

Chitas for Wednesday, Parshas Bereishis Chof-Vov 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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Shnas Bracha Vehatzlacha!

Mazel Tov **Leivik Duchman** (Shliach in Roosevelt Island, NY)
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Mazel Tov **Captain Sara Heber** (Yorktown, NY)
~ 8th birthday Chof-Vov Tishrei ~
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CHUMASH :: Parshas Bereishis - Revi'i with Rashi

In the beginning of the parsha we learned about the six days of Creation and Shabbos, and we also learned that on the sixth day of Creation, after Adam and Chava were created, they did the Cheit Eitz Hadaas. Today the Torah tells us what happened after that, especially about the second major aveira that happened after the world was created, the story of Kayin and Hevel.

Now that Adam and Chava ate from the Eitz Hadaas, they might decide to eat from the Eitz Hachayim, which would make them live forever. Since eating from the Eitz Hadaas gave them a Yetzer Hara, that would mean the Yetzer Hara would also live forever! So Hashem had to send them out of Gan Eden, and put a malach there to guard it so they can't come back in.

Before this happened, Adam and Chava had 5 children — Kayin and a twin sister, and triplets — Hevel and two sisters. They married their sisters, which was allowed at that time.

Hevel decided to be a shepherd, since the ground was cursed because of the *Cheit Eitz Hadaas*. Kayin decided to be a farmer anyway.

Once they both decided to bring *Korbanos* to Hashem: Kayin brought one of his plants as a *korban*, but it was not the nicest one. Hevel decided to bring his best and nicest sheep. Hashem was happier with Hevel's *korban*, and sent a fire down from *Shomayim* to burn it.

Kayin was jealous, but he didn't want to think that he did something wrong, so he didn't do *Teshuvah*. Hashem told him that if he really wants he can also bring a special *korban*. It is up to him to be a good person and overcome his *Yetzer Hara*. But, instead of listening to Hashem, he got angry at Hevel, and killed him.

Hashem told Kayin that he will be punished for what he did! He won't be able to live in one place for his whole life, he will need to wander from place to place. Also, even though the ground already grew less because of the *Cheit Eitz Hadaas*, now it will grow even less than it did before.

Kayin cried and asked why Hashem could not forgive his *aveira*. If he has to wander around, other people or animals might kill him! Hashem made a sign on his head so that nobody will hurt him, but he will be punished after seven generations. But Kayin didn't really do *Teshuvah*, and he decided to live in one place even though Hashem told him he has to wander.

Now the Torah tells us about Kayin's son Chanoch. Kayin built a city, and named it in honor of his son Chanoch. Chanoch had a son Irad, who had a son named Mechuyoel, whose son was Mesusha'el, who had a son Lamech.

Knowing about these people will help us understand what happened to Kayin later in the parsha.

TEHILLIM :: 119 (second half)

Today we are saying the second half of the LONGEST *kapitel* in the whole *Tehillim*, *Kapitel Kuf-Yud-Tes!*

There is a *posuk* in today's *Tehillim*, "**Mikol Melamdai Hiskalti Ki Eidvosecha Sicha Li**" — "I have learned from all of my teachers, because Your *mitzvos* are what I talk about."

We learned in *Pirkei Avos (Perek Daled)*, "*Eizehu Chochom Halomeid Mikol Adam.*" "Who is called a *chochom*? Someone who learns from every person." The *Mishna* learns this from this *posuk* in *Tehillim*, "*Mikol Melamdai Hiskalti.*"

When the Rebbe visited Camp Gan Yisroel in *Tof-Shin-Chof*, it was 200 years since the *histalkus* of the Baal Shem Tov. The Rebbe taught the campers many things we learn from the Baal Shem Tov, including an explanation on this *posuk*:

Does it make sense to learn from everyone? Not everyone is a teacher, and not everyone has something good to teach! Some people are NOT such good people and we probably SHOULDN'T learn from them!

The Baal Shem Tov explains that we SHOULD learn from everyone: From some people we should learn how to act and what to do, and from other people we should learn what NOT to do.

So the Rebbe said to the campers: By following the words of the *Mishna* and learning from everyone, each one of us will be a *chochom* and bring our teachers and parents a lot of *nachas*!

TANYA :: Igeres Hakodesh Siman Chof-Hey

Yesterday, we learned something about why a person gets angry: Because he doesn't have enough Emunah! If he did, he would know that Hashem is the one making the other person say something not nice, and he won't get angry at them.

