

Chitas for Monday, Parshas Lech Lecha Ches 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 ~

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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 **Menachem Mendel**

~ birthday Ches Cheshvan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Colonel Mendel Barber** (Atlanta, GA)

~ 11th birthday Ches Cheshvan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Esther Rubin** (Shlucha in Clifton Park, NY)

~ birthday Ches Cheshvan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Lech Lecha - Sheini with Rashi

In today's *Chumash*, we learn what happened when Avram and Sarai were in Mitzrayim.

When Avram came to Mitzrayim, Sarai was hiding in a big box. The officers at the border of Mitzrayim told him he has to open the box so they can see what is inside. When they saw Sarai, they decided that she was so beautiful, she should get married to Paraoh — so they took her away to Paraoh's palace.

Sarai said that she was Avram's sister, like Avram had asked her too. The Egyptians gave Avram a lot of presents, to make him happy to let his sister be Paraoh's wife.

Sarai didn't want to be married to the *goyishe* king Paraoh, of course! Hashem made everyone in Paraoh's palace get a very bad rash that hurt a lot. This way he wouldn't be able to even touch Sarai! Paraoh STILL tried, but Hashem gave Sarai a *malach* that she could ask to hit Paraoh any time he tried to come too close to her.

Paraoh realized that Sarai must be married to Avram, since all of these things were happening.

He called Avram to come, and asked, "Why didn't you tell me you were married to her? Why did you say she is your sister? Now you got me in trouble with Hashem!"

"Go out of Mitzrayim, since people here aren't good people and will try to steal Sarai since she is so beautiful."

Paraoh sent guards to go with Avram when he went out of Mitzrayim. He also sent his daughter, Hagar, to be a servant to Sarai. He decided that it was better for her to even be a servant in the house of a *Tzadeikes* who Hashem loves, than to be a princess!

Avram went back on his way to Eretz Yisroel, on the same road as before. (He felt that it was *mentchlich* to stay in the same places he did before, and he wanted to pass by the same places to pay back anyone he owed money to.) He went back to Beis-Keil, where he first brought a *korban* to Hashem, and *davened* there again.

TEHILLIM :: 44 - 48

In today's *Tehillim*, *Kapitel Mem-Vov* talks about how when *Moshiach* comes, Hashem will make no more wars. The world will be quiet and peaceful. "***Lechu Chazu Mifalos Hashem Asher Sam Shamos BaAretz***" — "Go look at what Hashem did — He made the world empty (of war)."

The Alter Rebbe explains in *Torah Ohr* that this isn't ONLY talking about wars with soldiers and guns, it's talking about fighting with our *Yetzer Hara* too! Nowadays we always need to fight with our *Yetzer Hara* to do the right thing, because Hashem wants us to work hard and become better *Yidden*.

But when *Moshiach* comes, we will rest from our fighting with the *Yetzer Hara*, just like we rest on Shabbos from our hard work all week!

TANYA :: Igeres Hakodesh Siman Chof-Vov

Yesterday, we learned how in the Zohar, the Torah is called the "Eitz HaDaas Tov VaRa" — "the tree of knowledge, with good and not good." How can we say that any part of the Torah is not good? We explained that the Torah IS only good, but it puts on the "clothes" of the world, so it will be easier for people in the world to learn it. Since the Gashmius of the world is mixed with good and not good, it makes it look like Torah is too.

Today the Alter Rebbe tells us we shouldn't be surprised that the Torah could wear that kind of costume — the Shechinah wears these "clothes" too!

*Gashmius in the world is mixed with good and not good. This is called *Kelipas Noga* (a "see-through peel," with good inside). The good that is inside everything is the *Shechinah*!*

The *Shechinah* is in *Golus*, since it is inside of a "wrapper" that is *Kelipah*. When we learn Torah (which also wears the "wrapper" of *Kelipas Noga* in the world), and understand what's *tomei* and what's *tahor*, what's *mutar* and what's *asur*, we take the *Shechinah* out of *Golus*!

HAYOM YOM :: Ches Mar-Cheshvan

*Imagine that you got a message that the Rebbe wants you to come into *Yechidus* to speak to you. When you went into *Yechidus* to speak to the Rebbe, the Rebbe told you to do a special *shlichus*. Wouldn't you be so excited to do exactly what the Rebbe asked from you?*

This is like what happens every time we do a *mitzvah*! Hashem is asking us to do something for Him — to wash *negel vasser*, to *daven*, or to learn Torah. Even though we're just regular people, now we become very important, since we're doing something especially for Hashem!

That's what the word "*mitzvah*" means — in Aramaic, "*tzavsa*" (which is like the word "*mitzvah*") means "connected." When we do a *mitzvah*, we become connected to Hashem, like a great *Chochom* who asks for a special favor from a very simple person!

