

Chitas for Sunday, Parshas Vayeira Yud-Alef Mar-Cheshvan, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
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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 :: 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-Vov

We learned before that when we work hard to understand the *halachos* of the Torah properly, we are taking the Torah out of the *Golus* it is in — the *kelipah* of the questions and things that make it hard to understand.

When *Moshiach* will come, we won’t need to learn Torah for THAT reason, because there will be no more *kelipah* to hide the *kedushah* of the Torah! We will only need to learn the *Chassidus* that explains the *halachos*, to bring extra *kedushah* into the Torah. But we won’t need to take it out of *Golus*, since there will be no more bad in the world!

And what about the *halachos* themselves? We will know them by just learning them once — we won’t need to review them all the time, because we will not forget them. Forgetting is from *kelipah*, and Hashem will take away all of the *kelipah* from the world! Plus, we will understand them by knowing the *Chassidus* that we learn

about them.

This ends this very long letter! We understand now that in the times of Golus, the Torah is also in Golus. We know that when we work hard to understand the halachos and discover new insights in the Torah we bring the Geulah sooner. And we know that when Moshiach comes, our learning will be different, and we will mainly learn the deeper meanings and the secrets of the Torah!

HAYOM YOM :: Yud-Alef Mar-Cheshvan

The first paragraph of today's *Hayom Yom* has two corrections in the *Torah Ohr* of this 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 #126 - Mitzvas Asei #126, #129

Today we learn the first 2 *mitzvos* about *Terumah*:

1) (*Mitzvas Asei #126*) That we need to give the first part of the food we grow, called *Terumah Gedolah*, to the *kohen*. (This *mitzvah* is only kept in Eretz Yisroel.)

2) (*Mitzvas Asei #129*) The *Leviim* need to give *maaser* from the *maaser* they get from Yidden, to give to the *kohen*. This is called "Terumas Maaser" or "Maaser Min HaMaaser." They need to give the BEST part to the *kohen*!

RAMBAM :: Hilchos Terumos

In today's Rambam, we are starting to learn the *halachos* of *Terumos*. There are 8 *mitzvos* in these 15 *perakim*. Three *mitzvos* about separating the *Terumah*, and five *mitzvos* are about who can eat it.

Perek Alef: The Rambam starts talking about WHERE the food needs to grow to need to take *Terumah*.

Perek Beis: Then the Rambam talks about the KINDS of foods that need *Terumah*, like if we need to take *Terumah* from *Leket*, or *Pe'ah*, or *Hefker* foods. We learn what happens if the food becomes *tomei* or mixed up with other foods. We also learn about making a *bracha* when we take *Terumah*, and not taking it outside of Eretz Yisroel, because it will become *Tamei*.

Perek Gimmel: Now we learn the first 3 *mitzvos*, which are: separating *Terumah*, separating *Terumas Maaser*, and doing them in the right order.

RAMBAM- PEREK ECHAD :: Hilchos Biyas Hamikdash - Perek Zayin

There are 15 things that could be wrong that count as a *mum* if they are in a person, and ALSO if they are in an animal.

INYANA D'YOMA :: Mesiras Nefesh for the Geulah

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 deserve the *Geulah*.

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

TEFILLAH :: Everyone Needs to Daven!

A person who is very busy with taking care of his community is called an *Osek Betzorchei Tzibur*. In *halacha*, the job of an *Osek Betzorchei Tzibur* is even more important than certain *mitzvos*! If someone is very busy all the time with what his community needs, he doesn't even need to *daven* or learn.

(This is like the reason why women don't have to keep certain *mitzvos* — because their job of *Akeres Habayis* is even more important.)

But this is only if there is no choice, then the *halacha* is that what the community needs is more important. But Hashem doesn't usually make things happen that way! Usually, he WILL be able to have time to *daven* — and even to *daven* without needing to think about other things!

In fact, it is EXTRA important for an *Osek Betzorchei Tzibur* to make time to *daven* and to learn, because it will help his community too!

An *Osek Betzorchei Tzibur* needs to take care of the needs of the community. But he also has his own feelings and interests and can sometimes get distracted by them or worry more about what people will say about him than what is best for his community.

That is why he needs to *daven*! When he *davens*, he can ask Hashem that he should not let his own feelings make him do something that isn't good for the community. And then, when he learns Torah, he can see the things that are really important, not just what he might think on his own or what people say.

Davening and learning helps an *Osek Betzorchei Tzibur* — and every Yid — to make the right kinds of decisions all day!

See sicha Yud Alef Nisan 5732

HALACHOS HATZRICHOS :: Saying Brachos Out Loud

As we learned before, 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 :: 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

LEARNING FROM THE REBBE :: Shnas Ha'ibur

One of the special things about this year is that it is a *Shana Me'uberet*, 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'uberet*! 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

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