

# Chitas for Wednesday

## Parshas Vayeira

### Yud-Daled Cheshwan

# 5786

**For the safety and security of the Yidden in Eretz Yisrael  
and the success of the soldiers fighting for its protection**

לעלוי נשמה ר' יוסף בנימין בן ר' מנשה קאלטמאן  
~ by Rabbi Aryeh & Esther Kaltmann ~

**מוקדש לחזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו**

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לזכות חי' גושקא בת חנה  
להצלחה רבה בשליחותה בארץנו הקדושה

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*This week is dedicated  
לעלוי נשמה  
הרב שמואל יוסף ליטשמאן  
בן הרב אברהם אליע' פלאטקין*

*L'ilui Nishmas  
Aron Shmuel ben Avraham זיללט'ג' Yitzchak Zev  
~ young soldier in Tzivos Hashem ~*

## **CHUMASH :: Parshas Vayeira - Revi'i with Rashi**

A lot of things happen in today's *Chumash*! First we learn how Sodom is destroyed and what happens to Lot after he is saved. Avraham needs to move again, and again Sarah is captured. At the end of today's *Chumash*, Sarah and Avraham finally have a baby, Yitzchak, the second of our *Avos*!

Lot was running away from Sodom, which was going to be destroyed! The *malach* agreed that Lot could run to Bela, the fifth, smaller city. Since it was a newer city, only 50 years old, not as many *aveiros* had been done there. The *malach* said Hashem wouldn't destroy the city as a favor to Lot. "But hurry!"

Lot ran to Bela, which would be called *Tzo'ar*, small, from now on. It got this new name because it was saved because it had a smaller amount of *aveiros*. Lot arrived in *Tzo'ar* in the morning.

Hashem made rain pour down on Sodom and Amorah. At first it was regular rain, in case the people living there would still do *teshuvah*. When they didn't, Hashem poured down fiery rain. Then Hashem picked up the whole ground and turned the cities upside down!

Lot's wife wanted to see what was happening, and she looked back. She was punished for looking when she was told not to, by becoming a pillar of salt. This specific punishment was *Midah Keneged Mida* — the TYPE of punishment matched her *aveira* — because she didn't want to give salt to her guests.

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*The Torah tells us what Avraham was doing at this time:*

Avraham woke up in the morning to *daven Shacharis*. (Avraham *Avinu* was the one who started the idea of *davening Shacharis*, and we still *daven* his *tefillah* until today!) When he woke up, he saw smoke coming from the place where Sodom and Amorah used to be.

~

*Now we go back to Lot:*

Even though Lot had permission to live in Tzo'ar, he was afraid because it was so close to Sodom. So he ran away to a cave. Hashem made that there was wine in the cave. Lot's daughters were afraid that not just Sodom was destroyed, but the whole world was destroyed, like at the time of the *Mabul*! They realized that if they didn't have children, then the world would be left without any people. So they decided to fool their father into getting married to them so they could have children. They got him drunk, and when he was drunk they acted as if they were married to him.

They both had babies, Moav and Ben-Ami. (The nation of Ammon came from Ben-Ami.)

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After the cities were destroyed, there weren't a lot of guests coming to Chevron anymore. Avraham decided to move closer to people, and he traveled until he was near the city of Gerar.

Just like in Mitzrayim, the people of Gerar asked about Sarah. Avraham said (like last time) that she was his sister. The king of Gerar, Avimelech, sent messengers to bring Sarah to him. But when he came close to Sarah, a *malach* wouldn't let him touch her, and made Avimelech very sick.

Hashem came to Avimelech in a dream and told him that he would die because he tried to take Sarah. Avimelech said, "It's not my fault! I thought she was Avraham's sister!" Hashem told him to give Sarah back, and Avraham would *daven* for him.

So Avimelech gave Sarah back, but was very upset at Avraham for saying that she was his sister, instead of telling the truth that she was his wife. Avraham explained that by asking if Sarah is his wife or his sister he right away knew that they have no *Yiras Shomayim*. That kind of question SHOWS that the people here would not act properly, and would have taken Sarah anyhow! The only difference would be that they would get rid of a husband, and not a brother. So to save his own life, he had to say Sarah was his sister.

Avimelech realized that Avraham was right, and gave him a lot of presents because he was sorry. Avraham *davened* for Avimelech, and he was cured of his sickness.

But before listening to Avraham's *teflos* and making AVIMELECH feel better, Hashem had already remembered what AVRAHAM needed for himself — a baby! So Hashem made Sarah become pregnant. (From here we learn that if we *daven* for another person, Hashem will answer us first!)

On *Pesach*, the next year, Sarah had a baby boy! Hashem made Yitzchak look EXACTLY like Avraham, so that everybody would know that Avraham was really his father.

Avraham named him Yitzchak, and gave him a *bris* when he was 8 days old, as Hashem told him to.

## **TEHILLIM :: Yom Yud-Daled (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 :: Kuntres Acharon 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 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 *derekh*." 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 #250 - Mitzvas Lo Saasei #245**

Today's *mitzvah* (*Mitzvas Lo Saasei #245*) is not to **rob** another person. What's the difference between stealing (*geneivah*) and robbing (*gezeilah*)? Stealing is when a person takes something in a secret way, and robbing is taking something away from another person by force. Both are *asur*, of course, but each is a separate *mitzvah*.

