

Chitas for Shabbos Kodesh, Parshas Bereishis

Shabbos Bereishis

Shabbos Mevorchim Cheshvan

Chof-Tes 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 - Shvi'i with Rashi

The Torah is telling us the generations from Adam to Noach, and today we will finish them:

9) **Lemech** (a different Lemech)

10) **Noach**: Lemech had a *Nevuah* and gave him this name, since he would comfort the world (*Yenachameinu*) from the curse of Adam on the ground. He invented a plow, so now it wasn't as hard to grow food.

Noach didn't have children until he was 500 years old! This was so that his children could be saved from the *Mabul* — there wouldn't be so many of them (to need an extra *Teiva*) and they wouldn't be old enough to be punished.

Noach's 3 sons were Sheim, Cham, and Yafes.

Now the Torah tells us about how the world turned into such Resha'im:

The princes were the ones who started — they decided to get married to whoever they wanted, even if they were already married! They didn't treat marriage as something of *Kedusha*, and soon EVERYONE was just acting however they felt like.

Hashem was thinking of destroying all the people, and two *Malachim* told Hashem to do it — they hadn't wanted Hashem to make people in the first place! Hashem told these two *malachim*, Shamchazai and Azael, to go see if they would be any better. They became giants in the world, and acted just as bad as the princes.

Soon they also stopped treating other people in a *mentchlich* way, and stole things and lied all the time. Hashem gave them 120 years to do *Teshuvah*, but they didn't change.

The job of all of the people in the world was "*Losheves Yetzara*" — to make a world that runs in a nice way (civilization). Since they weren't doing their job, there was no reason for there to be a world!

Hashem was glad that at least *Malochim* that were in *Shomayim* wouldn't act in a way against Hashem!

Hashem decided to start acting in a way of *Gevurah* — being strict with the people. But instead of destroying EVERYONE, Hashem decided to only punish the ones who were *Resha'im* — almost everyone! He also decided to kill the animals, since they also acted in a not nice way, and because animals are only there to help people — if there are no people, we don't need animals either!

Hashem decided to "start over" — but this time, to make the world in a way that it is much easier to do *Teshuvah*. Hashem would bring a *Mabul* to purify the world, and later Noach's family — the only ones left — would have children and fill the world with people.

TEHILLIM :: 140 - 144

In today's *Tehillim*, there is a *posuk*, "***Tikon Teflasi Ketores Lefanecha***" — "I bring my *davening* before Hashem like *Ketores*!" (The Rambam chooses this *posuk* to put at the beginning of his *sefer* about *Korbanos*.)

The Rebbe teaches us that when the *kohen* brings the *Ketores*, nobody else is allowed to be there — it's just the *kohen* bringing the *Ketores* to Hashem. The same thing is when we *daven* — it's private, between us and Hashem!

Also, the word *Ketores* is like the word "*Kesher*" (in Aramaic — *Ketar*) — a connection. *Davening* is one of the ways we make a special connection with Hashem.

TANYA :: Igeres Hakodesh Siman Chof-Hey

The Alter Rebbe is continuing to explain a certain vort from the Baal Shem Tov:

The *vort* from the Baal Shem Tov is that if a *Goy* comes to you in the middle of *davening*, and tries to bother you, you should realize that it's *Hashgacha Protis*, and try to *daven* harder and with more *kavanah*. You should think about how Hashem is giving *chayus* to that *Goy* right now and letting him do it, and understand that Hashem is giving you a message to have MORE *kavanah*.

People said that it can't be that Hashem is giving *chayus* to a *Goy* who is trying to make you mixed up in the middle of *davening*! How can you say that Hashem's *chayus* is in a *Goy* like that? The Alter Rebbe explains that

the *chayus* of Hashem IS there, but it's in *Golus*.

Wherever the *chayus* of Hashem goes, it stays the same. But in different *Olamos*, Hashem is more hidden or more seen in that *Olam*. In some worlds the *chayus* of Hashem is hidden as if it was put behind a thin curtain, but in lower levels, the light of Hashem is hidden as if it was put behind a very thick curtain that blocks the light of Hashem from shining through!

Of course, the *chayus* of Hashem stays the same, no matter what curtains it is hiding behind!

HAYOM YOM :: Chof-Tes Tishrei

One time in the Baal Shem Tov's *shul* in Mezibuzh, a very scary story happened:

Two people, who weren't such good friends, were arguing with each other. One of them got so mad, he yelled at the other one, "I will rip you up like a fish!"

When the Baal Shem Tov heard this, he called his *Talmidim* to come. He told them to hold hands with each other, and the Baal Shem Tov himself finished their circle. Then he asked them all to close their eyes.

All of a sudden, they saw something that made them all terrified! They saw this man tearing up the other one like a fish, just like he had said!

From here we see how careful we need to be with what we say, because whatever we say will do something. Sometimes it is in *Ruchniyus* only, and most people can't see it, but it ALWAYS makes something happen.

We need to be so careful to only say nice things about other people!

SEFER HAMITZVOS :: Shiur #175 - Mitzvas Asei #49

(*Mitzvas Asei #49*) Today's *mitzvah* is that we have to do ALL of the *Avodah* of *Yom Kippur*! Even though there are lots of details that are done as part of the *Avodah*, they are all really part of this one *mitzvah*.

The whole *mitzvah* is explained in its own *Mesechta* — *Mesechta Yoma*.

RAMBAM :: Hilchos Avodas Yom HaKipurim

In today's Rambam, we start a new section — we start to learn about the *Avodah* of *Yom Kippur*!

Perek Alef teaches us how the *Kohen Gadol* gets ready for *Yom Kippur*.

