

Chitas for Thursday, Parshas Chayei Sarah Chof-Hey 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 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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Sholom Dovber & Menachem Mendel Konikov

and their uncle and cousins that share their birthday.

Wishing you a year of success and joy.

CHUMASH :: Parshas Chayei Sarah - Chamishi with Rashi

Eliezer was sent on a *shlichus* by Avraham to find a wife for Yitzchak. He discussed it with Rivkah's family, and they agreed to the *shidduch*. Today we learn that Eliezer tries to make things happen sooner, and has *hatzlacha*! He brings Rivkah back, and she marries Yitzchak.

Eliezer took out gold and silver jewelry and clothing and gave them to Rivkah. He gave fruits from Eretz Yisroel to her brother Lavan and her mother Milka.

Eliezer and the men with him ate and drank, and slept over that night.

In the morning, Lavan and Milka said that she should follow their custom and stay home for a year to get all the jewelry she needs. Since she only got SOME jewelry from Eliezer, she needs at least 10 months.

Why did only Lavan and Milka say this? Where was her father Besuel? Rashi tells us that Besuel had plans to stop Eliezer from doing his shlichus, so a malach came and he died that night.

Eliezer answered them, "Don't make me wait now! I showed you that all of Avraham's money belongs to Yitzchak, and everyone agreed that this is from Hashem. She doesn't need to get jewelry herself!"

Lavan and his mother decided to ask Rivkah what she wanted to do.

Rivkah said that she wanted to go, even if her mother and brother didn't want. So they said goodbye to Rivkah, and sent her along with the woman who fed her when she was little. They gave her a *bracha* that

Avraham's *brachos* should come true through her and her children (to have many descendants, and inherit their enemies' lands).

Rivkah went on the camels, following Eliezer.

Yitzchak had just come from Be'er Lachai Ro'i, where he was bringing Hagar back to remarry Avraham, so he would have a wife.

Yitzchak went out to the field to *daven Mincha* — he was the first one to *daven Mincha*! He looked up and saw camels coming. When Rivkah saw Yitzchak, she realized he was very holy, and slid partway off of her camel. She asked Eliezer who that person was. Eliezer told her it was his master, and Rivkah covered herself with her veil.

Eliezer told Yitzchak about everything that had happened, how Hashem had made *nisim* for him to find the right person. Yitzchak brought her into Sarah's tent to be in charge of the house. Right away he saw that Rivkah was like his mother Sarah — all of Sarah's *nisim* came back when Rivkah was in the tent!

Yitzchak saw that Rivkah deserved to be the next of the *Imahos*, and married her. Yitzchak loved her, and now was comforted from when Sarah passed away.

TEHILLIM :: 119 (first half)

Today's *shiur Tehillim* is the first half of *Kapitel Kuf-Yud-Tes*.

In today's *Tehillim*, we have a *posuk* that says "**Chaver Oni Lechol Asher Yereiucha Uleshomrei Pikudecha**" — "I am a friend to those who fear You (Hashem) and who keep Your *mitzvos*."

From this *posuk* we can learn that when we see others doing a *mitzvah*, we should try to help out if we can — like a good friend!

In many of the Rebbe's letters and *sichos*, the Rebbe would use this *posuk* to explain why he will give money for a project or *mosad* that is doing good things — "*Chaver Oni Lechol Asher Yereiucha!*" (You can also see the Rebbe quoting this *posuk* in videos from Dollars!)

TANYA :: Igeres Hakodesh Siman Lamed-Alef

In this letter, the Alter Rebbe will explain to us the importance of *Ahavas Yisroel* and that we need it to bring the *Geulah!*

Hashem and the Yidden are compared to a heart and a body. The *Shechinah* is like the heart which gives the Yidden *chayus*, and all of the Yidden are like the body which receives its *chayus* from Hashem.

How does a body live? The heart pumps blood, which has *chayus*, to all the parts of the body to give them *chayus*, and then the blood goes back to the heart.

As long as there are no places where the blood will get stuck, the blood can go to all places and the whole body will be healthy. But if *chas veshalom* one of the places where the blood needs to go gets smaller or blocked, the whole person can become sick!

That's also how Hashem gives Yidden our *chayus*. The *chayus* flows to every single Yid, all over the world. We share our *chayus* with each other, just like the blood flows from one part of the body to the other. But if we don't have *Ahavas Yisroel* and the *chayus* gets "stuck" because we don't want to have anything to do with

another Yid or group of Yidden, then Yidden can't all be healthy *chas veshalom!* Not only does it hurt the Yidden, but it hurts the *Shechinah*, which is like the "heart" that gives *chayus* to the Yidden.

That's why the *Chachomim* say that the reason for the *Churban* of the *Beis Hamikdash* was because of *Sinas Chinam*. It's also why the *Zohar* says that after the *Beis Hamikdash* was destroyed, the *Shechinah* is called "sick" in *Golus*. The Yidden didn't have enough *Ahavas Yisroel*, making them ALL be "sick" in *Golus*... and the *Shechinah* is too.

But when we make a place in our heart for every single Yid, and help each other as much as we can, it makes all of the Yidden feel better! Then the *Shechinah* feels better too, until there is no more reason for *Golus* and *Moshiach* can come right away!

HAYOM YOM :: Chof-Hey Mar-Cheshvan

Hashem puts every Yid in the place where they live for a purpose. Hashem wants us to make sure that *Yiddishkeit* in these places is strong and that we teach the Torah to as many people as we can.

