

Chitas for Monday, Parshas Chayei Sarah

Yud-Tes 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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Mazel Tov **Schneur Zalman Yisrael Greenwald** (Suffern, NY)
~ Upshernish Yud-Tes Cheshvan ~
Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

Mazel Tov **Miriam Light** (Annapolis, Maryland)
~ 1st birthday Yud-Ches Cheshvan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Chana Rubin** (Shlucha in Clifton Park NY)
~ 9th birthday Yud-Tes Cheshvan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Dov Lipskier** (Coral Gables, Florida)
~ birthday Yud-Tes Cheshvan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Menachem Mendel Baumgarten** (Crown Heights)
~ 6th birthday Yud-Tes Cheshvan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Chaim Shmuel Menachem Mendel Weingarten** (proud soldier in Tzivos Hashem)
~ birthday Yud-Tes 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 or Tefillin. 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 :: Yom Yud-Tes (90-96)

Today's *Tehillim* is *kapitelach Tzadik* through *Tzadik-Vov*.

In today's *Tehillim*, in *Kapitel Tzadik-Daled*, there is a *posuk* "***Ashrei Hagever Asher Teyasrenu Kah, UmiToras'cha Selamdenu.***" "Fortunate is the man who Hashem makes him suffer, and You teach him from Your Torah."

Why is he fortunate?

Sometimes feeling uncomfortable can be good for us!

If a baby never got uncomfortable about just being able to crawl, would he ever learn how to walk or run? Really we are very fortunate when we start being uncomfortable about being how we are — this helps us to try to find ways to grow and become better!

But what should we do if we can't figure out what to fix, but we STILL feel like something is wrong? The

answer to this is in the end of the *posuk*: “**UmiTorascha Selamdenu**” — We should learn Torah! The Torah is the *chochmah* of Hashem, and just like Hashem has no limits (*Ein Sof*), the Torah has no limits! When we learn it, we will find also that there is no limit to growing in *Yiddishkeit*! We can always find another part of our life that we can make better than before. Then we will feel very happy that Hashem gave us this chance to grow!

TANYA :: Kuntres Acharon Siman Chof-Tes

Now we are starting a new letter from the Alter Rebbe. This letter will help us appreciate how special the *halachos* of Torah are, since they help us do the *mitzvos* properly.

But first we will learn an explanation of what the Arizal says — that a *neshama* needs to keep coming back into this world (*gilgul*) in order to fulfill all of the 613 *mitzvos* that it is possible for the *neshama* to keep. The Alter Rebbe explains to us why the *neshama* needs to have all 613 *mitzvos*, because they are the “clothes” for all 613 parts of the *neshama* to appreciate the light of Hashem in *Gan Eden*.

Sometimes we need special “clothes” to appreciate things! The light of the sun is so bright that we need to use a special kind of sunglasses to look at it. We need warm clothes to be able to go outside and enjoy the snow. The same thing is true about being able to see the light of Hashem in *Gan Eden*! The light of Hashem is so strong that the *neshama* can only enjoy it if it has certain “clothes.”

When Moshe Rabbeinu was on *Har Sinai* to learn the Torah from Hashem, he had to go inside of a cloud. From there, he was able to see Hashem!

When the *neshama* is in *Gan Eden*, it needs special “clothes” to see Hashem too. Those “clothes” are the *mitzvos* we do in this world! If we are missing these *mitzvos*, *Chas Veshalom*, we will be missing what we need to be able to see the light of Hashem in *Gan Eden*!

HAYOM YOM :: Yud-Tes Cheshvan

Today is 30 days before the Yom Tov of Yud-Tes Kislev, the Rosh Hashana of Chassidus! Thirty days before a Yom Tov, we start learning about the Yom Tov. In today's Hayom Yom, we learn something the Alter Rebbe told someone in Yechidus, about what Chassidus is.

Chassidus accomplished something very special. It used to be that if a Yid wanted to learn about the greatness of Hashem, he would have to learn Kabbalah. But by learning Kabbalah, a person can feel it with their neshama, but can't really understand it! Chassidus helped us take these very Ruchniyus'dike things and really understand them, by giving us examples from things we know about.

And that's what the Alter Rebbe told a *Chossid* in *Yechidus* — that “Chassidus is *Shema Yisroel*.” This idea is hinted to in the words “*Shema Yisroel*!”

The word “*Shema*” is the *Roshei Teivos* of a *posuk* — “**Se'u Marom Eineichem, Ure'u Mi Bara Eileh.**” “Lift up your eyes very high, and see Who created all of these things (the whole world).”

This is what *Chassidus* does! It helps us lift up our eyes to *Marom* (which is much higher than *Shomayim*, much higher than a person can understand), and still be able to understand it! *Chassidus* gives us *marshalim* through things we already understand, so we have a way to learn about *Ruchniyus'dike* things that our *Gashmiyus* minds usually would not be able to understand. This way we can “see” that the *Aibershter* is the Creator of the whole world!

SEFER HAMITZVOS :: Shiur #255 - Mitzvas Lo Saasei #269, Asei #204

Today we learn TWO *mitzvos* about *Hashovas Aveidah*, the matching *Mitzvas Asei* and *Lo Saasei*:

1) (*Mitzvas Lo Saasei* #269) is that we **can't ignore something** that we find, and just pretend we didn't see it. If we see something lost, and we do ignore it, we are doing this *aveira* — the *Lo Saasei* of *Hashovas Aveidah*.

We learn this from a *posuk* in *Parshas Ki Seitzei*, when Moshe Rabbeinu reviews the *mitzvos* with the Yidden before they go into Eretz Yisroel: לא תוכל להתעלם

The details of this *mitzvah* are explained in the second *perek* of *Mesechta Bava Metziah*, *Perek Eilu Metzios* (one of the first pieces of *Gemara* learned in many *Chadorim*).

