

Chitas for Sunday Parshas Chayei Sarah Yud-Ches Cheshvan 5786

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~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Chayei Sarah - Rishon with Rashi

In today's *Chumash*, we learn how Avraham Avinu bought Me'aras Hamachpeila to bury Sarah.

Sarah heard about the *Akeidah*, how Avraham had been about to bring her only son as a *korban*, and that he was saved at the last minute. It was too much shock for her, and it caused her to pass away. She was 127 years old.

Rashi shows us how the way the Torah tells us Sarah's age (100 and 20 and 7, instead of 127) tells us about the greatness of Sarah. Sarah's whole life was good in every way — she had the good parts about being young even when she was old. Hashem had made her look young and beautiful again before she had Yitzchak, and she stayed that way for the rest of her life! Sarah was a *tzadeikes*, and passed away without any *aveiros*.

As we learned in the end of last week's *parsha*, after the *Akeidah*, Avraham went to Be'er Sheva. When he heard that Sarah passed away, he came to Chevron, where she was, to mourn for her. He wanted to bury her in Me'aras Hamachpeilah, a cave which belonged to one of the people of Cheis. He asked the *Bnei-Cheis* if he could buy part of their land to bury Sarah.

The *Bnei-Cheis* at first offered Avraham to bury Sarah in one of their cemeteries, but Avraham wanted just Me'aras Hamachpeilah! He told them to ask Efron, who had bought the field where Me'aras Hamachpeilah was, if he could buy it. He told them that he was ready to pay its full price.

Efron at first said that he was ready to give it to Avraham for free — and the whole field, not just the cave!

But Avraham said that he wanted to PAY for the field! Efron pretended to be very nice and said, “Oh, you don’t have to pay me the 400 silver *shekels* that this field would cost! You can have it for free to bury your wife.”

Avraham could tell from the way Efron was speaking that Efron really wanted a HUGE amount of money! He paid Efron all 400 silver *shekels*, and now nobody could ever argue that Me'aras Hamachpeilah didn't belong to Avraham.

TEHILLIM :: Yom Yud-Ches (88-89)

Today's *shiur Tehillim* is *kapitelach Pey-Ches* and *Pey-Tes*.

One of the things it talks about in *Kapitel Pey-Tes* is how Hashem gave the special job to be the *Yiddishe* kings to Dovid Hamelech and his children. “**Zaro Le’olam Yihiyeh**” — “his children will be forever.”

Now we don’t have any *Yiddishe* king, so what happens to Hashem’s promise?

Moshiach comes from Dovid Hamelech, so Hashem’s promise to Dovid Hamelech really does go forever! We will see that our king *Moshiach* comes from the family of Dovid!

TANYA :: Kuntres Acharon Siman Chof-Ches

We are learning what the Alter Rebbe wrote to R’ Levi Yitzchak of Berditchev, to comfort him after his son passed away.

All of the Torah learning and *davening* that the *tzadik* does during his lifetime brings down a big *chayus* of Hashem in *Ruchnius*, but it is hidden. When the *tzadik* passes away, all of his accomplishments during his lifetime come together and make a very strong *chayus* from Hashem, but this time it shines in the world!

This *chayus* is so strong and special that it makes Hashem forgive the Yidden for even big *aveiros*, and even if they were done on purpose!

That’s why the Torah talks about how Miriam the *tzadeikes* passed away, right next to the place where the Torah teaches about the *Parah Adumah*. Because the *Parah Adumah* ALSO forgives the Yidden for such big *aveiros*!

This great *chayus* from the *tzadik* is “*Poel Yeshuos Bekerev Ha’aretz*,” it brings great *brachos* to all of the Yidden!

HAYOM YOM :: Yud-Ches Cheshvan

In today’s *Hayom Yom*, the Rebbe tells us some corrections in the *Torah Ohr*, from the notes of the Rebbe Rashab.

(One year (Tof-Shin-Chof-Hey, 5725), the Rebbe asked the Chassidim to learn the Likkutei Torah or Torah Ohr of the parsha every week, and the Rebbe gave a special Lechaim at the weekly Shabbos farbrengens to the Chassidim who did it!

