

Chitas for Friday, Parshas Bereishis Erev Shabbos Kodesh Chof-Ches Tishrei, 5784

**For the safety and security of the Yidden in Eretz Yisrael
and the success of the soldiers fighting for its protection**

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~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Bereishis - Shishi with Rashi

We will learn the beginning of today's Chumash according to the Medrash Tanchuma, one of the pirushim that Rashi brings.

We learned before in the *parsha* that Hashem said that He would punish Kayin for killing his brother in the seventh generation. Lemech's children were the seventh generation, so here's what happened:

Hashem took away the sign He put on Kayin's forehead to protect him.

Lemech was blind, and his son, Tuval-Kayin, used to take him around. Once, Tuval-Kayin saw Kayin and thought he was a wild animal! He got scared, and told his father to shoot Kayin! Lemech did, and once he realized what happened, he clapped his hands together because he was so upset — and by mistake hit Tuval-

Kayin and killed him too.

That is how Kayin was punished for killing his brother.

After this happened, Lemech's wives were angry at him, and didn't want to stay married to him. Lemech argued that if it took seven generations to be punished for killing on purpose, then they shouldn't be so angry at him for killing by mistake!

Now the Torah tells us that Adam had another baby — Sheis. (Noach would later come from his family!)

Sheis later had a son Enosh. In the times of Enosh, people thought that they need to give *Kavod* to Hashem's servants, like the sun and the moon. They started giving them *Korbanos* and *davening* to them too. Later, people forgot all about Hashem, and ONLY *davened* to these things! They made idols, and thought that if they worshiped them they would get whatever they wanted.

Adam only managed to make sure that SOME of his children still believed in Hashem. The rest of the world were all *Resha'im*. Hashem tried to warn them by sending a small *Mabul*, but they didn't do *Teshuvah*.

Now the Torah is going to tell us over the generations from Adam to Noach, and when they died. Today we do the first half:

- 1) **Adam**
- 2) **Sheis**
- 3) **Enosh**
- 4) **Keinan**
- 5) **Mahalalel**
- 6) **Yered**
- 7) **Chanoch**: Chanoch followed only Hashem, but Hashem saw that he would later become a *Rasha*. To keep him from needing to be punished, Hashem took him into *Gan Eden* while he was still alive.
- 8) **Mesushelach**

TEHILLIM :: 135 - 139

In today's *Tehillim* there are some *kapitelach* we say during *Shacharis* on Shabbos. The *kapitel* "**Hodu Lashem Ki Tov, Ki Le'olam Chasdo**", also called *Hallel HaGadol* (*Kapitel Kuf-Lamed-Vov*), is one of them. We also have *Al Naharos Bavel* in today's *Tehillim*, which we say before *bentching* on a weekday.

In *Hallel Hagadol*, one of the things we thank Hashem for is the big lights that shine on the world — the sun, the moon, and the stars. We say, "**Le'oseh Orim Gedolim, Ki Le'olam Chasdo!** — Hashem makes the big lights — because His kindness is forever!"

We also thank Hashem that the sun and moon follow a *seder*, the sun by day and the moon by night: "**Es Hashemesh Lememsheles Bayom, Es Hayareiach VeChochavim Lememshelos Balailah.**"

TANYA :: Igeres Hakodesh Siman Chof-Hey

In this letter, the Alter Rebbe is explaining to us about our Emunah in Hashem — what it means that Hashem gives chayus to the world every second. Everything a person does or says is from the chayus that Hashem gives the person at that moment — and that is not only with a Yid, but also a goy! EVERYTHING we say or do is from the chayus Hashem gives us at that moment.

Some Yidden didn't understand how Hashem can be giving chayus to a goy every second, even if he is doing things that

are trying to stop a Yid from doing a mitzvah. That is what the Alter Rebbe is explaining here.

So far we learned that the *chayus* Hashem gives to the world every moment is called the *Shechinah*. Today the Alter Rebbe teaches us about the *Golus* of the *Shechinah*. (That's going to be the answer how Hashem can give *chayus* to something going against Hashem — because the *Shechinah* is in *Golus*.)

