

# Chitas for Tuesday, Parshas Vayeira Tes-Zayin 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

*Chitas for the month of Cheshvan is made possible in part*

לעילוי נשמת הרה"ח הרה"ת הר"ה משה פינחס בן הר"ה אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ה מרדכי בן הר"ה פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

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**by the Kirstein Family**

*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!*

*This week is dedicated*

**In the zechus of all the soldiers in the IDF**

**May they be safe, protected and victorious!**

~ Dedicated L'ilui Nishmas Daniella Zohar bas R' Yehudah ~

Mazel Tov **Levi Hirsch** (Brooklyn, NY)

~ 5th birthday Tes-Zayin 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 :: 79 - 82**

Today's *kapitelach* of *Tehillim* are *Ayin-Tes* through *Pey-Beis*.

When these *kapitelach* were the *Rebbe's kapitelach* for his *Yom Huledes*, there was a *niggun* made up for each one! Do you know them all?

In *Kapitel Pey*, Dovid Hamelech starts asking Hashem that "***Roei Yisroel Haazina, Noheg Katzon Yosef***." "The Shepherd of Yidden, listen, the One who takes care of Yosef like sheep."

In this *posuk*, Yidden are called with TWO names: Yisroel and Yosef.

We know Yidden are called *Bnei Yisroel*, because we are all children of Yaakov *Avinu*, who is also called Yisroel. But why are all Yidden called with the name Yosef, if he was only one of the *Shevatim*?

The reason is because in the time when there was no food in Eretz Yisroel, Yosef was the one who fed all the Yidden. Since he gave all the Yidden *chayus*, we are all called by his name!

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

After the *histalkus* of a *tzadik* or a *Rebbe*, a part of the *neshama* of the *Rebbe* can come inside of each one of the *Chassidim*! If a *chossid* works hard to learn the *Rebbe's Torah* and follow the *Rebbe's horaos*, he gets this special *koach*.

With the extra *koach* from the *tzadik's neshama*, it is easier to live the way the *Rebbe* taught! With this *koach*, the *chassidim* can really understand the things the *Rebbe* said, because part of the *Rebbe* becomes a part of them in a way of *Pnimius*!

Besides for that, there's ANOTHER special *koach* that the *Chassidim* get after the *histalkus* of a *Rebbe*: A part of the *neshama* of the *Tzadik* that comes in a way of *Makif*, and doesn't become a part of us in a way we can understand. This *koach* brings in thoughts that help us do *teshuvah* and do *mitzvos* in a more beautiful way.

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

A person has a *koach* in their *neshama* called ***machshava***, which means thinking. This *koach* is ALWAYS working — a person is ALWAYS thinking! But where does this *koach* find things to think about? From the *koach* of the *neshama* called *sechel*, things a person **knows** or **learns**.

So if a person knows or learns good things, things about Torah and *Yiddishkeit* and *Ahavas Yisroel*, that's what he'll be thinking about! But if what a person knows is just about *Gashmius*, or just what he sees and hears about in the street, then THAT'S what he will think about.

So we need to make sure to learn Torah every day. This will fill up our *sechel* with good things, and keep our *machshava* busy thinking about them!

## **SEFER HAMITZVOS :: Shiur #192 - Mitzvas Asei #74, #77**

We learn two *mitzvos* today, about *korbanos* that need to be brought for someone to finish becoming *Tahor*:

1) (*Mitzvas Asei #74*) To become *tahor* enough to eat *korbanos*, a *Zav* (a man who has a certain kind of *tumah* from his body) needs to bring a *korban* of two birds.

We learn this from the words of the *pesukim* in *Parshas Metzora*: וְבַיּוֹם הַשְּׁמִינִי יָקַח לוֹ שְׁתֵּי תְרִים וְגו' וְבַיּוֹם הַזֶּה מְזוּבֹו וְגו'

2) (*Mitzvas Asei #77*) After a *Metzora* gets better from *Tzoraas*, he needs to bring three animals for *korbanos* — an *Olah*, a *Chatas*, and an *Asham* — and oil. (A poor person brings one animal and two birds.) Until he does this, he isn't *tahor* enough to eat meat from *korbanos*.

We learn this *mitzvah* from another *posuk* in *Parshas Metzora*: וְבַיּוֹם הַשְּׁמִינִי יָקַח שְׁנַיִם כִּבְשִׂים תְּמִימִם וְכִבְשָׂה אַחַת בֵּת שְׁנַתָּה תְּמִימָה

## **RAMBAM :: Hilchos Mechusrei Kaparah**

In today's *Rambam*, we learn more about the *Mechusrei Kaparah*, people who are *Tahor*, but still need to bring *korbanos* to become completely *tahor*.

