

Chitas for Wednesday, Parshas Lech Lecha Yud 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!

Mazel Tov **Baby Lerman** (Shliach in Rutherford, NJ)
born Gimmel Cheshvan

~ on the occasion of his bris ~ Yud Cheshvan ~
Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

Mazel Tov **Mendel Zeidman** (Morristown, NJ)

~ 6th birthday Yud 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 Amarah. 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 :: 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 #186 - Mitzvas Lo Saasei #109, Asei #69

Today we learn two *mitzvos*!

1) (*Mitzvas Lo Saasei #109*) The tenth animal is called *Maaser Beheima*, and needs to be brought as a *korban* to Hashem. Today we learn that it is *asur* to sell it.

We learn this *mitzvah* from a *posuk* in *Parshas Bechukosai*: לֹא יִגָּאֵל

The details of this *mitzvah* are explained in *Mesechta Bechoros* and in the beginning of *Mesechta Maaser Sheini*.

2) (*Mitzvas Asei #69*) If someone does a certain *aveira* (an *aveira* that usually gets punished with *Kareis*) by mistake, he has to bring a *Korban Chatas*.

We learn this *mitzvah* from a *posuk* in *Parshas Vayikra*: וְאִם נִפְשׁ אַחַת תִּחַטָּא בְּשִׁגְגָה מֵעַם הָאָרֶץ

The details of this *mitzvah* are explained in *Mesechta Horayos* and *Mesechta Kerisus*, and in a few places in *Mesechta Shabbos*, *Shevuos*, and *Zevachim*.

RAMBAM :: Hilchos Bechoros - Shegagos

In today’s Rambam, we finish learning about the Maaser for animals, and start learning about the Korban that a person brings if they do an Aveira by mistake.

Perek Ches: In the last *perek* of *Bechoros*, we see what happens if someone isn’t sure if an animal is *Maaser* or not. For example if someone counted wrong, or if other animals got mixed together.

The next set of halachos, Hilchos Shegagos, teaches us about five different korbanos that a person brings if he did certain aveiros.

Perek Alef: We learn which *aveiros* a person does that would make him *chayav* to bring a *Korban Chatas*. Usually it is only brought for a *Mitzvas Lo Saasei* which is punished by *Kareis*, but not a *Mitzvas Asei*. One of the exceptions to that is the *Korban Pesach*.

Perek Beis: The Rambam tells us the *halacha* in case of a *safek*, if someone is not sure if he needs to bring a *Korban Chatas* or not.

RAMBAM– PEREK ECHAD :: Hilchos Kiddush Hachodesh - Perek Ches

In this *perek*, we learn about the types of months. Some months are *malei* (full), with 30 days, and other months are *chaseir* (missing) with 29 days. During the year the months go in a pattern, one month *malei*, and then one month *chaseir*.

But there are two months that can change — *Cheshvan* and *Kislev*. Sometimes both are *malei*, sometimes both are *chaseir*, and sometimes they follow the regular pattern, with *Cheshvan* being *chaseir* and *Kislev* being *malei*. This kind of year is called “*Kesidran*,” “in order,” because then all of the months follow the pattern!

INYANA D'YOMA :: Winning Our War

In today's *Chumash* we learn about the war that Avraham Avinu had with the four strong kings, and how he won with amazing *nisim* because of his *Emunah* in Hashem.

This year, for *Motzei Shabbos Bereishis*, a new *maamar* from the Tzemach Tzedek was printed for the first time. This *maamar* was said on *Simchas Torah* 5621, and it also speaks about winning a war.

One of Hashem's *midos* is called *netzach*, victory. The *Gemara* says that Hashem's *midah* of *netzach* is connected to building Yerushalayim. When Hashem uses His *netzach*, it takes away anything that is stopping the holy city of Yerushalayim from being a place for Hashem to live forever!

Whenever a king needs to win a war, he opens up his hidden treasures. A king is very rich, with a big beautiful palace and rooms full of treasures. Usually those treasure rooms are locked up safely, and nobody is allowed inside. Even the king himself doesn't use them. But at a time of war, the king will open up those rooms. He is ready to use any of his treasures in order to win!

This is a *mashal* for what Hashem does. When Hashem is using His *netzach* to rebuild Yerushalayim and bring *Moshiach*, Hashem is also ready to take from His most precious treasures above.

The *maamar* also explains how with our *Avodas Hashem* these treasures can be opened for our victory:

Every day when wake up, we need to use our *Yiras Shomayim* to behave the way a Yid should. Sometimes we are inspired by something we know, sometimes we are excited by the way we feel, but other times we aren't excited or inspired at all, and our *Yiras Shomayim* helps us do what we are supposed to.

But that's only for regular days.

There are other times when we have to fight a war! Sometimes the *Yetzer Hara* needs to be completely destroyed from its roots, or there is something that is getting in the way of serving Hashem like we are supposed to. Then we need to be ready to fight! We pull out from our “treasure rooms” the deeper *Yiras Shomayim* that is hidden inside our *neshama*. That gives us extra *koach* to do more for Hashem than we are usually able to do!

Then Hashem opens up HIS treasure from above so we will have a real victory.

Very soon, we will have a FULL victory, when *Moshiach* comes and we will all be safe in Yerushalayim. Then Hashem will again open up His treasures — but not for winning a war, just to use and enjoy them!

The Rebbe would tell us that when a new maamar is printed, it gives us the koach to use it! A new maamar is a treasure from Hashem's treasure house, to give us the koach to win the war of Golus and bring Moshiach, the real victory!

See maamar Tzidkas Pirzono Beyisrael Tof-Reish-Chof-Alef

TEFILLAH :: Bechol

The third *posuk* of the Twelve *Pesukim* is *Bechol Dor Vador*.

In this *posuk*, we say that we need to imagine that we came out of Mitzrayim!

But how can we feel that we came out of Mitzrayim, if we are still in *Golus*?

The Rebbe tells us that there IS a Mitzrayim that Hashem frees us from every day! It is the *Ruchnius* Mitzrayim inside of us.

We all have a Paraoh, a *Yetzer Hara*, that tries to tell us what to do. Our *Yetzer Hara* tells us to stop doing *mitzvos*, to do things that aren't good for our *neshama*, or that could hurt another person.

But when we remember the words of *Bechol Dor Vador*, we will know what to answer our Paraoh!

Bechol Dor Vador — In every generation, even today

Chayav Adam Liros Es Atzmo — We need to see ourselves

Ke'ilu Yatza MiMitzrayim — Like a person who already left Mitzrayim!

We need to know that we are not slaves in Mitzrayim! Paraoh is not in charge of us!

When our *Yetzer Hara* tells us what to do, we can answer that we are not his slave! We only need to listen to Hashem.

See *Der Rebbe Redt Tzu Kinder* vol. 5, p. 271

HALACHOS HATZRICHOS :: 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'eitz*," 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 :: Saving Lot

In today's *Chumash*, 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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