

Chitas for Tuesday, Parshas Vayeira Yud-Gimmel 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 - Shlishi with Rashi

In today's *Chumash*, we learn how the *malochim* come to save Lot and his family before Sodom is destroyed.

The *malachim* who were sent to destroy Sodom had walked very slowly to give Avraham a chance to *daven* to save the cities. It was already night when they came to Sodom.

The people of Sodom chose Lot to be the judge that day, so he was sitting in his place at the gate of the city. When he saw the *malachim*, he invited them to sneak into his house so nobody would see, and they could rest and then leave early in the morning before people woke up.

The *malachim* said that they didn't need to come to his house, they could sleep outside. But Lot, who had learned about *Hachnosas Orchim* from Avraham, begged them so much that they finally agreed to be his guests. Since it was *Pesach*, and Lot did some of the *mitzvos*, he made them *matzah* to eat.

The *malachim* asked Lot about the people of Sodom. Lot agreed they were not good people, but he made excuses for them.

Even before they went to bed, many wicked people of Sodom surrounded the house. Nobody tried to stop them, even though they knew they were going to do something mean.

They told Lot to send out the guests, and they would do something very not nice to them.

Lot wanted to take care of his guests, and would not agree. He offered to send out his daughters instead.

But the people told Lot they don't want his daughters, they want the guests! They tried to break down the door and take them by force! The *malachim* pulled Lot inside, and made the wicked people blind so they couldn't find the way into the house.

The *malachim* told Lot: "Now you can't make excuses for them anymore! You see how bad they are! Tell us who else is in your family. They all need get out of here, because Hashem sent us to destroy the city!"

Lot told his sons-in-law to come, but they didn't want to — they thought he was joking.

By now it was almost morning, the time for the cities to be destroyed. The *malachim* told Lot to at least take his daughters, or else he would be stuck in the city when it was destroyed!

Lot wanted to save his things, and he wasn't ready to leave right away. The *malachim* grabbed his hands and his wife and two daughters, and pulled them outside the city. Then the *malach* in charge of them told them to run for their lives, and not to look — because they really deserved to be punished too. "Go run to Avraham!"

Lot didn't want to run to Avraham, because he knew that next to Avraham, he looks very bad. So he asked if he could run to a different city, Bela, which was not as bad as the others. (Even though this was one of the 5 cities that were supposed to be destroyed, we will see that Hashem agreed not to destroy it as a favor to Lot.)

TEHILLIM :: 69 - 71

Today's *kapitelach* are *Samach-Tes*, *Ayin*, and *Ayin-Alef*.

The first *kapitel* of today's *Tehillim* is *kapitel Samach-Tes*. If you look through the *kapitel*, the beginning looks very sad. Dovid HaMelech is asking Hashem to please save him from everyone who wants to hurt him.

At the end, though, Dovid HaMelech is sure Hashem will help! He says that he will sing and praise Hashem, because He always listens to people who need His help! The skies and the seas will sing to Hashem when he rescues the Yidden — "***Ki Elokim Yoshia Tzion***" — "because Hashem will redeem Yerushalayim."

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-Gimmel Mar-Cheshvan

The Baal Shem Tov used to teach *Gemara*, with a lot of *meforshim*. He would *teitch* the *Gemara* into Yiddish.

In the *Gemara* called *Erchin* it says about *Lashon Hara* that “*Lishna Tlisa’i Katla Tlisa’i*”, that *Lashon Hara* kills three people.

Usually we say that those three people are the one who says the *Lashon Hara*, the one who accepts the *Lashon Hara*, and the one who it’s about.

The Baal Shem Tov *teitched* it differently: He said that the three people are “The one who makes up the *Lashon Hara*, the one who says it, and the one who hears it.” The *Lashon Hara* kills these three in a *Ruchnius* way, which is even worse than killing *b’Gashmius*!

Chassidus teaches us that it’s not only wrong to SPEAK *Lashon Hara*, but that even to make it up, or just to think about it, can *Chas Veshalom* hurt our *neshama*. Even what we think has a strong *koach* to help or to hurt! (We learned about this in *Igeres Hakodesh* in *Tanya*, that when a not-good thought about someone pops into our mind, we should think about something else instead.)

SEFER HAMITZVOS :: Shiur #128 - Mitzvas Lo Saasei #133, #134

Today we learn two *mitzvos* about who is not allowed to eat *Terumah*, which is holy!

