

Chitas for Shabbos Kodesh, Parshas Lech Lecha Ches 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 **Mendel Dashevsky** (Ottawa, Canada)
~ 4th birthday Ches Cheshvan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Lech Lecha - Shvi'i with Rashi

In today's *Chumash*, Avraham Avinu does Hashem's *mitzvah* to make a *bris*. Sarai gets a new name, Sarah, and they are promised that they will have a special son, Yitzchak!

Hashem promised Avraham that the Yidden will follow Hashem, and He will be their Hashem! He will give them the special land of Eretz Yisroel, and be especially close to the Yidden that live there.

And what does Avraham have to do to deserve this? To have a *Bris Milah* himself, and for every Jewish boy who is born.

Hashem then gave Sarai a new name: Sarah! (Hashem took a letter *Yud* away from her name — later He would give that *Yud* to Hoshea, and he would be called Yehoshua!)

Sarah will also become young again, and she will have a baby even though she is almost 90 years old! Avraham laughed, he was so happy! What a *neis* to have a baby when he is almost 100 years old!

Avraham told Hashem that he doesn't even deserve such a *neis* — he would be happy if Yishmael would be a *Yerei Shomayim*. Hashem said that still, Avraham would have a son, and should name him Yitzchak. Only Yitzchak's children will be Hashem's special nation.

But Avraham shouldn't feel bad for Yishmael — Hashem will give him *brachos* and he will have many many children.

Then Hashem finished speaking to Avraham, and the *Shechinah* went back up.

Avraham asked his friends, Aner, Eshkol and Mamrei, if he should do a *bris*. He wanted them to also have a part of it, so everyone would know that he is making this deal with Hashem! Mamrei was the only one who said it was a good idea to do anything for Hashem, Who made such *nissim* for Avraham!

Avraham gave himself a *bris* when he was 99, and Yishmael had one when he was 13. Hashem helped Avraham to do his own *bris*, since he was afraid his hands would shake. Avraham also gave a *bris* to everyone else in his house.

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 just 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

Even though the Torah itself is from the world of *Atzilus*, which is completely *kedusha*, it comes down into a world that has not-good mixed inside of it. By working hard to understand the reasons for the *halachos* of the Torah properly, a Yid takes the Torah out of its *Golus* in the *kelipah* of the world!

Yesterday, we learned how in the *Zohar*, the Torah is called the "*Eitz HaDaas Tov VaRa*" — "*the tree of knowledge, with good and bad.*" How can we say that any part of the Torah is bad? 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 bad, it makes it look like Torah is too.

Really, the source of Torah doesn't have these things! But for us to understand it, the Torah needs to wear this kind of "*clothing*." The Torah comes down to this world in a way that we can understand it, so we can connect to Hashem by learning Torah.

Gashmius in the world is mixed with good and bad. This is called *Kelipas Noga*. That is why the Torah, the way it is in the world, is in *Golus* inside the *Gashmius* of the world.

But when we understand the Torah properly, we are able to take the Torah out of this *Golus*!

How does this work?

The *Raya Mehemna* says that the questions on the Torah, which make it hard to understand the Torah, are also part of the *kelipah* surrounding the Torah. When we try to understand the Torah and take away the questions, we are taking away the *kelipah*, and letting the *kedusha* of Torah shine. That's why when we learn Torah and understand it properly, we are taking the Torah out of its *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 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 #228 - 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. They can only become tomei if they got wet on purpose with one of seven liquids.

In today's *perakim*, **Perakim Yud-Gimmel**, **Yud-Daled**, and **Tes-Vov**, we learn many different cases to see when something is considered having gotten wet on purpose, which means that the person wanted the water to fall on the food. Sometimes we know that the person wanted it if he is happy it got wet, even if he didn't do anything to make it wet! Then the food is *Muchshar Lekabel Tumah*, able to become *tomei*.

RAMBAM- PEREK ECHAD :: Hilchos Shegagos - Perek Yud-Alef

The *aveira* of coming into the *Beis Hamikdash* or eating *korbanos* when a person is *Tamei* has different *halachos* than any other *aveira* that we are learning in these *perakim*.

INYANA D'YOMA :: Leben Mit Der Tzeit

When we go to school, we learn *Alef-Beis*, *Chumash*, and *Gemara*. When we listen in class and get good marks on our tests, that means we are good students and good *chassidim*, right? Well, that's part of it, but it's not all!

The Rebbe teaches us that a *Chossid* is someone who doesn't just *daven* and learn like a *chossid*, but someone who talks and plays with their friends like a *chossid*, who eats and drinks and walks around like a *chossid*! They speak to other people the way a *chossid* should, with *eidelkeit*, and sensitivity to others. Only when we live ALL THE TIME the way *Chassidus* teaches us, can we really be *Chassidim*.

The Rebbe tells us how Avraham Avinu, who we live with in this week's *parsha*, was the first example of how to live this way!

From a letter of the Rebbe

TEFILLAH :: Birchas Hamazon

We are learning about the *pesukim* at the end of *bentching*.

The first of these *pesukim* is “*Magdil Yeshuos Malko*.” We say this *posuk* right after the *Horachaman* asking Hashem to bring us the days of *Moshiach*!

There are actually two ways to say this *posuk*: During the week we say “**Magdil** Yeshuos Malko,” and on Shabbos and *Yom Tov* we say “**Migdol** Yeshuos Malko.”

“*Magdil*” means that it should BECOME great, and “*Migdol*” means a tower, which is already great!

The *shira* of Dovid Hamelech that his *posuk* comes from is written twice in *Nach*. In *Tehillim* it is written with the word “*Magdil*,” and in *Shmuel Beis* it is written with the word “*Migdol*.”

During the week, which is compared to *Golus*, we ask Hashem to make the kingdom of Dovid Hamelech great — *Magdil Yeshuos Malko*. But on Shabbos and *Yom Tov*, which are a taste of when *Moshiach* comes, we say *Migdol*, because then the *melucha* of Dovid Hamelech will already be great!

HALACHOS HATZRICHS :: Intertwining Hands

The Torah gives us instructions for some things that don't seem like a big deal at all — like the way we hold our hands!

We don't intertwine the fingers of both hands together, meaning that each finger is between fingers from the other hand. The Alter Rebbe brings in *Shulchan Aruch* that the reason is because it brings down *din* on the person from *Shomayim*.

In the *seforim* of the Arizal, it says that he warned his *talmidim* to be very careful not to do this, and to teach their families as well.

Nowadays, many *goyim* have a *minhag* to hold their hands this way when speaking or praying. Because of this, some say it is ALSO *asur* because of “*Uvechukoseihem Lo Seileichu*,” that we don't follow the *minhagim* of *goyim*.

An artist once made a painting of the Rebbe. He didn't know that it was assur to intertwine fingers, and he painted the Rebbe's fingers intertwined. When the Rebbe saw the picture, he complimented it, but asked the artist to change the way the hands were, because it is against halacha to have them that way.

However, if we don't intertwine the fingers completely together, like if we put two fingers together, it is not considered intertwined, and we are allowed to do that.

Here is a link to see what intertwined fingers look like, and a link to read this full story of the Rebbe.

See the Alter Rebbe's Shulchan Aruch siman Tzadik-Alef se'if vov, Piskei Teshuvos vol. 1 p. 749

GEULAH U'MOSHIACH :: Techiyas Hameisim

In yesterday'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 *Techiyas Hameisim*!

Yalkut Moshiach UGeulah Al HaTorah

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