

# Chitas for Tuesday, Parshas Lech Lecha Zayin Mar-Cheshvan, 5783 - Shnas Hakhel

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  
ולזכות יבלחט"א אמו רחל בת ראשא ראזע לרפואה שלימה וקרובה

לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו  
~ by Anonymous ~

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## **CHUMASH** :: Parshas Lech Lecha - Shlishi with Rashi

Lot 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 :: 39 - 43**

In today's *Tehillim*, it says "***Haysa Li Dimasi Lechem Yomam Valayla, Be'emor Eilai Kol Hayom Ayei Elokecha.***" "My tears were like my food all day and night, when they say to me all day 'Where is Hashem?'"

The Rebbe explains that this *posuk* is saying that for a person to really be close to Hashem, we need to be crying for Hashem ALL the time. We shouldn't want to be close to Hashem just on Shabbos or only when we're *davening*, but even when we're eating or playing on a regular weekday!

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

*The Alter Rebbe is explaining a piece in the Zohar which seems to be saying that the halachos of Torah are mixed with good and bad, and that we won't learn them when Moshiach comes. The Alter Rebbe told us that this can't be right, and today explains to us the right way to understand it.*

The Alter Rebbe explains that the THINGS that the Torah talks about are mixed with good and bad (*Eitz HaDaas Tov VaRa*). When *Moshiach* comes, the not good part of it won't be there anymore. But the HALACHOS themselves, the way they are in Torah, are FOR SURE always only from *Kedusha* (*Eitz HaChaim*)!

All of the *Gashmius'dike* things in the world come from *kelipah*. Many of them come from a kind of *kelipah* called *Kelipas Noga*, which has a mixture of good and bad. You can choose to use it for *kedusha* (if you do a *mitzvah* with it) or *Chas Veshalom* a person could use it for not good things. (It's a little bit like pareve food — if you cook it with *milchigs* it becomes *milchig*; if you cook it with *fleishig* it becomes *fleishig*.)

(During the week, we need to have *kavana*, to think that you're using the thing to serve Hashem, like if you play a game so you'll have *koach* to learn Torah. On Shabbos, eating food is a *mitzvah*. So eating on Shabbos, even with out a special *kavana*, is *kedusha*!)

But the HALACHOS, even the *halachos* ABOUT *tumah*, are all part of *Torah Shebaal Peh*, which the *Zohar* says very clearly is a VERY high level of *kedusha*.

## **HAYOM YOM :: Zayin Mar-Cheshvan**

*There are three major ways we connect to Hashem: With Machshava (thinking), Dibur (speaking), and Maaseh (doing). But what comes first?*

In the life of Avraham *Avinu*, his connection to Hashem started off with *machshava*, thinking about and discovering Hashem. He then went and taught about Hashem to others, *dibur*. Finally he did a *mitzvah* that Hashem told him to do, having a *Bris Milah*, which is *maaseh*.

Even though we are the children of Avraham *Avinu*, it is now after *Matan Torah*. So now we connect to Hashem

using the opposite order — doing the *mitzvah* itself comes first, and afterwards *dibur* and finally *machshava*.

That's why in the life of a Yid the order is that as soon as a baby is born their connection to Hashem begins with *maaseh*, getting a *Bris Milah*.

Then when we grow up a little and start to speak, we are taught to say words of Torah, beginning with the *pesukim* of *Torah Tziva* and *Shema*, which is *dibur*.

Only afterwards, when we are old enough to start understanding things, then we connect to Hashem through *machshava*, filling our thoughts with *Yiddishkeit* and understanding our connection to Hashem through Torah and *mitzvos*.

*In the farbrengen of Parshas Lech Lecha in the year Tof-Shin-Mem-Ches, a Hakhel year, the Rebbe spoke about the word Hakhel in Lashon Hakodesh. The Rebbe explained that the word Hakhel is a "tzivui," an instruction. It tells us: "You should gather others!"*

*Even though we can't do Hakhel in the Beis Hamikdash, there is a Ruchnius kind of Hakhel that we can do nowadays — and the word Hakhel tells us that we should do it! We should do what we can to gather Yidden together for "Leyirah Es Hashem," to inspire each other in matters of Yiddishkeit. As we see in today's Hayom Yom, after Matan Torah we need to start with the maaseh, the action — for each of us to do what we can in the inyan of Hakhel.*

## **SEFER HAMITZVOS :: Shiur #167 - Mitzvas Asei #43, #44, #45, #46, #47, #48, #50, #51**

Today we learn EIGHT *mitzvos*, about bringing eight special *Yom Tov korbanos*! We learn these *mitzvos* in *Parshas Emor* and *Pinchas*, where we learn about the *Yomim Tovim*.