In Tof-Shin-Nun-Beis, the Rebbe asked again to learn Torah Ohr and Likkutei Torah, just like we learn Rambam every

day.)

SEFER HAMITZVOS :: Shiur #254 - Mitzvas Asei #194

Today's *mitzvah* (*Mitzvas Asei* #194) is that a thief needs to give back whatever he stole. If he denied that he stole it in *Beis Din* and made a *shevuah*, he needs to pay it back together with an extra *chomeish* (fifth)!

If the thing he stole changed, he needs to pay what it was worth to the person he stole it from.

We learn this *mitzvah* from a *posuk* in *Parshas Vayikra*: וְהָשִׁיב אֶת הַגְּזוּלָה אֲשֶׁר גָּזַל

Because of this *mitzvah*, the *aveira* of stealing is called a “**Lav Shenitak L’Asei**”, meaning that the *Mitzvas Lo Saasei* can be “fixed up” by doing a *Mitzvas Asei* — in this case, the *Lo Saasei* of stealing can be fixed up by giving back what was stolen plus an extra fifth.

The details of this *mitzvah* are explained in the last *perakim* of *Mesechta Bava Kama*.

RAMBAM :: Hilchos Gezeilah V'Aveidah

In today's Rambam, we learn about *Hashovas Aveida*.

Perek Yud-Gimmel teaches us about how we find the owner of something we found. Outside of Yerushalayim there used to be a big rock that people would stand on and announce what they found!

There's a halacha that in a certain case, if we find something and can't find out who it belongs to, we should watch it until Eliyahu Hanavi comes with Moshiach, and he will tell us what to do with it!

Perek Yud-Daled tells us that while we're waiting to give something back, we need to take care of it so it doesn't get ruined. For example, if we find something made of wood, we should make sure to use it so it doesn't get rotten.

Perek Tes-Vov teaches us about when we DON'T need to give something back — if the owner gave hope that he will ever find it again (*yiush*). For example, if someone loses something in the sea, or in the sand on the beach, they don't really expect to ever find it again.

RAMBAM- PEREK ECHAD :: Hilchos Nachalos - Perek Zayin

The Rambam teaches us that the *Beis Din* doesn't let someone have their part of the *yerusha* until they are sure that the person really passed away. So if the father disappeared when he was on a long trip, the sons don't get the *yerusha* even if they think that their father must have passed away.

INYANA D'YOMA :: Chof Cheshvan

In a few days is *Chof Cheshvan*, the birthday of the Rebbe Rashab.

There are many things we can learn from the Rebbe Rashab when he was the Rebbe of the *Chassidim*, but we can also learn things from the Rebbe Rashab when he was just a little boy.

Here are two stories that happened with the Rebbe Rashab, when he was just four or five years old!

The first story you might remember from *Hayom Yom*:

On Shabbos Parshas Vayeira, when the Rebbe Rashab was just a little boy, his mother Rebbetzin Rivkah brought him for a birthday Yechidus with his grandfather, the Tzemach Tzedek. He started to cry. The Tzemach Tzedek asked him what the problem is.

The Rebbe Rashab cried, "It's not fair! Why did Hashem appear to Avraham Avinu and not to us?"

The Tzemach Tzedek calmed him down, saying that Avraham Avinu did something very special to deserve this — he had a bris when he was 99 years old.

This story teaches us a lesson: Just like the Rebbe Rashab, we should also care so much about our connection to Hashem! When something is very important to us, we might even cry about it. Our connection to Hashem should be one of the things that we care so much about that we will even cry if we don't have it.

Here is the second story:

Once, the tailor came to the house of the Rebbe Rashab, who was just a little boy at that time. His mother Rebbetzin Rivkah had bought a piece of material for the tailor to sew into new clothes. Now the tailor was bringing the finished clothes to the house. He also brought back any material that was left, in case they wanted to use it for something else.

The Rebbe Rashab was playing around, and he reached into one of the big pockets of the tailor's shirt, where he kept some of his tools. He felt something soft, and pulled it out. It was another piece of the material from the clothes the tailor had just sewn!

The poor tailor was very embarrassed. He tried to explain that he had forgotten about that piece, but was also planning to give it back.

