

Chitas for Wednesday, Parshas Lech Lecha Hey 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 **Chayah Cunin** (shlucha in Holmby-Westwood, California)
~ on her birth, Beis Cheshvan ~
Sheyegadluha L'Torah, L'Chuppah, U'Maasim Tovim!

Mazel Tov **Bracha Zissel Drukman** (shlucha in Lucerne, Switzerland)
~ 7th birthday Chof-Zayin Elul ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Yisroel Arye Leib Drukman** (shliach in Lucerne, Switzerland)
~ 6th birthday Alef Cheshvan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Devorah Basha Abelev** (Shlucha in Tempe, Arizona)
~ 7th birthday Daled Cheshvan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **First Lieutenant Shaina Kosofsky** (shlucha in Longmeadow, MA)
~ 7th birthday Hey Cheshvan ~
Shnas Bracha Vehatzlacha!

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

In today's *Chumash*, we learn how Avram wins over four very strong kings to save his nephew Lot!

Kedarlaomer, the king of Elam, ruled over the lands of five other kings (Bera from Sedom, Birsha from Amora, Shinav, Shemever, and the king of Bela). For twelve years these five kings allowed Kedarlaomer to rule over them, and then they didn't want to be ruled! So for thirteen years, they rebelled, not listening to Kedarlaomer anymore.

The fourteenth year of their not listening was the same year Avram came to Canaan. That year, Kedarlaomer had enough! He asked three of his friends, Amrafel, Aryoch, and Sidal, to join with him in Emek Hasidim and fight the five rebelling kings. (Emek Hasidim, the valley of the Sidim, later filled with water and became the Yam Hamelach.)

First, they went to capture more lands. They won over the Refaim, the Zuzim, and the Eimim! They won even over all of the giants there, and the only giant left was Og. They also won over the Chori people, they captured the land that would later belong to Amalek, and they won over the Emori.

Then the five kings that had stopped listening to Kedarlaomer came to Emek Hasidim to fight. The four kings won this war also.

The five kings had to run away! When the king of Sedom was running, he fell into a big hole full of clay. Even though a person usually would sink inside and not be able to live, he was okay! Hashem did this to show the nations that *nisim* can happen, and now they would believe that Avram was saved from the fiery furnace by a *neis* also.

Everyone else ran away to the mountains to hide.

Now the group of four kings took everything they wanted from Sedom and Amorah. They also took Lot, who lived there.

Og, who survived the war, ran and told Avram that his nephew was captured. Avram decided that he needs to fight these four kings to save Lot! So Avram made Eliezer, his main servant and student, his general! Avram wasn't afraid to make a war with the four kings, even though they were so strong and won so many wars before.

Avram won the war with them, and set Lot free and got all of his things back.

When Avram came back, the king of Sedom came out to greet him. All of the people who survived the war called him the prince of Hashem!

Shem (who is also called Malki-Tzedek), the king in Yerushalayim, also came and blessed Avram. Avram knew that there were many leaders of *Avodah Zarah*, but Shem was the only leader (*kohen*) of serving Hashem! To show *kavod* for Hashem, Avram gave Shem *maaser* from everything he had.

TEHILLIM :: 29 - 34

Today's Tehillim is kapitelach Chof-Tes to Lamed-Daled.

The Frierdiker Rebbe once told this story:

Once when the Mittlerer Rebbe was 7 or 8, he *davened* for a longer time than usual — he *davened* “*BaArichus*.” After he finished *davening*, someone asked him what took him so long! The Mittlerer Rebbe answered that he stopped to think about something that is says in *davening*, and that made it take a long time.

Which part? It was a *posuk* from today's *Tehillim* — *Kapitel Lamed (posuk gimmel)*! We say this *kapitel* every day before *Boruch She'amar*.

“Hashem Elokai, Shivati Eilecha Vativra'eini” — “I cried out to You, Hashem, and You made me feel better!”

The Mittlerer Rebbe was thinking about the word “*Vativra'eini*” (“and You healed me”). He was thinking how that word is like the word “*rifyon*” — making something weaker; so the *posuk* could mean “I cried out to You, Hashem, and You made my *Yetzer Hara* not as strong!” He was thinking about how Hashem helps us win over our *Yetzer Hara*!

Very soon, when Moshiach comes, Hashem will take away our Yetzer Hara completely! We will have won the fight with

the Yetzer Hara!

Until then, Hashem helps us make it weaker so we will act the way Hashem wants us to.

