

Chitas for Wednesday, Parshas Vayeira Yud-Beis 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!

In honor of

בזכות

שמעיה אבשליון בן שרה

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~ 10th birthday Yud-Beis Cheshvan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayeira - Revi'i with Rashi

A lot of things happen in today's *Chumash*! First we learn how Sedom is destroyed and what happens to Lot after he is saved. Avraham needs to move again, and again Sarah is captured. At the end of today's *Chumash*, Sarah and Avraham finally have a baby, Yitzchak, the second of our *Avos*!

Lot was running away from Sedom, which was going to be destroyed! The *malach* agreed that Lot could run to Bela, the fifth, smaller city. Since it was a newer city, only 50 years old, not as many *aveiros* had been done there. The *malach* said Hashem wouldn't destroy the city as a favor to Lot. "But hurry!"

Lot ran to Bela, which would be called Tzo'ar, small, from now on. It got this new name because it was saved because it had a smaller amount of *aveiros*. Lot arrived in Tzo'ar in the morning.

Hashem made rain pour down on Sedom and Amorah. At first it was regular rain, in case the people living there would still do *teshuvah*. When they didn't, Hashem poured down fiery rain. Then Hashem picked up the whole ground and turned the cities upside down!

Lot's wife wanted to see what was happening, and she looked back. She was punished for looking when she

was told not to, by becoming a pillar of salt. This specific punishment was *Midah Keneged Mida* — the TYPE of punishment matched her *aveira* — because she didn't want to give salt to her guests.

~

The Torah tells us what Avraham was doing at this time:

Avraham woke up in the morning to *daven Shacharis*. (Avraham *Avinu* was the one who started the idea of *davening Shacharis*, and we still *daven* his *tefillah* until today!) When he woke up, he saw smoke coming from the place where Sedom and Amorah used to be.

~

Now we go back to Lot:

Even though Lot had permission to live in Tzo'ar, he was afraid because it was so close to Sedom. So he ran away to a cave. Hashem made that there was wine in the cave. Lot's daughters were afraid that not just Sedom was destroyed, but the whole world was destroyed, like at the time of the *Mabul*! They realized that if they didn't have children, then the world would be left without any people. So they decided to fool their father into getting married to them so they could have children. They got him drunk, and when he was drunk they acted as if they were married to him.

They both had babies, Moav and Ben-Ami. (The nation of Ammon came from Ben-Ami.)

~

After the cities were destroyed, there weren't a lot of guests coming to Chevron anymore. Avraham decided to move closer to people, and he traveled until he was near the city of Gerar.

Just like in Mitzrayim, the people of Gerar asked about Sarah. Avraham said (like last time) that she was his sister. The king of Gerar, Avimelech, sent messengers to bring Sarah to him. But when he came close to Sarah, a *malach* wouldn't let him touch her, and made Avimelech very sick.

Hashem came to Avimelech in a dream and told him that he would die because he tried to take Sarah. Avimelech said "It's not my fault! I thought she was Avraham's sister!" Hashem told him to give Sarah back, and Avraham would *daven* for him.

So Avimelech gave Sarah back, but was very upset at Avraham for saying that she was his sister, instead of telling the truth that she was his wife. Avraham explained that by asking if Sarah is his wife or his sister he right away knew that they have no *Yiras Shomayim*. That kind of question SHOWS that the people here would not act properly, and would have taken Sarah anyhow! The only difference would be that they would get rid of a husband, and not a brother. So to save his own life, he had to say Sarah was his sister.

Avimelech realized that Avraham was right, and gave him a lot of presents because he was sorry. Avraham *davened* for Avimelech, and he was cured of his sickness.

But before listening to Avraham's *tefilos* and making AVIMELECH feel better, Hashem had already remembered what AVRAHAM needed for himself — a baby! So Hashem made Sarah become pregnant. (From here we learn that if we *daven* for another person, Hashem will answer us first!)

On *Pesach*, the next year, Sarah had a baby boy! Hashem made Yitzchak look EXACTLY like Avraham, so that everybody would know that Avraham was really his father.

Avraham named him Yitzchak, and gave him a *bris* when he was 8 days old, as Hashem told him to.

TEHILLIM :: 66 - 68

Today's *shiur Tehillim* is *kapitelach Samach-Vov, Samach-Zayin, and Samach-Ches*.

In *Kapitel Samech-Vov*, it says “**Hofach Yam LaYabasha**” — Hashem made the water into dry land, during *Kriyas Yam Suf*.

Chassidus explains that this is like what will happen when *Moshiach* comes.

Usually, there is water that covers over the sea. During *Kriyas Yam Suf*, Hashem made it into dry land — and we could see everything that used to be hiding inside the sea!

Also when *Moshiach* comes, we'll be able to see things that are hidden. The whole entire world will be able to see that Hashem creates it, and understand that we need to act the way Hashem tells us to!

TANYA :: Igeres Hakodesh Siman Chof-Zayin

A *tzadik* is more alive after his *histalkus* through the *chayus* his *neshama* gives to his *Chassidim*, and his *tefillos* for them in *Shomayim*!

The *Zohar* says that a *tzadik* is alive even more after his *histalkus* — “*Ishtakach Bechulhu Almin Yatir Mibechayohi*.” At that time, more *chayus* comes from his *neshama* to all of his *Chassidim*. Since this gets them to do more *mitzvos* and to serve Hashem with more *chayus*, the *tzadik* becomes more alive in this world through the *mitzvos* that they do!

