Chitas for Monday, Parshas Chayei Sarah Chof-Beis 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 קאלטמאנן
~ 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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*Mazel Tov **Moishy Galperin** (Shliach in Solon, Ohio)*
~ 9th birthday Chof-Alef Cheshvan ~
Shnas Bracha Vehatzlacha!

*Mazel Tov **Elka Sima Esther Yarmush** (shlucha of the Rebbe in Bellingham, WA)*
~ 7th birthday Chof-Beis Cheshvan ~
Shnas Bracha Vehatzlacha!

*Mazel Tov **Sarah'le Mayzlesh** (Crown Heights)*
~ 3rd birthday Chof-Beis Cheshvan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Chayei Sarah - Sheini with Rashi

In today's *Chumash*, Avraham buries Sarah in Me'aras Hamachpeilah. He also makes Eliezer his *shliach* to find a *shidduch* for Yitzchak.

Avraham bought Me'aras Hamachpeilah, and all of the people of Cheis saw that he paid for it, and now it belonged to him without a doubt. Avraham buried Sarah there.

Three years later, Avraham decided that it was time for Yitzchak to marry Rivkah. By now, Avraham was 140 years old! Hashem had given Avraham this special son, and Avraham knew it was his job to make sure that Yitzchak would get married and have children, so that they would continue Avraham's work.

Avraham told Eliezer his servant to promise him to find Yitzchak a wife. He shouldn't find a girl from Canaan, instead, he should go to Charan, where Avraham's family is from. (Even though the people of Canaan agreed that Hashem is in charge of the whole world, they didn't believe it strongly enough to ACT differently, so Avraham didn't want his son to marry any of them.)

Eliezer asked if it would be okay if Yitzchak would move to Charan, because maybe a girl from there wouldn't want to go live far away from her family.

Avraham answered no — Yitzchak CAN'T move to a place like Charan! Hashem wants Yitzchak to stay in Canaan (Eretz Yisroel). Because he was brought up as a *korban* to Hashem (at the *Akeidah*), it is not

appropriate for him to leave Eretz Yisroel. Since Hashem wants Yitzchak to stay there, He will send a *malach* to help make sure things work out!

But since Eliezer was worried, Avraham told him that he just had to try. If the girl from Charan wouldn't want to move to Canaan, the promise would be over, and Eliezer could look for a girl from the family of Aner, Eshkol, or Mamre.

(Eliezer hoped that Avraham would choose HIS daughter, but Avraham said no, because Eliezer was from the family of Canaan, who was cursed.)

Avraham asked Eliezer to make a *shevuah*, a very strong promise, that he would go and do this *shlichus*, to go to Charan and find the *shidduch*.

(To make a Torah promise, you need to hold onto something holy. For example, someone making a promise in Beis Din will hold onto a Sefer Torah. But before Matan Torah, it wasn't so easy to find something that was holy! Even though the Avos kept the mitzvos and even used Gashmius'dike things for mitzvos, the world wasn't able to hold onto kedusha. So as soon as the mitzvah was done, the kedusha went away. Only after Matan Torah could we use a piece of leather for Tefillin, and then have that leather stay holy forever! There was only one mitzvah that Avraham had specifically from Hashem with a Gashmius thing — his Bris Milah. Since that was a specific mitzvah from Hashem, it stayed holy even afterwards! So Eliezer promised with Avraham's bris.)

Eliezer made the *shevuah* that he would do the *shlichus* as Avraham asked him.

TEHILLIM :: 106 - 107

Today's *Tehillim* is *kapitelach Kuf-Vov* and *Kuf-Zayin*.

Kapitel Kuf-Zayin starts with the words "***Hodu LaHashem Ki Tov, Ki LeOlam Chasdo!***" "Thank Hashem because He is good, His kindness is forever!"

The first word is "*Hodu*," which means to thank. But it also means something else! *Hodu* also means to "admit."

What are we admitting to?

The Tzemach Tzedek explains that we know that Hashem is creating the world EVERY SECOND and is here inside us EVERY MOMENT. But we don't see it! So we need to admit that it's true anyway.

But when *Moshiach* comes, we won't have to admit it anymore — we will all be able to see it!

TANYA :: Igeres Hakodesh Siman Chof-Tes

We explained before that the *neshama* needs "clothes" to appreciate the light of Hashem in *Gan Eden*.