Later, Rebbetzin Rivkah spoke to the Rebbe Rashab. "Do you know what you did? You made the tailor feel embarrassed!" The Rebbe Rashab started crying very hard. He felt very bad for what he did.

A few weeks later, he went into the room of his father, the Rebbe Maharash. He asked him what a person could do to fix up an aveira of embarrassing a Yid. The Rebbe Maharash asked what happened, but the Rebbe Rashab did not want to answer.

Later, his mother asked him why he hadn't wanted to tell his father the story. The Rebbe Rashab answered, "It is bad enough that I made a Yid embarrassed, why should I also say Rechilus and Lashon Hara about him?"

This story shows us how much Jewish children should care about the feelings of another person. We shouldn't only care about how we feel ourselves, but we should also want very much that every other Yid feels good too.

See Likutei Sichos chelek Tes-Vov, p. 135–136

TEFILLAH :: Yud-Beis Pesukim - Ve'ahavta

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

The words come from a *Medrash* (*Sifra*, also called *Toras Kohanim*) that explains a *posuk* in *Parshas Kedoshim*, "Ve'ahavta Le'reiacha Kamocha," "you should love your friend like you love yourself."

The *Medrash* says on this *posuk*, that Rabbi Akiva calls this *posuk* a "*klal gadol*" of the Torah!

What is a "*Klal Gadol*"?

It means a rule that is so important, that if you miss it, you missed the whole thing!

Imagine if someone tells you that he made a big Chanukah party for all of his friends. There were donuts, and latkes, and chocolate gelt. “And what kind of Menorah did you light?” you ask. “Oh, we didn’t light the menorah at all. We had lots of other Chanukah things.” Oy vey, you’ll be thinking. He missed the whole point! How can you have Chanukah without a menorah?

The Torah is so beautiful and so precious! It helps us all the time, in everything we do. But if we don’t have *Ahavas Yisroel*, if we don’t care about another Yid, and just keep the Torah for ourselves, we don’t have Torah at all! Rabbi Akiva tells us that you can’t have Torah without having *Ahavas Yisroel*!

HALACHOS HATZRICHS :: Hashovas Aveidah

If we find something that a Jew lost, we have a *mitzvah* to return it to the person who lost it. This is the *mitzvah* of *Hashovas Aveidah*.

Just like it’s a *mitzvah* to return something that is already lost, it is also part of *Hashovas Aveidah* to keep someone’s money or things from getting lost or ruined.

For example, let’s say you are playing outside and need to go in because it started raining. On your way into the house, you notice that one of the kids left a book on a bench. By taking that book with you so it won’t get ruined in the rain, you are also doing the *mitzvah* of *Hashovas Aveidah*.

See Kitzur Shulchan Aruch, siman Kuf-Pey-Zayin

GEULAH U'MOSHIACH :: Not Losing Anything

When Moshiach comes, will we have to leave our big beautiful house and move to a small apartment in Eretz Yisroel? Will we have to give away our toys and go learn Torah all day?

Some people think that when *Moshiach* comes, they going to have to give away all of the good things they have in the time of *Golus*. That makes them not want *Moshiach chas veshalom*! They think that when *Moshiach* comes, they won’t be able to play games anymore, they’ll just have to go to school and learn Torah all day.

The Rebbe told us something very interesting: The word “*Geulah*” has all of the letters of the word “*Golah*,” which means *Golus*, with just one extra letter (an *alef*)! Isn’t that strange? Shouldn’t *Geulah* have NOTHING to do with *Golus*?

There are two reasons why *Golus* and *Geulah* are so connected:

- 1) It is our Torah and *mitzvos* that BRING the *Geulah*. So *Geulah* is the letters of *Golah*, since *Moshiach* comes from the *mitzvos* we did in *Golus*!
- 2) *Geulah* isn’t changing into something new — most of the things we have in *Golus* will stay the same. We will have the same *Gashmius* things: Food, clothes, playgrounds, friends, amusement parks and iPods. So what’s the difference? It’s all hinted to in the *alef*!

Can you think of what this means? Later we will IY”H learn more about the Alef of Geulah!

See sicha of Parshas Emor 5751

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