TANYA :: Igeres Hakodesh Siman Chof-Vov

Yesterday, the Alter Rebbe quoted a piece of the *Zohar* that talks about when *Moshiach* comes. The *Zohar* is speaking about the difference between *Niglah* and *Pnimius HaTorah*. It seems to say that *Niglah* of Torah is connected to the *Eitz Hadaas*, which has *tov* (good) and *ra* (not good), but *Pnimius HaTorah* is the *Eitz Hachaim* which doesn't have any *ra*. That's why, with the *koach* of *Pnimius HaTorah*, Yidden will be able to go out of *Golus*.

But how can this make sense? How can we say that any part of Torah has *ra*, not good? There are clear *pesukim* and quotes from our *Chachomim* that say the exact opposite! They all say that the WHOLE Torah is called an *Eitz Chaim*, not just *Pnimius HaTorah*! And so many of our *Chachomim* and great *tzadikim* lived before the time that *Pnimius HaTorah* was allowed to be learned by everyone, and they only learned *Niglah*! Only years later did the Arizal say that it was now a *mitzvah* to spread *Pnimius HaTorah*! Even Rabbi Shimon *ben Yochai*, who wrote the *Zohar*, himself spent most of his years in the cave learning *Niglah*! The whole *Zohar* wouldn't have taken him more than two or three months to say!

Obviously, it can't be that this is what the *Zohar* is saying! The Alter Rebbe will explain to us what the *Zohar* really means. By the end of the letter, we will understand what incredible things happen when we learn Torah now in *Golus*, and how the purpose of our learning will change when *Moshiach* comes.

HAYOM YOM :: Hey Mar-Cheshvan

Way back in the olden days, there was no such thing as street signs or GPS. If someone didn't know the way, they would have to ask other people or use the sun to know which direction they were going in. But what did they do at night?

The stars in the sky might look like one big pile of dots, but really if you look carefully, you can see that they are constellations — patterns or groups of stars that you can find in the sky every night! People used to use the constellations like a compass to figure out which way they were going. So even on a very dark night, with no street signs, a person could look up at the sky and see which direction they should go and wouldn't get lost.

The world can sometimes be a very dark and confusing place. People get busy with things that aren't important and don't realize what they should be doing.

Yidden are compared to stars! Each one of us has the *koach* to shine as a *Dugma Chaya*. Our good example shows other people the way they should act and how to follow the path of Torah and *mitzvos*.

Yidden are like stars that help others not get lost in the darkness of *Golus*.

SEFER HAMITZVOS :: Shiur #225 - Mitzvas Asei #98

Today's *mitzvah* is the same as yesterday's (*Mitzvas Asei #98*) — that we need to follow what the Torah teaches us about food and drink becoming *Tomei*.

RAMBAM :: Hilchos Tumas Ochlin

In today's Rambam, we learn more about how food and drink become Tomei:

Perek Daled explains the smallest amount of food that is *Mekabel Tumah* (any amount — even a drop!) and the smallest amount of food that can make other things *tomei* (at least a *Kebeitzah*).

Perek Hey teaches us the *halachos* about the *Yad* (like the stem) and the *Shomer* (like the peels) of a food. If a *Yad* is attached to a food, it can become *Tomei*. A *Shomer* can always become *Tomei*, unless it gets thrown away. Sometimes they are counted as part of the food, and sometimes not!

Perek Vov has the *halachos* of when foods are counted as “attached” or not. A pile of dough is counted as attached — if part of the dough is touched, the whole thing is *Tomei*. But if figs were squashed into a pile and some of the figs became *Tomei*, the rest of them are still *Tahor*.

RAMBAM– PEREK ECHAD :: Hilchos Shegagos - Perek Ches

The Rambam teaches us about the *Korban Asham Talui* — if a person isn't sure he did the kind of *aveira* that he would need to bring a *Korban Chatas* for (an *aveira* that is punished by *Kareis*).

INYANA D'YOMA :: Chassidishe Parsha - Lech Lecha

The *Chachomim* say that Avraham *Avinu* kept the whole Torah even before it was given! But then why did he wait so long, until he was 99 years old, to do a *Bris Milah*?

Did your Mommy ever ask you, “Do you want a small cookie now, or a big piece of cake as soon as it's ready?” If you are smart, you will wait until the cake is ready, even though it won't be right away!

Avraham *Avinu* did the same thing. If he did the *Bris Milah* right away, he would have done something good. But by waiting until Hashem told him to, his *Bris Milah* was much more special! He was able to feel the special *chayus* of Hashem that we will ALL feel when *Moshiach* comes! This was only because he waited until Hashem told him to do it.

