

Chitas for Shabbos Kodesh, Parshas Lech Lecha Yud Mar-Cheshvan, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
~ by the Duchman Family ~

מוקדש לחיזוק ההתקשרות לכ"ק נשיא דורנו
ע"י ולזכות הרה"ת ר' לייביש משה וזוגתו מרת רינה ילדיהם קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא שיחיו גולדהירש

Chitas for the month of Cheshvan is made possible in part

לע"נ הרה"ח הרה"ת הר" משה פינחס בן הר" אברהם מרדכי הכהן כ"ץ • לע"נ הרה"ח הרה"ת הר" מרדכי בן הר" פינחס מענטליק • לזכות הרה"ח זאב יחזקאל הכהן בן מינדל שי' לבריאות הנכונה

This week is sponsored L'ilui Nishmas
Reitza bas Binyamin A"H Kosofsky
~ by her family ~

Mazel Tov **Menachem Mendel Zeidman** (Morristown, NJ)
~ 4th birthday Yud Cheshvan ~
Shnas Bracha Vehatzlacha!

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 :: 55- 59

Today's *shiur Tehillim* is *kapitelach Nun-Hey to Nun-Tes*.

Today's *Tehillim* has the *posuk* "**Padah Beshalom Nafshi**," where Dovid Hamelech says that he won his fights and was free in the *zechus* of the people that *davened* for him.

When the Alter Rebbe said this *Kapitel*, he came out of his *Golus* as well — out of jail — on *Yud-Tes Kislev*!

The *Chachomim* explain this *posuk* in the *Gemara*, that "When someone learns Torah, it's like taking the *Shechinah* and the *Yidden* out of *Golus*!" The Alter Rebbe explains this in the *Igeres Hakodesh* we are learning now in *Tanya*!

TANYA :: Igeres Hakodesh Siman Chof-Vov

The Torah is in *Golus* together with the *Shechinah*, in the *gashmiyus* things in the world where we can't feel that they are from Hashem.

There are two ways to take the *Shechinah* out of *Golus*:

1) The first way is to use these *gashmiyus* things to do what Hashem wants. This way, the *kedushah* that was in the *gashmiyus* connects back to Hashem, and comes out of *Golus*!

2) The second way is to learn about these *gashmiyus* things in Torah, and understand how the Torah says they should be used. This also brings them out of *Golus*! It's even more when the *halachos* are complicated, and we need to try very hard to figure out what Hashem wants us to do with the *gashmiyus*. When we finally understand what Hashem wants, we take the *Chochmah* of Hashem, and the *Shechinah* that is hiding, and bring them both out of *Golus*!

Who can do this? Not *neshamos* in *Gan Eden*, and not *malachim*! Only a *Yid* who is living in the world with a *gashmiyus* body can do this! We can break the *kelipah* using our Torah learning, because our *guf* has this same *kelipah*. *Neshamos* and *malachim* aren't stuck in *Golus*, so they can't do it!

When we learn Torah and figure out how the *halachos* make sense, we find new things in the Torah! These are called "*Chiddushei Torah*" — parts of Torah that nobody noticed before! The *neshamos* in *Gan Eden* are very excited, and they come to hear our *Chiddushei Torah*, because they can't do it themselves!

To make sure that our neshama can do its whole shlichus, we need to make sure to find Chiddushim in our Torah learning!

HAYOM YOM :: Yud Mar-Cheshvan

The way Hashem created the world is that there are four *Ruchnius'dike* worlds, where Hashem's *kedusha* hides more and more. In this last world, *Asiyah*, Hashem's *kedusha* is almost completely hidden. But in the highest "world," *Atzilus*, Hashem's *kedusha* isn't hiding at all! It is felt very strongly.

The Alter Rebbe would feel so connected to the *kedusha* of that *olam* when speaking about *Atzilus*, he couldn't even say the word! He would say "*oiben*!" ("above"). And the Alter Rebbe couldn't even write it... he would

write “Atzi-” but was too awed to even finish writing the word!

SEFER HAMITZVOS :: Shiur #125 - Mitzvas Asei #130, #195, Lo Saasei #232

Today in *Sefer Hamitzvos*, we have three *mitzvos* about *Tzedakah*!

1) (*Mitzvas Asei #130*) On the 3rd and 6th years from *Shemithah*, we give *Maaser Ani* — *maaser* to poor people, instead of *Maaser Sheini*, which is brought during the other years and eaten in Yerushalayim.

