

Chitas for Friday, Parshas Lech Lecha Erev Shabbos Kodesh Yud-Beis Mar-Cheshvan, 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
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

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In the merit of our IDF for their brave battle to protect our homeland. To Klal Yisrael for comfort and honor. May our Moshiach bring peace for us now!

Mazel Tov **Second Lieutenant Shmaya Krinsky** (Shliach to Palm Beach Gardens, FL)

~ 9th birthday Yud-Alef 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 :: 66 - 68

Today's *shiur Tehillim* is *kapitelach Samach-Vov, Samach-Zayin, and Samach-Ches*.

In *Kapitel Samech-Vov*, it says "**Hofach Yam LaYabasha**" — Hashem made the water into dry land, during *Kriyas Yam Suf*.

Chassidus explains that this is like what will happen when *Moshiach* comes.

Usually, there is water that covers over the sea. During *Kriyas Yam Suf*, Hashem made it into dry land — and we could see everything that used to be hiding inside the sea!

Also when *Moshiach* comes, we'll be able to see things that are hidden. The whole entire world will be able to see that Hashem creates it, and understand that we need to act the way Hashem tells us to!

TANYA :: Igeres Hakodesh Siman Chof-Zayin

Today's *Tanya* is a letter the Alter Rebbe wrote to *Chassidim* after their Rebbe, Reb Mendel Horodoker, passed away.

While he was alive, the *Chassidim* would rely on the Rebbe to give advice in *ruchnius* things, and advice in *gashmius* things. In this letter, the Alter Rebbe comforts them, telling them that these things continue even after he passes away.

But first, the Alter Rebbe tells us that we need to know that when a *Chossid* acts like his Rebbe taught him, then the Rebbe is alive in him, and through him to the world around him.

The Rebbe told chassidim to learn this Igeres Hakodesh on Yud Shevat. It helps us understand how a tzadik lives forever and the connection chassidim have with their Rebbe after histalkus.

HAYOM YOM :: Yud-Beis Mar-Cheshvan

We learned in a different Hayom Yom that the Alter Rebbe at first said very short pieces of Torah. In today's Hayom Yom, these short pieces are called "verter."

One of the Alter Rebbe's short "verter" is on the *posuk* "*Shema Yisroel*":

Shema Yisrael — a Yid feels that

Havayah Elokeinu — our *koach* (*Elokeinu* can also mean "our strength") comes from the level of Hashem that is called *Havayah*, which is higher than nature, and that

Havayah Echad — *Havayah* is One.

(What the Alter Rebbe said here in just a few words was later explained much more in his other Chassidus, including what we learned in Tanya, in Shaar Hayichud Ve'haEmunah!)

SEFER HAMITZVOS :: Shiur #188 - Mitzvas Asei #70

Today's *mitzvah* is the same one as yesterday's!

(Mitzvas Asei #70) If a person isn't sure if he did an *aveira*, he needs to bring a *korban* called an *Asham Talui*.

We learn this *mitzvah* from two *pesukim* in *Parshas Vayikra*:

וְאִם נִפְשׁ כִּי תִחַטָּא וְעָשְׂתָה אֶחָת מִכָּל מִצְוֹת ה' אֲשֶׁר לֹא תַעֲשֶׂינָהּ וְלֹא יָדַע וְאִשָּׁם וְנִשְׂא עֹוֹנוֹ: וְהִבִּיא אֵיל תְּמִים מִן הַצֹּאן בְּעֶרְכָּךְ לְאִשָּׁם אֶל הַכֹּהֵן וְכִפֹּר עָלָיו הַכֹּהֵן עַל שְׂגָתוֹ אֲשֶׁר שָׁגַג וְהוּא לֹא יָדַע

The details are explained in *Mesechta Kerisus*.

RAMBAM :: Hilchos Shegagos

In today's Rambam, we learn about the *Korbanos* a person brings if he did an *Aveira* by mistake.