The Alter Rebbe tells us about this to explain something similar that the Baal Shem Tov said, which his Talmidim wrote down in the sefer Tzavaas Harivash: If someone is trying to daven, and a goy next to him starts talking and trying to bother him, what should he do? He should not get upset! Instead he should think about how the Shechinah is inside of this goy, and is making this happen in order to bring out his deeper kochos to daven with more kavana.

Some people didn't like this! They said that it can't be that Hashem's chayus is in a Goy!

In this letter, the Alter Rebbe explains this.

First he explains what the Chachomim say, that if someone gets angry it is because he doesn't have proper Emunah. Now we learn how the chayus of Hashem is in everything in the world, in a way of Hashgacha Protis.

The Baal Shem Tov tells us that the words Hashem used to create the world weren't said just once, they are said constantly because Hashem is making the world AGAIN every single second! It's just that we can't see it because the *koach* Hashem uses to hide is so strong that we can't tell!

Hashem doesn't make the world the same way PEOPLE make things. When we make something, we're really just changing one thing into another thing! (For example, we make paper out of trees, we make juice out of fruits, and we make cars out of metal.) That's why when we finish making something, we are finished! We don't have to keep making it so it won't disappear!

But Hashem made the world out of nothing, so Hashem has to make it again every single second or else it won't be there at all!

After understanding this idea of Hashgacha Protis (which we also learned in Shaar Hayichud VebaEmunah), we will learn how the Hashgacha Protis can come even into a goy who is bothering a Yid during davening, in a way of Golus. Thinking about that will make us realize that Hashem is making it happen, and we won't get angry! Instead, we will understand that it's there to get us to work harder to have kavana and ignore whatever is bothering us!

HAYOM YOM :: Chof-Vov Tishrei

We learned in *Tanya* today that the Baal Shem Tov explains how the *chayus* of Hashem makes the world exist anew every moment.

The Rebbe tells us today that the *Medrash* already told this to us BEFORE the Baal Shem Tov. Still the Alter Rebbe says it from the Baal Shem Tov! Why?

The Alter Rebbe wanted us to always remember *Chai Elul*, the day the Baal Shem Tov was born: The *posuk* that teaches us about how Hashem always gives the world new *chayus* says that Hashem's *chayus* is always in the *SHOMAYIM*, giving the world new *chayus*. When did Hashem make the *Shomayim*? On *Yom Sheini*, Monday. That was also the day the Baal Shem Tov was born — Monday, *Chai Elul*!

The Alter Rebbe wanted there to be at least a hint to this special day in *Tanya*.

SEFER HAMITZVOS :: Shiur #172 - Mitzvas Lo Saasei #130, #129

Today we learn two *mitzvos* that show us how holy a *korban* is! We need to make sure it doesn't get *Tomei*.

1) (*Mitzvas Lo Saasei #130*) We are not allowed to eat meat from a *korban* if the meat became *tomei*.

We learn this *mitzvah* from a *posuk* in *Parshas Tzav*: וְהִבְשֵׁר אֲשֶׁר יִגַע בְּכֹל טֶמְאָה לֹא יֵאָכֵל

2) (*Mitzvas Lo Saasei #129*) A *tomei* person isn't allowed to eat the meat of a *korban*.

We learn this *mitzvah* from a *posuk* in *Parshas Tazria*: בְּכֹל קֹדֶשׁ לֹא תִגַע

The details of both of these *mitzvos* are explained in *Perek Yud-Gimmel* of *Mesechta Zevachim*.

RAMBAM :: Hilchos Pesulei HaMukdashin

In today's *Rambam*, we are learning about things that can make a *korban* (or part of a *korban*) *posul*.

Perek Yud-Alef: In this *perek*, we learn what can make a *Korban Mincha* *posul*.

Perek Yud-Beis: This *perek* talks about what can make the *korban* for *Shavuos* (*Shtei Halechem*), *Lechem Hapanim*, or *Korban Todah* *posul*.

Perek Yud-Gimmel: What the *kohen* is thinking about when he *shechts* the *korban* is very important! There are certain thoughts that can make the *Korban* not good (like we learned earlier in *Sefer Hamitzvos*).

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

After learning about the walls of the *sukkah* and the *sechach*, in this *perek*, we learn the *halachos* of actually sitting in the *sukkah*. For example, we learn that you are allowed to eat certain snacks outside of the *sukkah*, but someone who is careful not to even drink water outside of the *sukkah* — *Harei Zeh Meshubach*, he is doing something very good and should be praised.

INYANA D'YOMA :: VeYaakov Halach Ledarko

The whole *Tishrei* was so special
Each day, there were *mitzvos* anew
It made us feel so close to Hashem
With so many favors to do!

