

making you in charge of saving the food. Everyone will have to listen to you, and even though I am still the king, you can do anything just like a king.” (Paraoh ignored what the butler said, that Yosef wouldn’t be a good person to have a job for the king.) He gave Yosef his ring, and fancy clothes, and a special necklace that shows he is a big officer.

Paraoh had Yosef ride through the city in one of the royal carriages, telling everyone to bend their knees in front of Yosef. He said to Yosef in front of everyone: “I am Paraoh, and I am in charge. I am making a decree that nobody can even hold weapons or ride on a horse without your permission!”

Paraoh gave Yosef the name “**Tzofnas Paneiach**,” which means “the one who explains hidden things” (because he explained the dream that nobody understood) and gave him Osnas, Potifera’s daughter, to marry. (Potifera is the name the Torah now uses for Potifar.) Yosef was now 30 years old, and he went all around Mitzrayim to save food for the hunger years, when nothing will grow.

During the seven years when there was a lot of food, people brought grain to the storehouses where they would keep all of it. They took some of the earth from the places where it grew, to help keep it from going bad. There was so much grain, more than could be counted!

Yosef had two sons before the hunger years started. One son was called **Menasheh**, which means “makes you forget.” Hashem made Yosef forget the hard years he went through, and he wanted to thank Hashem for that! He also chose this name to help him remember that he is a Yid, because being so great can *chas veshalom* make a person easily forget. The second son was called **Efrayim**, because Hashem made him grow in Mitzrayim.

TEHILLIM :: 140 - 150

Usually, the months of the year go in a pattern, called “Kesidran.” First we have a month with 30 days, then the next month has 29. Nissan has 30 days, Iyar has 29, and so on. But there are two months that don’t always fit the pattern, Cheshvan and Kislev. They can have 29 OR 30 days.

This year, Kislev has only 29 days. So we also need to say the Tehillim for Yom Lamed today, and we finish the entire Tehillim. We will also need to learn TWO pieces of Tanya, for Yom Chof-Tes and for Yom Lamed!

You might already know the second half of today’s Yom of Tehillim by heart! It’s Ashrei and the paragraphs that start with *Hallelukah*, which is the main part of *Pesukei Dezimra* in *davening*.

These paragraphs are explained in the first *sefer* of *Chassidus* to be printed after the Tanya!

After the Tanya, the first *sefer* of Chabad *Chassidus* printed was the *Siddur Im Dach*. This is a *siddur* which has *maamarim* of the Alter Rebbe printed together with the *siddur*. It was put together by the Mitteler Rebbe, and is sometimes called the Mitteler Rebbe’s *siddur*.

The *maamarim* on these *kapitelach* in *Pesukei Dezimra* are very special! Usually a *maamar* explains one *posuk* according to *Chassidus*. But these *maamarim* explain EVERY *posuk* of these *kapitelach* according to *Chassidus*!

Even though the *maamarim* were said separately, one *posuk* at a time, they were put together in the *siddur*. This helps us understand ALL of the *pesukim* in the main part of *Pesukei Dezimra* according to *Chassidus*!

See *maamar Vayishlach* 5743 and 5747

TANYA :: Likutei Amarim Perek Daled

In today’s Tanya, we learn that the “*Levushim*” (“clothes”) of the *neshama* connect all of the other

parts of the *neshama* to Hashem!

We learned that before the *neshama* comes into the body it needs to make a promise that it will be a *tzadik* and it won't be a *rasha*. We know that it isn't easy to keep this promise that we all made, because the first *nefesh* that comes into our body, the *Nefesh Habehamis*, is only interested in *Gashmius* and things it enjoys.

But Hashem also gives each person a *neshama* which will help us keep our promise. Even though the *neshama* is hidden, Hashem gives the *neshama* ways to come out of hiding in the body. First we learned that we can do this through connecting to a *tzadik* whose *neshama* doesn't hide as much (*hiskashrus*). Then the Alter Rebbe taught us that by learning about the greatness of Hashem with the *Chochma*, *Bina*, and *Daas* of the *Neshama* (*Sechel*), it wakes up the feelings of the *neshama* (*Midos*) to want to be close to Hashem. We do this by learning *Chassidus* and davening *B'Avodah*.

Now in *Perek Daled*, the Alter Rebbe tells us about something that is even MORE powerful! Waking up the *neshama's* feelings helps us WANT to be close to Hashem, but there is a way for the *neshama* to ACTUALLY be close to Hashem! This is through *Torah* and *mitzvos*, which are called the *Levushim* of the *neshama*.

What are the *Levushim* of the *neshama*?

- 1) **Maaseh** — **Doing** all the *mitzvos* of the *Torah* that we are able to
- 2) **Dibur** — **Learning with our speech** all 613 *mitzvos* and their *halachos* (like we do in *Sefer Hamitzvos* and *Rambam*!)
- 3) **Machshavah** — **Thinking** as much *Torah* as we can, in all of the different parts of *Torah*

The Alter Rebbe tells us that the *neshama* has 613 parts. By doing the 613 *mitzvos* in *Machshava*, *Dibur* and *Maaseh* the best we can, we connect these 613 parts to Hashem!

The *Levushim* also help us connect the *neshama-kochos* of *Sechel* and *Midos* with Hashem!

