

Chitas for Tuesday, Parshas Lech Lecha Tes 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

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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 **Yechiel Rubin** (Shliach in Clifton Park, NY)

~ birthday Tes Cheshvan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Berel Gottlieb** (Amherst, MA)

~ birthday Tes Cheshvan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Chana Dubov** (proud Shlucha in Bloomfield Hills, MI)

~ 1st birthday Tes Cheshvan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Lech Lecha - Shlishi with Rashi

Lot became very rich because he went with Avram. He had lots and lots of animals and tents.

In fact, he had so many animals, that between Avram's animals and Lot's animals, there weren't enough grassy fields where they lived for all of the animals to eat!

Avram's shepherds knew to only let the sheep and cows eat from grass that didn't belong to anyone, but Lot's shepherds gave the animals food even from other people's fields! They thought that Eretz Yisroel belonged to Avram already, and since Avram didn't have anyone to pass it down to except for Lot, they thought they could take any part of Eretz Yisroel already.

Avram's shepherds argued with them, because taking grass from someone else's fields is stealing! The Torah tells us that the shepherds of Lot were wrong — the land didn't belong to Avram yet either, and the Canaani and Perizi lived there.

Avram didn't want to be in a fight with his nephew, so he told him to maybe move a little bit further away, so that each of them have their own space. He promised to stay close by so he could always help him if he needed it. (As we will see later, that actually happened.)

Lot saw that Sedom and Amora had plenty of water, so things grew well there. It had lots of beautiful trees, like *Gan Eden*, where Adam *Harishon* lived when he was first created. It had lots of plants growing, like in

Mitzrayim. Lot also saw that the people acted in not very *tznius'dike* ways, and he liked that too.

So Lot decided to move there, and also to move away from the way Avram served Hashem.

The people in the area were very not nice. They did *aveiros* on purpose, just to make Hashem angry. But Lot didn't mind living with them anyway...

In the meantime, now that Lot moved away, Hashem spoke to Avram again. He promised him again that Eretz Yisroel would belong to his children, the Yidden. Hashem told Avram to look all over Eretz Yisroel, in all directions, and it would all belong to him.

Avram continued to travel through Eretz Yisroel, until he reached Chevron, where he built a *Mizbeiach* to thank Hashem.

TEHILLIM :: 49 - 54

In today's *Tehillim*, there is a *posuk* that says "**Avon Akeivai Yesubeini**" — "the *aveiros* of my heels surround me." Dovid Hamelech was saying that he's not worried that he's not keeping the "big" *mitzvos* that are written in the Torah or taught by the *Chachomim*, he's worried that the "small" *mitzvos* — even though he's keeping them — might not be kept carefully.

The Rebbe teaches: When we say this in *Tehillim*, we are also talking about our own *mitzvos*. Of course we are doing *mitzvos* — like keeping Shabbos and *davening* — and even being very careful with them. But we need to be worried about the "small" *mitzvos*, our *Chassidische Hanhagos* — like saying *Chitas* or having *Ahavas Yisroel* for a Yid we never met, since we might not be doing these as carefully.

We need be careful with ALL of our *mitzvos*, the "big" ones AND the "little" ones!

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 :: Tes Mar-Cheshvan

When the Rebbe Rashab was 4 or 5, he came to his Zaide the Tzemach Tzedek on Shabbos *Parshas Vayeira*. He started to cry, and asked how come Hashem appeared to Avraham *Avinu* and not to us?

The Tzemach Tzedek answered that when a 99 year old *tzadik* decides to have a *bris*, he deserves that Hashem should appear to him.

This story was told by the Frierdiker Rebbe in Tof-Reish-Tzadik-Gimmel and was recorded in the Rebbe's Reshimos. The Rebbe repeated and explained this story many many times throughout the years.

One of the things that the Rebbe tells us is that since we were told this story by a Rebbe, we need to learn a lesson from it! One thing we can learn from this is that even little children can feel that they want to be able to see Hashem. Even kids can care so much about their connection to Hashem and Yiddishkeit that they will cry if they are missing it!

SEFER HAMITZVOS :: Shiur #185 - Mitzvas Asei #78

Today's *mitzvah* is to give *Maaser* from our animals! This is called *Maaser Beheimah*.