1) (*Mitzvas Asei #43*) We bring an extra *korban* on each day of *Pesach*!

We learn this *mitzvah*, called the *Musaf Chag Hamatzos*, from a *posuk* in *Parshas Emor*: וְהִקְרַבְתֶּם אִשָּׁה לֵה' שִׁבְעַת יָמִים

2) (*Mitzvas Asei #44*) On the second day of *Pesach*, we bring the *Korban Omer*, which is made out of flour! This is also called "*Minchas Bikurim*." We bring it together with a lamb as a *Korban Olah*.

We also learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְהִבְאֵתֶם אֶת עֹמֶר רֵאשִׁית קִצְרֵיכֶם  
The details of this *mitzvah* are explained in *Perek Yud* of *Mesechta Menachos*.

3) (*Mitzvas Asei #45*) 50 days after we bring the *Korban Omer*, we bring the *Atzeres (Shavuos) Korban*!

We learn this *mitzvah* from a *posuk* in *Parshas Pinchas*: וּבַיּוֹם הַבְּכוּרִים בְּהִקְרִיבְכֶם מִנְחָה חֲדָשָׁה לֵה' וְגו' וְהִקְרַבְתֶּם עֹלָה לְרֵיחַ נִיחַח

4) (*Mitzvas Asei #46*) On *Shavuos*, we bring two loaves of *Chometz'dik* bread, together with certain *korbanos* that are written in the Torah.

This *mitzvah* comes from a *posuk* in *Parshas Emor*: מִמּוֹשְׁבֵיכֶם תְּבִיאוּ לֶחֶם תְּנוּפָה שְׂתִימִם

The details of this *mitzvah* are explained in *Perakim Daled, Hey, Ches, Yud, and Yud-Alef* of *Mesechta Menachos*.

5) (*Mitzvas Asei #47*) On *Rosh Hashana*, we bring an extra *korban*, the *Musaf Rosh Hashana*!

We learn this *mitzvah* from a *posuk* in *Parshas Pinchas*: וּבַחֲדָשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֲדָשׁ וְגו' וַעֲשִׂיתֶם עֹלָה לְרֵיחַ נִיחַח לֵה'

6) (*Mitzvas Asei #48*) We bring an extra *korban* on *Yom Kippur*!

This *mitzvah* also comes from *Parshas Pinchas*: וּבַעֲשׂוֹר לַחֲדָשׁ הַשְּׁבִיעִי וְגו' וְהִקְרַבְתֶּם עֹלָה לֵה' רֵיחַ נִיחַח

7) (*Mitzvas Asei #50*) We bring extra *korbanos* each day of *Sukkos*!

Even though the Torah says the *korbanos* of each day of *Sukkos* separately, all of the seven days of *Yom Tov* are only counted as one *mitzvah*.

This *mitzvah* is also from *Parshas Pinchas*: וְהִקְרַבְתֶּם עֲלֵה אִשָּׁה רֵיחַ נִיחֹחַ לַה'

8) (*Mitzvas Asei #51*) On *Shemini Atzeres* we bring an extra *korban*!

The *Chachomim* explain that *Shemini Atzeres* is counted as its own *Yom Tov*, not just part of *Sukkos*, so the *korbanos* of the eighth day are counted as a separate *mitzvah*.

## **RAMBAM :: Hilchos Temidin U'Musafin**

In today's *Rambam*, we learn more about how we bring these *Korbanos*.

**Perek Vov:** This *perek* of *Rambam* is like reading a story, about how the *kohanim* wake up in the morning and go do their *Avodah*!

**Perek Zayin:** We learn about bringing the special *korban* for *Rosh Chodesh*, and the *Pesach korbanos* and the *Korban Omer*. We hear how they would cut the barley for the *Korban Omer*: *Erev Pesach*, they would tie the barley into bundles while it was still growing, to make it easier to cut. After *Yom Tov*, everyone would come out to watch! They would ask each of these questions three times out loud to make sure everyone understood what was happening, and everyone would answer together:

- Did the sun set? — YES!
- Is this a sickle? (a special kind of knife to cut plants) — YES!
- Is this a basket? — YES!
- If it was *Shabbos*: “Is it *Shabbos*?” — YES!
- Should I cut the barley? — CUT!

