

Chitas for Monday Parshas Lech Lecha Hey Cheshvan 5786

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~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Lech Lecha - Sheini with Rashi

In today's *Chumash*, we learn what happened when Avram and Sarai were in Mitzrayim.

When Avram came to Mitzrayim, Sarai was hiding in a big box. The officers at the border of Mitzrayim told him he has to open the box so they can see what is inside. When they saw Sarai, they decided that she was so beautiful, she should get married to Paraoh — so they took her away to Paraoh's palace.

Sarai said that she was Avram's sister, like Avram had asked her too. The Egyptians gave Avram a lot of presents, to make him happy to let his sister be Paraoh's wife.

Sarai didn't want to be married to the *goyishe* king Paraoh, of course! Hashem made everyone in Paraoh's palace get a very bad rash that hurt a lot. This way he wouldn't be able to even touch Sarai! Paraoh STILL tried,

but Hashem gave Sarai a *malach* that she could ask to hit Paraoh any time he tried to come too close to her.

Paraoh realized that Sarai must be married to Avram, since all of these things were happening.

He called Avram to come, and asked, “Why didn’t you tell me you were married to her? Why did you say she is your sister? Now you got me in trouble with Hashem!

“Go out of Mitzrayim, since people here aren’t good people and will try to steal Sarai since she is so beautiful.”

Paraoh sent guards to go with Avram when he went out of Mitzrayim. He also sent his daughter, Hagar, to be a servant to Sarai. He decided that it was better for her to even be a servant in the house of a *Tzadeikes* who Hashem loves, than to be a princess!

Avram went back on his way to Eretz Yisroel, on the same road as before. (He felt that it was *mentchlich* to stay in the same places he did before, and he wanted to pass by the same places to pay back anyone he owed money to.) He went back to Beis-Keil, where he first brought a *korban* to Hashem, and *davened* there again.

TEHILLIM :: Yom Hey (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 Elohai, Shivati Eilecha Vatirpa’eini***” — “I cried out to You, Hashem, and You made me feel better!”

The Mittlerer Rebbe was thinking about the word “*Vatirpa’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 :: Kuntres Acharon Siman Chof-Vov

In this *Igeres Hakodesh*, the Alter Rebbe is explaining a *Raya Mehemna* (a part of the *Zohar*) in *Parshas Naso*, which tells us what is special about learning *Pnimius HaTorah*, and the difference between our learning in the time of *Golus* and the time of *Geulah*.

A person who learns this *Zohar* might at first think that the *Zohar* is saying that when *Moshiach* will come, we will not learn *Niglah* anymore — we will only learn *Pnimius HaTorah*.

The Alter Rebbe shows us that this can’t be at all what the *Zohar* means! Here are two reasons why:

- 1) In the *Gemara*, many times it says “*Teiku*” — that we don’t understand certain *halachos*, but *Eliyahu Hanavi* will explain them when *Moshiach* comes! If *Eliyahu Hanavi* is explaining them, of course we will learn them!
- 2) The things we learn about in these *halachos* are things we will still be doing when *Moshiach* comes! We will still be eating *fleishigs*, and will need to know all of the *halachos* about *shechting* meat.

HAYOM YOM :: Hey 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 #241 - Mitzvas Asei #109

Today’s *mitzvah* (*Mitzvas Asei #109*) is the same as yesterday’s — to keep the *halachos* of *Mikvah*, where people and *Keilim* can become *Tahor* from most kinds of *Tumah*.

This *mitzvah* comes from a *posuk* in *Parshas Metzora*: וְרָחֵץ בַּמִּיִּם אֶת כָּל בְּשָׂרוֹ
The details are explained in *Mesechta Mikvaos* and *Mesechta Tvul Yom*.

RAMBAM :: Hilchos Mikvaos

In today’s *Rambam*, we learn more about the *Mikvah*.

