

# Chitas for Shabbos Kodesh, Parshas Lech Lecha Yud-Gimmel 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!*

*L'ilui Nishmas*

**My Dear Bubby**

מרת מרים שרה בת ר' אברהם יצחק, ע"ה

On Her Yahrtzeit, 13 Cheshvan

~ by Esther Rochel Elkaim ~

## **CHUMASH :: Parshas Lech Lecha - Shvi'i with Rashi**

In today's *Chumash*, Avraham Avinu does Hashem's *mitzvah* to make a *bris*. Sarai gets a new name, Sarah, and they are promised that they will have a special son, Yitzchak!

Hashem promised Avraham that the Yidden will follow Hashem, and He will be their Hashem! He will give them the special land of Eretz Yisroel, and be especially close to the Yidden that live there.

And what does Avraham have to do to deserve this? To have a *Bris Milah* himself, and for every Jewish boy who is born.

Hashem then gave Sarai a new name: Sarah! (Hashem took a letter *Yud* away from her name — later He would give that *Yud* to Hoshea, and he would be called Yehoshua!)

Sarah will also become young again, and she will have a baby even though she is almost 90 years old! Avraham laughed, he was so happy! What a *neis* to have a baby when he is almost 100 years old!

Avraham told Hashem that he doesn't even deserve such a *neis* — he would be happy if Yishmael would be a *Yerei Shomayim*. Hashem said that still, Avraham would have a son, and should name him Yitzchak. Only Yitzchak's children will be Hashem's special nation.

But Avraham shouldn't feel bad for Yishmael — Hashem will give him *brachos* and he will have many many children.

Then Hashem finished speaking to Avraham, and the *Shechinah* went back up.

Avraham asked his friends, Aner, Eshkol and Mamrei, if he should do a *bris*. He wanted them to also have a

part of it, so everyone would know that he is making this deal with Hashem! Mamrei was the only one who said it was a good idea to do anything for Hashem, Who made such *nissim* for Avraham!

Avraham gave himself a *bris* when he was 99, and Yishmael had one when he was 13. Hashem helped Avraham to do his own *bris*, since he was afraid his hands would shake. Avraham also gave a *bris* to everyone else in his house.

## **TEHILLIM :: 69 - 71**

Today's *kapitelach* are *Samach-Tes*, *Ayin*, and *Ayin-Alef*.

The first *kapitel* of today's *Tehillim* is *kapitel Samach-Tes*. If you look through the *kapitel*, the beginning looks very sad. Dovid HaMelech is asking Hashem to please save him from everyone who wants to hurt him.

At the end, though, Dovid HaMelech is sure Hashem will help! He says that he will sing and praise Hashem, because He always listens to people who need His help! The skies and the seas will sing to Hashem when he rescues the Yidden — **"Ki Elokim Yoshia Tzion"** — "because Hashem will redeem Yerushalayim."

## **TANYA :: Igeres Hakodesh Siman Chof-Zayin**

A *tzadik* is more alive after his *histalkus* through the *chayus* his *neshama* gives to his *Chassidim*, and his *tefillos* for them in *Shomayim*!

The *Zohar* says that a *tzadik* is alive even more after his *histalkus* — *"Ishtakach Bechulhu Almin Yatir Mibechayohi."* At that time, more *chayus* comes from his *neshama* to all of his *Chassidim*. Since this gets them to do more *mitzvos* and to serve Hashem with more *chayus*, the *tzadik* becomes more alive in this world through the *mitzvos* that they do!

But this isn't only in *Ruchnius* things! After a *tzadik's histalkus*, the *brachos* and help that a *tzadik* gives his *chassidim* in *Gashmius* things become stronger too! Like the *Zohar* says, if not for the *tzadik's davening* in *Shomayim*, the world wouldn't be able to exist for one moment.

*This letter is the only one in the whole Tanya that has an additional explanation called a biur, which we will IY"H start to learn tomorrow!*

## **HAYOM YOM :: Yud-Gimmel Mar-Cheshvan**

The Baal Shem Tov used to teach *Gemara*, with a lot of *meforshim*. He would *teitch* the *Gemara* into Yiddish.

In the *Gemara* called *Erchin* it says about *Lashon Hara* that *"Lishna Tlisa'i Katla Tlisa'i"*, that *Lashon Hara* kills three people.

Usually we say that those three people are the one who says the *Lashon Hara*, the one who accepts the *Lashon Hara*, and the one who it's about.

The Baal Shem Tov *teitched* it differently: He said that the three people are "The one who makes up the *Lashon Hara*, the one who says it, and the one who hears it." The *Lashon Hara* kills these three in a *Ruchnius* way, which is even worse than killing *b'Gashmius*!

*Chassidus* teaches us that it's not only wrong to SPEAK *Lashon Hara*, but that even to make it up, or just to think about it, can *Chas Veshalom* hurt our *neshama*. Even what we think has a strong *koach* to help or to hurt! (We learned about this in *Igeres Hakodesh* in *Tanya*, that when a not-good thought about someone pops into our mind, we should

think about something else instead.)