We learn this from a *posuk* in *Parshas Kedoshim*: **לֹא תִגְזֹל**

The *halachos* of this *mitzvah* are explained in *Perakim Tes* and *Yud* of *Mesechta Bava Kama*.

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

In today's Rambam, we start to learn the *halachos* about how a robber pays back what he robbed.

**Perek Alef** teaches us what robbery is, and the general rule of how a robber pays back. We also learn that it is *asur* to be jealous of something someone has and try to get the other person to sell it. The Torah tells us that if someone does that, he will eventually rob!

**Perek Beis** explains what happens if the thing that was stolen changed after it was stolen, like if the robber stole a cow and it got bigger and fatter, or he stole raw stones and polished them into shining gems. Sometimes we say he needs to give it back, and other times he pays the owner back instead.

**Perek Gimmel** teaches us what happens if a robber stole something and broke it or lost it. In this kind of case, the robber has to pay back the amount it was worth. How much does he pay back if the price for that kind of thing changed from when he stole it? This *perek* also includes the *halachos* about other things which are called *gezel*, like using someone else's things without permission.

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

In today's Rambam, we learn about which things the firstborn gets double of, and which things not.

If a father had a lottery ticket, and he won after he passed away, the firstborn doesn't get a double portion of that. He only gets double from what the father had before he passed away.

## **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

## **LEARNING FROM THE REBBE :: Lebn Mit Der Tzeit**

In the end of today's *Chumash*, Yitzchok is born.

The way Yitzchok was born is very different than the way Yishmael was born.

Yishmael was born naturally. Hagar was not very old, and it made sense that she would have a baby. Later, Yishmael had a *bris* when he was 13 years old, when he was old enough to understand that he was doing this *mitzvah* to connect him with Hashem.

Yitzchok was born only with a *neis*, to parents who were very old — way too old to have children. Then, Yitzchok had a *bris* when he was only 8 days old and way too young to understand that he was doing a *mitzvah*!

We know that Yidden come *davka* from Yitzchok.

What can we learn from that?

Our *Yiddishkeit* is NOT a natural thing, that we need to be able to understand. Our connection to Hashem is not only when it makes sense.

If we look at the history of the Yidden, we will see that we are here today only because of many *nism* that happened to us!

Even if we will need to have more *nism* happen, and even we don't understand the *mitzvos*, we still are connected to Hashem, and are always ready to do whatever Hashem wants!

*See Likutei Sichos chelek Alef, Parshas Lech Lecha*

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

The *posuk* *Yogaati* tells us that we need to try hard, and then we can be sure that we will have *hatzlacha*!

***Yogaati Velo Motzosi, Al Taamin*** — If someone says, I tried hard and I didn't find what I was looking for, and I didn't have *hatzlacha*, don't believe them!

***Lo Yogaati Umotzosi, Al Taamin*** — If someone says, I didn't try hard at all, and I was able to do it right away, don't believe them either.

***Yogaati Umotzosi, Taamin*** — If someone says, I tried hard and it worked, then believe them!

The *Mishna* says that with things in Torah and *Yiddishkeit*, if someone says that they tried hard and they didn't have *hatzlacha*, we shouldn't believe them!

In a *sicha* to the girls of Camp *Emunah*, the Rebbe says that another meaning of the word ***Taamin*** is that the Torah believes in you! The Torah is sure that YOU CAN DO IT! Every Yid is built to have *hatzlacha*, and if we try, we WILL be able to have that *hatzlacha*!

*See Der Rebbe Redt Tzu Kinder p. 297, sicha Vov Elul Tof-Shin-Lamed-Tes*

## **HALACHOS HATZRICHOS :: Sneezing**

*In today's Chumash, we learned that when Avraham Avinu davened for someone else, he was answered first! Here is a*

*halacha* that also shows this:

The *halacha* we will learn today is about what to say when someone sneezes, but it also teaches us how special it is to *bentch* another Yid!

When we hear someone else sneeze, we should say “**Asusa**” (which means “**Tzu Gezunt**,” or “**Labriyut**”). This is a *bracha* that the person should be healthy.

The person who sneezed answers, “**Boruch Tihiyeh**,” you should be *bentched*.

He then says, “**Lishuas’cha Kivisi Hashem**,” I hope for Your *yeshuah*, Hashem. Since he just *davened* to Hashem by *bentching* his friend with *Boruch Tihiyeh*, he asks Hashem that he should be answered first. Like the *Chachomim* teach us, when someone *davens* for another person, he is answered first.

See *Kitzur Shulchan Aruch* 61:5

## **GEULAH U'MOSHIACH** :: Who Dovid Hamelech Will Dance With

R' Aizik Homiler once said:

“When Moshiach comes, the *Avos* will have *Techiyas Hameisim*, and the holy *Shevatim*, Moshe and Aharon, all of the *Neviim*, all of the *Tannaim* and *Amoraim*, and the *Gaonim* and the *Tzadikim* of all generations...

“All of them will give special attention to the *poshute* Yidden, the ones who serve Hashem in a *temimus’dike* way. Moshe Rabbeinu’s first dance will be with these Yidden, because the whole Torah stands on THEM...

“And Dovid Hamelech will dance with the *poshute* *Tehillim-zogers*, the *poshute* Yidden who say *Tehillim* with their whole heart.”

*Migolah L’Geulah* p. 197

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