

Chitas for Tuesday, Parshas Vayeira Yud-Alef Mar-Cheshvan, 5785

**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

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May the sweetness of Rosh Hashana carry into Cheshvan.

May we be redeemed and uplifted by our imminent and complete redemption and celebrate this month with our King Moshiach!

*Today's shiur is dedicated
~ in honor of the wedding of ~*

**Menachem Mendel ben Nechama Dina Turk and
Rivka bas Bracha Sheina Chana Weingarten**

יה"ר משה"ת שיבנו בנין עדי עד על יסודי התורה והמצוה כפי שהם מוארים במאור שבתורה זוהי תורת החסידות

*Mazel Tov **Esther Yaros** (Shlucha in Coral Springs, Florida)
~ 1st birthday Tes Cheshvan ~
Shnas Bracha Vehatzlacha!
From Bubby and Zaidy Friedman*

*Mazel Tov **Dasya Gorkin** (Charlotte, NC)
~ 8th birthday Yud-Alef Cheshvan ~
Shnas Bracha Vehatzlacha!*

CHUMASH :: Parshas Vayeira - Shlishi with Rashi

In today's *Chumash*, we learn how the *malochim* come to save Lot and his family before Sedom is destroyed.

The *malachim* who were sent to destroy Sedom had walked very slowly to give Avraham a chance to *daven* to save the cities. It was already night when they came to Sedom.

The people of Sedom chose Lot to be the judge that day, so he was sitting in his place at the gate of the city. When he saw the *malachim*, he invited them to sneak into his house so nobody would see, and they could rest and then leave early in the morning before people woke up.

The *malachim* said that they didn't need to come to his house, they could sleep outside. But Lot, who had learned about *Hachnosas Orchim* from Avraham, begged them so much that they finally agreed to be his guests. Since it was *Pesach*, and Lot did some of the *mitzvos*, he made them *matzah* to eat.

The *malachim* asked Lot about the people of Sedom. Lot agreed they were not good people, but he made

excuses for them.

Even before they went to bed, many wicked people of Sedom surrounded the house. Nobody tried to stop them, even though they knew they were going to do something mean.

They told Lot to send out the guests, and they would do something very not nice to them.

Lot wanted to take care of his guests, and would not agree. He offered to send out his daughters instead.

But the people told Lot they don't want his daughters, they want the guests! They tried to break down the door and take them by force! The *malachim* pulled Lot inside, and made the wicked people blind so they couldn't find the way into the house.

The *malachim* told Lot: "Now you can't make excuses for them anymore! You see how bad they are! Tell us who else is in your family. They all need get out of here, because Hashem sent us to destroy the city!"

Lot told his sons-in-law to come, but they didn't want to — they thought he was joking.

By now it was almost morning, the time for the cities to be destroyed. The *malachim* told Lot to at least take his daughters, or else he would be stuck in the city when it was destroyed!

Lot wanted to save his things, and he wasn't ready to leave right away. The *malachim* grabbed his hands and his wife and two daughters, and pulled them outside the city. Then the *malach* in charge of them told them to run for their lives, and not to look — because they really deserved to be punished too. "Go run to Avraham!"

Lot didn't want to run to Avraham, because he knew that next to Avraham, he looks very bad. So he asked if he could run to a different city, Bela, which was not as bad as the others. (Even though this was one of the 5 cities that were supposed to be destroyed, we will see that Hashem agreed not to destroy it as a favor to Lot.)

TEHILLIM :: 60 - 65

Today's *kapitelach* are *Samach to Samach-Hey*.

In *Kapitel Samach*, the first of today's *Tehillim*, we have a *posuk* that says "***Lemaan Yeichaltzun Yedidecha, Hoshia Yemincha Va'aneini***." (We also say it by the end of *Shmoneh Esrei*.)

The *pesukim* before this one talk about how Hashem sometimes makes a person have a hard time so they can show that they ALWAYS believe in Hashem. This *posuk* tells us that really "Hashem does this so that He can save them, and will help with His right hand and answer." Really, the whole time Hashem wants to save the person, but he wants them to show that they believe in Hashem all the time. Then everyone will know they deserve their *brachos*.

We see that even though sometimes things are hard, it's because Hashem wants to give us later something even better.

