

Chitas for Tuesday, Parshas Lech Lecha Daled 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

Chitas for the month of Cheshvan is made possible in part

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

*Chitas for the month of Cheshvan is made possible in part by
Avromie Israel and AI Digital Commerce*

*Chitas for the month of Cheshvan is made possible in part by
The Kirstein Family*

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 **Second Lieutenant Daniel Baum** (Crown Heights)
~ 11th birthday Daled Cheshvan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Major Tzviki Herskop** (Kingston, PA)
~ 7th birthday Daled Cheshvan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Lech Lecha - Shlishi with Rashi

Lot (Avram's nephew) 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 :: 23 - 28

In today's *Tehillim*, we have a *kapitel* that is the *Shir Shel Yom* of every Sunday, *Yom Rishon*!

Some of the *pesukim* in this *kapitel* talk about the time when Shlomo Hamelech went to bring the *Aron* into the *Kodesh Hakodoshim* in the *Beis Hamikdash*. He asked the gates to open up, "**Se'u She'arim Rosheichem.**" Just like in a song sometimes you sing parts twice, these words are said twice in this *Kapitel*.

The *Metzudas Dovid*, who explains the meaning of *pesukim* in *Nach* (it is said that the *Rebbeim* especially liked his *pirush*), says that it is also a hint: The two times it says "*Se'u She'arim Rosheichem*" hint to the two times that the *Shechinah* rested in the *Beis Hamikdash* — the first *Beis Hamikdash*, and in the third *Beis Hamikdash*. (Because in the second *Beis Hamikdash*, Hashem's *Shechinah* wasn't there as much as it was in the first, or as much as it will be in the third.)

TANYA :: Igeres Hakodesh Siman Chof-Vov

In this letter, the Alter Rebbe will explain to us the difference between Torah learning during Golus, and Torah learning when Moshiach comes, based on the words of the Zohar. To understand this, we will also learn many more special things about learning Torah and about the times of Moshiach!

Even though in every part of Torah (and certainly in Chassidus!), if we give it some thought, we will see that it fits into the big picture and is a part of Inyonei Geulah Umoshiach, nevertheless there are certain parts of Torah and even in Chassidus where the inyan of Geulah and Moshiach is explained very directly and clearly. This letter of the Alter Rebbe is one of them.

The Alter Rebbe bases his words on a part of the *Zohar* called the *Raya Mehemna*, in *Parshas Naso*. Today we will be learning this quote:

The *Zohar* is talking about what is going to happen before *Moshiach* comes. In *Sefer Daniel* it says that many people will be tested to show what a person really is like inside. The *Zohar* says that that is only for people who taste from the *Eitz Hadaas*, the people that only learn *Niglah*. But people who taste from the *Eitz Hachaim*, who learn the *Zohar* and *Pnimius HaTorah*, won't need to be tested. That's because the *Eitz Hachaim* has the *koach* of *teshuvah* in it.

The Rashbi was told by the *Raya Mehemna*, that with the *sefer* of *Zohar*, we will go out of *Golus*!

The *Zohar* also says that when *Moshiach* comes, Yidden won't have to receive their *parnasa* anymore in the

same hard way that it is nowadays.

HAYOM YOM :: Daled Mar-Cheshvan

A person shouldn't think that if he has a set time to learn Torah, it's his own business; and even if he doesn't, it doesn't hurt anyone. Today we learn that isn't true!

Learning Torah makes an atmosphere at home. It brings the feeling of Torah and *Yiras Shomayim* in the house!

Learning isn't just for ourselves, it is for the whole family — that it should feel like a *Yiddishe* home!

SEFER HAMITZVOS :: Shiur #224 - Mitzvas Asei #98

Today's *mitzvah* (*Mitzvas Asei #98*) is called *Tumas Ochalin*. We need to follow the *halachos* about how food and drink can become *tomei*, and what to do about it.

RAMBAM :: Hilchos Tumas Ochlin

In today's Rambam, we learn about how food and drinks become Tomei.

Perek Alef: Only a food that once got wet with certain kinds of liquids can become *Tomei*:

- 1) Water
- 2) Dew
- 3) Oil
- 4) Wine
- 5) Milk
- 6) Blood
- 7) Honey

The Rambam teaches us what kinds of things aren't counted as a food or a drink, and can't become *tomei* — like spices.

Perek Beis: One of the things this *perek* explains the *halachos* about a plant or an animal becoming *tomei*: While a plant is growing, it can't become *tomei*, and while an animal is alive, its meat is not *mekabel tumah*.

