

Chitas for Shabbos Kodesh

Parshas Vayeira

Yud-Zayin 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 ~

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CHUMASH :: Parshas Vayeira - Shevi'i with Rashi

In today's *Chumash*, we learn the story of the *Akeidah*, and how Avraham Avinu finds out about a *shidduch* for Yitzchak.

The Akeida: The Satan complained to Hashem that Avraham hadn't given a *Korban* from the time he moved to Chevron. Hashem said that it wasn't true — everything Avraham did was for Hashem, and he would even give up his own son for Hashem!

Yishmael had done some *teshuvah* and moved back to Chevron to be closer to Avraham. But he thought HE deserved to be Hashem's *shliach* after Avraham passed away. He boasted that he had a *bris* even though it hurt. Yitzchak answered that he would even give up his whole body to Hashem!

After hearing what the Satan and Yitzchak said, Hashem gave Avraham this exact test.

He told Avraham to take Yitzchak to *Har Hamoriah*, where the *Beis Hamikdash* would later be built. He should prepare him to be a *korban* for Hashem.

Avraham woke up early in the morning. He woke up early, and saddled his own donkey to carry the wood and tools instead of asking a servant to help. He chopped the wood himself, and took along Eliezer (his servant), Yishmael, and Yitzchak. He did all of this to show his excitement to do the Will of Hashem.

Even though it usually took one day to travel to *Har Hamoriah*, Avraham only reached *Har Hamoriah* on the third day. He saw a cloud over the mountain and realized that this was the mountain Hashem wanted him to go to.

Avraham told Eliezer and Yishmael to stay with the donkey, and he and Yitzchak would go *daven* and come back to them. (He didn't even realize but he said a *nevuah*, that Yitzchak would come back too!)

Avraham had Yitzchak carry the wood, while he carried the fire and the knife. Both of them were ready to do whatever Hashem wanted, even though Yitzchak didn't know yet that he was going to become a *korban*.

Yitzchak then asked Avraham where the animal for the *Korban* was. Avraham told him that if Hashem doesn't send something else, Yitzchak would be the *korban*. Yitzchak was still happy to walk with his father to do what Hashem wanted.

When they came to the right place, Avraham built a *mizbeiach* and arranged the wood on it. He tied up Yitzchak and put him onto the *mizbeiach*. Avraham took the knife, ready to *shecht* his son.

The Torah calls the knife a *Ma'acheles*, from the word "*ochel*," to eat. Rashi explains that this is to hint to us that the Yidden will "eat" and enjoy the reward of this *zechus* for all generations!

The *malachim* all cried when they saw Avraham holding the knife, and some tears fell into Yitzchak's eyes (later making him not able to see very well).

A *malach* called out and said "Avraham! Avraham! Do not *shecht* your son!" Avraham thought he should still give Yitzchak a small cut, but the *malach* said "No, do nothing!" Avraham was sad, because he thought this meant that he failed Hashem's test.

But Hashem said, "I didn't WANT you to bring Yitzchak as a *korban* at all, it was just a test — and you were ready to do it, you passed the test!"

Avraham didn't just want to pass the test, he wanted Hashem to promise him *brachos*. He knew that for that, he had to give a *Korban*. So he looked around and saw a ram running to him! Hashem set aside this ram since creating the world, just for this reason! But the Satan was upset that Avraham had passed the test, so he made the ram's horns get stuck in a bush. Avraham helped the ram free and brought it as a *korban*. Since he brought the ram as a *korban* as if it was Yitzchok, Yitzchok also became holy like a *korban*.

Avraham called this place "Hashem Yireh," which means that Hashem sees. Avraham *davened* to Hashem, asking that Hashem should see this place as the one where the *Shechinah* will rest, and *korbanos* will be brought in the future.

After the *korban*, the *malach* called out again: "Since you were ready to give your only son as a *korban*, your children will become as many as the stars in the sky and the sand by the sea, and take over Eretz Yisroel!"

~

Avraham went back to live in Be'er Sheva. He realized that now was a good time for Yitzchak to get married. He was going to see if Aner, Eshkol or Mamrei had any daughters that would be good for Yitzchak. Hashem

told Avraham that his nephew Besuel had a baby Rivka who deserved to be a wife for Yitzchak, so he stopped looking.

TEHILLIM :: Yom Yud-Zayin (83-87)

Today's kapitelach are Pey-Gimmel to Pey-Zayin.

In today's *Tehillim*, in *Kapitel Pey-Daled*, we have a very special *posuk* which we learned about in *Tanya*! “**Ki Shemesh UMagen Hashem Elokim!**” “Because the name of Hashem and *Elokim* is like a sun and a cover.”

A *maschal* for Hashem is the sun, which shines very strong. If the sun would shine on us with all of its might, it would make the world too hot! So Hashem put a cover on the sun, so that not ALL of its light shines on the world. Because of that, we are able to live in the world comfortably and enjoy the sun's light.