**Perek Gimmel:** In this *perek*, we learn about when a *Zav* can become *tahor* — he needs to wait a week after the *tumah* stops coming from his body.

**Perek Daled:** The *Rambam* teaches us about the *Metzora*, and how he brings these *korbanos* to become completely *tahor*.

**Perek Hey:** Now we learn what happens if something isn't done right with the *korbanos* of the *Metzora*.

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

Today the *Rambam* tells us how to calculate where the moon will be on any day. There are a few steps to take, but if you follow the *Rambam's* instructions, you can figure it out!

## **INYANA D'YOMA :: Shnas Ha'ibur**

One of the special things about this year is that it is a *Shana Me'uberes*, an *Ibur Yahr*.

In an *Ibur Yahr*, we have an extra month — a second *Chodesh Adar*!

The Rebbe tells us that there is an important message to learn from a year like this:

Since we have an extra month, it means we have a lot of extra days to learn Torah and do *mitzvos*! Hashem gives us more *kochos* than what we have in a regular year, and we need to accomplish much more than in a regular year.

Even though it is only one MONTH that is added, the whole YEAR is called a *Shana Me'uberes*! Every single day of the year, even in a regular month like *Cheshvan*, is part of this special kind of year.

That teaches us that EVERY day of this year has to have something extra!

Every single day of the year, we need to do a little more in our *Avodah*, with an extra *chayus* in our learning, our *davening*, and doing *mitzvos*.

Then we are *zoche* to EXTRA reward from Hashem, especially to win over our *Yetzer Hara* and to have *hatzlacha* in our *shlichus*!

See *farbrengen Yud-Ches Tishrei 5749; Der Rebbe Redt Tzu Kinder vol. 6, p. 121*

## **TEFILLAH :: Vehinei**

The sixth *posuk* of the *Yud-Beis Pesukim* starts with the words “*Vehinei Hashem.*” This *posuk* comes from the *Tanya*, in *Perek Mem-Alef*. The Alter Rebbe uses these words to strengthen our *Yiras Shomayim*, by remembering that Hashem is always watching us to see if we will behave in the right way!

***Vehinei Hashem Nitzav Alav*** — Hashem is standing right next to us!

***U'melo Chol Ha'aretz Kevodo*** — And even though Hashem's glory fills the world,

***U'mabit Alav*** — Hashem is looking specifically at US!

***Uvochein Klayos Valeiv*** — Hashem checks to see what we are thinking and feeling

***Im OvdO Kara'ui*** — To see if we are serving Hashem the way we should.

When we think about this, we will be careful to always do what Hashem wants!

## **HALACHOS HATZRICHS :: Hachnosas Orchim**

*Hachnosas Orchim*, inviting guests, is a big *mitzvah*. Avraham Avinu teaches us how to do this *mitzvah* in the best way!

The Rebbe teaches that the MAIN part of *Hachnosas Orchim* is not what we do, but how we do it! We need to show our guests that we are happy to have them and enjoy having them at our house.

That is one of the reasons why it is so important to walk our guests to the door when they leave. We are showing them that we are glad they came and sorry that they have to go.

See *The Jewish Home (Sichos In English), Hospitality*

## **GEULAH U'MOSHIACH :: The Alef of Geulah**

The name of something in *Lashon Kodesh* is more than just a name — it shows us what the thing really is.

If we look at the letters of “*Golah*” (*Golus*) and “*Geulah*,” we will see that they are almost exactly the same! The only difference is that *Geulah* has one extra letter: An *Alef*.

That’s because really, *Geulah* is made up of all of the things of *Golus* together with an *Alef*.

What does that mean?

Hashem created the world as an *Olam*, from the same word as *Helem*, hidden — a place of hiding. The world was made in a way that Hashem will be hidden, and the creations there can’t see that Hashem is the Creator.

Because of this, even though it’s such a beautiful world, many terrible things can happen. There can be wars, hunger, sickness and jealousy.

But the *Alef* changes all of this!

What is an *Alef*?

One of the things “*Alef*” means is “*Aluf*,” master.

When *Moshiach* comes, the *Aluf*, the Master of the world, won’t be hidden anymore. The *Alef* will appear! So even though all of the *Gashmius* of the world will be the same as it was in *Golus*, everyone and everything will recognize that Hashem is the Master of the world!

When Hashem isn’t hidden anymore at all, and the world is a world of *Geulah*, none of these things will be able to happen. There will be no more hunger, no more war, and no more jealousy. Everything will be good for everyone!

*See farbrengen of Parshas Emor, Tof-Shin-Nun-Alef*

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