But this isn't only in *Ruchnius* things! After a *tzadik's histalkus*, the *brachos* and help that a *tzadik* gives his *chassidim* in *Gashmius* things become stronger too! Like the *Zohar* says, if not for the *tzadik's davening* in *Shomayim*, the world wouldn't be able to exist for one moment.

This letter is the only one in the whole Tanya that has an additional explanation called a biur, which we will IY”H start to learn tomorrow!

HAYOM YOM :: Yud-Beis Mar-Cheshvan

We learned in a different *Hayom Yom* that the Alter Rebbe at first said very short pieces of Torah. In today's *Hayom Yom*, these short pieces are called “*verter*.”

One of the Alter Rebbe's short “*verter*” is on the *posuk* “*Shema Yisroel*”:

Shema Yisrael — a Yid feels that

Havayah Elokeinu — our *koach* (*Elokeinu* can also mean “our strength”) comes from the level of Hashem that is called *Havayah*, which is higher than nature, and that

Havayah Echad — *Havayah* is One.

(What the Alter Rebbe said here in just a few words was later explained much more in his other *Chassidus*, including what we learned in *Tanya*, in *Shaar Hayichud Ve'haEmunah*!)

SEFER HAMITZVOS :: Shiur #232 - Mitzvas Asei #101

Today's *mitzvah* is a *mitzvah* we are reviewing. This *mitzvah* is about the *tumah* of a person who has *Tzoraas*. This includes all of the *halachos* about this kind of *tumah*: What *tzoraas* looks like, when the *Metzora* needs to be put into quarantine, when the hair around the *tzoraas* needs to be shaved before the quarantine, and how the

tumah is passed on.

RAMBAM :: Hilchos Keilim

In today's Rambam, we learn more about what the Torah calls a Keili, so we will know if something can become Tomei.

Perek Tes teaches us that if a *keili* doesn't have its own name, it's not counted as a *keili* by itself, because it is *botul* and is part of something else.

Perek Yud has the *halachos* about parts of *keilim*, and tells us when they can become *tomei*.

Perek Yud-Alef has the *halachos* about when a broken *keili* is still counted as a *keili* — when we can still use it. So even though it is broken, it can still become *tomei* (even though usually a broken *keili* can't become *tomei*.)

RAMBAM- PEREK ECHAD :: Hilchos Shegagos - Perek Tes-Vov

This *perek* explains what happens if a *Kohen Gadol* or a king does an *aveira* — they need to bring a different kind of *korban*.

Mazel Tov! We have now finished learning this set of halachos!

INYANA D'YOMA :: Hiskashrus

After the *histalkus* of the Frierdiker Rebbe, there was a *chossid* who was feeling very alone. He missed seeing the Frierdiker Rebbe.

He wrote a letter to the Rebbe, asking what to do. The Rebbe told him what it says in the *Igeres Hakodesh* that we're learning now in *Tanya*, that the *chayus* of a *tzadik* is even STRONGER after he passes away, but we can only feel it if our *hiskashrus* is strong!

How do we make our *hiskashrus* strong? By learning the *Chassidus* that the Rebbe teaches us and following the *horaos* the Rebbe told us to do. Then we can feel that he is alive even more than before.

See Igros Kodesh chelek Gimmel p. 352 and in many places

TEFILLAH :: Ribono Shel Olam Hareini Mochel

In the beginning of the paragraph "*Ribono Shel Olam*," we forgive anyone who may have hurt us.

In the second half of this paragraph, we ask Hashem to take away our *aveiros*. If we did anything wrong, Hashem should help us break these habits so we don't do it again. Usually one of the ways to take away an *aveira* is by the person suffering. We ask Hashem to erase our *aveiros* with *Rachamim*, not *Chas Veshalom* by making us sick or causing us pain!

We finish off with the same words we say at the end of *Shemoneh Esrei*, "*Yihiyu Leratzon Imrei Fi*," that Hashem should accept our *tefillah*.

(In the two halves of *Ribono Shel Olam*, we are *mochel* other people, and we ask Hashem to be *mochel* us. We know that Hashem acts with us the way we act with others. When we forgive others, Hashem will forgive us too.)

HALACHOS HATZRICHS :: Sneezing

In today's Chumash, we learned that when Avraham Avinu davened for someone else, he was answered first! Here is a halacha that also shows this:

The *halacha* we will learn today is about what to say when someone sneezes, but it also teaches us how special it is to *bentch* another Yid!

When we hear someone else sneeze, we should say “**Asusa**” (which means “**Tzu Gezunt**,” or “**Labriyut**”). This is a *bracha* that the person should be healthy.

The person who sneezed answers, “**Boruch Tihiyeh**,” you should be *bentched*.

He then says, “**Lishuas'cha Kivisi Hashem**,” I hope for Your *yeshuah*, Hashem. Since he just *davened* to Hashem by *bentching* his friend with *Boruch Tihiyeh*, he asks Hashem that he should be answered first. Like the *Chachomim* teach us, when someone *davens* for another person, he is answered first.

See Kitzur Shulchan Aruch 61:5

GEULAH U'MOSHIACH :: The Avos Living Moshiach

The *Chachomim* tell us that Hashem gave the *Avos* a taste of *Moshiach*!

One of the things that will happen when *Moshiach* comes is that the woman will be the crown of her husband.

That's one of the reasons for Sarah *Imeinu*'s name! The name “Sarah” means ruler or princess (from the word “*sar*,” officer). Sarah *Imeinu* was already the crown of her husband!

Reshimos, Parshas Chayei Sarah; Yalkut Moshiach U'Geulah

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