

Chitas for Thursday, Parshas Bereishis Chof-Zayin Tishrei, 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 ~

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CHUMASH :: Parshas Bereishis - Chamishi with Rashi

In Revi'i of Parshas Bereishis we learned the sad story of Kayin and Hevel. We also learned about Kayin's children and grandchildren, until Lemech was born, the sixth generation from Kayin. Today the Torah tells us more about Lemech and his children, who were the seventh generation, and in tomorrow's Chumash we will see the end of the story with Kayin.

By now, the people living in the world were not acting the way Hashem wanted.

In those days, the men would marry two women. One of them was to have children, and the other one was just to have a pretty wife. They were afraid that if she had children, she wouldn't look as beautiful anymore! Lemech also married two women — one of them to have children (Adah), and the other one (Tzilah) to be

beautiful.

Adah had two boys — Yaval and Yuval.

Yaval invented a new way of being a shepherd. He would bring his sheep around to wherever he could find good grass for the sheep to eat, and set up a tent there to live. When that grass was finished, he would take his tent and his sheep and move to another place. He also built places for *Avodah Zarah*.

Yuval invented playing musical instruments. He also played these instruments for *Avodah Zarah*.

Even though Lemech didn't want Tzilah to have any children, she had children too. She had a son, Tuval-Kayin, who made tools and weapons like Kayin did. She also had a daughter, Naamah, who later became Noach's wife.

TEHILLIM :: 120 - 134

Today we say the 15 Shir Hamaalos, which Dovid Hamelech made to be said on the 15 steps that lead from the Ezras Noshim into the Azara in the Beis Hamikdash!

Kapitel Kuf-Chof-Beis talks about when Yidden go up to Yerushalayim. Dovid Hamelech calls Yerushalayim an "**Ir Shechubra La Yachdav**" — "a city that is connected together."

What is this talking about? Together with WHAT?

In the *Gemara* it says that there are TWO Yerushalayims! There is a *Yerushalayim Shel Maalah*, a *ruchnius'dike* city in *Shomayim*, and *Yerushalayim Shel Matah* — the city of Yerushalayim that we see. They are both connected!

The *Gemara* says that Hashem doesn't go into the *Gashmius* Yerushalayim until He goes into *Yerushalayim Shel Maalah*, the *ruchnius'dike* Yerushalayim.

What makes Hashem go into these two Yerushalayims? It's because of things WE do!

The Tzemach Tzedek explains that there are two things that bring Hashem into the two Yerushalayims — *Teshuvah Tata'ah* and *Teshuvah Ila'ah*.

When we do *Teshuvah*, it brings *Geulah*, bringing Hashem's *Shechinah* back into Yerushalayim!

TANYA :: Igeres Hakodesh Siman Chof-Hey

We are learning about the *Emunah* we have, that everything that happens is from Hashem, and what it says about this in *Kabbalah*.

Yesterday we said that Hashem makes the world again from nothing every second!

The *chayus* that Hashem gives to the world has many names:

- In *Tanach*, it is called **Dvar Hashem** — Hashem's word.
- In the *Gemara* it is called the **Shechinah**.
- In the *Zohar* it is called **Ima Tata'ah** and **Matrunisa** — which means a mother and a queen, that give *chayus* to their children and subjects.
- In *Kabbalah* it is called **Malchus**.

In *Kabbalah*, when it speaks about the *chayus* of Hashem called *Malchus*, it says that there are levels of *Malchus* that give *chayus* in different ways:

- There is the *Malchus* from the world of *Atzilus* that gives *chayus* for big *neshamos* like Adam *Harishon*, Moshe *Rabbeinu* and the *Neviim*.
- There is a level of *Malchus* from a lower *Ruchniyus* world called *Beriyah* that gives *chayus* to *neshamos* that aren't as big, and another level from the world of *Yetzirah*.
- And there is the level of *Malchus* of *Asiyah*, which gives *chayus* to our *Gashmiyus* world and everything that is in it.

IY”H in tomorrow’s Tanya, we will see how Hashem gives chayus in a way of Golus to even kelipah. Then we will be able to understand what the Baal Shem Tov said to do if there is someone who gets their chayus from kelipah that is bothering you during davening. We should think that it is from the chayus of Hashem, which is in Golus, and Hashem is making it happen to bring us to put more effort into our Avodas Hashem!

HAYOM YOM :: Chof-Zayin Tishrei

Even someone who grows up in a frum, Chassidische home will need to make their own decision that they want to live a life of Yiddishkeit and Chassidus. In today’s Hayom Yom, the Rebbe reminds us that this choice is a very good one, because the Torah gives us the highest quality of life possible.

Some people think that living like it says in the Torah is only important for a person’s *neshama*. But that’s not true!

The Torah teaches a Yid how to live their whole life — from when they are born until they pass away. The Torah gives a person a healthy way of thinking, tools to make their *midos* into the best type of *midos*, and the right way to have a good relationship with Hashem and with other people.

A person who lives a life according to Torah and the way the *Chachomim* teach us lives the BEST kind of life, in *Ruchnius* AND in *Gashmius*!

SEFER HAMITZVOS :: Shiur #173 - Mitzvas Asei #91

We already learned the mitzvos of not LEAVING OVER any meat from a korban past the time we are supposed to eat it, and NOT EATING IT after that time. Today we learn another mitzvah about that kind of meat:

(Mitzvas Asei #91) If any meat was left over (Nosar) from a korban after the time we have to eat it, we need to burn it! It is also part of this mitzvah to burn Pigul, meat from a korban where the kohen PLANNED to eat it at the wrong time.