The *Chachomim* say that the reward for a *mitzvah* IS a *mitzvah* — “*Schar Mitzvah Mitzvah!*” Because the best reward for doing a *mitzvah* is that we become connected to Hashem!

SEFER HAMITZVOS :: Shiur #184 - Mitzvas Lo Saasei #144, #108

Today we learn two *mitzvos* about firstborn animals (*bechor*):

1) (*Mitzvas Lo Saasei #144*) The *bechor* has to be brought as a *Korban*, and the meat belongs to the *Kohen*. This *mitzvah* has two parts: Someone who is not a *kohen* can't eat the *bechor*. The second part of the *mitzvah* is that if the *bechor* was brought as a *korban*, the *kohen* is not allowed to eat it outside of Yerushalayim. (This *mitzvah* is only kept when the *bechor* doesn't have a *mum*, and it can be brought as a *korban*.)

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: לא תוכל לאכל בשעריך וכו' ובכרת בקרבך

2) (*Mitzvas Lo Saasei #108*) We are not allowed to be *podeh* (redeem) a *bechor* for money or for another animal. The *bechor* itself needs to be given to the *kohen* and brought as a *korban*. In the time of the *Beis Hamikdash* we are allowed to sell it if it has a *mum*, and nowadays we can sell it even without a *mum*.

We learn this *mitzvah* from a *posuk* in *Parshas Korach*: אך בכור שור או בכור פֶּשֶׁב או בכור עֵז לא תפְּדֶה קֹדֶשׁ הֵם

RAMBAM :: Hilchos Bechoros

In today's *Rambam*, we learn about the *mitzvah* of *bechor*!

Perek Beis: We learn about a *bechor* that has a *mum*. One of the things we learn about is what kinds of *mum* make a *Bechor* not good for a *korban*. If the *bechor* has one of these kinds of *mum*, the *kohen* is allowed to eat it also outside of Yerushalayim.

Perek Gimmel: Now we learn about how the *bechor* is checked for a *mum* that would make it not good for a *korban*. A *kohen* can't decide for his OWN *bechor*! We also learn about using the wool that fell off of the *bechor*.

Perek Daled: The *Rambam* teaches us when an animal is *patur* from being a *bechor*, like if it belongs to a *Yid* and a *goy* together, and when it's a *sofek* — where we are not sure it is a *bechor*.

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

In this *perek*, the *Rambam* teaches us how we can figure out when the *molad* will be in any month of any year! The *molad* is when the new moon can be seen in Yerushalayim, which shows us when *Rosh Chodesh* should be.

We also learn about the *Machzor* of years, a cycle of nineteen years when the solar year (a year based on the sun) and the lunar year (a year based on the moon) catch up to each other again. In the *Machzor*, there is a pattern of which years are *Peshutah* (regular years) and which years are *Me'uberes* (leap years, with a second *Adar* added). Here are the years that are *Me'uberes* in each *Machzor*: Years #3, #6, #8, #11, #14, #17, and #19.

INYANA D'YOMA :: Lech Lecha - A Step Up

The name of this week's *parsha* is *Lech Lecha*. “*Lech*” means to go!

In the *parsha* we see how Avraham goes and does what Hashem is asking him to, coming closer *B'Gashmius* to where Hashem wanted him to go, and *B'Ruchnius* coming closer to Hashem. Wherever he goes, he is doing his *shlichus* to teach everyone about Hashem!

But some parts of the *parsha* don't exactly seem like Avraham is moving forward! Right when Avraham comes to Eretz Yisroel, there is a hunger and he needs to leave Eretz Yisroel and go down to Mitzrayim. There, Sarah is captured and taken to Paraoth's palace. Does that sound like going UP in *kedusha* or going DOWN?

Really, this IS all part of *Lech Lecha*, going forward! These things that happened were part of Avraham Avinu's tests. As Avraham passed each of these tests, he became even closer to Hashem! And because of going down to Mitzrayim, he became rich and famous, making it easier to do his *shlichus* in a much better way. So even these "down" things are all part of going up!

The same thing is with *Golus* and *Geulah*. We are trying to go forward, up towards *Geulah*. But many of the things that happen in *Golus* seem to look like we are being shlepped even further from the *Geulah*, *chas veshalom*! Instead of things getting better, they sometimes look like they are getting worse.

But just like with *Parshas Lech Lecha*, these "down" times are all part of going up higher! These hard "down" parts of *Golus* are part of getting closer to *Moshiach*! It doesn't always feel that way, but the truth is that the *Golus* itself is what brings the *Geulah*!

See *Likutei Sichos Chelek Hey, parshas Lech Lecha*

TEFILLAH :: Bechol

The third *posuk* from the Twelve *Pesukim* starts with the word *Bechol*. It is a *Maamar Chazal* that comes from the *Mishna*. Here's what it means:

Bechol Dor Vador — In every generation

Chayav Adam Liros Es Atzmo — A person needs to see himself

K'ilu Hu Yatza Mimitzrayim — As if he went out of Mitzrayim!

