

Chitas for Friday, Parshas Lech Lecha Erev Shabbos Kodesh Zayin Mar-Cheshvan, 5785

**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

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May the sweetness of Rosh Hashana carry into Cheshvan.

May we be redeemed and uplifted by our imminent and complete redemption and celebrate this month with our King Moshiach!

Mazel Tov **Henya Gurevitz** (Shlucha in Morgantown West Virginia)
~ 10th birthday Hey Cheshvan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Shmuel Azimov** (Shliach in South Brunswick, NJ)
~ 5th birthday Zayin Cheshvan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Lech Lecha - Shishi with Rashi

In today's *Chumash*, we learn about the *Bris Bein Habesarim*, the story of Hagar and the birth of Yishmael, and Avram's *mitzvah* to get a *Bris Milah*. At the end of today's *Chumash*, Avram gets a new name — Avraham!

Bris Bein Habesarim: Avram didn't ask for a sign about having children, but he DID want a sign that Hashem would give the Yidden Eretz Yisroel. He wanted to know what *zechus* the Yidden would have so they could get Eretz Yisroel.

Hashem told Avram that it would be in the *zechus* of the *korbanos* that the Yidden will bring. So Hashem asked Avram to bring some animals to remind him of the *korbanos*: Three cows, three goats, three rams, a turtledove, and a dove.

He told Avram to *shecht* the animals and cut them in half. Avram should walk between the halves, like a path, and Hashem will send a fire to go between the halves to show that He is making a promise. This was called the *Bris Bein HaBesarim* — the promise between the halves.

So Avram did what Hashem told him to do. He didn't cut the birds in half though, which was a sign that the Yidden will be treated differently than the *goyim* by Hashem, just like the birds in this *Bris* are different than

the animals.

Vultures (a kind of bird that likes to eat dead animals) tried to eat the pieces of the animals, but Avram wouldn't let. This was a hint that Hashem will only let *Moshiach* get rid of all of the mean *goyim* (who are compared to animals) in the time of the *Geulah*.

Then Avram got very tired and fell into a deep sleep. He felt very scared. Hashem explained to Avram that he was scared because he was feeling that there would be a *Golus* for his children, but Hashem would save them! They would come out of *Golus* with great riches.

Hashem also promised Avram that he would live a good long life, and that his children would serve Hashem. Hashem promised that in the end, the Yidden would come back to Eretz Yisrael.

Then Hashem made the sun set, and it became dark. Hashem made the fire go between the animal pieces, and promised Avram to have the full land of Eretz Yisroel, the way it will be when *Moshiach* comes.

Avram marries Hagar: Sarai said to Avram that maybe he should also marry Hagar, and maybe then they will have their own child. Avram understood that Sarai was saying a *nevuah*, and so he did marry her.

Soon after getting married, Hagar found out that she was expecting a baby! But instead of being so happy and grateful, Hagar started thinking that she was better than Sarai, since SHE was going to have a baby, and Sarai was married for so long (10 years) and didn't have any!

Sarai was very upset, and said to Avram that he should have told Hagar not to talk that way. Because Sarai was upset, Hashem didn't give Hagar that baby after all.

Hagar runs away: Avram told Sarai to deal with Hagar in the way she thought was right. Since Hagar was really a maid, Sarai gave her lots of hard work. Hagar was very upset and ran away to the desert.

A *malach* from Hashem came and spoke to Hagar, who was sitting by a wellspring of water. She wasn't scared, because she was used to seeing *malachim* from Avram's house. He asked her where she was going. Hagar answered that she was running away from Sarai.

A second *malach* told her to go back home, even though Sarai was in charge of her.

A third *malach* promised her that she would have many people coming from her and her children.

A fourth *malach* told her she would soon have a baby boy, and she should call him Yishmael, since Hashem heard (*shama*) her suffering. Yishmael would be wild and fighting with everyone, but his children would be friends with each other and they would live together.

Hagar thanked Hashem for being so nice to her. She realized that she didn't deserve to see *malachim*, and was happy Hashem sent a *malach* to her. This showed that she did *teshuva*.

The well where the *malach* found Hagar is called "*Be'er Lachai Ro'i*" — the place where the living *malach* appeared.

Yishmael is born: Hagar soon had a baby boy. Even though she didn't tell Avram what the *malach* said, he had *Ruach Hakodesh* and called him Yishmael!

Avram is told to have a bris: 13 years later, in *Nisan*, when Avram was 99 years old, Hashem told Avram that he would give him a new *mitzvah* — *Bris Milah*. Avram was worried that people wouldn't want to be Jewish if they would have that *mitzvah*, but Hashem told Avram not to worry.

Through having a *bris*, Avram would become *tomim* — whole and perfect. Hashem promised Avram a lot of *brachos* if he would have a *bris*. He also gave him a new name — Avraham, with a *Hey*. This means “Father of many nations.”

TEHILLIM :: 39 - 43

In today's *Tehillim*, it says “**Haysa Li Dimasi Lechem Yomam Valayla, Be'emor Eilai Kol Hayom Ayei Elokecha.**” “My tears were like my food all day and night, when they say to me all day ‘Where is Hashem?’”