They asked each question three times, and each time, everyone would answer out loud.

The *Rambam* explains why it was done with such a big deal: Because there were *Tzedukim* who explained the Torah differently, and the *Chachomim* wanted to make sure that everyone understood the correct way to follow the words of the Torah.

The *Rambam* then tells us exactly how the *korban* was prepared!

**Perek Ches:** In this *perek*, the *Rambam* teaches us about the two *Chometz'dike* loaves of bread we bring on *Shavuos*.

## **RAMBAM- PEREK ECHAD :: Hilchos Shluchim VeShutfin - Perek Gimmel**

This *perek* teaches us about how a person can send a *shliach* to argue for him in *Beis Din*. (That's like a lawyer.)

## **INYANA D'YOMA :: Ahavas Yisroel**

In the times of the *Beis Hamikdash*, all of the *Yidden* had to travel to *Yerushalayim* to be *Oleh Regel* for *Sukkos*.

The *Yidden* didn't start asking for rain until the last *Yid* got back home from *Yerushalayim*. That could take a long time — from *Sukkos* until today, *Zayin Cheshvan*!

Even nowadays, the *Yidden* in *Eretz Yisroel* don't start asking for rain (*Vesein Tal Umatar Livracha*) until today!

(Outside of Eretz Yisroel, we wait until the time rain was needed in Bavel, which is based on the solar calendar. This year, it will be on December 4, the night going into *Yud-Alef Kislev*.)

*The Rebbe tells us that we can learn a very big lesson in Ahavas Yisroel from this! Really, ALL of the Yidden in Eretz Yisroel needed rain right away for plants to grow. Only a few people who lived very far from Yerushalayim had such a long way to travel that they wouldn't get home until today. Still, ALL the Yidden waited to ask for what they needed, so that even these last few people could get home from Yerushalayim easily, without having to go through a rainy and muddy path. This shows us how much we need to care about the pain of even one Yid, because all Yidden are really one.*

*See Likutei Sichos chelek Chof, p. 378*

## **LEARNING FROM THE REBBE :: Zayin Cheshvan**

One of the special things about *Zayin Cheshvan* is that by then, every Yid from Eretz Yisroel came home from spending *Yom Tov* in the *Beis Hamikdash*! Now everyone was able to use the inspiration they got from *Yom Tov* in their homes.

The Rebbe tells us that nowadays too, *Zayin Cheshvan* has a special *koach* to help us use everything WE got during the month of *Tishrei* every day!

What does that mean?

All of the *Yomim Tovim* of *Tishrei* are different. They each have their own mood and their own *Avodah*.

On *Rosh Hashana*, we were very serious. We realized that we wanted Hashem to be the King of the whole world, and we wanted to show Hashem that we are ready to do whatever He wants. We said a lot of *Tehillim*, showing that we are ready to give Hashem all of our time.

On *Yom Kippur*, we felt like *Malochim*. We spent the whole day feeling close to Hashem, and not even doing the regular things we do for our body! And we knew that Hashem was happy with our *Teshuvah* and would forgive us for anything we did wrong during the year.

During *Sukkos* we felt safe in Hashem's hug, the *Sukkah*! We showed how we are connected to all other Yidden, and danced together on *Simchas Beis Hashoeivah*!

On *Simchas Torah*, we felt so happy to have Hashem's special present, the Torah! We danced and sang the whole day, showing how much we love the Torah and want to live with it all the time!

Even though the *Yomim Tovim* ended, we take them home with us after *Tishrei* is over!

When we *daven* every day, we should think about Who we are *davening* to. We can think about how we felt on *Rosh Hashana*, and we'll be able to *daven* in the right way!

When the *Yetzer Hara* tries to get us to do something wrong during the day, we can think about how we felt on *Yom Kippur*. We can remember how much we want to feel close to Hashem, and say NO to the *aveira*!

When we get annoyed with a friend or our brother or sister, we can think about how much fun we had and how good we felt to dance with each other during *Simchas Beis Hashoeivah*! We can remember how glad we were to be together.

When it is time to go to school, we can think about *Simchas Torah*. We can remember how happy we are to have the Torah! We can feel a real *simcha* that we are able to go to school where we learn and keep the Torah.

