

# *Chitas for Thursday, Parshas Mikeitz*

## *Fourth Day of Chanukah*

### *Chof-Ches Kislev, 5779*

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

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לזכות אחינו בני ובנות ישראל בכל מקום שהם

שימלא ה' יתברך משאלות לבכם לטובה בגשמיות וברוחניות בטוב הנראה והנגלה

## **CHUMASH :: Chamishi with Rashi**

Yosef says he will believe them if they bring back Benjamin. The *Shevatim* realize Hashem is doing this because of what they did to Yosef. Yosef keeps Shimon so they will have to come back, and the rest of the *Shevatim* go home. They find their money in their bags and are very afraid that now Yosef will say they stole it! At first Yaakov doesn't want to let Benjamin go, but when there is no food left Yaakov lets him go. The *Shevatim*, with Benjamin, go back to Mitzrayim and bow in front of Yosef.

The *Shevatim* were standing in front of Yosef. They were very afraid because Yosef called them spies and wouldn't believe them!

Yosef said: "Here's how you can show me you aren't spies: 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* moved away from Menasheh, who was translating what they said into Egyptian. They weren't worried that Yosef might hear, because they thought he didn't understand *Lashon Kodesh*!

They 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. He turned away so they wouldn't see him crying. But then he turned back around 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 Shimon and Levi wouldn't be together to come up with ideas to kill 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 Mitzrim 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 telling the truth. Because now TWO of his sons were missing — Yosef and Shimon. He said, “Yosef is gone because of you, Shimon is gone because of you, and now you want to take Benjamin too?!”

Reuven said, “I promise you I will bring Benjamin back! If not, you could even kill my two sons!” Yaakov ignored what Reuven said — did he really think Yaakov would kill his own grandchildren?!? He said, “You are all irresponsible! Benjamin can't go down with you, I don't want him to go places! 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 die as well!”

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 to talk to him 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. 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 also ask Hashem to stop making things so hard for me (I had trouble with Lavan, Esav, Rochel, Dina, Yosef, Shimon, and 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!) 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 :: Mitzvas Lo Saasei #179, #180, #188**

Today we learn a few more *mitzvos* about eating Kosher:

- 1) (*Mitzvas Lo Saasei* #179) We aren't allowed to eat any kind of bugs (*sheretz*).
- 2) (*Mitzvas Lo Saasei* #180) We are not allowed to eat an animal that died without a proper *shechitah*. This is called a *Neveilah*.
- 3) (*Mitzvas Lo Saasei* #188) We are not allowed to eat an animal that the *Beis Din* *paskened* that it needs to be killed. This is called a *Shor Haniskal*, and we can't eat its meat even if it was *shechted* properly. (For example, if an animal killed a person, the *Beis Din* *paskens* that it needs to be killed.)

## **RAMBAM :: Hilchos Maachalos Asuros**

**Perek Ches:** We learn about the part of an animal called *Gid Hanasheh*, which we aren't allowed to eat. We learn that we are allowed to sell non-kosher animals to *goyim*.

**Perek Tes:** We learn many *halachos* about not eating or cooking milk and meat together (*Basar BeChalav*). One *halacha* is that we aren't allowed to make *milchige* bread that looks like regular bread, because someone might eat it with *fleishigs* by mistake.

**Perek Yud:** All of the non-kosher foods we learned about before are with animals. In this *perek* we learn about things that grow that are not kosher. Here are some of those things that the Rambam speaks about in this *perek*:

- *Chadash*: We are not allowed to eat new grain until we bring the *Korban Omer*.
- *Kilai Hakerem*: We are not allowed to grow different plants together or too close to each other.
- *Tevel*: We are not allowed to eat food before we bring the *Terumah* and *Maaser* from it.
- *Orlah*: We are not allowed to eat from a fruit tree before it grows for at least three years.

## **RAMBAM– PEREK ECHAD :: Hilchos Shemitah VeYovel - Perek Tes**

In the *Shemitah* year, we don't owe anyone money anymore! That's called *Shemitas Kesafim*. We learn that there is a way for a *Beis Din* to take over the loan, called *Pruzbul*, so that the loan will be paid back even after *Shemitah*.

## **DARKEI HACHASSIDUS :: 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."*

## **TEFILLAH :: 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*

## **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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