1) (*Mitzvas Lo Saasei* #133) Anyone who isn’t a *kohen* is NOT allowed to eat *Terumah* or *Bikurim*.

This *Mitzvas Lo Saasei* includes not only *Terumah* or *Bikurim* which belong to the *kohen*, but also not to benefit from anything that belongs to the *Beis Hamikdash* or from *korbanos*, called *Me’ilah*.

2) (*Mitzvas Lo Saasei* #134) Even someone who works for a *kohen* is still not allowed to eat *Terumah*.

RAMBAM :: Hilchos Terumos

In today’s *Rambam*, we continue learning the *halachos* about who can’t eat *Terumah*.

Perek Zayin: Now we learn about the *mitzvos* we’ll learn TOMORROW in *Sefer Hamitzvos* — that a *kohen* without a *bris* or a *kohen* who is *tamei* is not allowed to eat *Terumah*.

Perek Ches: The daughter of a *kohen* is allowed to eat *terumah*... unless she gets married to someone who is not a *kohen*! If a girl from a non-*kohen* family gets married to a *kohen*, she is allowed to start eating *terumah* because of her husband. We learn more *halachos* about this.

Perek Tes: Even though someone who lives in the house of a *kohen* can eat *Terumah*, that doesn’t last forever. If the *kohen* is not married to his wife anymore, she can’t eat *Terumah* anymore. If the slave goes free, he can’t eat *Terumah* anymore either. Animals also can only eat *Terumah* when they BELONG to the *kohen*.

RAMBAM– PEREK ECHAD :: Hilchos Biyas Hamikdash - Perek Tes

Of course, only *kohanim* are allowed to do the *Avodah* in the *Beis Hamikdash*! This *perek* explains the *halachos* of what happens if a *Yisroel* does *avodah* in the *Beis Hamikdash*. The *Rambam* also gives a summary of all the people we said in this set of *halachos* who are not allowed to do *Avodah*.

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

INYANA D'YOMA :: Hiskashrus

After the *histalkus* of the Friediker Rebbe, there was a *chossid* who was feeling very alone. He missed seeing the Friediker 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 today 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 :: Davening With Moshiach

In *Pesukei Dezimra*, one of the *pesukim* that we say is “*Yismach Yisroel Be’osav*,” “The Yidden are happy with Hashem Who made them.”

If we look at the words carefully, there is also a deeper meaning hinted inside!

Yismach Yisroel — This means “Yisroel WILL be happy.” In the future, Yidden will have this *simcha*!

What is this *simcha*?

Be’osav — This word means with the ONES who created them, not the ONE who created them. It is talking about the *Gashmius’dike* world where everything thinks it is separate and has its own creator. When *Moshiach* comes, Yidden will celebrate because of the *simcha* Hashem has that this world was changed from a world of *kelipah*, which feels itself separate, into a world of *Kedushah*, where everything recognizes that there is one Hashem Who created it all!

We say it during *davening* nowadays, to show that even in the time of *Golus* we can also feel this *simcha*! We don’t have to wait until *Moshiach* comes, we can already live with the *Geulah* when we *daven*!

HALACHOS HATZRICHOS :: Standing Up

There are many different opinions about which parts of *Pesukei Dezimra* we should stand for.

In *Shulchan Aruch* it speaks about standing for *Vayevarech Dovid*, for *Az Yashir*, and *Yishtabach*.

Some Yidden have a *minhag* that only the *chazan* stands for *Yishtabach*.

But our *minhag* is that we stand up starting with *Boruch Hashem Le’olam*, and stay standing until after *Borchu* which leads us into the next section of *davening*, *Birchos Kriyas Shema*.

See Chikrei Minhagim

GEULAH U'MOSHIACH :: Daven With Moshiach

R’ Avraham Yitzchak Kahan ztz”l was known as the Toldos Aharon, a Chassidic Rebbe. He once came to the Rebbe for *Yechidus*, and spoke for a long time. One of the main things they spoke about was about a *Chassidishe davening*, and how important it is to learn *Chassidus* before *davening*.

One of the things the Rebbe told the Toldos Aharon was that during *davening*, a person can put himself in a different place! He can put his mind and heart into a place of *Geulah* and the time of *Moshiach*, even right now while we are in *Golus*!

By *davening* with the “*Moshiach*” inside of the *davening*, we can live *Moshiach* when we *daven*!

Then the Rebbe gave an example, which we learned today in Biur Tefillah!

See Kovetz “Lifnei Mi Ata Omed”

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