*Zayin Cheshvan* has a special *koach* for us to start using all of the days of *Tishrei* to make our *Avodas Hashem* in

the best way it can be!

*Based on rally Beis Cheshvan Tof-Shin-Mem-Gimmel*

## **TEFILLAH :: The Twelve Pesukim**

*When we want to learn something by heart, we need to review it many times! That's why many people say the Twelve Pesukim every day after davening, or after saying Shema every night. They want to review the words many times so they will know them Baal Peh!*

*Since we need to not only know the WORDS by heart, but also the MESSAGE by heart, we will need to review what each posuk means many times! Let's review the first two of the Twelve Pesukim and what we're supposed to learn from them. Both of these pesukim are from the Chumash, and the Chachomim say that they are the first pesukim we should teach a child who has just learned to speak.*

**Torah Tziva** — The first posuk is *Torah Tziva*. We say, “*Torah Tziva Lanu Moshe*,” the Torah which Moshe Rabbeinu commanded us, is “*Morasha Kehilas Yaakov*” — a *yerusha* to the whole Jewish people.

This means that the entire Torah, together with all of the parts of Torah that Moshe Rabbeinu got on *Har Sinai*, belongs to every single Yid!

The *posuk* teaches us that every Yid, even a young child, needs to know that the whole Torah is THEIRS, and it also teaches us that we should appreciate how precious the Torah is! That's why right when a baby is born, we hang up words of Torah like *Shir Hamaalos* where the baby sleeps, and mothers sing songs about Torah, so the children will always know that “*Torah iz di beste s'chora*,” Torah is the best thing they can ever have!

This *posuk* includes everything from Torah.

**Shema Yisroel** — The second *posuk* is *Shema*. We say, “*Shema Yisroel!*” Listen Yidden! “*Hashem Elokeinu*,” Hashem is our *Aibershter*, and “*Hashem Echod*,” Hashem is one.

Besides for what we need to know for our own *neshama*, that Hashem gave us the Torah as a gift that is very special and very good for us, we need to know about the world too! When we go into the big world, which has seven heavens and stretches out so far in four different directions, we need to remember that it's not something that exists on its own! It LOOKS like it exists by itself, but it was created by Hashem, and it was created for a reason!

The heavens and the earth, in all four directions, are all one with the *Alef* — with Hashem, the *Alufo Shel Olam*. The whole world is one with Hashem Who created it, and all of it is there so that we can use the special gift Hashem gave us, the gift of Torah and *mitzvos*! The whole world and everything in it exists so that we can use all of it in order to serve Hashem.

*The Rebbe once said at a farbrengen that the posuk Torah includes everything we need to know about Torah, and Shema includes everything we need to know about Emunah!*

*See Der Rebbe Redt Tzu Kinder chelek Hey*

## **HALACHOS HATZRICHOS :: Kiddush Levana**

*It is our minhag that Lechat'chila the first day we say Kiddush Levana is on Yom Zayin of the month.*

The Rema writes that we dance and celebrate at *Kiddush Levana* the way we celebrate at a *chasunah*! *Kiddush*

*Levana* is a sign for the *Geulah* of Yidden, when there will be the *chasunah* between Yidden and Hashem!

One of the last *horaos* we got from the Rebbe, in 5752, is to be extra careful with *Kiddush Levana*. We are careful to do it properly, at the right time, and if possible, we do it in a beautiful way — wearing nice clothing and together with other people!

See *Shulchan Menachem, chelek beis, p. 206*

## **GEULAH U'MOSHIACH :: Moons and Moshiach**

The *Gemara* says that when a person does *Kiddush Levana* at the right time, it is like he is greeting the *Shechinah*!

What does *Kiddush Levana* have to do with greeting the *Shechinah*?

During *Golus*, we are not *zoche* to greet the *Shechinah*. But every month, when the moon begins to grow large again, we are reminded that Yidden will also become great again when *Moshiach* comes. Then we will be able to greet the *Shechinah*!

That is why one of the things we say in *Kiddush Levana* is “**Dovid Melech Yisroel Chai Vekayam!**” The kingdom of Dovid Hamelech is compared to the moon. Like the moon, Dovid Hamelech’s *melucha* will grow great again — when *Moshiach* comes!

See *Shulchan Menachem chelek beis, p. 205*

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