hanisim*.)

But if we only remember when we are finished, even though it is important, we don't *bentch* or *daven* *Shemoneh Esrei* again.

See *Shevach Hamoadim*, *Hilchos Chanukah*, *siman tes*

To review the *halachos* of Chanukah, see the *Halacha Newsletters* by Rabbi Braun or Rabbi Lesches

GEULAH U'MOSHIACH :: Dreidel

It is written in *seforim* that the dreidel is connected to *Moshiach*, because the letters "*Nun, Gimmel, Hey, Shin*" are the same *Gematria* as the word *Moshiach*!

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