Thinking *Torah* in *Machshavah* connects our *Chochma*, *Bina* and *Daas* (the *Sechel* of our *neshama*) to Hashem.

And when we do *mitzvos* in *Dibur* and *Maaseh*, we connect our *Midos*, the feelings we woke up of wanting to be close to Hashem, with actually being close to Hashem!

That's how learning *Torah* and doing *mitzvos* connects every part of the *neshama* to Hashem!

HAYOM YOM :: Chof-Tes Kislev

We learned yesterday about the "Latkes Ovent" which the Rebbeim made. The Rebbe learns from there that it is important to make gatherings for children, and to speak there about the *nissim* of *Chanukah*! In today's *Hayom Yom*, we learn (in very short) about the *neis* of *Chanukah*.

The Yidden in the time of the Greeks did many *aveiros*. They spent a lot of time with the Greeks, learning all about how they did things, not keeping *Shabbos* or *Yom Tov*, not eating kosher, and not keeping *Taharas Hamishpacha*.

The punishment for this was that Hashem made the *Beis Hamikdash* become full of *tumah* and idols, and many Yidden died or became slaves.

But because the Yidden did *teshuvah* and had *Mesiras Nefesh*, Hashem made the *neis* of *Chanukah*!

Today's *Hayom Yom* was a summary of the story of *Chanukah*, which the Frierdiker Rebbe said during a *Purim Farbrengen* in *Tof-Shin-Alef*, where he spoke at length about the stories of *Purim* and *Chanukah*, and horaos we learn

from them. You can see the longer version of the story, in the words of the Frierdiker Rebbe, here (translated into English; see sections 2–5)

SEFER HAMITZVOS :: Shiur #234 - Mitzvas Asei #100

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 #100) is about the kind of Tumah that a woman gets when she has a baby, called Tumas Yoledes. These are the halachos about how she can make other people or things *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 more about *Keilim* and when they can become *Tomei*. Today we learn about ovens and stoves!

In **Perek Tes-Vov** we learn about when an oven or stove is counted as finished and can become *Tomei*.

Perek Tes-Zayin teaches us about when an oven or stove is broken — can it still get *Tumah*?

Perek Yud-Zayin has the halachos about parts of an oven, or things that are attached — like a towel rack or a shelf for spices. If the oven is *Tomei*, do they become *Tomei* too?

RAMBAM- PEREK ECHAD :: Hilchos Girushin - Perek Gimmel

This *perek* has many halachos about writing a *Get*. If a *sofer* wrote a *get* for practice, nobody can ever use it for a real *get*, even if they have the same names!

INYANA D'YOMA :: Chanukah

Today is a Hillel day of Chanukah!

Did you know that Hillel and Shamai had a *machlokes* about how to light the *Menorah*? Shamai said that we should start with 8 candles on the first night, and light one less each night, until we light one the last night. Hillel said we should do it the way we do it nowadays — start with one and light one more each night.

So let's see:

NIGHT #	HILLEL	SHAMAI
1	1 candle	8 candles
2	2 candles	7 candles
3	3 candles	6 candles
4	4 candles	5 candles
5	5 candles	4 candles
6	6 candles	3 candles
7	7 candles	2 candles
8	8 candles	1 candle

The first night that Hillel says to light MORE candles than Shamai is the FIFTH night! That's today!

Shamai teaches us about being strict in Torah things. We should look at things that aren't right and try to stop them — *Sur MeRa*.

Hillel teaches us about looking for GOOD things, and trying to do them more — *Asei Tov*.

That's the lesson from today, to look for ways to always be doing more good things, and in a way of *Maalin Bakodesh*, adding more every day!

See rally 5th night of Chanukah 5746

TEFILLAH :: Ve'al Hanisim in Davening and Bentsching

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

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

In *bentsching*, 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 *bentsch* or *daven* *Shemoneh Esrei* again.

See *Shevach Hamoadim, Hilchos Chanukah, siman tes*

For a full review of the *halachos* of Chanukah, see the *Halacha Day by Day* by the Badatz of Crown Heights or the *Halacha Newsletter* by Rabbi Lesches

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 :: An Exciting Avodah

In *Golus*, the world can look very messy. There are many times when it is hard to do *mitzvos*, there are lots of *taavos* all around us, and many sad or uncomfortable things.

It isn't always easy to ignore those challenges and do what we are supposed to anyway.

Chassidus teaches us that all of these problems come from the *Kelipah* and *Sitra Achara* that Hashem put into the world. And hiding inside of that *Kelipah* and *Sitra Achara* are sparks of *kedusha*!

Our job is to find and fix up those sparks of *kedusha*, so that the world can become a comfortable place for Hashem, a *Dira Betachtonim*. We do this by making sure that our Torah, *Avodah* and *Gemilus Chasadim* are strong, and by helping Yidden who got stuck in *kelipah* and *taavos*, or grew up that way, to come closer to *Yiddishkeit*. By doing this, we are making the world ready for *Moshiach*!

When we realize that the hardships were PUT THERE just for us to overcome them, it won't be HARD to do our *avodah*, it will be EXCITING! We will know that every time we see something hard in the world, it is because Hashem wants us to find the *kedusha* inside of that *kelipah*! We will be so excited to do our part in bringing the *Geulah*!

See Maamar Zos Chanukah 5738

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