

was in our bags when we left! We don't know who put it there! We brought back the money, and we brought other money to buy the food."

The head servant said, "Don't worry, Hashem gave you that money as a present. Maybe it was a reward for something good that you did, or something your father did. The money you paid for food last time we already got."

The head servant then brought Shimon out of jail, and let him join his brothers. Shimon told them how he had been treated well.

The brothers weren't so afraid anymore. The servant brought them back in, and gave them water to wash their feet and food for their donkeys. Since they knew Yosef would soon be coming to eat with them, they set up their present in fancy bowls.

When Yosef came home, they showed him the present and bowed down in front of him.

Yosef asked them, "How is your father? Is he alive?"

They answered, "Yes, our father is alive," and bowed down again.

Yosef looked up and saw his brother Benyamin, and asked "is this the youngest brother you told me about?" Then he told Benyamin, "Hashem should be kind to you!"

TEHILLIM :: 18 - 22

Today's *kapitelach* are *Yud-Ches* through *Chof-Beis*.

Dovid Hamelech wrote the *Sefer Tehillim* with *Ruach Hakodesh*, for all of the Yidden. He gives us words to praise Hashem, to ask Him to help us when we need Him, and words to ask for forgiveness when we want to do *teshuvah*. Each *kapitel* has a message!

In the *Tehillim* called *Ohel Yosef Yitzchok*, before most *kapitelach* there are a few sentences explaining the message of that *kapitel*.

In the first *kapitel* of today's *Tehillim*, we are given words to say when a *neis* happens to us! We praise Hashem, and remember the many *nissim* that Hashem did from the time He created the world. We ask that the One who did all of the *nissim* should continue to make *nissim* for Yidden!

Dovid Hamelech said this *kapitel* towards the end of his life, thanking Hashem for being saved from so many different troubles. He was saved from many enemies, and from Shaul who was chasing him.

The message of the next *kapitel*, *Kapitel Yud-Tes*, is how to see the greatness of Hashem. When we look at the *Shomayim*, and when we look at the Torah, we are looking at the wonders of Hashem. Like one of the *pesukim* says, "**Hashomayim Mesaprim Kevod Keil.**" ("The sky tells about Hashem's *kavod*.") Seeing the incredible things Hashem created helps us to speak about Hashem's glory and honor.

TANYA :: Likutei Amarim Perek Daled

In today's *Tanya*, we will learn how the *neschama* has such a special way to become one with Hashem, through learning Torah and doing *mitzvos*! We will see that the STRONGEST way to become one with Hashem is through learning Torah.

We learned that Hashem gave the *neschama* the *Levushim*, which it can use for learning Torah and doing

mitzvos, which connect a Yid, together with all of his *kochos*, with Hashem!

This helps us understand the *Mishnah* in *Pirkei Avos*, which tells us how important it is to grab every chance to do a *mitzvah*: The *Mishnah* says that one chance to do a *mitzvah* in this world is better than EVERYTHING a *neshama* can get in *Olam Haba*!

We now understand this *Mishnah*, because we know how a *mitzvah* makes us one with Hashem, and a *mitzvah* can only be done here, in *Olam Haze*h!

But aren't the *mitzvos* all in *Gashmius*? How can we say it's so close to Hashem?

It's true that the *mitzvos* are wearing "clothes" of *Gashmius*, but that doesn't make a difference! We can understand why with a *mashal*:

Let's say someone wants to hug another person. It doesn't matter if that person is wearing a shirt, or a coat, or a sweater! The main thing is the hug, it doesn't matter how many layers that person is wearing. You won't say, "I just hugged my friend's sweater!" You know that you hugged your friend!

When we do a *mitzvah*, it's like a hug with Hashem! The *gashmius* things we use to do the *mitzvah* are like Hashem's "clothes." So even though Hashem is "wearing" all of these "clothes," when we do *mitzvos*, we are still hugging Hashem!

And not only that, Hashem is hugging us too! (We know this from a *posuk*, "*Viyemincha Techabkeini*" — Hashem's right hand, which *Chassidus* teaches means Torah, hugs us!) *IY"Y* we will learn more about the special connection we have with Hashem through learning Torah in the next *perek*!

HAYOM YOM :: Gimmel Teves

In today's *Hayom Yom*, the Rebbe brings two corrections which the Rebbe Rashab noted in the *Torah Ohr* of *Parshas Mikeitz*, where most of the *maamarim* of Chanukah are printed.

One of the corrections is an extra word that was printed by mistake. It was in the part talking about how happy the *neshama* is in *Gan Eden*, and that it's worth it to even have hard things so we'll get it.

Another mistake was where it says that the lights of Chanukah are connected to *Moshiach*:

The *Moshiach'dik* light of the *Menorah* shines out to the whole world, which is why we are supposed to make sure that the Chanukah lighting is public. The Alter Rebbe brings a *posuk* that talks about the greatness of *Moshiach*, and explains the *Ruchnius* level where *Moshiach* comes from. There is also a correction there in a letter that was printed, where an *Alef* was put in instead of a *Samach*.

SEFER HAMITZVOS :: Shiur #237 - Mitzvas Asei #96

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 #96*) is about the kind of *tumah* that comes from the body of a *neveila* — a dead animal.

