

# *Chitas for Wednesday, Parshas Mikeitz*

## *Sixth Day of Chanukah*

### *Rosh Chodesh Teves*

### *Alef 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

*Chitas for the month of Teves 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

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לזכות שיינדל מלכה בת היצל, אסתר בת שיינדל מלכה, אהבה בת אסתר, אלול בת אסתר  
And the safe return of all our soldiers and hostages!

Mazel Tov **Pinchas**

~ birthday Alef Teves ~

Shnas Bracha Vehatzlacha!

Mazel Tov **BenZion Horn** (Miami, FL)

~ 10th birthday Alef Teves ~

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 Benjamin 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 Benjamin 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 Benjamin to come to Mitzrayim too so the dream could finish coming true. So he decided to make them bring Benjamin.

**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 :: 1 - 9**

Today’s *kapitelach* of *Tehillim* are *Alef* through *Tes*.

Today, we are starting *Sefer Tehillim* again from the very beginning! *IY”H* we will finish the whole thing before *Rosh Chodesh Shevat*!

*Kapitel Alef* talks about how a person should behave in order to have *hatzlacha* from Hashem. By making sure that we are involved in Torah and not *narishkeit*, we get lots of *brachos*!

In this *kapitel*, we say a very interesting *posuk*: “**Ki Im BeSoras Hashem Cheftzo, UveSoras Yehege Yomam VaLayla.**” “HASHEM’S Torah is all he wants, and he is busy with HIS Torah all day and night.”

How come it first says HASHEM’S Torah, and then it says HIS Torah (that it belongs to the person learning it)?

We are learning now in *Tanya* that when we are learning a part of Torah for the first time, it feels like it’s something that’s not part of us. But when we learn it again and again, we start to understand it better. When we finally “get it,” the Torah becomes part of us, like food that we eat, which becomes a part of us and gives us *chayus*.

So at first it feels like we’re learning Hashem’s Torah (*Besoras Hashem Cheftzo*), but once we understand it, it feels like OUR Torah (*Uvesoras Yehege*)!

## **TANYA :: Likutei Amarim Perek Daled**

As we learned, our *neshama* has special tools to stay connected to Hashem even after it comes into a body. Using these tools will keep our *neshama* strong, so we can keep our promise to Hashem, to try to be like a *beinoni*.

The main part of the *neshama* is *Sechel* and *Midos*, what it understands and feels. Even before the *neshama* comes into a body, it knows about the greatness of Hashem (*Sechel*) and feels closeness to Hashem (*Midos*).

Then, even after the *neshama* comes into the body, it can still bring out those *Sechel* and *Midos*! There are special times when this happens, like during *davening*, or when a person thinks about things that the *neshama* knows about Hashem! That wakes up the *Sechel* and *Midos* of the *neshama*.

When the *neshama* is in the body, it has “*Levushim*,” “clothes” that it can put on or take off. These “clothes” are what make the *neshama* able to do something with the *Sechel* and the *Midos*! The *neshama* can use what it knows about Hashem’s greatness, and the feelings of wanting to be close to Hashem, to ACTUALLY come close to Hashem through learning Torah and doing *mitzvos*! The *Levushim* are the *Machshava* (thinking), *Dibur* (speaking) and *Maaseh* (doing) — the *kochos* we use to do all of the *mitzvos* of the Torah!

So what is greater? The *Neshama* itself, or what the *neshama* DOES? What do you think?

The Alter Rebbe tells us that what the *neshama* DOES is greater!

We might think that the *neshama* must be greater! *Mitzvos* are not really a part of the *neshama* itself, and we do them with *Gashmius* things.

But that's not true! Our *neshama* is a part of Hashem, but it becomes a little bit separate, especially when the *neshama* comes into a body. Torah and *mitzvos* are one with Hashem even when they are in *Gashmius*! So by using the *levushim* of our *neshama* (*Machshava*, *Dibur*, and *Maaseh*) for Torah and *mitzvos*, we can become connected to Hashem in an even stronger way than with the *sechel* and *midos* of the *neshama* itself!

## **HAYOM YOM :: Alef Teves**

In today's *Hayom Yom*, the first *Rosh Chodesh* in the *sefer Hayom Yom*, Rebbe tells us a few *hanhagos* we do in *davening* on *Rosh Chodesh*.

1) When we *daven* in *Shul*, on a day when we don't say the whole *Hallel*, only the *chazan* says the *bracha*. (A day like this is *Rosh Chodesh*, which is today — except that today we DO say the whole *Hallel* because it's also Chanukah!)

It is our *minhag* that if we *daven* without a *minyan*, we DO say the *brachos* at the beginning and the end of *Hallel*, even if we aren't saying the whole *Hallel*.

