

Chitas for Shabbos Kodesh, Parshas Bereishis

Shabbos Bereishis

Shabbos Mevorchim Mar-Cheshvan

Chof-Daled Tishrei, 5785

*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 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 getting rid of 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 killing EVERYONE, Hashem decided to only kill 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*. He would get rid of almost everyone and everything, and later Noach's family — the only ones left — would have children and fill the world with people.

TEHILLIM :: 113 - 118

The kapitelach in today's Tehillim are the kapitelach that we say in Hallel! We have been saying Hallel every day of Sukkos and Simchas Torah, and now we get to say it for one more day!

The day after *Yom Tov* is called *Isru Chag*. The word "*isru*" means tied, connected. It is a day that connects the regular weekdays with the *Yom Tov* that just ended.

On *Isru Chag*, we bring some of the joy of *Yom Tov* into a regular day. We eat nicer food than usual to show that it is special, and we don't fast.

The *Gemara* says that someone who eats and drinks more on the day after *Yom Tov*, connecting it to the *Yom Tov*, it is like he built a *Mizbeiach* and brought a *korban* on it!

We hint to this in a *posuk* of today's Tehillim: "***Isru Chag Ba'avosim Ad Karnos Hamizbeiach.***" If you eat "*avosim*" (fatty food) on *Isru Chag*, it is like you brought a *korban* to the corners of the *Mizbeiach*.

See the Alter Rebbe's Shulchan Aruch, siman Tof-Chof-Tes se'if yud-zayin

TANYA :: Igeres Hakodesh Siman Chof-Daled

Today we learn the second half of a very famous letter where the Alter Rebbe teaches us about not talking during davening. Let's review what this letter teaches us:

Imagine that you are waiting for a long time to see someone special. Finally, he tells you that he will be coming to your house tomorrow! You will be so excited — you were waiting for so long!

Imagine that your special guest comes — but you don't even go to talk to him. You decide that you need to go shopping, or you need to go play kugelach with your neighbor.

Wouldn't that be a crazy way to act? You were waiting for so long, and now that your guest comes, you just waste your time and forget about how excited you were?! You should be spending time with him, not doing anything else —

especially things that aren't even important!

Hashem is like a king who is very special, and who we aren't allowed to see all the time. We ask Hashem for *Moshiach* now, when we will see Him ALL the time! But even nowadays, we are very lucky that Hashem comes to "visit" us every day when we *daven*! When we pay attention to the words of *davening*, we can feel that Hashem is there with us!

Even if we don't feel it, the *Chachomim* set up the *davening* to be as if we are able to feel that we are standing before Hashem. So even if we don't feel it inside, we should still show by the way we behave that we understand that is the truth.

If we waste that time and talk about other things, we are being foolish ourselves, and it is embarrassing for Hashem. He wants us to be happy with the time we spend with Him, and not to be busy with other things at the same time!

In today's *Tanya*, the Alter Rebbe makes a *Takana* that NOBODY should speak at all during *davening* in *Shul* — from the very beginning until the end of the last *Kaddish*! If someone does speak (and it wasn't by mistake or because they didn't know) they need to ask Hashem to forgive them, in front of three people, for not acting the way they should!

When we are careful not to talk during *davening*, Hashem will give us lots of *brachos*!

HAYOM YOM :: Chof-Daled Tishrei

In today's *Hayom Yom*, the Rebbe tells us a little bit about a *farbrengen*.

First of all, a *farbrengen* is very important in the life of a *Chossid*! By being part of a *farbrengen*, it will bring us to have more *Ahavas Yisroel*.

How do *farbrengens* work? The Rebbe tells us how they should be set up:

Someone should be in charge of leading the *farbrengen*. He should talk about how we can become better Yidden and better *Chassidim* and fix up the way we behave! We should make times to learn *Chassidus* and make sure to really learn in those times!

The person who is leading the *farbrengen* shouldn't feel like he is better than everyone else, and that he gets to tell them what to do. He should also be talking to HIMSELF, because he also needs to become better! If he is talking about something that he doesn't have a problem with, he should still think about how he can do better in that thing at least in some way. That way, when he talks, everyone at the *farbrengen* will listen to him and want to do what he says.

He needs to be very careful not to embarrass anyone when he is talking! A *Chassidishe farbrengen* is ALWAYS in a way of *Ahavas Yisroel* and being careful about other people's feelings.

SEFER HAMITZVOS :: Shiur #214 - Mitzvas Asei #100

Today's *mitzvah* (*Mitzvas Asei #100*) is about the kind of *Tumah* that a woman gets when she has a baby, called *Tumas Yoledes*. These are the *halachos* about how she can make other people or things *tomei*, which was kept when we had a *Beis Hamikdash*, since someone *tomei* is not allowed to go into the *Beis Hamikdash* or eat from the *korbanos*!

RAMBAM :: Hilchos Metamei Mishkav U'Moshav

In today's Rambam, we learn more about Tumah coming from a person with certain kinds of "body" Tumah:

Perek Daled: Sometimes a woman ISN'T counted as *tomei* for a day before she finds out she was *tomei* — we learn about when. If she is *tomei*, her clothes can become *tomei* too! We learn how to make them *tahor* again.

Perek Hey: A person who became *tomei* with a body kind of *tumah* STAYS *tomei*, and keeps making things *tomei*, until he goes to the *mikvah*. Usually a person has to wait a certain amount of days until he is allowed to go to the *mikvah*, and we learn what happens if he goes early.

