

# Chitas for Thursday Parshas Vayeira Tes-Vov Cheshvan 5786

*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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לזכות חי' מושקא בת חנה  
להצלחה רבה בשליחותה בארצנו הקדושה

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*This week is dedicated  
לעילוי נשמת  
הרב שמואל יוסף ליטמאן  
בן הרב אברהם אלי' פלאטקין*

Mazel Tov **Cheyena Rochel Robinson** (New Haven, CT)  
~ 4th birthday Tes-Vov Cheshvan ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Vayeira - Chamishi with Rashi**

Today we learn about the party Avraham and Sarah made when Yitzchak turned two. We also learn how Yishmael was sent away.

Avraham was 100 when Yitzchak was born. Sarah felt that Yitzchak, which means laughter, made her laugh with happiness — and also made everyone who heard the news very happy too.

When Yitzchak was 2 years old, he stopped nursing, and started eating only regular food. Avraham made a party, and lots of people came — including Shem, Ever, and Avimelech.

Sarah nursed all of the babies who came to the party, to show them the *neis* Hashem made — that even though she was so old, she was able to have a baby, and even able to nurse him herself! This way nobody could think that Yitzchak wasn't really their son.

~

Avraham tried to teach Yishmael to be good, but Yishmael was wild. Once, after an argument with Yitzchak, he shot arrows at him in the field. Sarah saw this, and also saw that he *davened* to idols, did not-tznius things, and even killed people!

Sarah told Avraham to send away Hagar and Yishmael. Avraham felt very bad to send away his son, but Hashem told him to listen to Sarah. Hashem reminded Avraham not to worry, Yishmael would also have many children.

Avraham woke up in the morning, and gave Hagar bread and water. Yishmael had become sick because Sarah gave him an *Ayin Hara*, so Avraham had Hagar carry the food and also carry Yishmael.

Hagar left and wandered in the desert. She was so upset at being sent away that she decided to worship *Avodah Zarah* again.

Since Yishmael was sick, he drank a lot of water. When the water ran out, Hagar put him under a bush, and walked away. She was sure Yishmael would die. She saw he was getting sicker, and she cried out loud. Yishmael also *davened*.

Hashem heard Yishmael's cries, and told Hagar not to worry. (The *Chachomim* learn from here that the *davening* of the sick person himself is more powerful than the *davening* of other people.) Hashem showed her a well of water, and she gave water to Yishmael. He grew up in the desert and became a shooter and a robber. He lived in the Paran desert, and Hagar found him a girl to marry from Mitzrayim.

## **TEHILLIM :: Yom Tes-Vov (77-78)**

*Kapitel Ayin-Ches* reviews all of the *Nissim* that Hashem did for the Yidden, starting from *Yetzias Mitzrayim*, until He made Dovid Hamelech the king over the Yidden!

One of the *pesukim* in this *kapitel* is "**Vayikatz Keyashen Hashem**" — Dovid Hamelech asks Hashem to wake up!

What does this mean? Does Hashem sleep?!

*Chassidus* explains (in the *Bar Mitzvah maamar*) that during *Golus*, the *chayus* that the world feels is like the *chayus* a person feels when he is sleeping. When someone is asleep, the *neschama* goes up to *Shomayim* and the person can only have dreams, and not think about things that make sense. The world doesn't feel most of the *chayus* of Hashem, it only feels the little bit of *chayus*, like enough to make a person dream.

So we ask Hashem to bring *Moshiach*, when everyone can see and feel the *chayus* of Hashem in the world like a person who is awake! We want Hashem's *chayus* to be revealed and strong. When we learn Torah and do *mitzvos*, we make this happen and bring the *Geulah* closer!

