

Chitas for Thursday Parshas Bereishis Chof-Daled Tishrei Isru Chag 5786

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~ by Rabbi Aryeh & Esther Kaltmann ~

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Mazel Tov **Colonel Frayda Rivka Robinson** (New Haven, CT)

~ 9th birthday Chof-Daled Tishrei ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Bereishis - Chamishi with Rashi

In Revi'i of Parshas Bereishis we learned the sad story of Kayin and Hevel. We also learned about Kayin's children and grandchildren, until Lemech was born, the sixth generation from Kayin. Today the Torah tells us more about Lemech and his children, who were the seventh generation, and in tomorrow's Chumash we will see the end of the story with Kayin.

By now, the people living in the world were not acting the way Hashem wanted.

In those days, the men would marry two women. One of them was to have children, and the other one was just to have a pretty wife. They were afraid that if she had children, she wouldn't look as beautiful anymore! Lemech also married two women — one of them to have children (Adah), and the other one (Tzilah) to be beautiful.

Adah had two boys — Yaval and Yuval.

Yaval invented a new way of being a shepherd. He would bring his sheep around to wherever he could find good grass for the sheep to eat, and set up a tent there to live. When that grass was finished, he would take his tent and his sheep and move to another place. He also built places for *Avodah Zarah*.

Yuval invented playing musical instruments. He also played these instruments for *Avodah Zarah*.

Even though Lemech didn't want Tzilah to have any children, she had children too. She had a son, Tuval-Kayin, who made tools and weapons like Kayin did. She also had a daughter, Naamah, who later became Noah's wife.

TEHILLIM :: Yom Chof-Daled (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 :: Kuntres Acharon 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 *Chassidishe farbrengen* is ALWAYS in a way of *Ahavas Yisroel* and being careful about other people's feelings.

SEFER HAMITZVOS :: Shiur #230 - Mitzvas Asei #107

Since there are no mitzvos about the tumah of keilim specifically, which we're learning about in Rambam, we are reviewing some of the mitzvos we learned before about tumah and tahara, since keilim become *tomei* from these kinds of tumah.

Today's *mitzvah* (*Mitzvas Asei #107*) is one we just learned a few weeks ago! When a *neschama* leaves a body, the body becomes *Tomei*. Someone who touches, carries, or is in the same house as the body gets some of this *Tumah* too, called *Tumas Meis*. There are many *halachos* about how this *tumah* is passed on. Today's *mitzvah* is to follow all of these *halachos*!

RAMBAM :: Hilchos Keilim

In today's *Rambam*, we are learning about how *Keilim* (containers or utensils) become *tomei*:

In **Perek Gimmel** we learn about wooden *keilim* that aren't supposed to be moved, like a big dresser. They can't become *tomei*.

Perek Daled explains the *halachos* of wooden *keilim* that are not containers. We also learn the *halachos* of *keilim* that are part wood and part metal.

Perek Hey explains when a *keili* becomes called a *keili* and can become *tomei*: It needs to be finished enough to use. So once a person finishes making a bowl, even if he didn't decorate it yet, it can still become *tomei*.

RAMBAM– PEREK ECHAD :: Hilchos Malveh VeLoveh - Perek Chof-Vov

This *perek* has more *halachos* about a guarantor. We learn about when the guarantor has to pay the money, and about times when the borrower has to pay back the guarantor!

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 Thursday night, the 5th of December, which is the night leading into *Tes-Vov 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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