The *mitzvah* NUMBERS that we have here are according to the order of the *mitzvos* the way the Rambam lists them in *Sefer Hamitzvos*. But we actually LEARN the *mitzvos* based on the order of the *halachos* the way they are explained in the Rambam, so that we learn the same thing (*be'achdus*) with all of the Yidden learning the *halachos* of Rambam in the *Mishna Torah*. That's why the *mitzvah* numbers don't go in order — one day we will learn *Mitzvas Asei #96*, and

the next day we will learn #109!

According to the list in *Sefer Hamitzvos*, today's mitzvah, Mitzvah #96, is the first of 13 mitzvos about kinds of tumah. That's why the Rambam explains in this mitzvah a general rule about tumah:

It is not a mitzvah that we need to become *tomei*, or to be careful not to become *tomei*. The mitzvah is to follow the *dinim* of how a person becomes *tomei*, and to follow the rules which are given for a *tomei* person, like not going into the *Beis Hamikdash* or eating from *korbanos*.

RAMBAM :: Hilchos Keilim

In today's Rambam, we learn about what kind of *keilim* can get *Tumas Midras*. That means that if a *Zav* sits on something, stands on something, or leans on something, it becomes *tomei* with a *tumah* called *Midras*.

In **Perek Chof-Daled**, we learn about leather things that become *tomei* if a *Zav* sits on them. One thing the Rambam tells us is that a leather bib can become *tomei*!

Perek Chof-Hey teaches us about furniture that can become *tomei* with *Midras*. A baby stroller is one thing that can become *tomei*, because people sometimes lean on strollers. But a cane isn't, because it only helps a person balance.

In **Perek Chof-Vov**, the Rambam tells us about when *keilim* that were broken, taken apart, or attached to other *keilim* can get the *tumah* of *Midras*.

RAMBAM- PEREK ECHAD :: Hilchos Girushin - Perek Vov

This *perek* teaches us *halachos* about giving a *get* through a *shliach*.

INYANA D'YOMA :: Zos Chanukah

Today is *Zos Chanukah*.

Zos Chanukah is the last day of Chanukah. Parents need to *chap arein* and give their kids Chanukah *gelt*!

The Rebbe says that even if the kids already got Chanukah *gelt*, the parents should give more! Since their kids bring them lots of *Chassidishe nachas*, and *IY"H* will bring them even more *Chassidishe nachas* from the *Chinuch* they are getting, the kids DESERVE to get more Chanukah *gelt*!

At the end of Chanukah, we also *farbrenge* about what we learned from Chanukah, so that we can use these *kochos* throughout the year!

One important lesson we learn from Chanukah is that every day we need to add more in our connection to Hashem and *Yiddishkeit*!

See *Hisvaaduyos* 5750, *chelek beis*, p. 92; *Halachos Uminhagei Chabad* p. 117

TEFILLAH :: Ve'al Kein

Before the war with Yericho, Yehoshua bin Nun warned the Yidden not to take anything from the city for themselves! It was all going to be given to Hashem.

But one of the soldiers, a man named Achan, wasn't able to overcome his *Yetzer Hara*. He took some of the treasures of Yericho for himself.

Hashem was upset at the Yidden, and in the next battle, with the city of Ai, many soldiers were killed.

Yehoshua tried to find out why Hashem made this happen, and learned what Achan had done. Yehoshua took Achan to *Beis Din*, and they *paskened* that he was *chayav misa*, that he needed to be killed as a *kapara* for his *aveira*.

Before Achan received his punishment, he wrote the second part of *Aleinu*, *Ve'al Kein*. We see this hinted to in the first words, "*Al Kein Nekaveh*." The first letters of each of these words spell the name of Achan.

HALACHOS HATZRICHOS :: Taking Off Shoes

When we take off our shoes, there is a *halacha* for that too!

We see that the Torah gives *kavod* to the right side, for example when it speaks about the *kohanim* during the *Yemei Miluim*. We learn from this that we should also give *kavod* to the right side of our body.

In order to give *kavod* to the right side, we take off the left shoe first. This way the right side is still wearing a shoe.

See the Alter Rebbe's *Shulchan Aruch*, *siman beis*

GEULAH U'MOSHIACH :: Zos Chanukah

Today is the last day of Chanukah, also called "*Zos Chanukah*."

The words "*Zos Chanukah*" mean "this is Chanukah." Why do we call it that?

One reason is that the *Kriyas HaTorah* for the last day of Chanukah starts with the words, "*Zos Chanukas Hamizbeiach*."

But there is also another reason!

One of the *mitzvos* of Chanukah is to light a *menorah* to remember the *neis* of the oil in the *Beis Hamikdash* that lasted for eight days. We only do this *mitzvah* completely when we actually light all eight lights.

According to *Beis Hillel*, the day we do this is on the last day of Chanukah, *Zos Chanukah!* That's why THIS is Chanukah, because this is the day we actually DO the *mitzvah!*

This teaches us an important lesson about bringing *Moshiach!*

We can get rid of the darkness of *Golus* by learning lot of Torah (which is compared to a candle) and doing many *mitzvos* (which are compared to light). We need to make sure to actually LEARN the Torah and DO the *mitzvos*, like on *Zos Chanukah* when we actually light all eight lights. When we actually have so much of the Torah and *mitzvos* light, the darkness of *Golus* will turn into the light of *Geulah!*

See *Likutei Sichos chelek Chof-Hey*, *sicha Zos Chanukah*

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