The Alter Rebbe shows us where this is written clearly in the *Zohar*, that through doing *mitzvos* in this world, the *neshama* is later able to see *Elokus* in *Gan Eden*.

But this is only in *Gan Eden Ha'tachton*, the lower level of *Gan Eden*.

In the higher level of *Gan Eden*, *Gan Eden Ha'elyon*, there is a different type of "clothes" for the *neshama* to be able to see *Elokus*. The *Zohar* says that these clothes are the *KAVANA* of learning Torah and *davening* which the person had in this world.

So the *kavana* we have when we do the *mitzvos* is the "clothes" we need so the *neshama* can also see *Elokus* in

the higher level of *Gan Eden*, *Gan Eden Ha'elyon*!

HAYOM YOM :: Chof-Beis Mar-Cheshvan

In today's *Hayom Yom*, we learn how special it is to do a *mitzvah* in this *Gashmius* world!

The Alter Rebbe first came to his Rebbe, the Maggid of Mezritch, at the end of the summer in the year *Tof-Kuf-Chof-Daled* (5524) and he stayed for about a half a year, until *Pesach*.

One of the first "Torahs" he heard then from his Rebbe was about how special it is to do a *mitzvah* in this *gashmius'dike* world. The Maggid explained how Hashem created so many *ruchnius'dike madreigos* and "worlds" and *malochim* — but the main reason for all of these amazing things is that a Yid should do a *mitzvah* in this *gashmius'dike* world!

The Maggid showed how the *Medrash* says this about Avraham *Avinu*:

The *ruchnius'dike midah* of *chesed* complained to Hashem: "Before Avraham *Avinu*, I had plenty of work to do to bring the *Chesed* of Hashem into the world. But now Avraham is doing the *Chesed* instead of me! "

Even though the *midah* of *chesed* is such a strong *Ruchnius koach*, it was jealous of Avraham *Avinu*! It was jealous that Avraham was able to use the *chesed* of Hashem not only in *Ruchnius*, but as a *GASHMIUS'DIKE mitzvah*, to do *Hachnosas Orchim* and spread the knowledge of Hashem in the world.

Even the malochim are jealous of our mitzvos! We are so lucky that we are able to do so many mitzvos in this Gashmius world!

SEFER HAMITZVOS :: Shiur #198 - Mitzvas Asei #107

Today's *mitzvah* is the same one as yesterday:

(Mitzvas Asei #107) When a *neshama* leaves a body, the body becomes *tomei*. Someone who touches, carries, or is in the same house as the body gets some of this *Tumah* too, called *Tumas Meis*. There are many *halachos* about how a person can get this *tumah*, and how the *tumah* is passed on to other people or things. Today's *mitzvah* is to follow all of these *halachos*!

RAMBAM :: Hilchos Tumas Meis

In today's Rambam, *Perakim Yud-Beis*, *Yud-Gimmel*, and *Yud-Daled*, we are learning about *Tumas Meis*, and how someone can get this kind of *Tumah*. There are a few ways to get *Tumas Meis* — to touch or carry a *Meis*, or to be under the same roof as a *Meis*.

The Rambam teaches us what is called "under the same roof" (*Ohel*). Something strong is counted as a roof — even sturdy branches of a tree! They bring the *tumah* to whatever is underneath it, but keep the *tumah* from spreading to whatever is OVER the *Ohel* ("*Meviin Vechotzetzin*").

But something that is not strong and will not stay does not become an *Ohel*. For example, snow is not counted as a roof, because it will melt. So an igloo, which is made of ice and snow, would not be counted as an *Ohel* and make things inside it *tomei*.

RAMBAM– PEREK ECHAD :: Hilchos Taaniyos - Perek Alef

Today we learn the first *perek* of a new set of *halachos* about fasts that the *Chachomim* make for the whole town. If something scary happens, we need to *daven* to Hashem of course, and also fast to ask for Hashem to help us. The Rambam talks about WHO needs to fast, and WHEN we're not supposed to make this kind of fast.

The Rambam says that if a person says that something just happened by chance, it is cruel! Hashem wants us to do *teshuvah*, and by saying that it was just by nature, it will stop us from doing *teshuvah* properly, and we won't be able to get all of Hashem's special *brachos*.

INYANA D'YOMA :: Lebn Mit Der Tzeit

Some people care very much about making a difference in the world. They work to open a big Chabad House, or teach classes to kids from all over their city. They are always looking for more ways to reach more people and teach them about *Yiddishkeit*.