TANYA :: Igeres Hakodesh Siman Chof-Zayin

Today's *Tanya* is a letter the Alter Rebbe wrote to *Chassidim* after their Rebbe, Reb Mendel Horodoker, passed away.

While he was alive, the *Chassidim* would rely on the Rebbe to give advice in *ruchnius* things, and advice in *gashmius* things. In this letter, the Alter Rebbe comforts them, telling them that these things continue even after he passes away.

But first, the Alter Rebbe tells us that we need to know that when a *Chossid* acts like his Rebbe taught him, then the Rebbe is alive in him, and through him to the world around him.

The Rebbe told chassidim to learn this Igeres Hakodesh on Yud Shevat. It helps us understand how a tzadik lives forever and the connection chassidim have with their Rebbe after his talkus.

HAYOM YOM :: Yud-Alef Mar-Cheshvan

The first paragraph of today's *Hayom Yom* has two corrections in the *Torah Ohr* of the week.

The Rebbe Rashab wrote corrections in the margins of his copy of Torah Ohr. All of the corrections in Torah Ohr which are printed in Hayom Yom are from what the Rebbe Rashab wrote there.

The Rebbe Rashab also wrote notes and explanations on one of the *maamarim* in *Torah Ohr* for *Parshas Vayeira*, the *maamar* "Posach Eliyahu." He started writing these notes in the winter of *Tof-Reish-Nun-Beis* (1891).

The Rebbe had these notes printed almost 90 years later, in Tof-Shin-Mem-Alef, in a booklet called "Hagahos L'Dibur Hamas'chil Posach Eliyahu Tof-Reish-Nun-Beis."

SEFER HAMITZVOS :: Shiur #231 - Mitzvas Asei #108

Today's *mitzvah* (*Mitzvas Asei #108*) is one we already learned this year! Since there are no *mitzvos* that are just about *Keilim* becoming *Tomei*, we review the *mitzvos* from *Sefer Tahara* while we learn this set of *halachos*.

The *mitzvah* we review today is about the *Mei Nidah* — the water that we mixed the ashes of the *Parah Adumah* inside of. The *halachos* of *Mei Nidah* are that people who touch can become *Tomei*, but it makes other things *Tahor*!

RAMBAM :: Hilchos Keilim

In today's Rambam, we are learning more about what kinds of Keilim can become Tomei:

Perek Vov has the *halachos* about when a *keili* changes and can't become *tomei* anymore. If a *keili* is broken, or it can't do its job anymore, it isn't counted as a *keili* anymore, and it can't become *tomei*. And if it is coated with something that is not *mekabel tumah*, it can't become *tomei* either.

Perek Zayin explains the *halachos* of *keilim* made out of leather, like bags, or *Tefillin*, or shoes! We learn when they are able to become *tomei*.

Perek Ches teaches us the difference between metal and wood — a *keili* that is *tomei* when it is made out of wood can be *tahor* when it's made out of metal!

The Rambam also teaches us that something that makes a PERSON beautiful, like jewelry, can become *tomei*. But jewelry made for an ANIMAL, or a decoration made for another *KEILI*, doesn't become *tomei*. The *kavana* we have, meaning what we planned to use the *keili* for, makes a big difference!

RAMBAM- PEREK ECHAD :: Hilchos Shegagos - Perek Yud-Daled

In today's Rambam, we learn more about when a Sanhedrin makes a mistake in their psak and Yidden do an aveira because of what they said. Sometimes, the Sanhedrin need to bring a Korban, and sometimes each Yid who did the aveira needs to.

The Rambam teaches us more of the conditions that mean that the *Sanhedrin* brings this *korban*. If those conditions aren't there, every single Yid who did the *aveira* needs to bring a *korban*.

INYANA D'YOMA :: Mesiras Nefesh for the Geulah

According to some sources, *Yud-Alef Cheshvan* is the *yartzeit* of Rochel *Imeinu*.

The Rebbe teaches us a beautiful lesson that we can learn from Rochel!

When Rochel passed away, Yaakov didn't bury her in Me'aras Hamachpeilah, where the rest of the *Avos* and *Imahos* were already buried, and where he would later be buried. Instead, he buried her on the side of the road.

But Rochel was happy about this!

Yaakov *Avinu* knew with *Ruach Hakodesh* that the Yidden would pass by this place on their way to *Golus*.