Perek Ches tells us when we can join two bodies of water to make them into one *Mikvah*. For example, if there is another pool of ANY kind of water touching a *mikvah*, then EITHER of them can be used as a *Mikvah*! (That’s actually the way our *mikvaos* are usually made today — there is a *Mikvah* with rainwater underground, and then the pool of water we actually dip into is connected with a hole to the rainwater underneath.)

Perek Tes teaches us six levels of *Mikvah*. The highest level is a spring of water. This level of *Mikvah* needs to be used for things like the water that gets mixed with the ashes of the *Parah Adumah* (*Mei Nidah*) which needs water with the highest level of *tahara*!

In **Perek Yud** the *Rambam* teaches us about times when we’re not sure about something. What if we’re not sure that there was enough water in the *mikvah*? What if we’re not sure that the water that fell in the *Mikvah* was enough to make it *posul*?

RAMBAM– PEREK ECHAD :: Hilchos To'ein Venit'an - Perek Yud

Usually we say that whoever has something, we assume that it is his. If someone else says it isn't, that other person needs to prove it, or else the *Beis Din* won't take it away. (“*Hamotzi Meichaveiro, Alav HaRaayah*”) But in this *perek*, we learn that we don't always say that about an animal, who might wander off, or a servant who can walk around on his own.

INYANA D'YOMA :: Lech Lecha - A Step Up

The name of this week's *parsha* is *Lech Lecha*. “*Lech*” means to go!

In the *parsha* we see how Avraham goes and does what Hashem is asking him to, coming closer *B'Gashmius* to where Hashem wanted him to go, and *B'Ruchnius* coming closer to Hashem. Wherever he goes, he is doing his *shlichus* to teach everyone about Hashem!

But some parts of the *parsha* don't exactly seem like Avraham is moving forward! Right when Avraham comes to Eretz Yisroel, there is a hunger and he needs to leave Eretz Yisroel and go down to Mitzrayim. There, Sarah is captured and taken to Parao'h's palace. Does that sound like going UP in *kedusha* or going DOWN?

Really, this IS all part of *Lech Lecha*, going forward! These things that happened were part of Avraham *Avinu's* tests. As Avraham passed each of these tests, he became even closer to Hashem! And because of going down to Mitzrayim, he became rich and famous, making it easier to do his *shlichus* in a much better way. So even these “down” things are all part of going up!

The same thing is with *Golus* and *Geulah*. We are trying to go forward, up towards *Geulah*. But many of the things that happen in *Golus* seem to look like we are being shlepped even further from the *Geulah*, *chas veshalom*! Instead of things getting better, they sometimes look like they are getting worse.

But just like with *Parshas Lech Lecha*, these “down” times are all part of going up higher! These hard “down” parts of *Golus* are part of getting closer to *Moshiach*! It doesn't always feel that way, but the truth is that the *Golus* itself is what brings the *Geulah*!

See *Likutei Sichos Chelek Hey, parshas Lech Lecha*

TEFILLAH :: Vehinei

The sixth *posuk* of the *Yud-Beis Pesukim* starts with the words “*Vehinei Hashem*.” This *posuk* comes from the *Tanya*, in *Perek Mem-Alef*. The Alter Rebbe uses these words to strengthen our *Yiras Shomayim*, by remembering that Hashem is always watching us to see if we will behave in the right way!

Vehinei Hashem Nitzav Alav — Hashem is standing right next to us!

U'melo Chol Ha'aretz Kevodo — And even though Hashem's glory fills the world,

U'mabit Alav — Hashem is looking specifically at US!

Uvochein Klayos Valeiv — Hashem checks to see what we are thinking and feeling

Im Ovdo Kara'ui — To see if we are serving Hashem the way we should.

When we think about this, we will be careful to always do what Hashem wants!

HALACHOS HATZRICHOS :: Taanis BaHaB

Today (Monday) is the first fast of *Taanis BaHaB*.

