

Chitas for Sunday, Parshas Lech Lecha Beis 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!

In honor of the birthday of

Dovid and Leibel Hirsch

May they have a year of all Brachos begashmius and beruchnius and give the Rebbe and their entire family much nachas.

~ Shnas Bracha Vehatzlacha! ~

Mazel Tov **1 star General Motti Schochet** (Cedarhurst, NY)

~ 11th birthday Beis Cheshvan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Eli Roness** (proud soldier in Tzivos Hashem)

~ 1st birthday Beis Cheshvan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Orah Chaya Kaltmann** (Columbus Ohio)

~ 1st birthday Beis Cheshvan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Lech Lecha - Rishon with Rashi

Hashem tells Avram "*Lech Lecha*" — to go to Eretz Yisroel and get many *brachos* there, and he goes. There is a famine there and he needs to leave Eretz Yisroel and go down to Mitzrayim. He tells Sarai to hide.

Hashem spoke to Avram for the first time when he was 75 years old. (Hashem gives the name Avraham later, but now the Torah calls him by his original name, Avram.) He told him "*Lech Lecha*! You already went with your father away from where you were born, to Charan (as we learned in the end of last week's *parsha*). Now, go even further away, and leave your father, Terach. Go to the land that I will show you."

(Even though Terach believed in Hashem, he pretended to do Avodah Zarah because he didn't want other people to know. Hashem wanted Avraham to go away from that too.)

Hashem didn't tell Avram where, for two reasons. The trip would be harder and he would get an extra reward for the *mitzvah*, but also the end would be more exciting and special. This would make him love Eretz Yisroel

even more!

Hashem promised Avram many *brachos* for going there, and said he would be happy and understand that it is good. This is what *Lech Lecha* means, “go for yourself” — it will be good for you too!

Here are some of the *brachos* Avram would get:

- He would go away from the *Avodah Zarah* in Charan
- He would have children, even though where he is now, he can't have children
- A big nation would come from him
- He would become rich
- Even though he is going to a new place, he would become famous, so he can teach more people about Hashem
- He would have the *koach* to give other people *brachos*
- He would become one of the *Avos* that would be mentioned in *Shemoneh Esrei*, and the *bracha* would even be ended with his name (“*Baruch Ata Hashem, Mogein Avraham*”)
- Everyone who gives him a *bracha* will get a *bracha* — and the opposite too
- People will give *brachos* by saying “You should be like Avraham!”

Avram went, like Hashem told him. He took his wife, Sarai (later her name would become Sarah), and his nephew Lot came too. Avram followed Hashem's directions, and they came to Eretz Yisroel (which was called Canaan at that time).

Avram stopped in Shechem (which is also called Elon Moreh). There, he *davened* for Shimon and Levi who would later fight with Shechem, and Hashem also showed him *Har Grizim* and *Har Eival* there, where the Yidden would promise to follow the Torah when they came into Eretz Yisrael.

Avram saw that the Canaanim were capturing Eretz Yisroel then, from the children of Shem. Hashem appeared to Avram in a *nevuah* and promised that He would give Eretz Yisroel back to his children, the Yidden, who are from Shem!

Avram built a *Mizbeiach* to thank Hashem for the two promises he just got — that he would have children, and that they would get Eretz Yisroel!

Then they went further, and traveled past Beis-Keil. When they got between Beis-Keil and a place called Ai, Avram set up the tents. First he set up his wife's tent, out of *kavod* for her, and then set up his own tent. Then he built another *Mizbeiach*. Avram had a *nevuah* that someone would do an *aveira* here and the Yidden would be in danger, so he *davened* for them. (The danger happened in the time of Yehoshua, with a man named Achan).

Avram kept going closer and closer to the place where the *Beis Hamikdash* would be built!

That year, there was a famine in Eretz Yisroel (food didn't grow, so there was nothing to eat). Hashem made this famine only in Eretz Yisroel, to test Avram. Would he doubt Hashem's words, that Hashem told him to come to Eretz Canaan and now he is already forced to leave?

He decided to go to Mitzrayim in the meantime, since there was no famine there.

On the way, Avram saw Sarai in the water, like a mirror. Usually, he didn't think so much about how pretty she was, but now he realized that people would think she was VERY beautiful! He was afraid that the Egyptians would want to kill him and take her away to get married to her. So he told Sarai to hide in a box, and that if they find her, she should say that she is Avram's sister, so they won't kill him. They will instead try to be nice to Avram, and give presents so they can take her. This would be a *keili* for Hashem's *bracha* that he would become rich.