(In a *farbrengen*, the Rebbe told us that the *minhag* of *chassidim* is that even with a *minyan*, we all make a *bracha*, whether we are saying the whole *Hallel* or not! See *Sichos Kodesh* 5741, vol. 4, p. 322)

2) We also don't say the word "Al" in the last paragraph that starts *Yehalelucha*. (If you look in your *siddur*, you'll see it's in parentheses.)

3) We don't wear *Tefillin* during *Musaf*. So we put them on and take them off before *Davening Musaf* (both Rashi and Rabbeinu Tam). In a different *HaYom Yom*, the Rebbe tells us that there are certain things we are supposed to learn while wearing *Tefillin*. Even though we take off the *Tefillin* on *Rosh Chodesh* before *Musaf*, we still learn those things AFTER *davening*, even without wearing the *Tefillin*.

(The reason why we don't wear *Tefillin* during *Musaf* is because in *Musaf*, we say "Kesor Yitnu Lecha Malochim," that the *malochim* give Hashem a crown. It is not appropriate for us to be wearing OUR crown of *Tefillin* when we say this.)

## **SEFER HAMITZVOS :: Shiur #235 - Mitzvas Asei #106**

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 #106*) is about a *Zavah* — a woman who has a specific *tumah* that comes from her body. This *mitzvah* is that we need to follow the *halachos* of when she becomes *Tomei*, and what else she makes *Tomei*. Even though it is important to know this *mitzvah* and its *halachos* always, as part of Torah, it was actually kept when we had a *Beis Hamikdash*, since someone *tomei* is not allowed to go into the *Beis Hamikdash* or eat from the *korbanos*!

## **RAMBAM :: Hilchos Keilim**

In today's Rambam, we learn about clay *keilim* and when they can become *Tomei*.

In **Perek Yud-Ches** we learn that a clay *keili* is only *tomei* if it is a *Klei Kibul* — it has a place to hold things inside.

**Perek Yud-Tes** teaches us about when a clay *keili* is broken — when are the pieces big enough that they are counted as their own *keilim*, so they can still become *tomei*?

**Perek Chof** is about things that are attached to a clay *keili*, to know when they are counted as a *keili* by themselves.

## **RAMBAM– PEREK ECHAD :: Hilchos Girushin - Perek Daled**

Today in Rambam we learn about the *get* and how a person can write it. A *get* can't be written with invisible ink or juice that will disappear! It's better not to write a *get* with a pencil, because it can be erased.

## **INYANA D'YOMA :: Making Days Good**

The Rebbe started something very special: “*Kolel 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 *Kolel 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 :: Rosh Chodesh**

Today is *Rosh Chodesh*!

Here is the order of *davening* on *Rosh Chodesh* during Chanukah:

- 1) In *Shemoneh Esrei*, don't forget *Yaaleh Veyavo* and *Ve'al Hanisim*.
- 2) Right after *Shemoneh Esrei*, say **WHOLE Hallel**, with *V'Avraham Zakein*.
- 3) Go back and say *Shir Shel Yom*, *Hoshieinu*, and *Borchi Nafshi*.
- 4) When *davening* with a *minyán*, we take out **TWO Sifrei Torah** and *lein* for *Rosh Chodesh*, and then for Chanukah.
- 5) Say *Ashrei* and *U'va LeTzion*.
- 6) *Daven Musaf* for *Rosh Chodesh*, and don't forget *Ve'al Hanisim*!
- 7) Go back and say *Kavei*, *Ein Keilokeinu*, *Aleinu*, etc.

*There is an old minhag that on every Rosh Chodesh, we learn one posuk with Rashi (and other explanations) from your kapitel Tehillim. If your kapitel has less than 12 pesukim (or less than 13 in a leap year), you can learn the same*

*pesukim over again. If your kapitel is long, learn a few pesukim every Rosh Chodesh.*

## **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 :: Seeing Moshiach in Everything**

When we are excited about something, everything we see reminds us of what we are excited about.

Yidden are all excited about *Moshiach*. Especially now, at the very end of *Golus*, we are expecting *Moshiach* to come any minute! So it makes sense that whatever we look at, we think about how it is also connected to *Moshiach*!

*How does Chanukah remind you about Moshiach? How does Parshas Mikeitz remind you about Moshiach?*

The name of the *parsha Mikeitz* already reminds of the *Geulah*! *Keitz* means “the end.” Many times, when we talk about the *Geulah*, we say we are waiting for the *Keitz*, the end of *Golus*!

Chanukah reminds us of how the Chashmonaim lit the *menorah* again in the *Beis Hamikdash* after a long time when they couldn't. Very soon we will *IY”H* be able to light the *menorah* again too, in the *Beis Hamikdash Hashlishi*!

*See Sefer Hasichos 5751, vol. 1, p. 203*

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