

Chitas for Tuesday, Parshas Bereishis Chof-Hey Tishrei, 5784

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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 - Shlishi with Rashi

The Torah is continuing to tell us about the creation of Chava:

Even though Adam looked at all the animals, he couldn't find any for him to marry! (Remember, Adam was made as a man and woman together!)

Hashem made Adam fall asleep, so it wouldn't see, and took off the part that would be used to make Chava. Hashem brought her to Adam, who called her an "Isha" (woman) since she came from part of a man ("ish").

Hashem gave them a *mitzvah* to get married, and they did!

Now the Torah tells us about something that happens later, about Cheit Eitz HaDaas, because it only happened after

the snake saw Adam and Chava get married:

The snake was jealous of Adam. IT wanted to get married to Chava! It decided to trick Chava into giving fruit from the *Eitz Hadaas* to Adam.

The snake asked Chava if she was allowed to eat from all the trees. She said, “Yes — except for the *Eitz Hadaas*, which Hashem said we shouldn’t eat or touch, because it will make us die.” Of course, Adam didn’t tell her that touching the tree was dangerous, but she thought that was part of what Hashem said.

The snake pushed Chava against the tree so that she did touch it! “See,” the snake said, “You didn’t die from touching the tree! You wont die if you eat from it either!”

The snake told her, “Hashem doesn’t want you to eat from that tree because then you will be like Hashem!” The snake kept on talking to Chava until it convinced her that it would be good to eat from the tree. It hoped that she would give Adam the fruit first, and then he would die, so that it could marry Chava instead!

But instead of giving Adam first, she ate the fruit herself! Then she shared it with Adam, who ate it too!

The fruit of the *Eitz Hadaas* changed them. Before, they didn’t feel embarrassed that they were not wearing clothes, because they didn’t have a *Yetzer Hara*. Now they did, so they were embarrassed and wanted to cover themselves up.

Then they heard Hashem calling them!

Hashem said to Adam, “*Ayeka?* Where are you?” Hashem wanted Adam to tell the truth and do *teshuvah*, but at first Adam blamed Chava for making him eat from the fruit. Chava also didn’t do *teshuvah* right away — she blamed the snake.

Hashem didn’t make Adam and Chava die right away, since they DID feel bad. But instead of living forever, they would have to die later.

Then Hashem spoke to each one of them and told them what would happen because of the *Cheit Eitz Hadaas*:

The snake — Hashem made it not able to talk anymore, and took away its feet so it could only crawl on the ground. People would be able to kill it.

Chava — Hashem made it hard for her to have babies. It would be hard to take care of them, and hard to have babies. She would want to be with her husband, but he will be in charge.

Adam — It would be hard to grow plants for food, and he would have to work very hard.

Now the world wasn’t as holy as it was before — Yidden would need to fix that and make the world a *Ruchnius* place again!

Now we go back to what we were talking about before — how Hashem made Chava.

Adam named her Chava, since she would be the mother of all living (*chai*) people.

And back to what happened after Cheit Eitz Hadaas:

Hashem decided to help Adam and Chava become *Tznius*, and made them special, warm, and comfortable clothes that fit them perfectly. They could have made their own, but Hashem did it as a *chesed* for them.

TEHILLIM :: 119 (first half)

In today's *Tehillim*, we start *kapitel Kuf-Yud-Tes*. It is the longest *kapitel*, and we only say half of it today — it takes us two days to finish it in *Chitas*! This *kapitel* goes according to the *Alef-Beis*, and every letter has eight *pesukim* that start with it.

In the letter *Beis*, there is a *posuk* that says “***Bameh Yezakeh Naar Es Orcho Lishmor Kidvorecha***.” The *posuk* means, “How does a person make the way he acts pure? By listening to what Hashem says.” By doing *mitzvos* and acting the way Hashem tells us in the Torah, we will be pure and holy.

But there is another meaning to this *posuk* too!

The Alter Rebbe once went to his Rebbe, the Maggid, and asked for a *bracha* to have a baby boy. The Maggid said: “***Bameh Yezakeh Naar***? How does a person have the *zechus* to have a baby boy? ‘***Es Orcho***’ — by having *Hachnosas Orchim*.”

TANYA :: Igeres Hakodesh Siman Chof-Hey

Today we are starting a new letter from the Alter Rebbe. One of the things we learn from this letter is what we can do so we don't get angry.

When someone says something to us that we don't like, or does something we don't like, we can get angry at them. The *Chachomim* tell us that getting angry is like serving *Avodah Zarah*! If we had stronger *Emunah* in Hashem, we wouldn't get angry.