## **TANYA :: Kuntres Acharon Siman Chof-Zayin**

*The Alter Rebbe is explaining the words of the Zohar: "Tzadika De'ispater Ishtakach Bekulhu Almin Yatir Mi'bechayohi" — after a tzadik passes away, he is found in ALL of the worlds more than in his lifetime. The Alter Rebbe asked a question on this. We can understand that the tzadik is found more in the Ruchnius worlds. We can also understand that the tzadik's zechus and brachos are here even in this Gashmius world. But how can you say that the tzadik's life, which we don't see b'Gashmius, is found MORE in this Gashmius world than before? Didn't the tzadik leave the Gashmius world?*

*To understand this, yesterday the Alter Rebbe told us what a tzadik's life is, and how it is different than a regular*

person — that the entire life of a tzadik is his neshama, his emunah, his Ahava and Yirah. The guf is only a way for it to shine in this world.

The Alter Rebbe continues:

When a tzadik is alive b'Gashmius in this world, a chossid is connected to the tzadik by listening to how the Rebbe teaches him to act, and trying to understand what the tzadik wants. But the tzadik's neshama can only be in one place — in the holy guf of the tzadik. The Chassidim only get the shine of the tzadik's neshama through his holy guf by watching and hearing the tzadik.

After the histalkus of the tzadik, each of the chassidim get a little piece of the tzadik's neshama itself inside of them. So we can feel a little bit of the Emunah, the Ahava and Yiras Shomayim of the tzadik, and so the tzadik lives inside of us.

But there is a condition to be able to live with a part of the tzadik's neshama inside of us! That is what it says in one of the Yud-Beis Pesukim: *Yogaati Umotzosi Taamin*, we need to work hard to be connected to the midos of the tzadik! We can learn how to do this by following what the tzadik taught.

When a Rebbe has a piece of his neshama — his life — in so many chassidim, his life is more present even in this Gashmius world than before.

## **HAYOM YOM :: Tes-Vov Cheshvan**

Up in Shomayim, neshamos are waiting for their turn to be born. Why are they so excited to be born? Because they know how much a neshama can do in this world!

Now that our neshamos are already here in this world, the time they were so excited for, it's time to start doing it! What are we waiting for?

## **SEFER HAMITZVOS :: Shiur #251 - Mitzvas Lo Saasei #247**

Today's mitzvah (Mitzvas Lo Saasei #247) is that we can't keep money that we owe someone else. This is called *Oshek*. Whether we owe them money that we borrowed, or we owe them because they did work for us and we need to pay them, if we keep that money it is like stealing!

So now we have three kinds of stealing: We have **Geneivah** (stealing something in a hidden way), **Gezeilah** (robbing something by force), and **Oshek** (holding someone else's money that we owe them and not giving it to them — either telling them that we won't pay, or by giving excuses, or tricking them).

We learn this mitzvah from a posuk in Parshas Kedoshim, **לֹא תִעֲשֶׂה אֶת רֵעֶךָ**, and a similar posuk in Parshas Ki Seitzei, **לֹא תִעֲשֶׂה שְׁכִיר**. The punishment for *Oshek* is the same as the punishment for *Gezeilah*, which we see from a posuk from Parshas Vayikra that puts them both together: **וְכִחֵשׁ בְּעַמִּיתוֹ בְּפִקְדוֹן אוֹ בְּתַשׁוּמַת יָד אוֹ בְּגִזְלָה אוֹ עֲשָׂה אֶת עַמִּיתוֹ**

## **RAMBAM :: Hilchos Gezeilah V'Aveidah**

In today's Rambam, we learn more about robbery.

**Perek Daled** teaches us about the *knas* (fine) that the *Chachomim* made against a robber. The person that was robbed is allowed to make a promise in *Beis Din*, and the robber will have to pay whatever amount he says the robber took.

**Perek Hey** explains that we are not allowed to use things that were stolen by a robber.

**Perek Vov** has *halachos* about when things can be counted as robbery even if they don't look like robbery — like taking someone's furniture that fell into the river and was washed away, or like gambling.