Perek Gimmel: Now we learn about *Kavana* — like if we DECIDED that something was going to be food, and changed our minds (and decided to use it to feed the animals instead), can it still become *tomei*?

RAMBAM- PEREK ECHAD :: Hilchos Shegagos - Perek Zayin

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 :: Learning Torah Every Day

Today's *Hayom Yom* the Rebbe took from a letter the Frierdiker Rebbe sent to a person who said he had no time to learn Torah. The Frierdiker Rebbe told him that "*Ra Hadavar Me'od Me'od*" — this is very, very bad! A person NEEDS to have a set time to learn Torah every single day!

1) **It is very important for Gashmius:** As we learned in the *Hayom Yom* of *Chof-Ches Tishrei*, Hashem gives

us the *Gashmius* we need BECAUSE we learn Torah — “*Im Bechukosai Teileichu... Venasati Gishmeichem Be’itam!*”

2) **It is very important for *Ruchnius*:** Of course we need to learn Torah to know how to keep the *mitzvos*, and also because Hashem created the world and put *neshamos* of Yidden there to learn Torah. But besides for that, we need to learn Torah because it gives our *neshama* the *kochos* it needs to do its *shlichus* in the world! It is like food for the *neshama*!

3) **It is important for every person in the family:** As we see in today’s *Hayom Yom*, the father learning Torah makes a difference for everyone in the family! It makes the home have an atmosphere of Torah and *Yiras Shomayim*.

The Frierdiker Rebbe told this person that if until now he has been busy 12 hours a day with business, from now on he should be busy for 14 hours — to learn Torah at least 2 hours every day! The Frierdiker Rebbe gives him a *bracha* that Hashem should help him find plenty of *parnasa*, easily.

See Igros Kodesh of the Frierdiker Rebbe, p. 277

TEFILLAH :: Birchas Hamazon

The meforshim of the siddur explain the ORDER of the Horachamans which we say after the fourth bracha in bentching. These Horachamans were added later, many years after the last bracha of bentching.

The meforshim of the siddur explain that the order of these *Horachamans* is similar to the order we have in *davening*. The first three *Horachamans* are requests that speak about the *kavod* of Hashem. We ask Hashem to be our king and to rule over us. Hashem should be praised in all generations and should be proud of His nation the Yidden.

After that we make requests for our own needs, beginning with asking Hashem to give us *parnasa* in a respectful way. We ask Hashem to bring *bracha* to those who are hosting this meal, and ask Hashem to bring us the *Geulah*!

This order is similar to what the *Chachomim* tell us about *davening*, that first we should praise Hashem, and only afterwards should we *daven* to ask for our needs.

See Pirush Iyun Tefillah, quoted in Mesechta Shel Tefillah

HALACHOS HATZRICHS :: Buying from an Expensive Yid

When we have a choice, we are supposed to buy from a Yid.

But what if it’s harder to shop there?

The *Chachomim* say that even if it is a little farther to go to the Yid’s store, or if it’s less comfortable there, it’s still worth it to go out of our way to buy from a Yid. Even if the Yid’s store is a little more expensive, we should still buy from him.

If it’s much more expensive (everyone can decide for himself what “much more expensive” means), then it is fine to go to the cheaper store, even if it’s not owned by a Yid.

(This is only for a regular person buying — a businessman who is buying wholesale is allowed to just go to the cheapest place.)

See a nice summary of these halachos with sources on Torah.org

GEULAH U'MOSHIACH :: Bris Bein Habesarim

In this week's *parsha*, Hashem promises Avraham that his children will get the WHOLE Eretz Yisroel, all 10 lands.

But first, the Yidden will need to go through a *Golus* of 400 years — *Golus Mitzrayim*.

Really, we won't get the WHOLE Eretz Yisroel until *Moshiach* comes. So why does Hashem's promise only talk about the *Geulah* from Mitzrayim?

The Maharal brings from the *Medrash* that the Torah uses the word "*vegam*" ("and also") to hint to us that there will be more *Golus* after that one. *Golus Mitzrayim* was the main *Golus*, and every other *Golus* comes from it. Hashem was telling Avraham about EVERY *Golus* that would happen, and promised that at the end we would leave even this last *Golus* "*Birchush Gadol*," with great riches!

Gevuros Hashem perek Tes, Yalkut Moshiach U'Geulah p. 259

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