What does *Emunah* have to do with getting angry?

The Alter Rebbe explains: Why does a person get angry when someone does something not nice to him? Because he is sure that it's the other person's fault that he is hurt! That's a good reason to get angry at them, right?

But it isn't really true! Everything that happens in the world is from Hashem. Even if someone is saying something not nice to you, it is only because the *chayus* of Hashem is in that person and is letting him say that not nice thing. If Hashem didn't want him to say it, he wouldn't be able to!

(Of course there is no excuse to say or do not nice things to other people! Someone who does is doing an *aveira*, which they may need to get punished for, but that is a separate thing!

Hashem gave the person the *koach* to say or do what they did. Hashem decided that this thing should happen to us. If it wouldn't have happened through that person, Hashem has many other messengers.)

Instead of getting angry at the other person, we should think about the *chayus* of Hashem that is doing it, think why Hashem is making this happen to us, and what we need to do to make it stop.

Sometimes we are so upset about what's happening that it's hard to think about our Emunah in Hashem. That's why there is an eitzah from seforim to stay quiet so our anger doesn't get stronger, and to wait for some time. During this time, we can remind ourselves that everything is really from Hashem, and we don't have to get angry.

HAYOM YOM :: Chof-Hey Tishrei

The Alter Rebbe made ten *niggunim*. Some are only very short tunes and not even a whole *niggun*, but they were made by the Alter Rebbe himself!

The *niggunim* that we have from the Mittlerer Rebbe aren't really made up by the Mittlerer Rebbe — they were made by *chassidim* and sung in front of the Mittlerer Rebbe.

The Mittlerer Rebbe had a choir, a “*kapelye*.” Some *chassidim* would sing, and some played instruments. The songs that they sang in front of the Mittlerer Rebbe are what we call the Mittlerer Rebbe's *niggunim*.

There are certain times, like at the end of Yomim Tovim, when it is a minhag to sing the niggunim of all the Rebbbeim. We sing a niggun made by the Alter Rebbe, and a niggun called “Kapelye” from the Mittlerer Rebbe which was made by these chassidim.

For many years, on Simchas Torah, the Rebbe would teach a niggun himself! Those are the niggunim that we call “the Rebbe's niggunim.” There were also niggunim that Chassidim wrote or sang for the Rebbe's Yom Huledes, with a posuk from the Rebbe's kapitel. Many times Chassidim would whistle during niggunim when the Rebbe would want them to!

SEFER HAMITZVOS :: Shiur #171 - Mitzvas Lo Saasei #131

(*Mitzvas Lo Saasei #131*) Yesterday, we learned that we can't leave any part of the *Korban* after the time we are supposed to eat it. Today's *mitzvah* is that we can't EAT it after that time!

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: וְזָרָה לֹא יֵאָכֵל בִּי קֹדֶשׁ הֵם

RAMBAM :: Hilchos Pesulei HaMukdashin

In today's Rambam, we learn about when Korbanos might need to be brought again.

Perek Ches: If birds for *Korbanos* get mixed up, we need to know what to do.

Perek Tes: What if our birds for *korbanos* fly away, or fly to a different group of birds?

Perek Yud: What happens if someone brought birds for two kinds of *korbanos*, but the *kohen* brought them all on the *Mizbeich* like one kind of *korban* — do they still count?

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

This *perek* teaches us the *halachos* about *sechach*, the most important part of the *sukkah*. We learn what kosher *sechach* is, and what happens if non-kosher *sechach* got mixed into it!

One *halacha* in this *perek* is that you need to put on the *sechach* yourself. So if you see a haystack and you make a hole in it so you can crawl inside so that the *sechach* is already there, that's not a kosher *sukkah*!

INYANA D'YOMA :: Easy Mitzvos, Hard Mitzvos

We learn in today's *Chumash* 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*

LEARNING FROM THE REBBE :: **Tov LaShomayim, Tov LaBriyos**

Today is Tuesday, *Yom Shlishi*.

When Hashem created the world, *Yom Shlishi* was an extra special day! On all of the other days, Hashem looked at what was created that day and said, “*Ki Tov*,” that it was good. But on *Yom Shlishi*, Hashem said “*Ki Tov*” TWO times!

The Rebbe teaches us that these two times that Hashem said it was *tov*, good, teach us a lesson we can think about, especially every *Yom Shlishi*: We should serve Hashem with TWO kinds of good — ***Tov LaShomayim*** and ***Tov LaBriyos***.

Something that is *Tov LaShomayim*, good for *Shomayim*, is something we do for Hashem, like our learning and *davening*. *Tov LaBriyos*, good for creations, is something that helps other people, like giving *tzedakah* or doing *Hachnosas Orchim*.