## **RAMBAM- PEREK ECHAD :: Hilchos Nachalos - Perek Daled**

The Rambam teaches us about how we know that someone is actually a relative, who should get the *yerusha*. The *halacha* is not usually very strict about proving that someone is related for *yerusha* — if the person who passed away called someone his son or his brother, we believe him, even if nobody else thought they were related.

## **INYANA D'YOMA :: Full Moon**

Today is the fifteenth day of the month of *Cheshvan*.

The 15th day of every month is special, because the moon is full on that day.

The *Yiddishe* calendar goes according to the moon. At the beginning of the month, we can only start to see a small part of the moon. In the middle of the month, the WHOLE moon can be seen shining brightly!

Yidden are also compared to the moon. Just like the moon sometimes shines more or shines less, there are times when the Yidden's greatness is seen more or less in the world.

One of the times when the Yidden were like a full moon, shining bright, was in the times of Shlomo Hamelech. Then, the Yidden were living in Eretz Yisroel, with their own king. They were rich in *Gashmius* and in *Ruchnius*, and everyone could see how great and strong they were!

This will happen again, but even better, when *Moshiach* comes!

On the fifteenth day of each month, when we see the full moon shining, we are reminded that soon we will also have OUR greatness seen in the world again! When *Moshiach* comes, everyone will be able to see how special the Yidden are.

This is especially true in the month of *Cheshvan*! Hashem promises that the *Chanukas Beis Hamikdash Hashlishi* will be in this month, so today gives us an EXTRA encouragement to know that *Moshiach* will be here very soon!

*See rally for children of Beis Cheshvan, Tof-Shin-Mem-Gimmel and other places*

## **TEFILLAH :: Yud-Beis Pesukim - Yogaati**

One of the messages of the *posuk* *Yogaaati* is that especially when we are learning Torah or growing in *Yiddishkeit*, we need to work hard — *Yogaati*!

But the *posuk* also tells us that the *hatzlacha* we will have is much more than the effort we put in!

The *posuk* says, “**Yogaati Umotzosi**,” I worked hard and I found.

The *Gemara* could have said, “I tried and I succeeded,” “I tried and I did it.” But instead it uses the word “*Motzosi*,” I found.

When we find something, it isn't based just on how much work we put in. A person can dig a little hole in the ground and even find a diamond that is worth a huge amount of money!

Here the *Gemara* is telling us that when we work hard, with *yegiyah* (*Yogaati*), then we will have *hatzlacha* from Hashem in a much greater way than what we expect to come from it (*Umotzosi*)!

*The girls of the Chabad school in Kiryat Gat wrote a letter to the Rebbe when they were starting 8th grade. They asked for a bracha for hatzlacha in their learning. The Rebbe answered them with this posuk of Yogaati, and said that even though bracha comes from Hashem, we need to work hard, we need to put in effort! But when we do this, the hatzlacha will be way more than the effort we put in! Hashem promises that when we do our part, Hashem will give us much more than we expected.*

*See Igros Kodesh chelek Chof-Gimmel, p. 448*

## **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 :: Yishmael Under the Bushes**

In today's *Chumash*, *Chamishi* of *Parshas Vayeira*, we learn about when Hagar and Yishmael were sent away, and Yishmael got very sick. Hagar put him under some bushes and walked away, because it was hard for her to see him and not be able to help him. The words of the *posuk* are, "***Vatashleich Es Hayeled Tachas Achad Hasichim.***"

*Meforshim* show us that this *posuk* has a hint about *Moshiach* inside of it: "*Sichim*" (bushes) is the same letters as "*Moshiach*!"

So this *posuk* is telling us that Yishmael will be under *Moshiach*, meaning that *Moshiach* will rule over him.

Now in *Golus*, Yishmael (the nation that the Arabs come from) give Yidden a hard time. But very soon, when *Moshiach* comes, Yishmael will be under the rule of *Moshiach*, and Yidden will be able to serve Hashem without any worries or distractions!

*See Yalkut Moshiach U'Geulah, Parshas Vayeira; Pri Dovid*

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