

Chitas for Sunday, Parshas Vayeira Yud-Daled 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!

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 ~

CHUMASH :: Parshas Vayeira - Rishon with Rashi

Hashem appears to Avraham Avinu after his *bris milah*. *Malochim* tell Avraham and Sarah that they will have a baby next *Pesach*!

On the third day after Avraham's *bris*, Hashem came to Avraham to do *Bikur Cholim*. Avraham was waiting outside, looking for guests, but no travelers were passing by! Hashem had made it too hot for people to travel, so that Avraham would have a chance to rest.

When Hashem appeared to him, Avraham tried to stand up out of respect, even though he was in pain from the *bris milah*. Hashem told him he doesn't need to stand up!

Hashem saw that Avraham was upset that he had no guests to do *Hachnosas Orchim*. Even though Hashem was going to send the *malochim* to Avraham later, He sent them now so Avraham wouldn't be sad.

Avraham saw three men (who were really *malochim* in disguise) standing outside. They saw that Avraham was uncomfortable from his *bris*, and they didn't want to bother him by coming over. But Avraham wanted to do *Hachnosas Orchim*! He asked Hashem to wait, and ran out to invite them into his tent.

Avraham thought that these were men who bowed to dirt like *Avodah Zarah*. So before inviting them into his tent, he asked them to wash their feet. He then told them he would bring them food.

The first *malach* gave Avraham a *Refuah Sheleima*, and now he was able to go quickly without being in pain! Avraham ran to Sarah and told her to make bread for the guests.

Avraham then ran to where the animals were kept, and picked out three baby cows. He told Yishmael (who he was trying to teach about *Hachnosas Orchim*) to make a special spicy cow tongue for each guest, and Yishmael

did.

Avraham served the food as soon as it was ready. He brought them cream and milk, then when the tongue was ready he brought it to them, standing there like a waiter to make sure they had everything they needed. The *malochim* pretended to eat, like good guests.

Politely, they asked Sarah how Avraham was doing. Then they asked Avraham how Sarah was doing.

The second *malach* said, “I have a message for Sarah: Next year today, Sarah will have a baby boy!” Sarah was listening by the door. Sarah couldn’t believe that it could be true — she was old, and she felt like an old lady. She couldn’t believe that she would become young again and have a baby! She laughed out loud, and said “Could I really become like a young woman again?! And Avraham is too old too!”

As she said this, she did become like a young woman again!

Hashem said to Avraham, “why did Sarah laugh? Is there a *neis* that is too hard for me? You will see that next year at this time I will visit you again, and Sarah will have a baby that day.”

TEHILLIM :: 72 - 76

Today’s *shiur Tehillim* is *kapitelach Ayin-Beis to Ayin-Vov*.

When we say *Kapitel Ayin-Daled*, one of the things we think about is how much we want the *Geulah*. It speaks to us about how the *Mishkan* and *Beis Hamikdash* were destroyed, and we don’t see *nisim* from Hashem anymore. We need the *Geulah* so much, and we cry out to Hashem “*Ad Mosai!*”

One of the *pesukim* in the *Kapitel* is “**Ad Mosai Elokim Yechoref Tzar**” — “Hashem, *Ad Mosai?* How long will You let the *goyim* say *chutzpa’dike* things?”

Still, even in *Golus*, there are times when Hashem shines in the world and we can see real *nissim!*

These *nisim* remind us that Hashem is WITH US in *Golus* and that the *Geulah* is coming very soon!

TANYA :: Igeres Hakodesh Siman Chof-Zayin

After R’ Menachem Mendel of Horadok passed away, the Alter Rebbe wrote a letter to the Chassidim, to comfort them. In this letter, he reminded them what the Zohar says, that a *tzadik* is alive even more after his *histalkus*.

At the end of this letter, the Alter Rebbe also wrote a *biur*, an explanation on what he wrote in the letter.

The *Zohar* says that a *tzadik* who passes away is present in all of the worlds even more than in his lifetime.

How does it make sense that a *tzadik* is there even more in ALL of the worlds?

It’s easy to understand that a *tzadik* is there more in the *RUCHNIUS* worlds, but how can we say that a *tzadik* is there even more in this *Gashmius* world? Once the *tzadik’s neshama* isn’t in a *Gashmius* body anymore, it seems that he is here less!

To start to understand, the Alter Rebbe first explains to us what a *tzadik’s* life really is.

While a *tzadik* is alive in this world, we can see him in a *Gashmius* body. But that is NOT what a *tzadik’s* life is all about!

For us, the *Guf* may take up a big part of our life. If something doesn’t taste good, it bothers us. But for a

tzadik, his body is just clothes that let the *neshama* show itself!

The *tzadik's* REAL life is his *neshama*.

And what is a *tzadik's neshama*? It is full of *Emunah*, *Yiras Shomayim*, and love for Hashem.

THAT is the life of a *tzadik*!

When we understand this, we will be able to see how these *kochos* stay in the world even after the *histalkus*! In fact, not only are they still here, but we can connect to the *tzadik* even MORE than before!