The same is with Hashem: The *chayus* from the name *Havaya* is so strong that we wouldn't be able to feel like people — we would all just be part of Hashem. But the name *Elokim* covers up the name *Havaya* so the world can keep on being a world, and appreciate the *chayus* of Hashem.

TANYA :: Kuntres Acharon Siman Chof-Ches

This new letter was written to comfort R' Levi Yitzchak of Berditchev, after his son, R' Meir passed away. The Alter Rebbe writes “Mechutoni,” because they were mechutonim — R' Levi Yitzchak's grandson married the Alter Rebbe's granddaughter.

When the Torah tells us about how Miriam passed away, it says it in the Torah right near the part where we learn about the *Parah Adumah*. The *Chachomim* explain that just like a *Parah Adumah* can make someone *tahor* from even the greatest *tumah*, so too when a *tzadik* passes away, it brings a *kapara* for even the greatest *aveiros* Yidden have done.

First, the Alter Rebbe tells us what happens in *Ruchnius* when the *Parah Adumah* is brought:

The *mitzvah* of *Parah Adumah* has many many details! When we do the *mitzvah* with all of the details like it says in the Torah, it brings a very great *chayus* of Hashem into the world. That *chayus* of Hashem is able to bring *tahara* even to the strongest *tumah*! This is much greater than what happens with regular *korbanos*.

Tomorrow IY”H we will learn what happens when a Tzadik passes away, and why these two things are similar.

HAYOM YOM :: Yud-Zayin Cheshvan

A person might think, “What's the big deal if I miss learning Torah today or doing my *shlichus* — tomorrow is another day! IY”H, Hashem will let me live a long life, with many many years! There will always be more chances.”

This is not how a Yid should think! We need to be very careful not to waste time! We need to use every chance we have for Torah and *mitzvos*.

Why is this so important?

Because every second in time is ONLY there right then. There is only ONE time when we can have this part of life! Our life will be complete only if we use that time for the right things!

SEFER HAMITZVOS :: Shiur #253 - Mitzvas Lo Saasei #266

Today's *mitzvah* (*Mitzvas Lo Saasei* #266) is that we aren't allowed to even think about how much we like something that belongs to another person, and to let ourselves feel jealous of it.

We learn this from a *posuk* in *Parshas Vaeschanan*, from the way Moshe Rabbeinu reviewed the *Aseres Hadibros* in *Chumash*: וְלֹא תַאֲזִיחַ בֵּית רַעֲךָ

The Torah tells us that thinking about how jealous we are of someone else's things is an *aveira*, and it will bring us to do other *aveiros*! We will start wanting it so much that we will figure out ways to get it. Either it will make us do the *aveira* which we learned yesterday, of convincing the other person to sell or trade it to us. Or else, if he doesn't agree, it will make us take it from him by force, which is the *aveira* of robbing!

The Rambam tells us to think about an example of this from *Navi*, with King Achav and the field of Navos:

Achav was one of the kings of Yisrael, who lived during the times of the first Beis Hamikdash. One of the main Neviim of his time was Eliyahu Hanavi.

Next to Achav's palace was a beautiful vineyard that belonged to a man named Navos. Achav liked this vineyard very much, and decided that it would be a perfect place for him to plant a garden, since it was so close to his palace. One day, he tried to convince Navos to sell it to him, but Navos refused. Achav tried to trade the vineyard for a better field somewhere else, but Navos didn't want to do that either. He had gotten the vineyard as a yerusha from his father, and he didn't want to give it up.

Achav went home in a very bad mood. His wicked wife, Izevel, saw that something was making Achav upset, and asked him what was wrong. When Izevel heard that Navos didn't want to let Achav have his field, she got upset too! "You are the king! You can have whatever you want! Don't be sad, because I will make sure to get the field for you."

*Izevel arranged that two false witnesses would say that Navos had said things against Hashem and against Achav. For this kind of *aveira*, a person deserves to be killed with *Sekilah*, being stoned.*

Once Navos was killed, Izevel went to Achav and told him happily that now he could have the vineyard.

*Eliyahu Hanavi came to Achav and told him that because of this *aveira*, he did not deserve to be king. He would be killed and not even get buried with *kavod*.*

*When Achav heard this, he felt very bad. He tore his clothes and did *teshuvah*.*

*Hashem then told Eliyahu Hanavi that because of his *teshuvah*, Achav himself would not be punished, but his *melucha* would not last.*

From this story of Achav and Navos, we see that since Achav was busy thinking about how much he wanted the field (the *aveira* of *Lo Sisaveh*), it led him to try to get Navos to sell it to him (the *aveira* of *Lo Sachmod*), and finally, when he couldn't get it that way, he took it by force (the *aveira* of *Lo Sigzol*) — and even worse.

RAMBAM :: Hilchos Gezeilah V'Aveidah

In today's Rambam, we will finish learning about *gezeilah*, and start to learn about *Hashovas Aveidah*!

