

Chitas for Thursday, Parshas Lech Lecha Yud-Alef 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

Chitas for the month of Cheshvan is made possible in part

לעילוי נשמת הרה"ח הרה"ת הר"ח אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר' מרדכי בן הר' פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Cheshvan is made possible in part

by the Kirstein Family

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!

In honor of the birthday of

Zaidy Deitsch A"H

We hope we continue to give you chassidische nachas!

CHUMASH :: Parshas Lech Lecha - Chamishi with Rashi

In yesterday's Chumash, we learned how Avram won over the four kings, and how the king of Sedom was saved.

The king of Sedom was very happy that his city was rescued in the end. He offered Avram, "If you let all of the people go, you can keep all of the riches in my city!"

Avram answered, "I won't take even a thread or a shoelace! But if any of my soldiers or my helpers want to take things, that is fine."

Avram didn't want the king of Sedom to be able to say that HE was the one who made Avram rich and famous. He wanted it to be clear that it was from Hashem, and because of what Hashem promised him!

After the war, Avram was worried. Maybe since Hashem made a *neis* for him to win the war, Hashem wouldn't make any more *nissim* for him!

Hashem told Avram not to worry, he would get a lot of reward. Avram told Hashem that the only reward he really wanted was a child. "I have a very good student and servant, Eliezer. If I don't have any children, he will get everything passed down to him. But he is not my child!"

Hashem told Avram that he WOULD have children! He told Avram to go outside, look up at the sky, and try to count the stars. "This is how many your children will be — you won't be able to even count them!"

Avram believed that Hashem would do what He said. He didn't even ask Hashem for a sign!

TEHILLIM :: 60 - 65

Today's *kapitelach* are *Samach* to *Samach-Hey*.

In *Kapitel Samach*, the first of today's *Tehillim*, we have a *posuk* that says "**Lemaan Yeichaltzun Yedidecha, Hoshia Yemincha Va'aneini.**" (We also say it by the end of *Shmoneh Esrei*.)

The *pesukim* before this one talk about how Hashem sometimes makes a person have a hard time so they can show that they ALWAYS believe in Hashem. This *posuk* tells us that really "Hashem does this so that He can save them, and will help with His right hand and answer." Really, the whole time Hashem wants to save the person, but he wants them to show that they believe in Hashem all the time. Then everyone will know they deserve their *brachos*.

We see that even though sometimes things are hard, it's because Hashem wants to give us later something even better.

TANYA :: Igeres Hakodesh Siman Chof-Vov

We learned before that when we work hard to understand the *halachos* of the Torah properly, we are taking the Torah out of the *Golus* it is in — the *kelipah* of the questions and things that make it hard to understand.

When *Moshiach* will come, we won't need to learn Torah for THAT reason, because there will be no more *kelipah* to hide the *kedushah* of the Torah! We will only need to learn the *Chassidus* that explains the *halachos*, to bring extra *kedushah* into the Torah. But we won't need to take it out of *Golus*, since there will be no more bad in the world!

And what about the *halachos* themselves? We will know them by just learning them once — we won't need to review them all the time, because we will not forget them. Forgetting is from *kelipah*, and Hashem will take away all of the *kelipah* from the world! Plus, we will understand them by knowing the *Chassidus* that we learn about them.

This ends this very long letter! We understand now that in the times of Golus, the Torah is also in Golus. We know that when we work hard to understand the halachos and discover new insights in the Torah we bring the Geulah sooner. And we know that when Moshiach comes, our learning will be different, and we will mainly learn the deeper meanings and the secrets of the Torah!

HAYOM YOM :: Yud-Alef Mar-Cheshvan

The first paragraph of today's *Hayom Yom* has two corrections in the *Torah Ohr* of this week.

The Rebbe Rashab wrote corrections in the margins of his copy of Torah Ohr. All of the corrections in Torah Ohr which are printed in Hayom Yom are from what the Rebbe Rashab wrote there.

The Rebbe Rashab also wrote notes and explanations on one of the *maamarim* in *Torah Ohr* for *Parshas Vayeira*, the *maamar* "*Posach Eliyahu*." He started writing these notes in the winter of *Tof-Reish-Nun-Beis* (1891).

The Rebbe had these notes printed almost 90 years later, in Tof-Shin-Mem-Alef, in a booklet called "Hagahos L'Dibur Hamas'chil Posach Eliyahu Tof-Reish-Nun-Beis."

SEFER HAMITZVOS :: Shiur #187 - Mitzvas Asei #70

Today's *mitzvah* (*Mitzvas Asei #70*) is to bring a *korban* called an *Asham Talui* if a person isn't sure if he did an *aveira* that would need him to bring a *Korban Chatas*.

This *sofek* (doubt) is called in the words of the *Chachomim*, "*Lo Hoda*," not known.