HAYOM YOM :: Yud-Daled Mar-Cheshvan

In today's *Hayom Yom*, we learn that by being involved in "*Ruchnius'dike parnasa*" by strengthening *Yiddishkeit*, we get *brachos* from Hashem in a way that is higher than *teva*! The Rebbe will explain two *pesukim*, one from this week's *parsha* and one from *Tehillim*, that will show this to us.

We learn in this week's *parsha*, *Parshas Vayeira*, that Hashem spoke to Avraham before He destroyed Sodom and Amora. The Torah also tells us why Hashem told him — one reason is because Hashem loves Avraham.

Why does Hashem love Avraham? The *posuk* also tells us why! "***Ki Yedaativ Lemaan Asher Yetzaveh Es Banav Ve'es Beiso Acharav, Veshamru Derech Hashem...***" "Hashem loves him because he is going to teach his children and his family after him that they should follow the *Derech Hashem* (way of Hashem) ... which will bring *brachos* to Avraham and his family."

What is the "way of Hashem" that Avraham is teaching his family? The Rebbe tells us today that really there are two different ways to live in the world.

1) ***Derech Elokim*** — This is the way of nature. *Elokim* is the name of Hashem which hides Him in the world and makes it seem like the world runs by itself according to the rules of nature.

Living according to the *Derech Elokim* is living the way *goyim* live in the world.

2) ***Derech Havaya (Derech Hashem)*** — This is the way a Yid behaves in the world. We follow the laws of Torah and *mitzvos*, which don't have to make sense in the rules of nature. (*Havaya* is the name of Hashem which is above nature.)

When we keep the *Derech Hashem*, doing *mitzvos* which don't have to follow nature, then Hashem gives us *brachos* that are much more than would make sense in nature, too!

This helps us understand the meaning of a *posuk* in *Tehillim*: "*MeHashem Mitzadei Gever Konanu Vedarko Yechpatz*" — "Hashem sets up the steps of a person, because He wants His *derech*." This means that Hashem puts every person in the place that they are, for a reason — because He wants us to follow the *Derech Hashem*! He wants us to keep the Torah and *mitzvos*, which will make the world a *Dira Betachtonim*, a comfortable place for Hashem.

So wherever we end up, we need to look for ways to follow the *Derech Hashem*. We need to work hard to find opportunities to strengthen Torah and *mitzvos*, just like we work hard to find ways to make money to live.

We follow the *Derech Hashem*, which Avraham taught to his children! This brings down *brachos* that are even higher than nature!

SEFER HAMITZVOS :: Shiur #190 - Mitzvas Asei #72

Today's *mitzvah* (*Mitzvas Asei #72*) is that a person who does certain *aveiros* needs to bring a *Korban Oleh V'Yored* — a kind of *Korban* that could either be worth MORE (*Oleh*) like an animal, or worth LESS (*Yored*) like a *korban* of a bird or flour — depending on how rich the person is.

These are the *aveiros* that a person needs to bring a *Korban Oleh V'Yored* for:

- Someone who was *Tomei* and came into the *Beis Hamikdash* by mistake
- Someone who was *Tomei* and by mistake ate meat from a *Korban*
- Someone who made a *Shevuah* not to do something and by mistake did it
- Someone who was supposed to be a witness in *Beis Din* and lied that he didn't have anything to say, whether it was by mistake or on purpose.

This *mitzvah* is explained in *Mesechta Krisus* and *Mesechta Shevuos*.

RAMBAM :: Hilchos Shegagos

In today's *Rambam*, we learn 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.

Perek Yud-Beis: Depending on what kind of *aveira* the *Sanhedrin* made people do, they need to bring a different kind of *korban*. If it was an *aveira* of *Avodah Zara*, they bring a *korban* called *Se'irei Avodah Zarah*. For other *aveiros*, they bring a *korban* called *Par Helem Davar Shel Tzibur*.

Perek Yud-Gimmel and **Yud-Daled:** The *Rambam* teaches us the conditions that need to be there for the *Sanhedrin* to need to bring this *korban*. If those conditions are not there, then every single *Yid* who did the *aveira* needs to bring a *korban*.

RAMBAM- PEREK ECHAD :: Hilchos Kiddush Hachodesh - Perek Yud-Beis

In today's *Rambam*, we are learning more about how the *Beis Din* knows where the moon will be on *Rosh Chodesh*.

To understand these *halachos*, you need to know about how the sun and stars and moon move around (orbit).

These calculations help the *Beis Din* figure out where the moon should be, so they can make sure that what the witnesses are saying makes sense, and that they really DID see the new moon!

INYANA D'YOMA :: Tzedakah

In today's *Hayom Yom*, we learned about the *Derech Hashem* which *Avraham* taught to his children, to do *tzedakah* and *Mishpat*. We will learn a story from the *Rebbe Maharash* about the *mitzvah* of *tzedakah*:

A mean officer in Russia once decided to put a new, very high tax on the Jewish farmers. The tax was so high, that it looked like any farmer who wasn't rich would have to find a new place to live, or even go to jail for not paying!

The *Rebbe Maharash* wanted to help all of these *Yidden*. He went to collect money from the rich Jews of *Odessa* and *Kishinev*, to help the *Yidden* pay the tax.

