

# Chitas for Monday, Parshas Bereishis

## Isru Chag

### Chof-Daled 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 - Sheini with Rashi

We learned how Hashem made the world. Now the Torah goes back and tells us more about how Hashem made people:

Hashem took dirt from all parts of the world for the body. He also used part of the dirt from the place of the *Beis Hamikdash*, where we bring *Korbanos* to do *Teshuvah* — so that a person is MADE to be able to do *Teshuvah*.

We learned that on the third day of the creation of the world, the plants started to grow. Still, they only started growing IN the ground. They didn't grow up out of the ground, since there was no rain. Hashem made the ground wet, but it wouldn't rain until a person would ask for it.

Hashem used this wetness together with the dirt to make like a “dough”, and shaped a person. Hashem blew a *Neshama* inside, as part of Hashem! He called it “Adam,” a person, from the word “*Adamah*” — earth, since that’s what it was made of!

Hashem filled *Gan Eden* with beautiful trees and plants (mostly apple trees) and put the person there.

The Torah now tells us more about *Gan Eden*: Hashem made two trees in the middle of *Gan Eden* — a tree of life (*Eitz Hachayim*) and a tree of knowledge (*Eitz Hadaas*). Rivers came out of *Gan Eden* and made the places they flowed to very good!

At first the person didn’t want to go into *Gan Eden*, because it was afraid of the *mitzvos* Hashem would give it there — having such a big job to be in charge of the world. Still, Hashem convinced it to go there!

Hashem told it not to eat from the *Eitz Hadaas*, or else it would die.

Now the Torah starts to tell us more about how Chava was created:

Hashem didn’t want the person to look like it didn’t need any help, or it would look like a Hashem! So He decided to split the person into two parts — a man and a woman, who would help him do the right thing.

Hashem wanted the person to WANT to have two parts, so first Hashem asked it to name all of the animals. Once it would see that ALL animals are married, it would want to be married too! The person figured out how to name all of the animals, based on their special *kochos*!

## **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*!

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 the Alter Rebbe teaches us about not talking during davening:*

*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 friend.*

*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!

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 this letter, 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 *Chassidische farbrengen* is ALWAYS in a way of *Ahavas Yisroel* and being careful about other people's feelings.

## **SEFER HAMITZVOS :: Shiur #170 - Mitzvas Lo Saasei #120**

(*Mitzvas Lo Saasei #120*) Today's *mitzvah* is that each *Korban* has a day when we shouldn't eat it anymore! Some *Korbanos* can be eaten for one day, and some for two days. We are not allowed to leave any part of the *korban* over to be eaten after that time. This is called "*Nosar*." If it is left over, we will learn in *Mitzvas Asei #91* that it needs to be burned.

We learn this *mitzvah* from a *posuk* in *Parshas Emor* about the *Korban Todah*, and from there the *Chachomim* teach us that the same is for other *korbanos* too: לא תותרו ממנו עד בקר

## **RAMBAM :: Hilchos Pesulei HaMukdashin**

In today's Rambam, we learn more about when a *Korban* is *posul*!

**Perek Hey:** We learn *halachos* about money set aside for a *korban*: If someone put money away to buy a *Korban Chatas*, but he passed away before he was able to bring the *Korban*, we have to throw the money into the sea so nobody can use it. If someone put away \$10 for a *korban*, but the *korban* only cost \$7, he uses the rest of the money to buy other *korbanos*.

**Perek Vov:** We learn what happens if a *korban*, or the meat of a *korban*, gets mixed up with other animals that CAN'T be a *korban*.

**Perek Zayin:** In this *perek*, the Rambam teaches us about what can make a bird *posul* as a *korban*.

## **RAMBAM- PEREK ECHAD :: Hilchos Shofar V'Sukah V'Lulav - Perek Daled**

We start learning the *halachos* of a *sukkah*. We learn the smallest and biggest size a *sukkah* can be, and the many different shapes it can have! Did you know that a round *sukkah* is kosher?

## **INYANA D'YOMA :: VeYaakov Halach Ledarko**

There is a *minhag* in Chabad that after *Simchas Torah*, there is an announcement made in *shul*, “**VeYaakov Halach Ledarko**.” This is to remind everyone to take the special *kochos* we get during the *Yomim Tovim* of *Tishrei*, and carry them with us all year!

We have to think about the special things we got on *Yom Tov* — the stories we heard, the *hisorerus* we felt, the *hachlatos* we made, the good feelings we have for our families and the *Yidden* we spent *Yom Tov* with — and make sure that we keep them during the regular weekdays too!

## **TEFILLAH :: No More Worries**

When we *daven*, we wake up the love for Hashem that is hiding inside. This helps take away our worries!

Even though Hashem wants us to take care of things, like *parnasa*, we don't need to WORRY about them. When we *daven*, we are reminding ourselves that Hashem is in charge, so there is nothing for us to worry about.

In the *Beis Hamikdash* there was a fire that came down from *Shomayim* and burned up the animal. The same thing happens when we *daven*! Our *davening* is like a *korban*. Our love of Hashem, which is like the fire from Hashem, burns up all of our worries, which come from the animal inside of us, our *Nefesh Habehamis*!

See *Maamar Ushe'avtem, Likutei Torah*

## **HALACHOS HATZRICHS :: Mashiv Haruach U'Morid Hageshem**

On *Musaf* of *Shemini Atzeres*, we started saying *Mashiv Haruach U'Morid Hageshem* in *Shemoneh Esrei*.

If we make a mistake and say *Morid Hatal* instead of *Mashiv Haruach*, we don't have to go back in *Shemoneh Esrei*. That's because even if we didn't mention rain, at least we mentioned dew (*tal*) which is also a source of *bracha*. A person would only have to go back if he didn't say either one.

In fact, that is one of the reasons we say *Morid Hatal* in the summer — so that if a person wasn't sure they praised Hashem for rain in the winter, at least we know that they said *Morid Hatal* — they praised Hashem for dew (*tal*) which is also a source of *bracha*!

*Mashiv Haruach* PRAISES Hashem for rain, but ASKING for rain is in a different *bracha* of *Shemoneh Esrei*, in the *bracha* of *Bareich Aleinu*. We don't actually start to ask Hashem for rain in *Bareich Aleinu* until *Zayin Cheshvan* in Eretz Yisrael, and until the end of *Tekufas Tishrei* in the rest of the world. (*Tekufos* are seasons, which go according to the solar calendar. This year we will start to say *Vesein Tal Umatar* on Tuesday night, the 5th of December, which is the night leading into *Chof-Gimmel Kislev*.)

See *Alter Rebbe's Shulchan Aruch siman Kuf-Yud-Daled, se'if Vov, and Halacha Newsletter by Badatz of Crown Heights, p. 103*

## **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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