Perek Beis explains how he made himself *tahor* and about the *Vidui* — using Hashem's special name!

Perek Gimmel explains how the goat for Azazel worked.

These perakim are all very interesting to read through. Reading it with all of the details can make us feel like we are watching it happen in the Beis Hamikdash!

RAMBAM- PEREK ECHAD :: Hilchos Shekalim - Perek Alef

In today's Rambam, we start to learn about the *Machatzis Hashekel*.

Every man needs to give a half *shekel* every year to the *Beis Hamikdash*. It doesn't matter if they are rich or poor!

One *halacha* is that children don't need to give a half *shekel*, but they can, and it is used for the *Beis Hamikdash*.

INYANA D'YOMA :: Shabbos Bereishis

There is a *vort* from the *Rebbeim* that “**Vi M'shtelt Zich Avek Shabbos Bereishis, Azoi Geit A Gantz Yohr.**” The way we use the *kochos* from Shabbos *Bereishis* helps set things up for the whole year in a good way.

EVERY *parsha* and *Yom Tov* have certain things we need to learn from them, and live with those lessons the whole year. So why are the *kochos* we get from Shabbos *Bereishis* SO important, that we say that it sets things up for the whole year, more than any other *parsha* and *Yom Tov*?

The answer is that Shabbos *Bereishis* teaches us *Emunah*! We learn about how Hashem created the world, and so we understand that everything that happens in the world is all from Hashem. (As we are learning now in *Tanya*, the *chayus* of Hashem is constantly creating the world!) *Emunah* in Hashem is the most important thing that we need to have, and it makes a difference in EVERYTHING in our lives all year.

When we know that Hashem is making everything in the world happen, we will know that there can't be anything in the world that can stop us from doing what Hashem wants. Since Hashem created everything in the world, and Hashem tells us to do the *mitzvos*, it isn't possible that there can be anything in Hashem's world that can keep us from doing what Hashem wants!

Our *Emunah* is also important for our *Gashmius*! When we know that everything comes from Hashem, we won't worry so much about all of the *gashmiyus* things that we need, like *parnasa* and health and things we need for our family. We will know that everything that happens to us is from Hashem and know that it must be good. Even more, when we remember this, Hashem will give us good things in a way that we can tell is good too!

See Likutei Sichos chelek Alef, Parshas Bereishis

TEFILLAH :: Building Bitachon in Davening

What does it take for you to trust someone?

The *Sefer Chovos Halevavos* goes through each of the conditions a person needs in order to REALLY trust someone. As we go through the conditions, we realize that no PERSON can be completely trusted — we can only truly trust in Hashem!

The first condition for trusting someone is to know that the other person cares for us and has *rachmonus* on us. When we know that they love us and care for us, we will trust that they will only do things that are good for us.

It is very clear to see that we can trust Hashem in this way! Hashem has more *rachmonus* on us than any person in the entire world. In fact, if any person does care for us, it is only because Hashem is making him feel that way!

We speak about Hashem's *rachmonus* in *Pesukei Dezimra*. In *Ashrei*, we say (in the *posuk* starting with *Ches*), “**Chanun Verachum Hashem, Erech Apayim Ugedol Chased.**” “Hashem is gracious and full of *Rachmonus*, Hashem is slow to get angry and has great kindness.”

When we say these words in *davening*, we can think about how Hashem truly cares for us and has *rachmonus* on us. This is one step that will help make our *bitachon* in Him stronger!

HALACHOS HATZRICHS :: Mishnayos Baal Peh

Many *seforim* speak about how special it is to learn *Mishnayos Baal Peh*. *Chassidim* especially have a *minhag* to do this!

When the Frierdiker Rebbe came to America, he started a group called “*Machaneh Yisrael*,” which he wanted every Yid to join. As part of this group, each member was supposed to learn a part of *Mishnayos Baal Peh*. This would help make the air in the world more pure!

In *Tof-Shin-Gimmel*, there was a big *siyum* on *Mishnayos*, from all of the *Mishnayos* learned *baal peh* by members of *Machaneh Yisrael*. At the *siyum*, the Frierdiker Rebbe said:

Once, the Rebbe Maharash was near a group of *Chassidim*. The Rebbe Maharash called out, “Shabbos, come here!”

The *Chassidim* standing around were confused. Nobody had the name “Shabbos!” Levik, Yitzchok, Yosef, Yaakov — all of those names they could understand, but who was Shabbos?

The Rebbe Maharash finally pointed at a specific *chossid*, and said, “You are called Shabbos!”

In *Shomayim*, someone who learns a *Mesechta* of *Mishnayos* by heart is called by the name of that *mesechta*!

The Rebbe Maharash explained that this *chossid* had learned *Mesechta Shabbos baal peh*, so in *Shomayim* he got the name “Shabbos!”

The Frierdiker Rebbe finished by saying, “I am learning *Mesechta Menachos baal peh*, so in *Shomayim* I am called ‘*Menachos...*’”

GEULAH U'MOSHIACH :: Moshiach'dike Davening

When we are *davening*, we need to think about the basic meaning of what we are saying. In *Shemoneh Esrei*, we say, “***Vesechezenah Eineinu Beshuvcha Letzion***,” “Our eyes should see the return to Yerushalayim.” We also say, “***Es Tzemach Dovid Avdecha Meheira Satzmiach***,” “The plant of Dovid Hamelech (*Moshiach*, who comes from Dovid) should quickly grow.”

Then, we will ask ourselves a question: “What did I do TODAY to make this happen?”

See *Likutei Sichos chelek Chof*, p. 384, *Chassidim Ein Mishpacha*, *gilyon Chof-Zayin*

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