In Odessa, the Yidden gave generously to help. But in Kishinev, the Yidden didn't want to give as much. The Rebbe Maharash was not able to collect as much from them.

The Rebbe Maharash said a *sicha* to these Yidden, to encourage them to give more:

Hashem made the world in a way that there is a Mashpia (a giver) and a Mekabel (a taker). For example, the sky is a Mashpia, because it gives rain. The earth is a Mekabel, because it takes this rain and soaks it up for the plants and trees. People also use this system. There are rich people who are Mashpia, and poor people who are Mekabel from them. The rich need to give, and the poor need to take. And this is good for them both! In fact, the Chachomim say that more than the poor person gets from the rich person, the rich person gets from the poor person. Hashem gives him so much bracha, worth much more than the money he gave for tzedakah!

It is Hashem Who decides who will be the rich ones, and who will be the poor ones. But the poor person has a complaint! He asks, "Why do I have to suffer so that the rich person can be a Mashpia? Why do his brachos need to come through giving me, when that means I have to be poor all the time? Hashem could give him brachos in a different way!"

This *sicha* made the rich people of Kishinev change their minds and give much more for *tzedakah*! With this money, the Rebbe Maharash was able to save the jobs of all of the farmers!

Yidden in other cities also heard about this *sicha*. It made a lot of rich Jews realize what a *bracha* they have to be the *Mashpia*. To thank Hashem for what they had, they started giving much more to all of their fellow Jews, with love and friendship.

See the complete story and letter of the Frierdiker Rebbe in Igros Kodesh chelek Vov, p. 254

TEFILLAH :: Ki Karov

The *posuk* *Ki Karov* is the fifth *posuk* of the *Yud-Beis Pesukim*.

The *posuk* means that doing Hashem's *mitzvos* is *Karov*, it's something that isn't too hard for us!

The Rebbe tells us that our *Yetzer Hara* might make us think, "Well, that's only talking about adults. When I am older and I know a lot of Torah and have done a lot of *mitzvos*, then I'll be able to serve Hashem properly! For now, I'm just a kid, and that's too hard for me."

But that's not true! The *posuk* *Ki Karov* tells us that everyone can do it!

Ki Karov Eilecha Hadavar Me'od — It is very close to you and doable

Beficha — to use your words

Uvilvavcha Laasoso — and to use your heart to do *mitzvos*, with *Ahavas Hashem* and *Yiras Hashem*!

We might still be very young, but learning Torah and doing *mitzvos* with a *chayus* is something that is *Karov Me'od*, it is very possible for all of us to do!

See Der Rebbe Redt Tzu Kinder vol. 5, p. 279

HALACHOS HATZRICHOS :: Bechanuni Na Bezos

Sometimes a person wants to make conditions about their *mitzvos*. A person might think, "I will *daven* with *kavana* if Hashem makes me find my lost bicycle."

We are not allowed to do this. It is called testing Hashem. Instead, we need to act in a way of “**Tomim Tihiyeh Im Hashem Elokecha**,” we do our *mitzvos* in a *tmimus’dike* way, without calculating what will happen afterwards. Not all of Hashem’s rewards happen right away or in a clear way, and we can’t make conditions for the *mitzvos* we do.

But there is one *mitzvah* that is different: *Tzedakah*!

For this *mitzvah*, Hashem says that we SHOULD test Him. We learn this from a *posuk* in Malachi, where Hashem says “**Bechanuni Na Bezos**,” “test me with this!” Hashem promises that when we give *tzedakah*, we WILL see clear *brachos*!

The Rebbe once wrote about this to a Yid who had given a big donation to *tzedakah*.

The Rebbe told him that he was happy to see that Hashem’s *bracha* did come quickly! Soon after giving this big donation, the Yid was *zoche* to the biggest *bracha* that parents can have — their oldest son got married and began to build a beautiful *Yiddishe* home.

Likutei Sichos vol 39 p. 294; See Shulchan Aruch Yoreh Deiah end of siman 247

GEULAH U'MOSHIACH :: Deserving Moshiach

Today, in the beginning of *Parshas Vayeira*, we learn about how Hashem revealed Himself to Avraham. When the Rebbe Rashab was a little boy, just 4 or 5 years old, he heard this, and was very sad. He came crying to his zaidy, the Tzemach Tzedek. “Why does Hashem reveal Himself to Avraham and not to me?”

The Tzemach Tzedek answered him that when a Yid who is 99 years old is ready to give himself a *Bris Milah*, he DESERVES that Hashem should reveal Himself to him!

We aren’t Avraham *Avinu* or the Rebbe Rashab, but there is still something that we can learn from this story: After all the work that Yidden did in the time of *Golus*, and the *Chassidus* that the *Rebbeim* taught us, the world has everything it needs to see *Moshiach*. But in order to SEE it, we need to DESERVE it! We learn from here two things: That we really need to cry to Hashem that we want to see the *Geulah* now, and also that when we work hard to use all of these *kochos* to bring *Moshiach*, we will deserve to see the *Geulah* with our own eyes.

See farbrengen Parshas Vayeira 5752

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