TEHILLIM :: 10 - 17

Today's *shiur Tehillim* is *kapitelach Yud* through *Yud-Zayin*.

Before Dovid Hamelech became king, he was forced to run away from his enemies.

Some people said to him then that he must have done *aveiros*, because he was suffering so much! In *Kapitel Yud-Alef*, Dovid Hamelech says that this is not true — this was a test, not a punishment. “**Hashem Tzadik Yivchan**,” Hashem tests a *tzadik*!

In fact, a test is sometimes what SHOWS that someone is a *tzadik*!

Rashi says on this *posuk* that we can see an example of this from how linen is made. For the threads to be very soft, the stalks of flax need to be beaten. But if the flax is not good quality, it can't be hit as hard, because the stalks will break. The same thing is with a person: Only a *tzadik*, who is strong, can have these kinds of hard tests from Hashem!

Dovid Hamelech said that the same was true here: Hashem knows the truth, that he didn't do the *aveiros* people were blaming him for, and the reason he was being chased was because it was a test from Hashem.

TANYA :: Igeres Hakodesh Siman Chof-Hey

Today the Alter Rebbe finishes explaining the vort of the Baal Shem Tov that we've been learning over the last few days, about what to do if someone is bothering us during davening.

But first we review about what to do if anything at all is bothering us, from someone or something else that can make us angry.

There are three KINDS of things that can make a person angry:

1. **Something happened that we don't like.** For that, we learned what the *Chachomim* say — to make our *emunah* stronger so that we remember that it is *B'Hashgacha Protis*. Hashem made it happen and we should just think about Hashem, not the other person.
2. **Someone said or did something that is an aveira and we can stop it.** Then it's still *Hashgacha Protis*, but we need to say or do something to stop it. The Alter Rebbe tells us a story from the Torah where Moshe Rabbeinu became angry to stop Yidden from doing something they shouldn't have been doing.
3. **Someone is doing something wrong but there isn't anything we can do about it.** For example, let's say we are doing *Mivtzoyim* at a fair, and stop to *daven Mincha*. All of a sudden, a band starts playing loud *goyishe* music. That's what the Baal Shem Tov is talking about. We realize right away that it's *Hashgacha Protis*, but there is something we still need to do:

We need to think about what we learned earlier, that Hashem's *Shechinah* is in *Golus* in the people singing the *goyishe* music. Hashem is making us hear it because He wants us to concentrate harder on our *davening*. We make sure do *daven* with extra *kavana* and ignore the loud music. Then we will have used the opportunity Hashem sent to us in the right way!

HAYOM YOM :: Beis Mar-Cheshvan

The Rebbe Rashab once said in a *sicha* the following story:

A little while after the Alter Rebbe became Rebbe, he said to the *chassidim*, “**Men Badarf Leben Mit Der**

Tzeit! — “we need to live with the time!” *Chassidim* wondered what this could mean. The Alter Rebbe’s brother, R’ Yehuda Leib (called the Maharil) was told by the Alter Rebbe what this meant and the older *chassidim* found out from him.

The “time” that the Alter Rebbe was talking about was the *parsha* of the week. And “living with the time” means that we shouldn’t just *LEARN* the *parsha* every day (like we do in *Chitas*), but we need to *LIVE* with it. We should be thinking about it all the time, and learning lessons for what to do now from the *parsha* of the week and the *Chumash* of each day!

In later years, the Rebbe would begin every farbrengen explaining how we can live with the lessons we learn from the time we are in. This included anything special about the day because of the time of year, the Yomim Tovim, or something that happened on that day recorded in Torah, and also the type of year — if it was a Shana Meuberes, a Shemitah year, or a Hakhel year! The Rebbe would constantly find a new meaning in each of these things and practical lessons we can learn from them. The Rebbe also taught how to live with the other shiurim of Chitas that we learn every day, like the daily Tehillim and especially the shiur in Rambam!

SEFER HAMITZVOS :: Shiur #222 - Mitzvas Asei #105

Today’s *mitzvah* is the same as yesterday’s. This *mitzvah* (*Mitzvas Asei #105*) is about another kind of *tumah*, called *Tumas Shichvas Zera*, a kind of liquid that makes things *tomei*. We need to follow the *halachos* about how someone becomes *tomei* from *Zera*, and how they make other things *tomei*.

RAMBAM :: Hilchos Shaar Avos HaTumos

In today’s Rambam, *Perakim Tes-Vov*, *Tes-Zayin*, and *Yud-Zayin*, we learn the *halachos* of “*sofek*” — when we are not sure about something that might have become *Tomei*.