Rosh Hashana we accepted Hashem as our King
With the *shofar* blowing loud and strong
We started our year in a sweet sweet way
And said *Tehillim* all day long!

On *Yom Kippur* we had private time with Hashem
And felt like *Malochim* must feel
We just *davened* to Hashem the whole time
Without getting distracted by a meal.

Right away it was time for *Sukkos*
In a little hut made safe by Hashem
We showed our *Achdus* with a *Lulav* and *Esrog*

Hadassim and *Aravos* together with them.

Simchas Torah we were the Torah's feet!
We danced and we showed our joy
As we started the Torah once again
With an *Aliyah* for every little boy!

But now we're back to school and work
Has the *Ruchnius* gone away?
We feel like things aren't as special as before
Now it's just a regular day.

But wait! We're looking at this wrong!
The *Ruchnius* is here to stay!
It is in our minds and hearts
Each and every day.

In fact, now that it might feel
That the *Ruchnius* did disappear
We can serve Hashem in a REGULAR world —
And that's the whole reason we're here!

Hashem wants us to do *mitzvos*
Even when it isn't exciting
And that makes the world ready for Hashem
A world that feels inviting!

After *Tishrei* is over, we show Hashem
That our *Yiddishkeit* is here to stay!
We aren't just Yidden on *Yom Tov*
But also on every day!

So no, we didn't step down at all
From the *Ruchnius* we had before —
Actually, we have reached the goal
That we were created for!

See Hisvaadus Shabbos Bereishis 5744

TEFILLAH :: Concentration in Davening

People get worried a lot. But the time when people are worried most is... during *davening*!

During *davening*, the *Yetzer Hara* tries to get us to think about, plan, or worry about things that have nothing to do with the words we are saying.

It's not hard to understand why:

The *Yetzer Tov* and *Yetzer Hara* aren't two separate things, they are very much connected. What one *yetzer* does makes a difference to the other. During *davening*, the *neshama* and the *Yetzer Tov* get stronger. The *Yetzer Hara* gets nervous and fights back, using all of its might!

That is like what happens when two people are fighting. When one of them is losing, the other gets desperate and fights back as hard as he can. That's why during *davening* we have the most distracting thoughts from our *Yetzer Hara*.

But that doesn't mean we should just LET the *Yetzer Hara* get us to think about other things!

Before we go to sleep, sometimes our minds are full of many worrisome or complicated thoughts. We might be thinking about problems in the world, with school, with work, with the house, or with relatives. But in order to be able to fall asleep, we stop thinking about these things!

When it comes to *davening*, we can also stop thinking these thoughts. We can try to focus on our *davening* — the words we are saying, that we are standing before Hashem, pouring out our hearts to Him, and asking Hashem for the things we need — and not on whatever new idea the *Yetzer Hara* comes up with.

When we try very hard to ignore those thoughts and focus on our *davening*, we can win over the *Yetzer Hara*.

If that doesn't work, we can pull out OUR last tool: Ask Hashem for help! Ask Hashem to have *Rachmanus* on us and not let the *Yetzer Hara* distract us from having *kavana* during *davening*.

The Rebbe also gives an eitzah for concentration in davening in many letters. We can daven while looking inside of the siddur, because looking at the words of the siddur keeps our mind from wandering.

See Tanya Perek Chof-Ches

HALACHOS HATZRICHOS :: Feet Together

During *Shemoneh Esrei*, when we stand before Hashem, we keep our feet together.

One reason is so that we will stand like *malochim*, who have only one foot.

Another reason is taught by the *Beis Yosef*, which he learned from his teacher, the Mahari Abuhav:

We stand with our feet together during *Shemoneh Esrei* to show that we are not going anywhere! We have no plans to take care of anything else, and we aren't interested in doing anything except for speaking to Hashem!

GEULAH U'MOSHIACH :: In OUR Time

One of the foundations of *Emunah* is to believe that *Moshiach* will come, and hope for him to come every day!

People may have a question when they hear this. How can *Moshiach* come in OUR time? There were so many *tzadikim* in other generations who were much greater than us, and *Moshiach* didn't come in their time! So how can we think that *Moshiach* will come now?

The answer is that all of the good things that were ever done stay! So today, we have with us all of the *mitzvos* and special things that were done by the Yidden and *tzadikim* of the past generations. When we add this to the little bit that we did compared to them, with all of those good things together, we can be sure that we will see *Moshiach* very soon!

See sicha of Acharon Shel Pesach 5718, printed in Likutei Sichos chelek Alef p. 247

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