We can learn from a farmer. Something will grow only when he plows the field and plants the seeds. It is the same for us — when we work hard to "plow and sow" *Yiddishkeit* in the places that we live, something will for sure grow.

SEFER HAMITZVOS :: Shiur #201 - 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 or is in the same house as the body gets some of this *Tumah* too, called *Tumas Meis*. Today's *mitzvah* is to follow all of the *halachos* about this *tumah*!

RAMBAM :: Hilchos Tumas Meis

In today's Rambam (*Perakim Chof-Alef, Chof-Beis, and Chof-Gimmel*) we learn more about how a *keili* can keep things inside of it from becoming *tamei* from *Tumas Meis*.

But only a *keili* that isn't *tomei* itself can keep things inside of it from becoming *tamei*.

There is a difference, though, between all other *keilim* and a *keili* made out of clay:

Other *keilim* can be used as an *Ohel*, a tent, to keep things underneath from becoming *tamei*. But a *keili* made of clay can't be used as an *Ohel*. If it is turned upside down, things underneath or inside of it DO become *tamei*. Only if it is actually SEALED closed can a clay *keili* keep things inside of it from becoming *tomei*.

RAMBAM- PEREK ECHAD :: Hilchos Taaniyos - Perek Daled

Today's Rambam explains the fasts and how we awaken ourselves to do *teshuvah* if no rain is falling. The Rambam tells us who to choose as a *chazan* to help the people reconnect to Hashem. We say special *brachos*, asking Hashem to answer us, like He answered the *Avos* and the *Neviim*.

INYANA D'YOMA :: Chof-Hey Cheshvan

Today is the *yartzeit* of the Rebbe's youngest brother-in-law, R' Mendel Horenstein, who was married to the Frierdiker Rebbe's youngest daughter, Rebbetzin Shaina. He died *Al Kiddush Hashem* during the Holocaust, *HY"D*.

Today is also an important day connected to the day of *Didan Notzach*, *Hey Teves*.

Even though the main *Nitzachon* of the *sefarim* happened on *Hey Teves* in the year *Tof-Shin-Mem-Zayin*, it wasn't complete until the next year, on *Chof-Hey Cheshvan*. Even after the court ruled that the *seforim* belong to the Rebbe and to *Chassidim*, there was still an appeal, another chance to argue with the decision.

On *Chof-Hey Cheshvan Tof-Shin-Mem-Ches*, the court ruled on the appeal. They said that the decision made on *Hey Teves* would stay, and the *seforim* should go back to the Rebbe and to the *Chassidim*!

This is similar to what we will learn in Hayom Yom, that even after the Alter Rebbe came out of jail on Yud-Tes Kislev, he was put back into jail another time later until he was finally freed once and for all.

TEFILLAH :: Mincha

In today's *Chumash*, *Chamishi* of *Parshas Chayei Sarah*, we learn that *Yitzchak Avinu davened Mincha*.

Chassidus explains that *davening* is not only a time to ask for our needs, *tefillah* is also a time of connecting ourselves with Hashem.

Our *koach*, and the *hatzlacha* we have in everything we do, depends on our connection with Hashem.

Every morning, we spend time to make that connection strong, by *davening Shacharis*. But it slowly becomes weaker during the day because we are busy with *Gashmius* things. So in the middle of everything we are doing, we stop and *daven Mincha*.

The Alter Rebbe says in *Shulchan Aruch* that even women need to be careful to *daven Mincha* (at least *Shemoneh Esrei*) to refresh their connection with Hashem.

That way, we are connected to Hashem the entire day, which brings *bracha* and *hatzlacha* in everything we do.

See Likutei Sichos chelek Beis p. 410, Alter Rebbe's Shulchan Aruch Orach Chaim 106:2

HALACHOS HATZRICHS :: Importance of Halacha on Shlichus

Before the Fellers went on *shlichus* to Minnesota, they had a *yechidus* with the Rebbe.

The Rebbe told the Fellers some *horaos* about how to do their *shlichus*, and had a very important question for Rabbi Feller: What *halacha sefarim* did he have?

The Rebbe wanted to make sure that he was bringing along a *Kitzur Shulchan Aruch*, the Alter Rebbe's *Shulchan Aruch*, the *Mishnah Berurah*, as well as a new set of *seforim*, "*She'arim Hametzuyanim Behalacha*." These *sefarim* went according to the order of the *Kitzur Shulchan Aruch*, but had answers from more recent *Rabbonim*. The Rebbe told him that even though most of the answers were *kulos*, not strict, the *chumros* inside were very good.

We see from here how important it is to be constantly learning halacha when we are doing the Rebbe's shlichus!

Yechidus in 1962, from JEM interview with Rabbi Feller, shown on Living Torah #377

GEULAH U'MOSHIACH :: When We Least Expect It

The *Gemara* in *Sanhedrin* says that *Moshiach* will come “*Behesech Hadaas*,” which means when we don’t think about it or when we don’t expect it.

But we need to be thinking about *Moshiach* all the time! In *davening*, we say “*Lishuascha Kivinu Kol Hayom*,” “I hope that Hashem will save us all day!”

One explanation is that *Moshiach* will come at a time when we think it really doesn’t make sense. Like when we compare our generation to the *tzadikim* of many years ago, we might think that *Moshiach* can’t come now!

But ESPECIALLY now, when we might think that our *dor* really doesn’t deserve for *Moshiach* to come — this is the BEST time for *Moshiach* to come, *Behesech Hadaas* — when we expect it least!

See *Likutei Sichos* vol. 10, p. 172

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