Golus means that something is not in the proper place where it is supposed to be. Like someone who is in jail — he really belongs at home but he is stuck in jail. The same thing is with the *chayus* of Hashem: *Golus* means that the *chayus* is not where it should be. Right after the *Cheit Eitz HaDaas*, the first *Golus* started. That's when bad started getting mixed up into good, and it was like Hashem giving *chayus* to something that doesn't really deserve it — and that's *Golus*.

But that was only the beginning of *Golus*. Once the Yidden went into *Golus*, that was a complete *Golus*. Yidden have a *Neshama* which is a part of the most special *chayus* of Hashem, the *pnimius* of Hashem's *chayus*! When that *chayus* had to become stuck in *Golus*, then Hashem's most special *chayus* is in a place that is not proper for it to be — and that is a FULL *Golus*.

Very soon, when Yidden will come out of Golus AND there won't be any tumah or bad in the world, that will be a COMPLETE Geulah!

HAYOM YOM :: Chof-Ches Tishrei

In order to get married, a *Chosson* gives his *Kallah* a ring so she will become his wife. He promises to take care of his *Kallah* and make sure she has what she needs.

The Yidden and Hashem are like a *Chosson* and *Kallah*! The same is with our marriage with Hashem! Hashem gave US a ring — the *mitzvot*, to make us His *kallah*. Now Hashem has to make sure we have all of the things we need to live a happy life.

When we act the way Hashem wants, Hashem promises us that He will give us everything we need, like the *posuk* says, “**Im Bechukosai Teileichu, Venasati Gishmeichem Be'itam.**”

Now that Chodesh Tishrei is ending, we are going back into the regular Gashmius'dike work to get our parnasa. We need to remember that the bracha will only come if we take care of our Ruchnius as well, by having a Kvius Itim (a set time) to learn Torah and doing mitzvot properly!

SEFER HAMITZVOS :: Shiur #174 - Mitzvas Asei #90

(*Mitzvas Asei #90*) Today's *mitzvah* is that if a *korban* became *tomei*, we need to burn it.

We learn this *mitzvah* from a *posuk* in *Parshas Tzav*: וְהִבְשֵׁר אֲשֶׁר יִגַע בְּכֹל טָמֵא לֹא יֵאָכֵל בְּאֵשׁ יִשְׂרָאֵל
The details of this *mitzvah* are explained in *Mesechta Pesachim*, and at the end of *Mesechta Temurah*.

RAMBAM :: Hilchos Pesulei HaMukdashin

In today's *Rambam*, we learn more about the *kavanah* we have when bringing a *korban*. The wrong *kavana* can make the *korban* no good.

Perek Yud-Zayin: This *perek* teaches us what happens if someone had the wrong *kavanah* for PART of bringing the *korban* — like when sprinkling the blood, or when bringing one of a pair of two sheep as a *korban*. Sometimes the WHOLE *korban* becomes *Pigul* and we can't use it!

Perek Yud-Ches: It is a *Mitzvas Lo Saasei* that we are not allowed to make *korbanos tomei*, and a person is punished for it. But a person is not punished for making a *korban Pigul* (for planning on doing something wrong with a *korban*), because a *Beis Din* can only punish someone for DOING something, not for thinking something.

Other problems for a *korban* are *Nosar*, meat left past the time we are supposed to eat it, and if a *tomei* person touches a *korban*. We learned these *mitzvos* in *Sefer Hamitzvos* during the last few days.

Perek Yud-Tes: Now the Rambam explains the *halachos* of what to do with *Tomei*, *Nosar*, *Pigul*, or *Posul Korbanos*.

RAMBAM– PEREK ECHAD :: Hilchos Shofar V'Sukah V'Lulav - Perek Ches

We learn about what makes the *Daled Minim posul*, and the special *simcha* we have on *Sukkos* — including the *Simchas Beis Hashoeivah*!