Perek Yud: One of the things we learn is what happens if a person robbed a field and then fixed up part of it, or planted or built something there.

Perek Yud-Alef teaches us the *halachos* about *Hashovas Aveidah*, returning something that someone lost. Keeping someone from losing money or property is also part of the *mitzvah* of *Hashovas Aveidah*!

Perek Yud-Beis explains what we do if WE will lose money by keeping someone else from losing money. There are times we get paid for what we lost. We also learn that if we DON'T lose money or time, we can't ask for money for doing the *mitzvah*.

Let's say a person is walking down the street with a jar of honey, and then his jar cracks and the honey starts to spill! "Oh no! My honey is all going to spill on the ground!" he cries.

"Don't worry," says someone else near him. "I have empty jars! You can put your honey in my jar."

"Oh, thank you, thank you!" says the honey person.

"But you'll need to pay me half of your honey for using my jar!" says the empty jar person.

"Fine, just save my honey!" says the honey person.

Really the honey person DOESN'T need to pay him half of his honey. Because it is a mitzvah to help someone, and the other person's jar was empty anyway! Even though the honey person said he will pay, the jar person only gets paid for the time he spent helping.

RAMBAM- PEREK ECHAD :: Hilchos Nachalos - Perek Vov

In this *perek*, we learn that we are not allowed to change who is supposed to get the *yerusha*! A person can give away some of his property as a present, but he can't say "my son _____ shouldn't get a part of the *yerusha*."

The *Chachomim* teach us that it is NOT a good thing to give away all of a person's property to keep the children from getting a part of the *yerusha*.

INYANA D'YOMA :: Lebn Mit Der Tzeit

In the end of this week's *parsha*, in *Shevi'i* of *Parshas Vayeira*, Hashem tests Avraham Avinu with a very hard test: The *Akeidah*. Hashem tells Avraham to bring his son, that he had waited for so long for, as a *korban*.

Not only did Avraham listen to Hashem and go bring Yitzchak up on the *Mizbeiach*, he RUSHED to do the *mitzvah*! He didn't push it off because he didn't want to do it, he HURRIED to do what Hashem asked him to!

Because of Avraham's *zerizus*, Hashem gave him a lot of reward!

We can learn from Avraham Avinu how special it is to do *mitzvos* right away! In *Tanya*, the Alter Rebbe tells us that this is especially true for *tzedakah* — we should hurry to do it quickly!

In the *zechus* of this, we will be *bentched* (like Avraham Avinu was) with tremendous *brachos*!

See Igeres Hakodesh Siman Chof-Alef

TEFILLAH :: Yud-Beis Pesukim - Yogaati

A *bochur* once wrote the Rebbe a letter for his birthday, asking for a *bracha*.

The Rebbe first gave him a *bracha* for his birthday that he should grow as a *Yerei Shomayim*, a *chossid*, and a *lamdan*, and that he should bring much *nachas* to his teachers and his parents!.

Then the Rebbe added that the *bochur* should remember the words of the *Chachomim*, “*Yogaati Umotzosi Taamin*.” To become a *chossid*, *yerei Shomayim*, and *lamdan*, he will need to put in *yegiyah* — to work hard!

Of course that doesn’t mean to skip eating and sleeping, it is important for him to take care of his health!

But he does need to work on himself, to learn properly and with his full *kochos*, and that he should work on himself to act the way the Torah teaches. Then he can be sure that Hashem will help him — *Umotzosi*!

See Igros Kodesh, letter #1816

HALACHOS HATZRICHOS :: Nolad

Something that only started to be able to be used on Shabbos is called *Nolad*, and we are not allowed to use it on Shabbos.

Some *Chachomim* say that if something is a solid, changing it into a liquid would also be part of *Nolad*. For example, if we put ice cubes in a bowl, they will melt and become a bowl of water. That water would be *Nolad*, something that was new on Shabbos. So there are opinions that we should not put ice cubes into a bowl by themselves on Shabbos.

But if we put in some water into the bowl before putting in the ice cubes, it is fine, because you will not be able to see which water is new.

See Kitzur Shulchan Aruch siman Pey, Shulchan Aruv Harav site

GEULAH U'MOSHIACH :: The Great Shofar

When *Moshiach* comes, a great *shofar* will be blown, and then all the Yidden will be brought back together in Eretz Yisroel!

Where is this *shofar* from? The *Medrash* tells us!

At *Akeidas Yitzchak*, Avraham Avinu brought a ram (an *Ayil*) as a *korban* instead of Yitzchak. The two horns of this ram were set aside for very special things: The horn on the left side was blown at *Matan Torah*! The horn on the right side, which was bigger than the other one, was set aside to be blown when *Moshiach* comes! This is the great *shofar* which the *Navi* is talking about, which will be used to gather all of the Yidden together with *Kibbutz Galuyos*!

See Pirkei DeRabi Eliezer perek Lamed-Alef

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