

Chitas for Shabbos Kodesh Parshas Bereishis Chof-Vov Tishrei Shabbos Mevorchim Cheshvan 5786

***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 ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

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Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Bereishis - Shevi'i with Rashi

The Torah is telling us the generations from Adam to Noach, and today we will finish them:

9) **Lemech** (a different Lemech)

10) **Noach**: Lemech had a *Nevuah* and gave him this name, since he would comfort the world (*Yenachameinu*) from the curse of Adam on the ground. He invented a plow, so now it wasn't as hard to grow food.

Noach didn't have children until he was 500 years old! This was so that his children could be saved from the *Mabul* — there wouldn't be so many of them (to need an extra *Teiva*) and they wouldn't be old enough to be punished.

Noach's 3 sons were Sheim, Cham, and Yafes.

Now the Torah tells us about how the world turned into such Resha'im:

The princes were the ones who started — they decided to get married to whoever they wanted, even if they were already married! They didn't treat marriage as something of *Kedusha*, and soon EVERYONE was just acting however they felt like.

Hashem was thinking of destroying all the people, and two *Malachim* told Hashem to do it — they hadn't wanted Hashem to make people in the first place! Hashem told these two *malachim*, Shamchazai and Azael, to go see if they would be any better. They became giants in the world, and acted just as bad as the princes.

Soon they also stopped treating other people in a *mentchlich* way, and stole things and lied all the time. Hashem gave them 120 years to do *Teshuvah*, but they didn't change.

The job of all of the people in the world was "*Losheves Yetzara*" — to make a world that runs in a nice way (civilization). Since they weren't doing their job, there was no reason for there to be a world!

Hashem was glad that at least *Malochim* that were in *Shomayim* wouldn't act in a way against Hashem!

Hashem decided to start acting in a way of *Gevurah* — being strict with the people. But instead of destroying EVERYONE, Hashem decided to only punish the ones who were *Resha'im* — almost everyone! He also decided to kill the animals, since they also acted in a not nice way, and because animals are only there to help people — if there are no people, we don't need animals either!

Hashem decided to "start over" — but this time, to make the world in a way that it is much easier to do *Teshuvah*. Hashem would bring a *Mabul* to purify the world, and later Noach's family — the only ones left — would have children and fill the world with people.

TEHILLIM :: Yom Chof-Vov (119b)

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 Sichu 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 :: Kuntres Acharon 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 #232 - Mitzvas Asei #101

Today's *mitzvah* is a *mitzvah* we are reviewing. This *mitzvah* is about the *tumah* of a person who has *Tzoraas*. This includes all of the *halachos* about this kind of *tumah*: What *tzoraas* looks like, when the *Metzora* needs to be put into quarantine, when the hair around the *tzoraas* needs to be shaved before the quarantine, and how the

tumah is passed on.

RAMBAM :: Hilchos Keilim

In today's Rambam, we learn more about what the Torah calls a Keili, so we will know if something can become Tomei.

Perek Tes teaches us that if a *keili* doesn't have its own name, it's not counted as a *keili* by itself, because it is *botul* and is part of something else.

Perek Yud has the *halachos* about parts of *keilim*, and tells us when they can become *tomei*.

Perek Yud-Alef has the *halachos* about when a broken *keili* is still counted as a *keili* — when we can still use it. So even though it is broken, it can still become *tomei* (even though usually a broken *keili* can't become *tomei*.)

RAMBAM- PEREK ECHAD :: Hilchos To'ein Venit'an - Perek Alef

In today's Rambam, we learn some of the details of the *halachos* the Torah tells us to do if two people come to *Beis Din* with an argument over money or property. Very often one of them needs to make a *shevuah*, a special kind of promise that they are telling the truth.

If two people come to *Beis Din* and agree about part of the money — like if Reuven says “you owe me \$100!” and Shimon says, “I owe you money, but only \$50” — then Shimon needs to make a *shevuah* that he only owes \$50 and pay the money right away.

INYANA D'YOMA :: Chassidishe 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 :: Shemoneh Esrei on Shabbos

Shemoneh Esrei on Shabbos and Yom Tov is much fewer brachos than on a weekday! First we say 3 brachos praising Hashem, one bracha about the special day, and 3 brachos thanking Hashem.

The middle *bracha* in *Shemoneh Esrei* on Shabbos is five paragraphs:

1) **Yismach Moshe** — Hashem gave the *mitzvah* of Shabbos through Moshe Rabbeinu on *Har Sinai*.

- 2) **Veshamru** — These are the *pesukim* in the Torah that say how the Yidden kept Shabbos, as a connection to Hashem.
- 3) **Velo Nesato** — Shabbos is a present that was given ONLY to Yidden!
- 4) **Yismechu** — By celebrating Shabbos, we get to feel its *brachos*!
- 5) **Elokeinu** — We ask Hashem to give us *brachos* in honor of the special day of Shabbos.

HALACHOS HATZRICHS :: Dipping Challah Into Salt

We started dipping our *challah* into salt again, instead of honey.

Why do we dip *challah* into salt?

One reason is that the *Chachomim* teach us that our table is like a *Mizbeiach*! When we eat a meal, it is in a way like we are eating a *korban*. And the Torah teaches us to always put salt on our *korbanos*!

See the Alter Rebbe's Shulchan Aruch, Orach Chaim, siman Kuf-Samach-Zayin se'if Ches

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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