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

וְאִם נִפְשׁ כִּי תִחַטָּא וְעִשְׂתָּהּ אַחַת מִכָּל מִצְוֹת ה' אֲשֶׁר לֹא תַעֲשִׂינָהּ וְלֹא יָדַע וְאִשָּׁם וְנִשְׂא עֹנֹו: וְהִבִּיא אֵיל תָּמִים מִן הַצֹּאן בְּעֶרְכָּךְ לְאִשָּׁם אֶל הַכֹּהֵן וְכִפֹּר עָלָיו הַכֹּהֵן עַל שְׂגֵגָתוֹ אֲשֶׁר שָׁגָג וְהוּא לֹא יָדַע

The details are explained in *Mesechta Kerisus*.

RAMBAM :: Hilchos Shegagos

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

Perek Gimmel: In this *perek*, we learn many *halachos* about a person bringing a *Korban Chatas* for a serious *aveira* they did by mistake. One *halacha* is that the *Korban Chatas* is only a forgiveness for someone who trusts that it will be a *kapara*. If someone does not believe that it will be a *kapara* for him, his *korban* is not counted, and he needs to bring another one after doing *teshuvah*.

Perek Daled: If a person does many *aveiros* that all need a *Korban Chatas*, we learn when he can bring one *Korban* for them all, and when he needs to bring many separate *korbanos*.

Perek Hey: This *perek* teaches us special *halachos* if someone married someone they weren't supposed to, and didn't realize it was an *aveira* which has the punishment of *Kareis*.

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

In today's Rambam, we finish learning about the calendar. Today we learn about when spring starts, which the *Beis Din* needed to know to decide when it would be a leap year to make sure *Pesach* is in the spring.

INYANA D'YOMA :: Mesiras Nefesh for the Geulah

According to some sources, *Yud-Alef Cheshvan* is the *yartzeit* of *Rochel Imeinu*.

The Rebbe teaches us a beautiful lesson that we can learn from *Rochel Imeinu*!

When *Rochel* passed away, *Yaakov* didn't bury her in *Me'aras Hamachpeilah*, where the rest of the *Avos* and *Imahos* were already buried, and where he would later be buried. Instead, he buried her on the side of the road.

But *Rochel* was happy about this!

Yaakov Avinu knew with *Ruach Hakodesh* that the *Yidden* would pass by this place on their way to *Golus*.

When *Rochel* saw her children taken away from *Eretz Yisroel*, she went to cry to *Hashem*.

Hashem heard her *tefillos*, and promised to bring the *Yidden* back, and give them the *Geulah*.

Rochel was ready to not be buried together with her husband, so she could later help the *Yidden* to get the *Geulah*.

The Rebbe said in a *sicha* to women that this teaches us a very important lesson! *Rochel Imeinu* had such *Mesiras Nefesh* for the *Geulah*, and we, her children, should try to do that too. We should be ready to do things that might not be comfortable for us, so we can help other *Yidden* deserve the *Geulah*.

Based on *farbrengen* of *Parshas Vayeichi Tof-Shin-Mem-Vov*

LEARNING FROM THE REBBE :: Higher Than Sechel

In the year *Tof-Shin-Yud-Ches*, *Chinuch* in America was not the same as it is today. There were not as many *Yeshivos* as we have now, and people weren't sure if *Yeshivos* were such a good idea at all.

What parents were worried about was that their children should have "*tachlis*," that they would get good jobs and make money for their families. So getting the best *Yiddishe Chinuch* was not something they worried about so much.

Yes, learning Torah is also important, but they figured that their kids could do that later, once they got a good job for themselves. It was enough that they spent some time in *Talmud Torah*, or even a day school. It didn't make any sense to them for their child to learn in a *Yeshiva*, where they would just learn Torah and *Chassidus* all day!

Since most people thought this way, it was very hard to get people to give money to a *Yeshiva* like *Tomchei Temimim*. And without money, how can you have a *Yeshiva*? You need money for the building, to pay the teachers, and to buy *Seforim*! The *Askanim* that were trying to help *Tomchei Temimim* were worried. Not only did they not have people ready to give money to the *Yeshiva* to keep it going, the *Yeshiva* already owed a lot of money!

Some of the *Askanim* wondered if it was so important to have a *Yeshiva* like this, where the students spend their day learning *Gemara* and *Chassidus*.

From time to time, the Rebbe would give a group *Yechidus* to the *Askanim*. They would come to the Rebbe's room, and the Rebbe would say a *sicha* just for them.

On Thursday of *Parshas Lech Lecha* in *Tof-Shin-Yud-Ches*, the group of *Askanim* had one of these kinds of *Yechidus*.

When they came in, the Rebbe told them something the Frierdiker Rebbe taught: That we can find answers to problems we have in the *parsha* of the week. The Torah is not a history book, it is a book of *horaos*! We learn it again every year, because every year we have new issues, and every year the *parsha* gives us a new *koach* to know what to do. And this week's *parsha*, *Parshas Lech Lecha*, has an important lesson about *Yeshivos*:

In this week's *parsha*, Hashem tells Avraham *Avinu* that Yitzchak will be born, and that Yitzchak will be his true *nachas*.

Avraham doesn't think he deserves such a *neis*, and tells Hashem, "*Halevai* that I should have *nachas* from Yishmael, that would be enough!"

Hashem tells Avraham, yes, you will have *nachas* from Yishmael. But your TRUE *nachas* can only come from Yitzchak.