RAMBAM– PEREK ECHAD :: Hilchos Shegagos - Perek Hey

In this *perek*, we learn more cases about a person who does many *aveiros* at one time. Does he need to bring more than one *korban*?

INYANA D'YOMA :: Getting Ready for the Winter

All Jewish kids are part of Hashem’s army, *Tzivos Hashem*!

In every army, there are times that the soldiers are sent far away. They might have to march through thick forests, hot deserts, or rocky mountains. They have important missions to do, to keep everyone safe!

Each time, before the soldiers leave, they are given the supplies and equipment they will need for their next missions. Before they go out to a forest, they might get axes to help them chop down trees that are blocking them. Before they go to a desert, they might get extra water and special weapons. Before they go to the mountains, they will need to have ropes and boots that will let them climb safely.

We soldiers in *Tzivos Hashem* are about to be sent out on a special mission too — we need to go to the dark and cold months of the winter, and make sure they are full of the light of Torah and *mitzvos*!

Before we begin this important mission, we are given everything we need to have *hatzlacha* there! Hashem gives us the *Yomim Tovim* of *Tishrei*, especially the end of *Yom Tov* with *Shemini Atzeres* and *Simchas Torah*, to give us *chayus* and *simcha* to do our mission well.

Sometimes the Rebbe would hold a special children's rally at the end of *Tishrei*, helping us to make sure we have all of our new supplies ready for our winter mission!

See rally of Beis Cheshvan, Tof-Shin-Mem-Gimmel

TEFILLAH :: Birchah Hamazon - Hazan Es Ha'olam

The first *bracha* of *Birchas Hamazon* starts with the words, "*Baruch Ata Hashem... Hazan Es Ha'olam.*"

In this *bracha*, we thank Hashem that He is the one Who is "*Zan*," that Hashem gives food to us and to the whole world!

We say that Hashem gives food "*Bechein, Bechesed, Uverachamim.*" The Maharal explains that these three words tell us about the kinds of people Hashem gives to — whether or not they deserve it!

We praise Hashem for giving EVERYONE and EVERYTHING in the world food, and whatever they need. Like it says in the *posuk*, "*Poseiach Es Yadecha Umasbia Lechol Chai Ratzon!*" Hashem opens His hand and makes every person and animal satisfied with what they need or want.

We end off with the *bracha*, "*Hazan Es Hakol*," that Hashem feeds EVERYONE.

Since this *bracha* actually thanks Hashem for the food we just ate, it is the main *bracha* in *bentching*! That is why kids who can't say the whole *bentching* start off by just saying this paragraph, and why some people have the *minhag* to say this *bracha* in a louder voice.

HALACHOS HATZRICHS :: Writing Hashem's Name

Hashem's name is very holy! We are careful not to say it for no reason.

Even when Hashem's name is just written, it has a special *kedusha*. If there is a paper with Hashem's name on it, we treat it with *kavod*, and don't throw it away. It becomes "*Shaimos*" (meaning "names").

According to many *Acharonim*, this isn't just for Hashem's name written in *Lashon Kodesh*. If we write out Hashem's name in ANY language, that also has *kedusha*!

Because of this, we are careful not to write Hashem's name completely, even in English. We write "G-d" so that we don't have Hashem's full name written down.

See Shulchan Menachem vol. 5, p. 217

GEULAH U'MOSHIACH :: Big Beis Hamikdash and Little Beis Hamikdash

The Rebbe shows us that the time we are living in now is very close to the Geulah, and the things we do now are a preparation for Geulah. One of the things we will have in the times of Geulah is a Beis Hamikdash. As part of getting ready, we make sure that we have a Beis Hamikdash, a home for Hashem, in ourselves and in our rooms and homes.

In this discussion between two of the Rebbeim, we learn how to make the Beis Hamikdash in ourselves shine!

The Rebbe Rashab would sometimes take a walk with his son, the Frierdiker Rebbe. Once, on one of these walks, the Rebbe Rashab explained how the small *Beis Hamikdash* inside of each of us works.

The Rebbe Rashab said that when Hashem told the Yidden, "*Veshochanti Besocham*," "I will live among you," a small *Beis Hamikdash* came into the heart of every Yid — from then until *Moshiach* comes. When a Yid would

come to the *Beis Hamikdash*, it would make the *Shechinah* in his small *Beis Hamikdash* shine, just like in the big *Beis Hamikdash*!

The Rebbe Rashab explained (at length) how this happens in a similar way when a *chossid* goes to the Rebbe for *Yechidus*. By going to the Rebbe, it makes the *Shechinah* shine inside of the little *Beis Hamikdash* of the *chossid*!

Sefer Hasichos 5699, p. 297

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