This *mitzvah*, like the other *mitzvos* of presents from our fields, is only kept in Eretz Yisroel.

We learn this from a *posuk* in *Parshas Re'eh*: 'מקצה שלש שנים תוציא את כל מעשר תבואתך וגו'

2) (*Mitzvas Asei #195*) It is a *mitzvah* to give *tzedakah* to poor people. It is our job to take care of them and make sure they have what they need. Even a poor person has a *mitzvah* to give at least a little bit of *tzedakah* to others!

We learn this *mitzvah* from many *pesukim* in the Torah. One of them is also in *Parshas Re'eh*: 'פתח תפתח את ידך'

3) (*Mitzvas Lo Saasei #232*) We are not allowed to ignore poor people and not help them when we really can.

We also learn this *mitzvah* in *Parshas Re'eh*: 'לא תאמץ את לבבך ולא תקפץ את ירך מאחריך האביון'

RAMBAM :: Hilchos Matnos Aniyim

In today's Rambam, we learn the last three *Perakim* of *Matnos Aniyim*. Now we are learning about *Tzedakah*!

Perek Ches: We learn that saying that we will give *Tzedakah* is like making a *neder*, and we need to keep it. We also learn about a *Goy* giving *Tzedakah*, and finally about the great *mitzvah* of *Pidyon Shevuyim*, helping a *Yid* come out of jail. The Rambam says that there is no bigger *mitzvah* than this one!

Perek Tes: We learn that every city should have a *Gabbai* who is in charge of giving out *Tzedakah* to people who need. Everyone in the city should give money to this *Gabbai* for him to give out to the poor.

Perek Yud: The Rambam tells us how special it is to give, and that even when we can't give, we should try to make the poor person feel good. Also, helping other people to give *Tzedakah* is even BETTER than giving yourself!

The Rambam also teaches us about:

- 8 levels of *Tzedakah*
- giving *Tzedakah* before *davening*
- not taking *Tzedakah* unless someone really needs to.

We need to trust in Hashem Who will make sure we have everything we need!

RAMBAM- PEREK ECHAD :: Hilchos Biyas Hamikdash - Perek Vov

We start learning the *halachos* about a *kohen* who has a *mum*.

INYANA D'YOMA :: Chassidishe Parsha

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 cracker now, or a 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 :: Vayevarech Dovid

The first part of *Vayevarech Dovid* is the words Dovid Hamelech said to the Yidden before he passed away. They are *pesukim* from the *sefer Divrei Hayamim*.

After telling the Yidden that the *Beis Hamikdash* would be built by his son Shlomo Hamelech, Dovid Hamelech praised Hashem.

The expressions of praise we give Hashem in *Yishtabach* are based on the praises that Dovid Hamelech used in these *pesukim*, the *pesukim* that follow, and in *Az Yashir*. This is one of the reasons why we say *Vayevarech Dovid* before finishing *Pesukei Dezimra* and saying the *bracha* of *Yishtabach*.

HALACHOS HATZRICHS :: The Meaning of Brachos

We say many *brachos* every day. What do they mean?

There is an opinion in *halacha* that says that we need to understand what we are saying when we say a *bracha*, or else it isn’t counted! A *bracha* thanks Hashem or praises Hashem for something, and if we don’t know what we are saying, we aren’t actually praising Hashem, and then it’s not really a *bracha*.

There are other opinions that say it is fine even if we just said the words. So even if we didn’t understand what we were saying, the *halacha* is that we don’t need to say the *bracha* again.

But *lechatchilah*, we do need to understand what we are saying whenever we make a *bracha*, like the first opinion.

We don’t need to know what the exact words mean, especially in long *brachos* with many details, but we should know what we are thanking or praising Hashem for! It is enough to understand what the beginning part and the end part of each *bracha* are talking about.

The beginning of each *bracha* is “*Baruch Ata Hashem*.” We should think about how we are praising Hashem, the King of the world!

The end of each *bracha* praises or thanks Hashem for something. For example, when we say “*Borei Pri Ha’etz*,” we know that we are thanking Hashem for the delicious fruits we can eat! When we say the *bracha* “*Al Achilas Matzah*,” we are praising Hashem for giving us the *mitzvah* to eat *matzah*.

See the Alter Rebbe’s *Shulchan Aruch*, *siman Kuf-Pey-Hey*

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 -