The Rambam ends these halachos with a halacha the Rebbe would quote often: We need to learn from Dovid Hamelech, who didn't think about his own kavod and danced in front of Hashem when the Aron came back to where it belonged. We should also never feel embarrassed to show our simcha in Avodas Hashem!

Mazel Tov! We have now finished learning this set of halachos!

INYANA D'YOMA :: Warming Up the Winter

Did you notice that it is starting to get a little bit colder outside, and that it is starting to get dark earlier?

That's because the winter is coming. During the winter it is colder and darker in the world.

Chassidus explains that the cold and dark aren't just in *Gashmius*, but also in *Ruchnius*. During the winter, *Avodas Hashem* is harder. We might feel like Hashem is hiding more and it can feel harder to do what we are supposed to.

In a rally after *Simchas Torah*, the Rebbe explained that Hashem gets us ready for the winter with *Tishrei*! The month of *Tishrei* with all of the special *Yomim Tovim*, and especially the end of the month, the *Yom Tov* of *Shemini Atzeres* and *Simchas Torah*, gives us *koach* for the long winter that's coming.

We get ourselves and our houses ready for the winter with warm clothes, heaters, and lights so that we will be comfortable even in the coldest and darkest nights.

In *Ruchnius*, the treasures that we get during the month of *Tishrei* are like the warm clothes and light that we need for the cold and dark winter months!

One of the treasures we get is a special *simcha*. On *Simchas Torah* we had an extra special *simcha* and danced with the Torah and our fellow Yidden!

Later in the year, in a hard time in the middle of the winter, we can close our eyes and remember our dancing and the *simcha* that we had. We can remind ourselves that even now we have the very same Torah, with all of the lessons and *kochos* it gives us!

Remembering what we have will give us the *koach* and *simcha* to overcome the dark and cold of the long winter months, and help us be sure to live up to what Hashem expects from us during this entire time.

Based on children's rallies on Beis Cheshvan 5743 and Chof-Zayin Cheshvan 5744

TEFILLAH :: Shemoneh Esrei on Shabbos

Shemoneh Esrei on Shabbos and Yom Tov is much fewer brachos than on a weekday! First we say 3 brachos praising Hashem, one bracha about the special day, and 3 brachos thanking Hashem.

The middle *bracha* in *Shemoneh Esrei* on Shabbos is five paragraphs:

- 1) **Yismach Moshe** — Hashem gave the *mitzvah* of Shabbos through Moshe Rabbeinu on *Har Sinai*.
- 2) **Veshamru** — These are the *pesukim* in the Torah that say how the Yidden kept Shabbos, as a connection to Hashem.
- 3) **Velo Nesato** — Shabbos is a present that was given ONLY to Yidden!
- 4) **Yismechu** — By celebrating Shabbos, we get to feel its *brachos*!
- 5) **Elokeinu** — We ask Hashem to give us *brachos* in honor of the special day of Shabbos.

HALACHOS HATZRICHS :: Dipping Challah Into Salt

We started dipping our *challah* into salt again, instead of honey.

Why do we dip *challah* into salt?

One reason is that the *Chachomim* teach us that our table is like a *Mizbeiach*! When we eat a meal, it is in a way like we are eating a *korban*. And the Torah teaches us to always put salt on our *korbanos*!

See the Alter Rebbe's Shulchan Aruch, Orach Chaim, siman Kuf-Samach-Zayin se'if Ches

GEULAH U'MOSHIACH :: Hard Times Close to Geulah

Even though we are so close to the *Geulah*, and the Rebbe says that *Moshiach* is right here, there are sad things that happen. It still feels like *Golus*, and it is very hard.

The *Or Hachama*, a *pirush* on the *Zohar*, talks about times like this. The *Or Hachama* says that even when the *Geulah* is ready from Hashem, there will still be hard things happening in the world. But there is something we can do about it!

The *koach* of *Yiddishe kinderlach* can take away these hard times. By kids learning Torah and doing *mitzvos*, we are able to get rid of the painful moments of *Golus* right before we will be able to see the *Geulah* — may it be NOW, *mamosh*!

See Pirush Or Hachama 9a, Sodos Hageulah, p. 135

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