

stop them from doing more mean things to people.

Avraham *davened* to Hashem not to kill everyone in Sedom. “Hashem, maybe there are some good people there! In their *zechus*, You should save the cities! Maybe there are ten good people in each city — would You save them then?” Hashem said He would — but there were not 10 good people in each city.

Avraham tried again — what if Hashem is the tenth for each city? But Hashem said there weren’t 9 good people in each city either.

Avraham *davened* again — what if SOME cities have 10 good people? Would You save those cities? “Yes,” Hashem said — but there weren’t cities with 10 good people.

Avraham tried again and again, but there weren’t even 9 *tzadikim* in any of the cities. Avraham knew that the 8 good people in Noach’s time weren’t enough to save everyone, so he stopped asking Hashem to save them.

Hashem stopped speaking to Avraham, and Avraham went back home.

TEHILLIM :: Yom Yud-Beis (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 :: Kuntres Acharon 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 histalkus.

HAYOM YOM :: Yud-Beis 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

Havayeh 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

Havayeh 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 #248 - Mitzvas Asei #208, Lo Saasei #271, #272

Many years ago, when you went shopping, you couldn’t just buy a bag of apples or a bag of flour. You might go to the miller, and ask him to give you flour that weighs a *maneh*. The miller would pull out his “one *maneh*” weight, and put it on one side of a scale. Then he would pour flour onto the other side, until the scale was balanced. That’s how he would know how much to sell you!

What do you think would happen if somebody cut just a little part off of the “one *maneh*” weight? Then the miller might SAY he was selling you a *maneh* of flour, but really it would be just a little bit less! The Torah says that doing that would be *Geneivah* — stealing.

Today’s three *mitzvos* are about how important it is to make sure that when we measure things to sell them, we have to measure EXACTLY.

1) (*Mitzvas Asei #208*) The first *mitzvah* is that we have to make sure to have scales and weights that “tell the truth” — they have to be exactly the right amounts.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: מֵאֲזֵנֵי צֶדֶק אֲבֵנֵי צֶדֶק אִפֶּת צֶדֶק וְהָיוּ צֶדֶק יְהוָה לָכֶם
The *halachos* of this *mitzvah* are explained in *Perek Hey* of *Mesechta Bava Basra*.

2) (*Mitzvas Lo Saasei #271*) It is *asur* to not tell the truth when we are measuring land to see who it belongs to, or weighing something to sell. We can’t just guess how much it measures or weighs.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לֹא תַעֲשׂוּ עֹל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמְשׁוּרָה

3) (*Mitzvas Lo Saasei #272*) We aren’t even allowed to even just HAVE a scale or weights that aren’t the right amounts, even if we aren’t using them at all, and even if we use them for a different reason, like as a toy!

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא יִהְיֶה לְךָ בְּכִיסְךָ אָבֶן וְאָבֶן גְּדוּלָה וְקִטְנָה

RAMBAM :: Hilchos Geneivah

In today’s Rambam, we learn how to stay away from things that are stealing!

Perek Daled teaches us what happens if something is stolen while another person is watching it. It isn’t counted as being returned until the owner is sure that he got it back!

Perek Hey explains that we aren’t allowed to buy or sell something that is stolen. If somebody does, the owner can buy it back and make the thief pay him back that money.

Perek Vov teaches that we aren’t allowed to buy something that probably was stolen. For example, we aren’t allowed to buy something from a person who tells us to hide it, or from a person who usually doesn’t have that kind of thing, unless we are SURE it belongs to them!

RAMBAM– PEREK ECHAD :: Hilchos Nachalos - Perek Alef

We start a new set of *halachos* today, *halachos* about *nachalos* — who gets someone's things after they pass away? The *halacha* is that usually it goes to the children, with the firstborn getting double!

This *perek* teaches us how to figure out who gets the *yerusha*. Usually a *yerusha* is passed down father to son. If there are no sons, it gets passed down to the daughter.

INYANA D'YOMA :: Lebn Mit Der Tzeit

In today's *Chumash*, *Sheini* of *Parshas Vayeira*, we learned how Avraham *davened* for the people of Sedom, asking Hashem to save them from their terrible punishment.

The word the Torah uses to say that Avraham came to *daven* is “*Vayigash*,” and he came close. Rashi explains that this word means that he was even ready to speak strong words to Hashem!

That doesn't sound like Avraham *Avinu*! Avraham had lots of *chesed*, and enjoyed doing *Hachnosas Orchim*. He was very kind. How could Avraham be ready to speak in a strong way, and especially to Hashem?