2) (*Mitzvas Asei* #204) is that we need to **bring back something** we find to the person who lost it. That's the *Mitzvas Asei* of *Hashovas Aveidah*!

The Torah tells us about this twice. Once is in *Parshas Mishpatim*, right after *Matan Torah*: הָשִׁב תְּשִׁיבֵנוּ לוֹ
Then we learn about it again, in *Parshas Ki Seitzei*, in Moshe's review of the *mitzvos*: הָשִׁב תְּשִׁיבֵם לְאֹחֶיךָ
The details of this *mitzvah* are also explained in the second *perek* of *Mesechta Bava Metziah*, *Perek Eilu Metzios*.

RAMBAM :: Hilchos Gezeilah V'Aveidah

In today's Rambam, we learn more *halachos* about returning things that we find — *Hashovas Aveidah*.

Perek Tes-Zayin explains when you need to return money or a treasure that you find. Usually, you are allowed to keep money that you find in the street, unless it has a *siman* (a sign), like it is arranged in a pile. Money that you find on the counter in a store needs to be returned, but money found on the floor in a store does not need to be.

Perek Yud-Zayin: Sometimes there is a lost object that the Torah says we do not need to return. There are *halachos* about what we need to do to make it ours. For example, just looking at it and saying, "I found it! I'm keeping it!" is not enough. We need to actually do something, like picking it up, for it to belong to us.

Perek Yud-Ches teaches the *halachos* of what we do if we find a *shtar* (contract). One of the *halachos* is that we do NOT give back a contract where somebody owes money, because maybe it was already paid, and if we give it back they will have to pay again!

Now we have finished learning the section of *halachos* about *Gezeilah V'Aveidah*.

RAMBAM- PEREK ECHAD :: Hilchos Nachalos - Perek Ches

This is a very short *perek*! The Rambam teaches us that we don't let a different relative take care of a field for a child under *Bar Mitzvah* who got it as a *yerusha*. That's because that relative might then say that it was HIS field that he got as a *yerusha*, and people could believe him, since after all, he is a relative.

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 *mitzvoyim* 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 - Ve'ahavta

The tenth *posuk* of the *Yud-Beis Pesukim* is the *posuk Ve'ahavta*.

The words mean:

Ve'ahavta Le'reiacha Kamocha — Love your friend like you love yourself.

Rabbi Akiva Omer — Rabbi Akiva says about this *posuk*

Zeh Klal Gadol BaTorah — That it is a very important *Klal* in the Torah!

What is a *Klal*?

A *Klal* means something general, a big idea that can have many parts. The opposite of *Klal* is *Prat*, a detail.

One of the things that Rabbi Akiva is telling us is that *Ve'ahavta Le'reiacha Kamocha* is a *Klal* — a general *mitzvah*. But it has many details also, which the Torah also teaches us!

In many places in the Torah, it tells us how to be nice to other people, to have *Ahavas Yisroel*. For example, in the same *posuk* that tells us this, we first learn about not taking revenge on other people. That is also one part of having *Ahavas Yisroel*!

Rabbi Akiva is telling us that the *mitzvah* of *Ahavas Yisroel* is a *Klal*, so we will know HOW to keep this *mitzvah*! We do it by keeping all of the details which are included in it, all of the *mitzvos* of the Torah that show us how to treat other people.

See sicha chelek Yud-Zayin parshas Kedoshim, explaining Rashi on this posuk

HALACHOS HATZRICHS :: Hashovas Aveidah

When do we say that something is lost?

If we see something that looks like it was put in a safe place on purpose, the *halacha* is that we should not assume that it was lost. We should leave it there for the person who put it down.

For example, if we see a box of crayons on someone's desk, even if it doesn't have their name on it, and even if we don't think it belongs to the person whose desk it is, we should just leave it alone.

If it is NOT in a safe place though, even if it looks like they put it there on purpose, we should take it and keep it safe until we can give it back.

See Kitzur Shulchan Aruch, siman Kuf-Pey-Zayin

GEULAH U'MOSHIACH :: Being Excited About Moshiach

Tonight is Chof Cheshvan, the birthday of the Rebbe Rashab.

Many years ago, the Rebbe Rashab started the *Yeshiva* of *Tomchei Temimim*. The Rebbe Rashab *farbrenge*d with the *bochurim*, explaining what their *avodah* was as *Temimim*. Three years after *Tomchei Temimim* was started, the Rebbe Rashab said a very famous *sicha* that starts with the words “*Kol Hayotzei Lemilchemes Beis Dovid.*”

In this *sicha*, he told the *Temimim* that there are two types of people that the *Temimim* need to overcome, because they are dangerous for the Yidden:

- 1) Those that don't want other people to believe in Hashem or keep Torah and *mitzvos*. They make fun of them, and say that Yidden don't need it *chas veshalom*.
- 2) Yidden who DO keep Torah and *mitzvos*, but say that you don't need to talk about *Moshiach* or get excited that *Moshiach* is coming.

The *Yeshiva bochurim* have to fight a war with these two kinds of people. And how do they fight it? Not with *mussar* or arguments, but with teaching *Chassidus* and strengthening the *emunah* that *Moshiach* is about to come!

Many years later, in a *farbrengen* with *Chassidim*, the Rebbe said that this *sicha* that the Rebbe Rashab said is now important for every Yid! We need to know that whenever we meet another Yid, we might think that it was for one reason or another. But the real reason is so we can share a few words of *Chassidus* and share the excitement that *Moshiach* is coming very soon!

See sicha of Chof Cheshvan, Tof-Shin-Mem-Hey (video excerpt)

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