Perek Vov and **Zayin**: These *perakim* teach us the *halachos* if a person forgot that something is an *Aveira*, and then did it a lot of times. Does he need to bring a new *korban* for each time he did the *Aveira*, or just one for the whole time he forgot?

Perek Ches: The Rambam teaches us about the *Korban Asham Talui* — if a person isn't sure he did the kind of *Aveira* that he would need to bring a *Korban Chatas* for (an *aveira* that is punished by *Kareis*). These are the *halachos* about today's *Mitzvah*!

RAMBAM- PEREK ECHAD :: Hilchos Kiddush Hachodesh - Perek Yud

Today the Rambam teaches us a different way to calculate when spring starts. The Rambam gives us all the numbers we need to calculate it for any year!

INYANA D'YOMA :: Chassidishe Parsha

The *Chachomim* say that Avraham Avinu kept the whole Torah even before it was given! But then why did he wait so long, until he was 99 years old, to do a *Bris Milah*?

Did your Mommy ever ask you, “Do you want a cracker now, or a piece of cake as soon as it's ready?” If you are smart, you will wait until the cake is ready, even though it won't be right away!

Avraham Avinu did the same thing. If he did the *Bris Milah* right away, he would have done something good. But by waiting until Hashem told him to, his *Bris Milah* was much more special! He was able to feel the special *chayus* of Hashem that we will ALL feel when *Moshiach* comes! This was only because he waited until Hashem told him to do it.

See *maamar Be'etzem Hayom Hazeh* (Torah Ohr, parshas Lech Lecha). This *maamar* is usually said by a father when his son has his *bris*! (chabad.org/108205)

TEFILLAH :: Kol Yisrael

The *posuk Kol Yisrael* speaks about how EVERY Yid will be part of *Techiyas Hameisim*, how every Yid has a part of *Olam Haba*.

But not every part of *Olam Haba* is the same!

Our part of *Olam Haba* will be a reward for the *Avodah* we do now! It is a very big reward, because it is “**L'Olam Yirshu Aretz**” — a place in *Olam Haba* that lasts forever!

The kind of place we get in *Olam Haba* depends on how we behave now.

When we think about this, we will realize that what we do makes a big difference!

By doing many *mitzvos* and learning lots of Torah, we will deserve for Hashem to give us a very SPECIAL part

in *Olam Haba!*

See *Der Rebbe Redt Tzu Kinder* vol. 5, p. 251

HALACHOS HATZRICHOS :: Nolad

Something that only started to be able to be used on Shabbos is called *Nolad*, and we are not allowed to use it on Shabbos.

For example, fruit that is growing on a tree can't be used. If it falls off the tree on Shabbos, even if the tree is inside of an *eiruv* (like in our backyard), it is still *Nolad* and we can't eat it until after Shabbos.

The *halacha* is that if we find fruit on the ground on Shabbos, we need to assume that it fell off on Shabbos, and we should not eat it. Since it is not able to be used on Shabbos it is also *muktza*, and we shouldn't even move it.

See *Kitzur Shulchan Aruch siman Pey*

GEULAH U'MOSHIACH :: Tchiyas Hameisim

In today's *Chumash*, we learn how Hashem gave Avraham very special promises at the *Bris Bein Habesarim!* One of the promises is that Avraham's children will inherit the holy land of Eretz Yisroel!

In the time of Yehoshua, the Yidden got only part of Eretz Yisroel, the land where seven different nations used to live. But Hashem promised Avraham that he will get a much BIGGER Eretz Yisroel — the land of TEN nations!

This will happen when *Moshiach* comes.

Hashem hinted to Avraham *Avinu* that he would be there to see the promise come true! At that time, Avraham was living in Chevron. And when the promise comes true, Avraham will be in Chevron also — getting up from Me'aras Hamachpeilah, with *Tchiyas Hameisim!*

Yalkut Moshiach UGeulah Al HaTorah

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