The Rebbe teaches that Avraham *Avinu* was ready to do something hard for him in order to save another person. Even though his nature was to speak with *chesed*, he was ready to even demand that Hashem save the people of Sodom.

We can learn an important lesson from Avraham *Avinu*!

When it comes to saving another person, whether to save his body or to save his *neschama*, we need to do whatever we can! We should be ready to use any opportunities, even if it is against our nature.

Yitzzy is a very shy boy. He has a few close friends, but is uncomfortable speaking in front of groups or in front of people he doesn't know.

One Monday, he goes shopping with his mother. When they get to the checkout line, Yitzzy's mother suddenly remembers that she forgot the eggs. The line is long, so she asks Yitzzy to watch her cart while she runs back to get them.

Yitzzy is standing with the cart, when he sees the man behind him looking curiously at him. Yitzzy wonders if that man might be Jewish, but he is very shy to ask. Then he remembers how Avraham was ready to do something that was the opposite of what he usually did to help another person! Yitzzy smiles at the man and asks him if he is Jewish. The man answers eagerly that he is. By the time Yitzzy's mother comes back, he is having a whole conversation about wearing a yarmulka.

Before they leave the store, they have already invited their new friend to join them for Shabbos! Yitzzy is glad that he overcame his shyness in order to help another Yid become connected to Yiddishkeit.

See Likutei Sichos chelek Yud p. 55, Dvar Malchus Parshas Vayeira

TEFILLAH :: Yud-Beis Pesukim - Veshinantam

The eighth *posuk* of the *Yud-Beis Pesukim* is *Veshinantam*.

This *posuk* tells us that parents and teachers have a responsibility to teach Torah all the time and everywhere!

Veshinantam Levanecha — You should teach the Torah to your children and your students

Vedibarta Bam — And discuss the words of Torah

Beshivtecha Beveisecha — When you are sitting in your house

Uvelechtechu Vaderech — And when you are traveling

Uveshachbecha Uvekumecha — And when you go to sleep, and when you wake up!

We might look at this *posuk* and think that we will do what the *posuk* says when we get older. We aren't parents or teachers yet! We can ask our parents to do it, but we can't do it ourselves.

But the Rebbe says that *Veshinantam Levanecha* IS for kids too!

When we share the words of Torah we know with another child who doesn't know it, we are also teachers!

To be good teachers, we need to make sure to learn in a way of *Veshinantam*! The word *Veshinantam* comes from a word that means sharp and clear. We should make sure that the Torah we know is very clear in our minds, and that we are behaving according to what we know!

Der Rebbe Redt Tzu Kinder vol. 5, p.294

HALACHOS HATZRICHS :: Buying from an Expensive Yid

When we have a choice, we are supposed to buy from a Yid.

But what if it's harder to shop there?

The *Chachomim* say that even if it is a little farther to go to the Yid's store, or if it's less comfortable there, it's still worth it to go out of our way to buy from a Yid. Even if the Yid's store is a little more expensive, we should still buy from him.

If it's much more expensive (everyone can decide for himself what "much more expensive" means), then it is fine to go to the cheaper store, even if it's not owned by a Yid.

(This is only for a regular person buying — a businessman who is buying wholesale is allowed to just go to the cheapest place.)

See a nice summary of these halachos with sources on Torah.org

GEULAH U'MOSHIACH :: How to Bring Moshiach

"Maasei Avos Siman Labonim." The things that our *Avos* did are a sign of what will happen to us, their children, in the future. They also give us the *koach* to learn from them and do the right thing!

In this week's *parsha*, we learn that Hashem appeared to Avraham *Avinu*.

What was Avraham *Avinu* doing right before Hashem appeared to him? He was looking for guests, so that he could do the *mitzvah* of *Hachnosas Orchim*. That is what made Hashem appear!

Maasei Avos Siman Labonim: We also want Hashem to appear to us, with the coming of *Moshiach*! So how do we make Hashem want to appear to us? By having *Hachnosas Orchim*, like Avraham *Avinu*.

The Rebbe tells us that we should do this in two ways. We should have regular *Hachnosas Orchim*, having guests and taking care of them. But we should also have *Ruchnius'dike Hachnosas Orchim*: We should act like

Avraham Avinu and help people who are hungry and thirsty for *Yiddishkeit*. We should spread *Yiddishkeit* and *Chassidus*, bringing Yidden closer to Hashem! This will make Hashem want to appear to us too, with the *Geulah* right away!

See Sich'as Parshas Lech Lecha 5749

- Credits, sponsorships, and contact info at KidsChitas.org -