What is *BaHaB*? “*BaHaB*” is made of three letters in Hebrew, *Beis*, *Hey*, *Beis*. The letter *beis* is two, which stands for Monday (the second day of the week), *hey* is the fifth letter, meaning Thursday (the fifth day of the week), and again Monday (*beis*). There is a *minhag* brought in *Shulchan Aruch* to fast on Monday, Thursday and Monday in the month after *Pesach* and *Sukkos*, which should be a *kapara* in case something not appropriate was done with the *simcha* of *Yom Tov*. (We only are starting now, because we wait for the first Shabbos after *Rosh Chodesh* before counting Monday, Thursday, and Monday.)

In *Tof-Shin-Mem-Ches*, the Rebbe said a *sicha* on each day of *Pesach*, and also on each day of *Taanis BaHaB* after *Yom Tov*. In one of these *sichos*, the Rebbe explained why the *minhag* is that many Yidden, and even *Chassidim*, who are usually extra-careful with *mitzvos*, don’t actually fast on these days.

Still, 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 *inyonim* of Torah and *mitzvos*!

Here is a story that happened during one of those sichos:

Many bochurim, out of love for the Rebbe, would try to copy things that the Rebbe would do. Some of the bochurim who knew that the Rebbe himself did fast BaHaB, would also copy the Rebbe and fast this taanis.

One of these bochurim was there as the Rebbe said this sicha, and heard that the Rebbe said Chassidim should not actually fast on these days. He was sadly thinking, “Now I will have to stop keeping BaHaB like the Rebbe does.”

As he was thinking this, the Rebbe added, “But those who already started keeping this fast should continue, and it will bring them brachos for health and good things.”

To this day, this bochur still fasts BaHaB like the Rebbe said to!

For the rest of us, though, we have a *hora’ah* from the Rebbe not to fast. But we still need to make sure to use the *Eis Ratzon* of this day, to add in giving *tzedakah*, and other *inyonim* of *Yiddishkeit*, more than usual!

See sichos of BaHaB, Toras Menachem Tof-Shin-Mem-Ches vol. 3, p. 257

GEULAH U'MOSHIACH :: Mach Doh Eretz Yisroel!

We learn in *Parshas Lech Lecha* that Hashem promised Eretz Yisroel to Avraham’s children, the Yidden! Since then, every Yid feels connected to Eretz Yisroel and wants to be there.

A Chossid once came to the Tzemach Tzedek. He said that he very much wants to go to Eretz Yisroel.

The Tzemach Tzedek answered him, “Eretz Yisroel isn’t missing for R’ Hillel Paritcher, but it is for you!? Make this place into Eretz Yisroel — Mach Doh Eretz Yisroel!”

This *chossid* badly wanted to go to Eretz Yisroel. He could work on making his own place more like Eretz Yisroel, but he still won’t be getting what he wanted! So how did the Tzemach Tzedek’s answer help him?

The Rebbe explains that when *Moshiach* comes, the *kedusha* of Eretz Yisroel will spread out to the whole world! Part of our job in *Golus* is to get the world ready for this! When we work on making our part of the world into Eretz Yisroel by bringing in *Elokus*, we are getting it ready for *Moshiach*.

Now we can’t see that it is Eretz Yisroel, but when *Moshiach* comes we will see how our part of the world will

change with the *kedusha* of Eretz Yisroel!

Other parts of the world will only really become Eretz Yisroel when *Moshiach* comes. But even now, when we prepare it for the way it will be when *Moshiach* comes, by learning Torah and doing *mitzvos* wherever we are, it starts to get the *kedusha* of Eretz Yisroel, which will be complete when *Moshiach* comes!

So by doing the *avodah* of “***Mach Doh Eretz Yisroel***,” the Tzemach Tzedek’s *chossid* really WAS starting to live —at least in *Ruchnius* — in Eretz Yisroel!

See Sichä Yud Shevat 5729

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