See maamar Be'etzem Hayom Hazeh (Torah Ohr, parshas Lech Lecha). This maamar is usually said by a father when his son has his bris! (chabad.org/108205)

TEFILLAH :: Birchas Hamazon

There are three times that we mention the Rebbe in *davening*.

- 1) The first place is at the end of *Shemoneh Esrei*, where we say a *posuk* starting and ending with the letters of the Rebbe's name.
- 2) The second place is right after *davening*, where we say the Rebbe's *kapitel*.
- 3) The third place is in the place in *bentching* we are learning about now — the *Horachamans*.

When we ask Hashem for the things we need, *Chassidim* have the *minhag* to add a special *Horachaman*, asking for a *bracha* for the Rebbe!

There is a story about this Horachaman, from the Tzemach Tzedek:

The Tzemach Tzedek was also a *Rav*, and often was asked to *pasken* in very serious cases, like cases of an

Agunah.

What is an *Agunah*?

A woman is only allowed to be married to one man. She is not allowed to marry a different person unless she is given a *Get*, and isn't married to her first husband anymore. Even if her husband goes away, and doesn't live in the same house anymore, she still can't get married to anyone else until she gets her *Get*. She is called an *Agunah*.

If a husband disappears, then she has a very big problem. If her husband passed away, she can get married to someone else. If he is still alive, then he needs to give her a *Get*. But if she doesn't even know if he is alive or not, she is stuck!

It is very complicated to decide what to do in *halacha*. Sometimes we can say that he probably passed away, and she is allowed to marry someone else.

Once the Tzemach Tzedek was asked to *pasken* about an *Agunah*.

The Tzemach Tzedek, together with his sons, were discussing the case. The Tzemach Tzedek's son Yisroel Noach was overwhelmed at how clearly the Tzemach Tzedek understood the complicated *halachos*. He said, "Now we can see the *koach* of the *Chassidim* with their strong *Hiskashrus*, who *bentch* the Rebbe with a full heart!"

"Yes," the Tzemach Tzedek answered. "The love of the *Chassidim* to the Rebbe, and their *brachos*, make a very big difference in *Shomayim*! For example, the '*Horachaman*' that is said by R' Moshe Eliyahu of Vitebsk, brings good 'fruit' in *Shomayim* and we can see those fruits down here."

R' Moshe Eliyahu was just average in the *Chassidus* he knew and in his *avodah*. But he had a very strong *Hiskashrus*, and his *bracha* for the Rebbe in the *Horachaman* of *bentching* was accepted in *Shomayim*!

See Sefer Hamaamarim Tof-Shin-Ches p. 195

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 :: Saving Lot

In today's *Chumash*, *Revi'i*, we learned about how Avram fought four mighty kings to save his nephew Lot. There is a deeper meaning to this story also — showing that Avram was getting ready

for *Moshiach*!

There is a *posuk* in *Tehillim* that says, “**Motzosi Dovid Avdi**,” Hashem says, “I have found Dovid, My servant.”

The *Medrash (Bereishis Rabbah)* tells us where Hashem found Dovid Hamelech: In Sedom!

When was Dovid Hamelech in Sedom?

Dovid Hamelech comes from Rus, who was a *giyores* from the nation of Moav. Moav comes from Lot... who lived in Sedom!

Based on this, *seforim* explain that the story of Avram’s *Mesiras Nefesh* in today’s *Chumash* was not just to save Lot, but to bring the *Geulah* for the Yidden later!

They explain that the real reason why Nimrod captured Lot was to stop the coming of *Moshiach*! He knew that *Moshiach* (who comes from Dovid Hamelech) would come from the family of Lot. He didn’t want the Yidden in the future to be saved by *Moshiach*!

When Avram heard that Lot was captured, he knew that it was very important to save him. Not only would he be saving his nephew, but he would be saving *Malchus Beis Dovid*, which would come from his nephew Lot! *Moshiach*, who comes from *Malchus Beis Dovid*, would later save ALL of the Yidden!

This is a deeper reason why Avram felt that it was so important to have *Mesiras Nefesh* to save Lot — and he did!

This is one of the deeper meanings of the story in today’s *Chumash* — that Avram had *Mesiras Nefesh* and was shown *nisim* from Hashem in order to pave the way for *Moshiach* to come!

When we also have *Mesiras Nefesh* to bring *Moshiach*, like when we do a *mitzvah* even when it is hard for us in order to bring the *Geulah* faster, we are following in the footsteps of Avraham Avinu!

Yalkut Moshiach U’Geulah Al HaTorah p. 138, from Sefer Beis Yisroel

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