## **SEFER HAMITZVOS :: Shiur #189 - Mitzvas Asei #71**

Today's *mitzvah* (*Mitzvas Asei #71*) is that a person who does certain *aveiros* needs to bring a ram as a *Korban Asham*, called an *Asham Vadai*. It is brought for four kinds of *aveiros*:

- Someone who does *Me'ilah* (using something that is holy and belongs to the *Mizbeiach* or to the *Beis Hamikdash*)
- Someone who gets married to a *Shifcha Charufa* (a slave girl that is engaged to someone else, and was set free by one of her owners)
- Someone who steals money (*Gezeilah*) and then lies in *Beis Din* that he did not steal, and even makes a *shevuah*
- Someone who has something that belongs to someone else that he needs to give back, and lies in *Beis Din* when he makes a *shevuah*, saying that he doesn't have it (*Shevuas Hapikadon*)

The *dinim* of these *mitzvos* are explained in *Mesechta Krisus*.

## **RAMBAM :: Hilchos Shegagos**

In today's *Rambam*, we learn about more *korbanos* a person brings if they do an *Aveira*.

**Perek Tes:** We learn the *halachos* of the *Asham Vadai* brought for an *aveira* a person knows that he did (the details of today's *mitzvah*).

**Perek Yud:** The *Rambam* teaches us about the *Korban Oleh V'yored* that depends if a person is rich or poor.

**Perek Yud-Alef:** The *aveira* of coming into the *Beis Hamikdash* or eating *korbanos* when a person is *Tamei* has different *halachos* than other *aveiros* that a person brings a *Korban Oleh V'yored* for.

## **RAMBAM- PEREK ECHAD :: Hilchos Kiddush Hachodesh - Perek Yud-Alef**

The *Rambam* now gives us an introduction before we start calculating how and when the moon will be seen for the first time each month. The *Chachomim* used the simplest way to figure it out. Even though some of the numbers are not exact, the *Chachomim* knew that it wouldn't make enough of a difference to change things.

What we will calculate is when the moon can be seen in *Yerushalayim* for the first time in a month.

## **INYANA D'YOMA :: Lebn Mit Der Tzeit**

After the war with the kings, *Avraham Avinu* was worried. So many *nisim* had happened to him, he was afraid he had used up all of his reward from Hashem! But Hashem told *Avraham Avinu* not to be worried, his reward would be very great.

Why was *Avraham Avinu* so worried about his reward? The *Rambam* tells us that *Avraham Avinu* is an example of serving Hashem because he LOVED Hashem, not serving Hashem to get a reward!

The *Rebbe* explains that for *Avraham Avinu*, the reward wasn't for HIM. He wanted everyone to see that by serving Hashem properly, you get good things in this world too. He wanted the reward so that people would

want to serve Hashem.

That's why Avraham *Avinu* was worried that he used up his reward. Then people might not realize how good it is to serve Hashem! Hashem promised him that he would be rewarded fully, and his *shlichus* would be successful.

*Likutei Sichos Chelek Chof, p. 44; Dvar Malchus Lech Lecha*

## **TEFILLAH :: Ki Karov**

The fifth *posuk* of the *Yud-Beis Pesukim* starts with the words *Ki Karov*.

The Alter Rebbe uses this *posuk* in the *Shaar Blatt* of *Tanya*, telling us that this is what the *Tanya* is all about! It is *Karov* — close to us and doable — to do all of Hashem's *mitzvos* because we love Hashem!

***Ki Karov Eilecha Hadavar Me'od*** — This is very doable and easy for you

***Beficha*** — in your mouth, to say words of Torah and *Tefillah*

***Uvilvavcha Laasoso*** — and to do *mitzvos* with your heart, with *Ahavas Hashem* and *Yiras Hashem*!

We might feel that we are only interested in doing other things, like playing games or eating delicious foods. But by learning what it says in *Tanya*, we will know how special and precious our *mitzvos* are! Then it will be easy for us to do the *mitzvos* — and not just to DO them, but to do them with our whole heart!

Then, even if we enjoy doing other things, or if we don't really like doing the *mitzvos*, we will want to do the *mitzvos* anyway!

## **HALACHOS HATZRICHS :: Nolad**

Something that only started to be able to be used on Shabbos is called *Nolad*, and we are not allowed to use it on Shabbos.

Some *Chachomim* say that if something is a solid, changing it into a liquid would also be part of *Nolad*. For example, if we put ice cubes in a bowl, they will melt and become a bowl of water. That water would be *Nolad*, something that was new on Shabbos. So there are opinions that we should not put ice cubes into a bowl by themselves on Shabbos.

But if we put in some water into the bowl before putting in the ice cubes, it is fine, because you will not be able to see which water is new.

*See Kitzur Shulchan Aruch siman Pey, Shulchan Aruv Harav site*

## **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*

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