The tenth one from our animals is special — it is a present for Hashem! We are supposed to take it to Yerushalayim, and bring it for a *Korban*. Then we eat the meat of the *Korban* in Yerushalayim.

Really, we should keep this *mitzvah* nowadays, even without a *Beis Hamikdash*. We can still set aside our tenth animal and not eat it unless it gets a *mum*, like we learned before with a *bechor*. But the *Chachomim* were afraid that people wouldn't wait until it got a *mum*, and would *shecht* and eat the animal even without a *mum*, while it still should be a *korban*. It is a very serious *aveira* (*chiyuv Kareis*), to *shecht* a *korban* outside the *Beis Hamikdash* (*Shechitas Kodshim Bachutz*). So the *Chachomim* said that we should not keep the *mitzvah* of *maaser* at all nowadays. We will have to wait to keep this *mitzvah* until the *Beis Hamikdash* is rebuilt.

We learn this *mitzvah* from a *posuk* in *Parshas Bechukosai*: 'וְכָל מַעֲשֵׂר בְּקָר וּבְצֹאן כָּל אֲשֶׁר יַעֲבֹר תַּחַת הַשֶּׁבֶט הַזֶּה יִהְיֶה קֹדֶשׁ לַיהוָה'

RAMBAM :: Hilchos Bechoros

In today's Rambam, we learn more about the *Bechor*, and about giving *Maaser* from our animals!

Perek Hey: What happens when we're not sure which animal is really the *bechor*? The Rambam tells us what the *halacha* is in different kinds of cases!

Perek Vov: In this *perek*, we learn about giving *Maaser* from our animals.

Perek Zayin: Here's how we figure out which animal is really *maaser*: We need to put all the baby sheep into one place, and put the mother sheep outside. We let them go out to their mother, one animal at a time, and count the tenth one. Every tenth one we mark with paint, and that one will be the present for Hashem.

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

We learn about deciding when the first day of *Rosh Hashana* will be, which is different in each kind of year.

There are certain days of the week that can NEVER be the first day of *Rosh Hashana*. We remember these days with an expression: “*Lo Ad”u Rosh*” — the first day of *Rosh Hashana* can not be on any of the days with the *Roshei Teivos* “*Adu*”, meaning Sunday (*Yom Alef*), Wednesday (*Yom Daled*), or Friday (*Yom Vov*).

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 :: Bechol

The words of the *posuk Bechol* tell us that we should imagine that we were taken out of *Golus* at the time of *Yetziyas Mitzrayim*.

This *posuk* is especially important for us nowadays!

At the end of the *Golus*, things can feel scary and sad. We don’t always understand what is happening.

We might worry, how can *Moshiach* fix all of this? We might be nervous, what will *Geulah* even be like? We might wish we knew, when will *Moshiach* ever come?

When we say the *posuk Bechol Dor Vador*, we see that we have nothing to worry about!

Bechol Dor Vador — In every generation

Chayav Adam Liros Es Atzmo — We need to imagine ourselves

K’ilu Hu Yatza Mimitzrayim — As if we went out of *Mitzrayim*!

Hashem came down to the *Yidden* in *Mitzrayim*, made them not slaves anymore, and got them ready to leave the *Golus*. When we think about that, we will know that Hashem will also do that again!

Hashem will take away the problems of *Golus*, and help us be ready for *Moshiach* to come! What Hashem will do for us will be even GREATER than *Yetziyas Mitzrayim*, taking us out of *Golus* and bringing us to the complete and final *Geulah*!

See Der Rebbe Redt Tzu Kinder vol. 5 p. 273

HALACHOS HATZRICHS :: The Face of the Shechinah

In the *Zohar Chadash* for *Parshas Lech Lecha*, it says something very beautiful: When the *Rashbi* (Rabbi Shimon ben Yochai) would go to see *kinderlach* learning Torah, he would say that he was going to see the face of the *Shechinah*!

This isn't just a nice saying. The *sefer Kav Hayashar* says that a *melamed* of Jewish children needs to keep this in mind. He should remember that the *Shechinah* is with them when they are learning, and he should be careful to do his work properly! He should also make sure that the room where he is teaching is clean and *kavodik* (respectful) for the *Shechinah*!

Poskim say that a classroom where children learn Torah has *halachos* similar to a *shul* or *Beis Medrash*, that it needs to be kept clean and treated with respect!

See *Piskei Teshuvos* vol. 2, p. 224

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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