Other people work very hard on their own *avodah*. They make sure they are *davening* with lots of *kavana*, they are careful with each of their *mitzvos*, and they make time to work on their *midos* and learn plenty of Torah.

Which do you think is more important?

We learn from Avraham *Avinu* that it is very important to have BOTH!

In today's *Chumash*, in *Sheini* of *Chayei Sarah*, we learn that Avraham was "***Zakein, Ba Bayamim***." "Avraham became old, advanced in days." Of course, both of these can mean the same thing! But with these two expressions, the Torah is really teaching us about TWO things that Avraham had:

Avraham became *Zakein* — grown up in his own *avodah*. He came to recognize Hashem, and finished working on his own *midos* and connection to Hashem!

But Avraham ALSO became *Ba Bayamim* — grown up in his *avodah* with others. He had already done many important things by teaching other people about the existence of Hashem!

For our *avodah* to be in a way of *Kedusha*, we need to act like Avraham *Avinu*. We can't just do *shlichus* or *mivtzoyim* with others, and we can't just learn and *daven* on our own.

We need BOTH!

See Likutei Sichos chelek Gimmel, p. 777

TEFILLAH :: Yud-Beis Pesukim - Veshinantam

The eighth *posuk* of the *Yud-Beis Pesukim* is the *posuk* of *Veshinantam*. This *posuk* comes from the Torah, and is a part of the *Shema* that we say every day!

The *posuk* means:

Veshinantam Levanecha — You should teach the words of Torah to your children (and your students)

Vedibarta Bam — and discuss it with them

Beshivtecha Beveisecha — when you are sitting in your house,

Uvelechtecha Vaderech — and when you are going on your way,

Uveshachbecha — and when you lie down to go to sleep

Uvekumecha — and when you wake up.

The *Yud-Beis Pesukim* all have important lessons for us. What is the lesson of *Veshinantam*?

The Rebbe tells us that kids need to make sure that they are getting what they deserve! Parents and teachers have the *achrayus* to do *Veshinantam Levanecha*, to teach their kids and their students Torah! And not just a little bit of Torah — but in a way that we will have Torah with us all the time! Our house should be a Torah house, when we go places it should be in a Torah way, and we should go to sleep with a word of Torah and get up in the morning the way the Torah teaches!

Kids can be very stubborn about things, and this is a GOOD thing to be stubborn about! We should tell our parents that we want to have A LOT of Torah! We want to go to a Jewish camp and a Jewish school, to have the BEST *Chinuch*, so that we will know Torah and be able to live with it all the time.

See sicha Lag B'Omer Tof-Shin-Lamed-Vov

HALACHOS HATZRICHOS :: Echod

The *Gemara* teaches us that if someone spends a long time thinking about the *Daled* of *Echod* in *Shema*, Hashem gives him a long life! ("***Kol Hamaarich BeDaled Shel Echod, Maarichin Lo Yamav Ushnosav***.")

The *halacha* is that it is counted as a long enough time if we are able to think about how Hashem is the one *Aibershter* Who is in charge of the seven heavens and the earth (the *Gematria* of the *Ches* in the word *Echod*), and all four corners of the earth (the *Gematria* of the *Daled* in the word *Echod*).

In *Shulchan Aruch*, the Alter Rebbe brings the *minhag* that when we say the word *Echod*, we tilt our head in all of these directions — up, down, and towards all four corners. (If you watch a video of the Rebbe *davening*, you can see how this is done.)

See the Alter Rebbe's Shulchan Aruch, Hilchos Kriyas Shema siman 61 se'if vov

GEULAH U'MOSHIACH :: Shema

The paragraph of *Shema* comes from *Chumash Devarim*.

Rashi explains how this first *posuk* of *Shema* makes us think about the *Geulah*!

We say, "*Shema Yisroel*, *Hashem Elokeinu*." Right now, Hashem is only ***Elokeinu***, OUR *Aibershter*, because the *goyim* don't know Hashem.

But when *Moshiach* comes, EVERYONE will know that "***Hashem Echod***," Hashem is One!

We see this from *pesukim* in *Navi* that tell us that in the times of the *Geulah*, the *goyim* will also recognize Hashem. Like we say at the end of *Aleinu*, "*Bayom Hahu Yihiyeh Hashem Echod Ushmo Echod*!" On that day Hashem will be One, and His Name will be One!

See Rashi, Devarim 6:4

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