

Chitas for Friday *Erev Shabbos Kodesh* *Parshas Bereishis* *Chof-Hey Tishrei* **5786**

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and the success of the soldiers fighting for its protection**

לעלוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Bereishis - Shishi with Rashi

We will learn the beginning of today's Chumash according to the Medrash Tanchuma, one of the pirushim that Rashi brings.

We learned before in the *parsha* that Hashem said that He would punish Kayin for killing his brother in the seventh generation. Lemech's children were the seventh generation, so here's what happened:

Hashem took away the sign He put on Kayin's forehead to protect him.

Lemech was blind, and his son, Tuval-Kayin, used to take him around. Once, Tuval-Kayin saw Kayin and thought he was a wild animal! He got scared, and told his father to shoot Kayin! Lemech did, and once he

realized what happened, he clapped his hands together because he was so upset — and by mistake hit Tuval-Kayin and killed him too.

That is how Kayin was punished for killing his brother.

After this happened, Lemech's wives were angry at him, and didn't want to stay married to him. Lemech argued that if it took seven generations to be punished for killing on purpose, then they shouldn't be so angry at him for killing by mistake!

Now the Torah tells us that Adam had another baby — Sheis. (Noach would later come from his family!)

Sheis later had a son Enosh. In the times of Enosh, people thought that they need to give *Kavod* to Hashem's servants, like the sun and the moon. They started giving them *Korbanos* and *davening* to them too. Later, people forgot all about Hashem, and ONLY *davened* to these things! They made idols, and thought that if they worshiped them they would get whatever they wanted.

Adam only managed to make sure that SOME of his children still believed in Hashem. The rest of the world were all *Resha'im*. Hashem tried to warn them by sending a small *Mabul*, but they didn't do *Teshuvah*.

Now the Torah is going to tell us over the generations from Adam to Noach, and when they died. Today we do the first half.

- 1) **Adam**
- 2) **Sheis**
- 3) **Enosh**
- 4) **Keinan**
- 5) **Mahalalel**
- 6) **Yered**

7) **Chanoch:** Chanoch followed only Hashem, but Hashem saw that he would later become a *Rasha*. To keep him from needing to be punished, Hashem took him into *Gan Eden* while he was still alive.

- 8) **Mesushelach**

TEHILLIM :: Yom Chof-Hey (119a)

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 :: Kuntres Acharon 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 Mitteler Rebbe aren't really made up by the Mitteler Rebbe — they were made by *chassidim* and sung in front of the Mitteler Rebbe.

The Mitteler Rebbe had a choir, a "kapelye." Some *chassidim* would sing, and some played instruments. The songs that they sang in front of the Mitteler Rebbe are what we call the Mitteler 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 Rebbeim. We sing a niggun made by the Alter Rebbe, and a niggun called "Kapelye" from the Mitteler 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 #231 - Mitzvas Asei #108

Today's mitzvah (Mitzvas Asei #108) is one we already learned this year! Since there are no mitzvos that are just about Keilim becoming Tomei, we review the mitzvos from Sefer Tahara while we learn this set of halachos.

The *mitzvah* we review today is about the *Mei Nidah* — the water that we mixed the ashes of the *Parah Adumah*

inside of. The *halachos* of *Mei Nidah* are that people who touch can become *Tomei*, but it makes other things *Tahor*!

RAMBAM :: Hilchos Keilim

In today's Rambam, we are learning more about what kinds of Keilim can become Tomei:

Perek Vov has the *halachos* about when a *keili* changes and can't become *tomei* anymore. If a *keili* is broken, or it can't do its job anymore, it isn't counted as a *keili* anymore, and it can't become *tomei*. And if it is coated with something that is not *mekabel tumah*, it can't become *tomei* either.

Perek Zayin explains the *halachos* of *keilim* made out of leather, like bags, or *Tefillin*, or shoes! We learn when they are able to become *tomei*.

Perek Ches teaches us the difference between metal and wood — a *keili* that is *tomei* when it is made out of wood can be *tahor* when it's made out of metal!

The Rambam also teaches us that something that makes a PERSON beautiful, like jewelry, can become *tomei*. But jewelry made for an ANIMAL, or a decoration made for another *KEILI*, doesn't become *tomei*. The *kavana* we have, meaning what we planned to use the *keili* for, makes a big difference!

RAMBAM- PEREK ECHAD :: Hilchos Malveh VeLoveh - Perek Chof-Zayin

The last *perek* of this set of *halachos* talks about a *shtar*, a paper that is written to show that money was borrowed.

One *halacha* is that we need to be careful in a *shtar*, to make sure that we don't write things in a way that someone else could change them. So for example, we can't write the word "shalosh" (three) at the end of a line — because someone could add the letters *yud* and *shlos mem*, making it say "shloshim" (thirty) instead!

Mazel Tov! We have now finished learning this set of halachos!

INYANA D'YOMA :: Shabbos Bereishis

There is a *vort* from the Rebbeim that "**Vi M'shtelt Zich Avez 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 *Gashmias*! 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 :: 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 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 :: 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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