Why?

Yishmael was born and grew up in a natural way. His connection to Hashem was also in a natural way — he learned about Hashem in the house of his father Avraham, and when he was 13 years old he understood that it was the right thing for him to have a *Bris Milah* like his father, and he agreed.

Yitzchak was born and raised in a way of *nisim*! It was a big *neis* that he was even born, when Avraham and Sarah were already so old. His connection to Hashem was also not in a natural way. Right away when he was just eight days old, too young to understand or even know what was happening, he was given a *Bris Milah*! This gave him a connection to Hashem that would last not just for a year or even for ten years, but FOREVER!

This is how Avraham *Avinu* would have true *nachas*: From a baby that had a connection to Hashem that was

not based on *sechel*, but was higher than *sechel*.

And, the Rebbe told them, the same thing is for every Yid! If we want true *nachas*, to have children that will stay Yidden and pass it on to the next generation, we need to raise them like Yitzchak! We can't spend time thinking about what makes sense in our *sechel*. We need to give them a connection to Hashem that is HIGHER than *sechel*!

If we are only teaching them a little bit of Torah when they are younger, and the main thing we are worried about is how they will get a job when they are older, we are doing it wrong!

Yidden are the oldest nation, and the Torah is older than any ideas in the world. Yidden have gone through many challenges over the years and always survived with Hashem's *nisim*.

Is there enough money? Maybe they learned enough Torah for now, do we really need to teach them more? What can we teach them that will help their *parnasa*?

Those are not questions that a Yid should be asking! We need to be like Yitzchak, that our connection to Hashem is HIGHER than *sechel*!

We need to give children the FULLEST amount of Torah that we can right now, and not wait until they are older. And, the Rebbe told the *Askanim*, don't worry about the money that the *Yeshiva* owes! It means they are growing and borrowing money to grow even more!

When the students in the *Yeshiva* grow up, they will have *hatzlacha* from Hashem. They will become *gevirim* and be able to give big donations, enough to pay back all of the money the *Yeshiva* owes!

Of course, we know the end of the story: Yeshivas Tomchei Temimim continued giving the highest quality Chinuch even to the youngest children. It grew and still is growing today — in a way of nisim, higher than sechel!

See sicha of Vov Cheshvan, Tof-Shin-Chai; part of it is also printed in Likutei Sichos chelek Alef, Parshas Lech Lecha

TEFILLAH :: Kol Yisrael

The fourth *posuk* of the *Yud-Beis Pesukim* starts with the words “*Kol Yisrael*.” It is a *Mishna* in *Sanhedrin*, and we say it before each *perek* of *Pirkei Avos*.

This *posuk* speaks about how special Yidden are!

Kol Yisrael — Every single Yid

Yeish Lahem Chelek Le'olam Haba — will be part of *Techiyas Hameisim*, which is also called *Olam Haba*.

Shene'emar — Like the *Navi* Yeshaya says,

Ve'ameich Kulam Tzadikim — “The nation of Yidden, who are all *tzadikim*,

L'olam Yirshu Aretz — deserve to have *Olam Haba* as a *yerusha* forever.

Neitzer Mata'ai, Maasei Yadai — They are like a branch that Hashem planted, the work of Hashem,

Lehispa'er — and Hashem is proud of them.”

IY”H we will learn more about what this *posuk* means, and the important lessons even children could learn from it!

HALACHOS HATZRICHOS :: Saying Brachos Out Loud

Today is the second day of Baha"b, the three fasts after Yom Tov. 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 Torah, Avodah, and Gemilus Chasadim!

~

As we learned yesterday, when we say a *bracha*, we should know what we are saying! It is important to know who we are saying the *bracha* to (the meaning of the words *Baruch Ata Hashem Elokeinu Melech Haolam*), and what the *bracha* is about (the last words of the *bracha*).

In order to have this *kavana*, it is brought in *halacha* that we should make a *bracha* out loud! Even if there is nobody there to hear us saying it, "*Hakol Me'orer Es Hakavana*" — our voice helps us have more *kavana*.

That way we will be able to think how we are saying a *bracha* to Hashem, and what we are saying the *bracha* about.

See Misgeres Hashulchan to Kitzur Shulchan Aruch siman Vov and sources there

GEULAH U'MOSHIACH :: Who Dovid Hamelech Will Dance With

R' Aizik Homiler once said:

"When *Moshiach* comes, the *Avos* will have *Techiyas Hameisim*, and the holy *Shevatim*, Moshe and Aharon, all of the *Neviim*, all of the *Tannaim* and *Amoraim*, and the *Gaonim* and the *Tzadikim* of all generations...

"All of them will give special attention to the *poshute* Yidden, the ones who serve Hashem in a *temimus'dike* way. Moshe Rabbeinu's first dance will be with these Yidden, because the whole Torah stands on THEM...

"And Dovid Hamelech will dance with the *poshute* *Tehillim-zogers*, the *poshute* Yidden who say *Tehillim* with their whole heart."

Migolah L'Geulah p. 197

- Credits, sponsorships, and contact info at KidsChitas.org -