

Chitas for Monday, Parshas Lech Lecha Gimmel 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 **Chana Rus Borisute** (Pomona NY)
~ birthday Gimmel Cheshvan ~
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Mazel Tov **Sholom Ber Dashevsky** (Ottawa, Canada)
~ 2nd birthday Gimmel Cheshvan ~
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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 :: 18 - 22

In today's *Tehillim*, we have a very important *kapitel*: *Kapitel Chof*! This *kapitel* has special *kochos* to help someone even if they are very far away. The Frierdiker Rebbe said we should say this every day.

Usually, we say it in *davening* — but not on a day when we don't say *Tachanun*!

The Frierdiker Rebbe said that this *kapitel* is so important that if we don't say it IN *davening*, we should say it AFTER *davening*!

TANYA :: Igeres Hakodesh Siman Chof-Hey

Now that the Alter Rebbe finished explaining the *vort* of the Baal Shem Tov (about a goy bothering a Yid in the middle of *davening*), he explains why people did not want to accept this *vort*.

Like we learned, if you are in the middle of *davening*, and a Goy tries to confuse you and there's nothing you can do, like if you are in the middle of *Shmoneh Esrei*, you need to remember that the *Shechinah* is in *Golus* in the words of that person, and Hashem is sending you a message to *daven* harder and with more *kavana*.

Even though some people learned *Kabbalah*, they didn't think it made sense to say that the holy *Shechinah* can be in the words of a goy that is bothering a Yid. So they laughed at *Chassidus*. But every one of us knows that Hashem is everywhere, all the time. This is an *emunah* that every Yid has!

But maybe they are saying something right! How can we say that Hashem is inside of a goy that is trying to hurt a Yid? We learned that Hashem chose to put Himself in *Golus* there. Of course we don't understand why! How can we understand Hashem, Who made us?

This was only one example to understand things the Baal Shem Tov taught. If anyone has any other questions, the Alter Rebbe says not to laugh, but send someone and he will try to explain it to them so that there will be no more questions on the Baal Shem Tov's teachings!

HAYOM YOM :: Gimmel Mar-Cheshvan

Today's Hayom Yom is a continuation from yesterday. We learned that the Alter Rebbe said to Chassidim that we need to live with the parsha of the week. We should think about it during that week, and find lessons in the way we should live.

If we "live with the time," then during the week we will feel like the mood of what's happening in the *Chumash*. That's why the first two weeks in the *Chumash* aren't the most completely happy weeks.

In *Bereishis*, even though it's happy and exciting when we think about how Hashem makes the world and is with us every moment, it's a little sad to think about how people can act in a way that will make a *Mabul* happen.

And in *Parshas Noach*, even though the end is so exciting when we think about Avraham *Avinu* being born, still

it is sad when we think about the world being destroyed through a *Mabul*.

But *Parshas Lech Lecha* is the first week that we are thinking only happy and exciting things from the WHOLE *parsha*! We are thinking about Avraham Avinu and his *Mesiras Nefesh*. We know that because of him, each Yid has that *koach* inside of his *Neshama*! We learn from the example that Avraham Avinu showed us — every day of the week!

SEFER HAMITZVOS :: Shiur #223 - Mitzvas Asei #105

Today's *mitzvah* (*Mitzvas Asei #105*) is the same as yesterday's — that *Zera*, a kind of liquid, makes things *tomei*. We need to follow the *halachos* about how it makes people *tomei*, and how it makes other things *tomei*.

RAMBAM :: Hilchos Shaar Avos HaTumos

In today's Rambam, we learn more about how we decide if someone is *tomei* or *tahor* when there is a *sofek* — when we're not sure if they became *tomei*.

The *halachos* are different if someone is in a *Reshus Hayochid*, a *Reshus HoRabim*, or a *Karmelis*. These are also the different kinds of places that we learn about in the *halachos* of carrying on Shabbos!

RAMBAM- PEREK ECHAD :: Hilchos Shegagos - Perek Vov

If a person forgot that something he did is an *aveira* and did it a bunch of times, are they considered separate *aveiros* or not? It depends!

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 :: Birchas Hamazon

We are learning the meaning of *Birchas Hamazon*. We learned about the four *brachos* of *Birchas Hamazon*:

- Moshe Rabbeinu gave us the *nusach* of the first *bracha*, when the *mahn* fell
- Yehoshua gave us the *nusach* of the second *bracha*, when they entered Eretz Yisroel
- Dovid and Shlomo Hamelech gave us the *nusach* of the third *bracha*, in connection with *Malchus Beis Dovid* and the building of the *Beis Hamikdash*
- The *nusach* of the fourth *bracha* was set up by the *Chachomim*, in connection with the *nisim* of Beitar.

The fourth *bracha* does not go to the end of *bentching*. Afterwards, we ask Hashem to have *Rachmanus* on us and give us different things. We start each line with the word **Horachaman**, meaning Hashem Who has *Rachmanus*.

The *Horachamans* in general are based on the *Gemara*, but each *nusach* has a different list and asks for these things in different words.

After the list of *Horachaman*, we also say some more *pesukim* at the end of *bentching*, which we will *IY"H* learn more about later.

HALACHOS HATZRICHS :: Buying from Yidden

In *Parshas Behar*, the Torah teaches us about doing business like a Yid should. One of the *pesukim* has the words, "*Konoi Miyad Amisecha*," "when you buy from your fellow."

The *Chachomim* learn from this *posuk* that if a person has a choice, he should buy from a Yid.

Many years ago, there was a terrible terrorist attack in Kfar Chabad. After this attack, the Rebbe sent a group of *bochurim* to raise the spirits of the *Chassidim* and Yidden of Eretz Yisroel. The Rebbe made sure that the tickets for these *bochurim* were bought from a Jewish airline, based on this *halacha*.

The Rebbe writes about these airline tickets in this letter of 5716

GEULAH U'MOSHIACH :: Chassidus Brings Moshiach

A *chossid* once wrote a letter to the Rebbe, sharing good news.

In the letter back, the Rebbe asked that this *chossid* shouldn't just share this kind of good news, he should also include another very important kind of good news! "***Ain Tov Ela Torah***" — "There is no good except for Torah!" The Rebbe asked the *chossid* that he should also write about his learning Torah, especially *Chassidus*!

Learning *Chassidus* is especially important, since it brings the *Geulah*! As R' Chaim Vital, a *talmid* of the Arizal, explains, not learning enough *Pnimius HaTorah* keeps the *Geulah* from coming faster.

The Gr"a, the Vilna Gaon, also writes about this, in his *pirush* on *Mishlei*.

And it is important to not only learn *Chassidus*, but to also spread the teachings of *Chassidus* to others, so that the *Geulah* comes much faster!

See *Igros Kodesh chelek Yud-Gimmel*, p. 32

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