We learn this *mitzvah* from a *posuk* in *Parshas Tzav*: הַנּוֹתֵר מִבֶּשֶׂר הַזֶּבַח בַּיּוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשָּׂרֶף

The details of this *mitzvah* are explained in *Mesechta Pesachim* and in the end of *Mesechta Temurah*.

RAMBAM :: Hilchos Pesulei HaMukdashin

In today’s *Rambam*, we learn about *kavanos* that can make a *Korban* not good.

Perek Yud-Daled: For a *kavana* to make a *korban* not good, there are certain conditions: It only goes by the thought of the *kohen* who is bringing the *korban*, not the person who the *korban* is brought for. The *kohen* needs to be someone who is fit to do the *avodah*, the *korban* has to be fit to be brought as a *korban*, and the place where the *korban* is brought has to be fit as well.

Perek Tes-Vov: If the *kohen* had a thought that he is bringing a different *korban* (like if he thought he was

bringing an *Olah* when he was bringing a *Shelamim*), the *korban* is still kosher to bring on the *Mizbeiach*, but the owners have to bring a new *korban*. But for a *Korban Chatas* and a *Korban Pesach*, these kinds of thoughts would actually make it *posul*, and it can't even be brought on the *Mizbeiach*.

Perek Tes-Zayin: If the *kohen* thinks that he is going to bring it at the wrong time, it is called *pigul*. But that's only if he did not mix in any other thought that makes it *posul* at the same time, like thinking that it's a different *korban* or that he will eat it in a different place. (There are different *halachos* for a *korban* that is *posul* or a *korban* that is *pigul*.)

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

We learn about the *Daled Minim*, the *Lulav*, *Esrog*, *Hadassim*, and *Aravos*. We learn how to tie them together, how to hold them, and how to shake them. The Rambam says that a child who knows how to shake the *lulav* has a *Mitzvah DeRabbanan* to shake the *Lulav*, because of *Chinuch*.

INYANA D'YOMA :: Chassidische 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!

TEFILLAH :: Mesiras Nefesh

The Alter Rebbe says in *Tanya* that when we *daven* and learn Torah, it's really a kind of *Mesiras Nefesh*.

Why? It doesn't put us in danger!

The words "*Mesiras Nefesh*" mean "to give up the *neshama*." When a person does *Mesiras Nefesh*, he gives up the life of his *guf* and returns his *neshama* to Hashem. We do the same thing, in a different way, when we *daven*!

We give up the life of our *guf* by not paying the *guf* as much attention as usual. We eat before if we need to, so that it won't bother us in the middle of *davening*. We focus completely on the words of our *tefillos* and on our connection to Hashem. Our *neshama* is returned to the way it felt when it was in *Gan Eden*, when nothing *Gashmius'dik* distracted it!

That's a kind of *Mesiras Nefesh*.

So when it comes time to stand before Hashem and *daven*, we need to do it in a way of *Mesiras Nefesh*. At least during *Shema* and *Shemoneh Esrei* (the most important parts of *tefillah*), we should forget about all of

our *Gashmius* distractions. Only think about how the *neshama* stands before Hashem, pouring out its heart to Hashem, hoping to be connected to Him and do His *Ratzon* all day.

See Tanya end Perek Mem-Alef

HALACHOS HATZRICHOS :: Cutting Nails

It is a *mitzvah* to cut our nails *Lekavod Shabbos*. Some are careful to ONLY cut their nails on *Erev Shabbos* and *Erev Yom Tov*. They cut their toenails the day before (Thursday in a regular week), so they won't cut their fingernails and toenails on the same day, which can be a *sakana*, as brought in *Shulchan Aruch*.

We are careful not to cut our nails in order, one after another. Instead, we do it by skipping fingers.

We start with the ring finger of our left hand (finger *Daled*), then skip one to our pointer finger (*Beis*). Then we go back to our pinky (*Hey*), skip over to our middle finger (*Gimmel*), and then do our thumb (*Alef*). (The *siman* to remember the order is "DeVeHeGA".)

Then we do the same pattern with our right hand, but start from the other side. We cut the nail on our pointer finger (*Beis*), and skip over to our ring finger (*Daled*). We then go back to the thumb (*Alef*), skip to our middle finger (*Gimmel*), and finish off with our pinky (*Hey*). (The *siman* to remember the order is "BeDeAhGaH".)

See Alter Rebbe's Shulchan Aruch siman Reish-Samach, siman Beis and Gimmel

GEULAH U'MOSHIACH :: What to Ask For

On *Hoshaana Rabbah*, the Rebbe would give out *lekach* in the *sukkah* to all of the *Chassidim* who would come and stand on line.

Once, in *Tof-Shin-Mem-Ches*, a small boy came with his father to get *lekach*. When it was his turn, he said to the Rebbe, "We want *Moshiach* now!"

The Rebbe loudly answered him, "Amen, Amen!"

The boy then asked the Rebbe a question: "Why didn't *Moshiach* come yet?"

The Rebbe answered the boy: "Because you're the only one who is asking! Your father is here to ask for a *bracha* for *parnasa*. And everyone else on line is here to ask for *lekach*, and are thinking about important *brachos* like health, *nachas*, and *parnasa*. You're the only one who thinks to ask for a *bracha* that *Moshiach* should come! If you would get everyone to ask for *Moshiach*, just like you are doing, *Moshiach* would come now!"

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