We need to make sure our *avodah* has BOTH kinds, and we can even have them both together!

How do we have them both together?

Even when we are *davening* (*Tov LaShomayim*), we should think about other Yidden (*Tov LaBriyos*)! We do this right away at the beginning of *davening*, saying “*Hareini Mekabel Alai Mitzvas Asei Shel Ve’ahavta Le’reiacha Kamocha!*” And we should *daven* not just for ourselves, but for other people too!

And when we help another person (*Tov LaBriyos*), we should do it for Hashem (*Tov LaShomayim*)! When we are doing it for Hashem, we will help even if it doesn't feel good. Even if the person is complaining instead of thanking us, we will help them because it is a *mitzvah*!

This way, we can make sure that our *avodah* ALL the time is done in a way of *Tov LaShomayim* AND *Tov LaBriyos* together.

See *Sicha to Nshei Ubnos Chabad, Chof-Ches Iyar Tof-Shin-Lamed-Ches*

TEFILLAH :: **Ahavas Yisroel Before Davening**

We learned that during *davening* is a time when we make a connection to Hashem, and we ask for our needs. That seems to be something just between us and Hashem! But the truth is that even during the time of *davening*, we are not only connecting ourselves with Hashem (*Bein Adam LaMakom*), we are also connecting ourselves with other Yidden (*Bein Adam Lachaveiro*), beginning with *Hareini Mekabel*.

Here is a story told by the Frierdiker Rebbe that shows this:

...At my *Bar Mitzvah*, my father the Rebbe Rashab called me by my name and said, “Yosef Yitzchok, ask something.”

So I asked my father, “It says in the *siddur* that we should say before *davening*, ‘*Hareini*’ — that I am taking on

myself the *mitzvah* of *Ve'ahavta Le'rei'acha Kamocha*. Why does it say this specifically before *davening Shacharis*? If we are supposed to do *Ahavas Yisroel* first thing in the morning, it should be connected to morning *brachos*!”

My father answered me: “When a father has many children, his greatest *nachas* is when he sees that they all have *achdus* and they love each other. *Davening* is when we ask Hashem for our needs — both our *Gashmius'dike* needs and our *Ruchnius'dike* needs. Before we ask Hashem for our needs, we need to do something that will bring Hashem *nachas*. For that reason, it was established that we should accept upon ourselves the *mitzvah* of *Ahavas Yisroel* as a preparation for *davening*...”

Sefer Hasichos 5700, p. 157

HALACHOS HATZRICHS :: Closing Seforim

RING! Is that the bell for recess?

Before we run to get our snack, we first take care of our *seforim*! We close the *sefer* we were in the middle of using, since it is not *kavodik* for a *sefer* to be left open with nobody learning from it.

The Rebbe said that *cheder* kids used to ALL know this. Nowadays, people don't always think about their *seforim*! They leave the room, and just leave their poor *seforim* open, all alone.

Once the Frierdiker Rebbe noticed an important person walking away from a table where he had been learning. His *sefer* was still open. In a kind way, the Frierdiker Rebbe asked him to close the *sefer*, and not just leave it that way.

The Rebbe had been standing nearby. The Rebbe knew how the Frierdiker Rebbe was always so careful not to bother other people, especially important people. He told the Frierdiker Rebbe that he could have asked him, the Rebbe, to close the *sefer* instead of telling this person!

The Frierdiker Rebbe said that it is important to make sure that the *sefer* is closed when it is left alone, but that is not all. It is also important that if it is possible, the person who opened it should close it himself.

See Toras Menachem vol. 39, p. 190-192

GEULAH U'MOSHIACH :: Chassidus Brings Moshiach

A *chossid* once wrote a letter to the Rebbe, sharing good news.

In the letter back, the Rebbe asked that this *chossid* shouldn't just share this kind of good news, he should also include another very important kind of good news! “***Ain Tov Ela Torah***” — “There is no good except for Torah!” The Rebbe asked the *chossid* that he should also write about his learning Torah, especially *Chassidus*!

Learning *Chassidus* is especially important, since it brings the *Geulah*! As R' Chaim Vital, a *talmid* of the Arizal, explains, not learning enough *Pnimius HaTorah* keeps the *Geulah* from coming faster.

The Gr”a, the Vilna Gaon, also writes about this, in his *pirush* on *Mishlei*.

And it is important to not only learn *Chassidus*, but to also spread the teachings of *Chassidus* to others, so that the *Geulah* comes much faster!

See Igros Kodesh chelek Yud-Gimmel, p. 32

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