Perek Vov: The Rambam explains how he makes other things *tomei*, like by sitting on them, lying down on them, or being UNDER them!

RAMBAM— PEREK ECHAD :: Hilchos Bechoros - Perek Hey

In today's Rambam, we learn more about the *Bechor*, and about giving *Maaser* from our animals!

What happens when we're not sure which animal is really the *bechor*? The Rambam tells us what the *halacha* is in different kinds of cases!

INYANA D'YOMA :: Chassidishe Parsha

In this week's *Torah Ohr*, for *Parshas Bereishis*, we learn something very important:

Some people think that if they want to understand more Torah, they need to learn more and more. They will *daven* faster and not be as careful with *mitzvos* and having *Ahavas Yisroel*, because they want to learn more.

But Torah isn't just learning from pages! Torah is the *chochma* of Hashem, and to be able to know what Hashem really wants from us in the Torah, we need to ACT the way the Torah teaches.

The Alter Rebbe promises us that if we do our *mitzvos* with *Kavana* and with a *chayus*, we will understand Torah much better and faster than if we don't! What could take us 1000 hours to understand in Torah without our *chayus* in *mitzvos* and *Ahavas Yisroel* will only take us ONE HOUR if we do what we are supposed to! (The Tzemach Tzedek made a note on this *maamar*, saying that 1000 times faster isn't an exaggeration — it's really how much it helps!)

The Rebbe once told an older Chossid in Yechidus that if Chassidim will use chayus to go on Mivtzoyim and do it properly, they will have 1000 times more hatzlacha in their own learning and Chinuch of their own family!

LEARNING FROM THE REBBE :: Easy Mitzvos, Hard Mitzvos

We learn in *Parshas Bereishis* about the *Cheit Eitz Hadaas*. Adam and Chava were told not to eat from the *Eitz Hadaas*, but they ended up doing it anyway.

When we learn the story in *Chumash*, we might wonder: What's so hard about not eating a fruit? There were plenty of other fruits in *Gan Eden*! Why did Adam and Chava not manage to keep such an easy *mitzvah*?

Chassidus teaches us that when there is a very important *mitzvah*, then the opposite side of *kedusha* fights EXTRA strong against it! It makes it feel VERY hard to keep even a small or easy *mitzvah*!

That is an important lesson for us:

When there is something that feels that it shouldn't be a big deal, but it is very hard for us anyway, then that might be a *mitzvah* that is so important for us to do! Since it is so important for our *neshama*, our *Yetzer Hara* is fighting very hard against it! When we realize that, we can find the *koach* to do the *mitzvah* no matter how hard it seems!

See Likutei Sichos chelek Gimmel, Parshas Bereishis

TEFILLAH :: Da Lifnei Mi Ata Omeid

In *Shulchan Aruch*, it says there is one general *kavana* in *davening* that we need to have, even if we aren't able to think about the meaning of the words or deeper meanings in *tefillah*. This is to remember that we are *davening* to Hashem! "*Da Lifnei Mi Ata Omeid*" "Know Who you are standing before" — that we are standing before Hashem.

There are only two places in *davening* where we also need to know the meaning of the words:

- 1) The first *posuk* of *Shema* — a Yid knows that there is nothing aside for the *Aibershter*
- 2) The first *bracha* of *Shmoneh Esrei* — we ask Hashem to accept our *tefillos* in the *zechus* of the *Avos*.

A good way to be able to have this *kavana* all the time is to *daven* from a *siddur*! This way you won't be as easily distracted by things going on around you.

The Rebbe *davened* the entire *davening* from the *siddur* (with very few exceptions), even though he knew the whole *davening* by heart. He kept this *minhag*, as he also saw by the Frierdiker Rebbe.

This is the reason why there are *halachos* in *Shulchan Aruch* about having pictures and images in *shul*, because they can make it harder for people to concentrate in *davening*.

From the sicha of Yud-Gimmel Tishrei, 5743 - Toras Menachem 5743, vol. 1, p. 143 and on

HALACHOS HATZRICHS :: Shabbos Guests

When Yidden keep a *minhag* for a long time, it becomes as important as a *halacha*!

One *minhag* that has been kept by Yidden throughout the generations is to have Shabbos guests. Even during hard times, and for all Yidden, rich or poor, Yidden have always made sure to have guests at their Shabbos meals. The *minhag* has been not just to invite one guest, but many guests!

We give our guests from the best foods we have, and happily. We don't want the guests to feel like they are taking away food that we wanted for ourselves! We want our guests to know that we are HAPPY to have them join us for the Shabbos *seudah*. Having guests brings *simcha* to every single person in the family!

See Shulchan Menachem vol 2, page 25

GEULAH U'MOSHIACH :: Ruach of Moshiach

At the beginning of *Parshas Bereishis*, the Torah tells us that the *Ruach Elokim* was hovering in the world when it was first created. "***Veruach Elokim Merachefes Al Pnei Hamayim.***"

The *Medrash* tells us that this *Ruach Elokim* means the *ruach* of *Moshiach*! Starting from the very beginning of the world, the *koach* of *Moshiach* was already there. Since the goal for the world is to reach the time of

Moshiach, Hashem prepared it for us right away!

Nowadays, when we learn *Parshas Bereishis*, we feel even more excited. We know that we are SO close to reaching the goal that Hashem created the world for!

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