Why should we feel like we went out of Mitzrayim ourselves? The *Haggadah* explains why!

It tells us that if Hashem hadn't taken the Yidden out of Mitzrayim so many years ago, we would still be slaves there. So we should feel the same thankfulness for *Yetzias Mitzrayim* today!

Since we are NOT slaves, and we do NOT have to work for Paraoth, we are free to serve Hashem! When we think about this *posuk*, it should help us feel thankful for the *chesed* Hashem does for us, and help us feel excited to learn Torah and do *mitzvos* with *chayus* and *simcha*!

HALACHOS HATZRICHOS :: Taanis BaHaB

Today (Monday) is the first fast of *Taanis BaHaB*.

What is BaHaB? "*BaHaB*" is made of three letters in Hebrew, *Beis, Hey, Beis*. The letter *beis* is two, which stands for Monday (the second day of the week), *hey* is the fifth letter, meaning Thursday (the fifth day of the week), and again Monday (*beis*). There is a *minhag* brought in *Shulchan Aruch* to fast on Monday, Thursday and Monday in the month after *Pesach* and *Sukkos*, which should be a *kapara* in case something not appropriate was done with the *simcha* of *Yom Tov*. (We only are starting now, because we wait for the first Shabbos after *Rosh Chodesh* before counting Monday, Thursday, and Monday.)

In *Tof-Shin-Mem-Ches*, the Rebbe said a *sicha* on each day of *Pesach*, and also on each day of *Taanis BaHaB* after *Yom Tov*. In one of these *sichos*, the Rebbe explained why the *minhag* is that many Yidden, and even *Chassidim*, who are usually extra-careful with *mitzvos*, don't actually fast on these days.

Still, the Rebbe said that since every fast day is an *Eis Ratzon*, a special time to connect to Hashem, even if a person is not fasting, the day should still be used to add in *inyonim* of Torah and *mitzvos*!

Here is a story that happened during one of those sichos:

Many bochurim, out of love for the Rebbe, would try to copy things that the Rebbe would do. Some of the bochurim who knew that the Rebbe himself did fast BaHaB, would also copy the Rebbe and fast this taanis.

One of these bochurim was there as the Rebbe said this sicha, and heard that the Rebbe said Chassidim should not actually fast on these days. He was sadly thinking, “Now I will have to stop keeping BaHaB like the Rebbe does.”

As he was thinking this, the Rebbe added, “But those who already started keeping this fast should continue, and it will bring them brachos for health and good things.”

To this day, this bochur still fasts BaHaB like the Rebbe said to!

For the rest of us, though, we have a *hora'ah* from the Rebbe not to fast. But we still need to make sure to use the *Eis Ratzon* of this day, to add in giving *tzedakah*, and other *inyonim* of *Yiddishkeit*, more than usual!

See sichos of BaHaB, Toras Menachem Tof-Shin-Mem-Ches vol. 3, p. 257

GEULAH U'MOSHIACH :: Mach Doh Eretz Yisroel!

We learn in *Parshas Lech Lecha* that Hashem promised Eretz Yisroel to Avraham's children, the Yidden! Since then, every Yid feels connected to Eretz Yisroel and wants to be there.

A Chossid once came to the Tzemach Tzedek. He said that he very much wants to go to Eretz Yisroel.

The Tzemach Tzedek answered him, “Eretz Yisroel isn't missing for R' Hillel Paritcher, but it is for you!? Make this place into Eretz Yisroel — Mach Doh Eretz Yisroel!”

This *chossid* badly wanted to go to Eretz Yisroel. He could work on making his own place more like Eretz Yisroel, but he still won't be getting what he wanted! So how did the Tzemach Tzedek's answer help him?

The Rebbe explains that when *Moshiach* comes, the *kedusha* of Eretz Yisroel will spread out to the whole world! Part of our job in *Golus* is to get the world ready for this! When we work on making our part of the world into Eretz Yisroel by bringing in *Elokus*, we are getting it ready for *Moshiach*.

Now we can't see that it is Eretz Yisroel, but when *Moshiach* comes we will see how our part of the world will change with the *kedusha* of Eretz Yisroel!

Other parts of the world will only really become Eretz Yisroel when *Moshiach* comes. But even now, when we prepare it for the way it will be when *Moshiach* comes, by learning Torah and doing *mitzvos* wherever we are, it starts to get the *kedusha* of Eretz Yisroel, which will be complete when *Moshiach* comes!

So by doing the *avodah* of “**Mach Doh Eretz Yisroel**,” the Tzemach Tzedek's *chossid* really WAS starting to live —at least in *Ruchnius* — in Eretz Yisroel!

See Sichas Yud Shevat 5729

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