The Rebbe explains that this *posuk* is saying that for a person to really be close to Hashem, we need to be crying for Hashem ALL the time. We shouldn't want to be close to Hashem just on Shabbos or only when we're *davening*, but even when we're eating or playing on a regular weekday!

TANYA :: Igeres Hakodesh Siman Chof-Vov

The Alter Rebbe is explaining a piece in the Zohar which seems to be saying that the halachos of Torah are mixed with good and bad, and that we won't learn them when Moshiach comes. The Alter Rebbe told us that this can't be right, and today explains to us the right way to understand it.

The Alter Rebbe explains that the THINGS that the Torah talks about are mixed with good and bad (*Eitz HaDaas Tov VaRa*). When *Moshiach* comes, the not good part of it won't be there anymore. But the HALACHOS themselves, the way they are in Torah, are FOR SURE always only from *Kedusha* (*Eitz HaChaim*)!

All of the *Gashmius'dike* things in the world come from *kelipah*. Many of them come from a kind of *kelipah* called *Kelipas Noga*, which has a mixture of good and bad. You can choose to use it for *kedusha* (if you do a *mitzvah* with it) or *Chas Veshalom* a person could use it for not good things. (It's a little bit like pareve food — if you cook it with *milchigs* it becomes *milchig*; if you cook it with *fleishig* it becomes *fleishig*.)

(During the week, we need to have *kavana*, to think that you're using the thing to serve Hashem, like if you play a game so you'll have *koach* to learn Torah. On Shabbos, eating food is a *mitzvah*. So eating on Shabbos, even without a special *kavana*, is *kedusha*!)

But the HALACHOS, even the *halachos* ABOUT *tumah*, are all part of *Torah Shebaal Peh*, which the *Zohar* says very clearly is a VERY high level of *kedusha*.

HAYOM YOM :: Zayin Mar-Cheshvan

Many people think that to become close to Hashem and live the way a Yid should, we should first think about how the Torah is the right way to live, and how good it is. Then we should discuss it with other people too. After that, we can start to do the mitzvos and live that way.

That USED to be the way to do it, but not anymore!

Avraham Avinu, when he was a very young boy, thought about how Hashem must be the One Who created the world, and that people need to act the way Hashem wants. Then he went and taught about Hashem to everyone in the world!

Finally, he had a *Bris Milah*. He did a *mitzvah* in *Gashmius* so his body would be connected to Hashem!

But after Hashem gave us the Torah, doing the *mitzvah* itself comes first. That's why now we do the opposite order: First we do a *Bris Milah*, and only afterwards do we learn Torah, and only then do we think about why

we do it, and how the Torah is the true way a Yid needs to live.

SEFER HAMITZVOS :: Shiur #227 - Mitzvas Asei #98

Today's *mitzvah* is the same one again (*Mitzvas Asei #98*) that we need to know about how food can become *Tomei*, so we can follow all of those *halachos*.

RAMBAM :: Hilchos Tumas Ochlin

In today's Rambam, we learn more about how food and drinks can become tomei.

In **Perek Yud** we learn about other kinds of liquids that make things *tomei*, because they are like the seven kinds of liquids we learned about before. For example, tears are like regular water. So if someone *tomei* cries, their tears can make things *tomei*.

Perek Yud-Alef has special *halachos* about grapes and olives, and how they become *tomei*.

Perek Yud-Beis teaches us about wet foods becoming *tomei*: We learn that only if they are wet ON PURPOSE, and the person wanted them to get wet, can they become *tomei* from being wet. So if water splashed on a fruit that you wanted to keep dry, it can't become *tomei*. The Rambam gives us many examples so we will understand what is "on purpose" and "wanting" food to get wet. (For example, if someone had to hide their food in a wet place so nobody will steal it, it's not counted that they wanted it to get wet.)

RAMBAM- PEREK ECHAD :: Hilchos Shegagos - Perek Yud

The Rambam teaches us about the *Korban Oleh V'Yored* that depends if a person is rich or poor.

INYANA D'YOMA :: Ahavas Yisroel

In the times of the *Beis Hamikdash*, all of the Yidden had to travel to Yerushalayim to be *Oleh Regel* for *Sukkos*.

The Yidden didn't start asking for rain until the last Yid got back home from Yerushalayim. That could take a long time — from *Sukkos* until today, *Zayin Cheshvan*!

Even nowadays, the Yidden in Eretz Yisroel don't start asking for rain (*Vesein Tal Umatar Livracha*) until today!

(Outside of Eretz Yisroel, we wait until the time rain was needed in Bavel, which is based on the solar calendar. This year, it will be on December 4, the night going into *Daled Kislev*.)

The Rebbe tells us that we can learn a very big lesson in Ahavas Yisroel from this! Really, ALL of the Yidden in Eretz Yisroel needed rain right away for plants to grow. Only a few people who lived very far from Yerushalayim had such a long way to travel that they wouldn't get home until today. Still, ALL the Yidden waited to ask for what they needed, so that even these last few people could get home from Yerushalayim easily, without having to go through a rainy and muddy path. This shows us how much we need to care about the pain of even one Yid, because all Yidden are really one.