When Rochel saw her children taken away from Eretz Yisroel, she went to cry to Hashem.

Hashem heard her *tefillos*, and promised to bring the Yidden back, and give them the *Geulah*.

Rochel was ready to not be buried together with her husband, so she could later help the Yidden to get the *Geulah*.

The Rebbe said in a *sicha* to women that this teaches us a very important lesson! Rochel *Imeinu* had such *Mesiras Nefesh* for the *Geulah*, and we, her children, should try to do that too. We should be ready to do things that might not be comfortable for us, so we can help other Yidden be ready for the *Geulah*.

Based on farbrengen of Parshas Vayechi Tof-Shin-Mem-Vov

TEFILLAH :: Ribono Shel Olam Hareini Mochel

In the *Zohar* for *Parshas Mikeitz*, there is a very interesting story:

The *Tanna* Rabbi Abba would sit by the entrance to the city of Lod.

One day, he saw a traveler approaching the city. The man seemed very tired from a long journey. He stopped to rest on the mountainside, sitting down on a large stone that was part of a pile of boulders. The man rested his head on a rock and fell asleep.

Rabbi Abba was watching the traveler from his seat, far away. Suddenly, he saw a long poisonous snake approaching the man! He was too far away to kill the snake, or even to warn the man in time.

Just before the snake struck the sleeping traveler, a heavy branch snapped sharply off a nearby tree. It landed right on the snake, killing it, before it reached the sleeping man.

At the loud crash, the traveler woke up. He saw the snake crushed on the ground at his feet, and realized that he had just been saved. He gathered his belongings, and started on his way again.

As he walked away, there was a low rumble. The pile of boulders he had just been resting on collapsed! The rocks fell on top of each other, and tumbled down the mountain, destroying everything in their path.

Rabbi Abba was amazed! Two open miracles had just happened to save this man's life. He ran towards the traveler and spoke to him excitedly, "I just personally saw Hashem save you twice! Please tell me what you did to deserve this, so that I can learn from your behavior."

The traveler answered, “My whole life I have been careful never to remain upset at another person. If someone did something to hurt me, I tried to approach him and make peace. If I couldn’t speak to him, I would not go to sleep before fully forgiving him in my mind. I was careful to never again even feel upset about that incident. I would always try to do favors for this person, so he would realize that I am not at all upset at him.”

Rabbi Abba cried, and proclaimed, “This man’s deeds are greater than those of Yosef Hatzadik! With Yosef, his brothers did not treat him right, but they were his brothers! It was natural for him to have pity on them. But this man followed the path of Yosef, even with those who were not his brothers! He therefore deserved that Hashem made this double miracle for him.”

This is another story that teaches us how important it is to do what we say in the paragraph of Ribono Shel Olam before we go to sleep, to forgive anyone who may have done something to hurt us.

HALACHOS HATZRICHS :: Saying Brachos Out Loud

As we learned yesterday, when we say a *bracha*, we should know what we are saying! It is important to know who we are saying the *bracha* to (the meaning of the words *Baruch Ata Hashem Elokeinu Melech Haolam*), and what the *bracha* is about (the last words of the *bracha*).

In order to have this *kavana*, it is brought in *halacha* that we should make a *bracha* out loud! Even if there is nobody there to hear us saying it, “*Hakol Me’orer Es Hakavana*” — our voice helps us have *kavana*.

That way we will be able to think how we are saying a *bracha* to Hashem, and what we are saying the *bracha* about.

See Misgeres Hashulchan to Kitzur Shulchan Aruch siman Vov and sources there

GEULAH U'MOSHIACH :: Who Dovid Hamelech Will Dance With

R’ Aizik Homiler once said:

“When *Moshiach* comes, the *Avos* will have *Techiyas Hameisim*, and the holy *Shevatim*, Moshe and Aharon, all of the *Neviim*, all of the *Tannaim* and *Amoraim*, and the *Gaonim* and the *Tzadikim* of all generations...

“All of them will give special attention to the *poshute* Yidden, the ones who serve Hashem in a *temimus’dike* way. Moshe Rabbeinu’s first dance will be with these Yidden, because the whole Torah stands on THEM...

“And Dovid Hamelech will dance with the *poshute Tehillim-zogers*, the *poshute* Yidden who say *Tehillim* with their whole heart.”

Migolah L’Geulah p. 197

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