See Likutei Sichos chelek Chof, p. 378

LEARNING FROM THE REBBE :: Zayin Cheshvan

One of the special things about *Zayin Cheshvan* is that by then, every Yid from Eretz Yisroel came home from spending *Yom Tov* in the *Beis Hamikdash*! Now everyone was able to use the inspiration they got from *Yom Tov*

in their homes.

The Rebbe tells us that nowadays too, *Zayin Cheshvan* has a special *koach* to help us use everything WE got during the month of *Tishrei* every day!

What does that mean?

All of the *Yomim Tovim* of *Tishrei* are different. They each have their own mood and their own *Avodah*.

On *Rosh Hashana*, we were very serious. We realized that we wanted Hashem to be the King of the whole world, and we wanted to show Hashem that we are ready to do whatever He wants. We said a lot of *Tehillim*, showing that we are ready to give Hashem all of our time.

On *Yom Kippur*, we felt like *Malochim*. We spent the whole day feeling close to Hashem, and not even doing the regular things we do for our body! And we knew that Hashem was happy with our *Teshuvah* and would forgive us for anything we did wrong during the year.

During *Sukkos* we felt safe in Hashem's hug, the *Sukkah*! We showed how we are connected to all other Yidden, and danced together on *Simchas Beis Hashoeivah*!

On *Simchas Torah*, we felt so happy to have Hashem's special present, the Torah! We danced and sang the whole day, showing how much we love the Torah and want to live with it all the time!

Even though the *Yomim Tovim* ended, we take them home with us after *Tishrei* is over!

When we *daven* every day, we should think about Who we are *davening* to. We can think about how we felt on *Rosh Hashana*, and we'll be able to *daven* in the right way!

When the *Yetzer Hara* tries to get us to do something wrong during the day, we can think about how we felt on *Yom Kippur*. We can remember how much we want to feel close to Hashem, and say NO to the *aveira*!

When we get annoyed with a friend or our brother or sister, we can think about how much fun we had and how good we felt to dance with each other during *Simchas Beis Hashoeivah*! We can remember how glad we were to be together.

When it is time to go to school, we can think about *Simchas Torah*. We can remember how happy we are to have the Torah! We can feel a real *simcha* that we now are able to go to school where we learn and keep the Torah.

Zayin Cheshvan has a special *koach* for us to start using all of the days of *Tishrei* to make our *Avodas Hashem* in the best way it can be!

Based on rally Beis Cheshvan Tof-Shin-Mem-Gimmel

TEFILLAH :: Birchas Hamazon

The way *Birchas Hamazon* is set up is four *brachos*, then the *Horachamans*, and then some *pesukim* that we say at the end.

The last *Horachaman* is "***Horachaman Hu Yezakeinu Limos Hamoshiach***," that Hashem should bring *Moshiach*!

Since *Moshiach* comes from Dovid Hamelech, we first say a *posuk* about Dovid Hamelech: "***Magdil Yeshuos Malko Ve'oseh Chesed Limshichoi***," we ask that Hashem should make Dovid His king great, and do *chesed*

with *Moshiach* who comes from Dovid.

Then we say a *posuk* about *Shalom*, “**Oseh Shalom Bimromav**,” since all the *brachos* are only worthwhile when we have *shalom*!

We end off *bentching* with *pesukim* that speak about *bitachon*, trusting that Hashem will provide food and *parnasa* to us.

HALACHOS HATZRICHOS :: Kiddush Levana

It is our minhag that Lechat'chila the first day we say Kiddush Levana is on Yom Zayin of the month.

The Rema writes that we dance and celebrate at *Kiddush Levana* the way we celebrate at a *chasunah*! *Kiddush Levana* is a sign for the *Geulah* of Yidden, when there will be the *chasunah* between Yidden and Hashem!

One of the last *horaos* we got from the Rebbe, in 5752, is to be extra careful with *Kiddush Levana*. We are careful to do it properly, at the right time, and if possible, we do it in a beautiful way — wearing nice clothing and together with other people!

See Shulchan Menachem, chelek beis, p. 206

GEULAH U'MOSHIACH :: Moons and Moshiach

The *Gemara* says that when a person does *Kiddush Levana* at the right time, it is like he is greeting the *Shechinah*!

What does *Kiddush Levana* have to do with greeting the *Shechinah*?

During *Golus*, we are not *zoche* to greet the *Shechinah*. But every month, when the moon begins to grow large again, we are reminded that Yidden will also become great again when *Moshiach* comes. Then we will be able to greet the *Shechinah*!

That is why one of the things we say in *Kiddush Levana* is “**Dovid Melech Yisroel Chai Vekayam!**” The kingdom of Dovid Hamelech is compared to the moon. Like the moon, Dovid Hamelech’s *melucha* will grow great again — when *Moshiach* comes!

See Shulchan Menachem chelek beis, p. 205

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