

# *Chitas for Shabbos Kodesh, Parshas Bereishis*

## *Shabbos Bereishis*

### *Shabbos Mevorchim Mar-Cheshvan*

#### *Chof-Tes Tishrei, 5781*

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## **CHUMASH :: Parshas Bereishis - Shvi'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 :: 140 - 144**

In today's *Tehillim*, there is a *posuk*, “**Tikon Teflasi Ketores Lefanecha**” — “I bring my *davening* before Hashem like *Ketores*!” (The Rambam chooses this *posuk* to put at the beginning of his *sefer* about *Korbanos*.)

The Rebbe teaches us that when the *kohen* brings the *Ketores*, nobody else is allowed to be there — it's just the *kohen* bringing the *Ketores* to Hashem. The same thing is when we *daven* — it's private, between us and Hashem!

Also, the word *Ketores* is like the word “*Kesher*” (in Aramaic — *Ketar*) — a connection. *Davening* is one of the ways we make a special connection with Hashem.

## **TANYA :: Igeres Hakodesh Siman Chof-Hey**

*The Alter Rebbe is continuing to explain a certain vort from the Baal Shem Tov:*

The *vort* from the Baal Shem Tov is that if a *Goy* comes to you in the middle of *davening*, and tries to bother you, you should realize that it's *Hashgacha Protis*, and try to *daven* harder and with more *kavanah*. You should think about how Hashem is giving *chayus* to that *Goy* right now and letting him do it, and understand that Hashem is giving you a message to have MORE *kavanah*.

People said that it can't be that Hashem is giving *chayus* to a *Goy* who is trying to make you mixed up in the middle of *davening*! How can you say that Hashem's *chayus* is in a *Goy* like that? The Alter Rebbe explains that

the *chayus* of Hashem IS there, but it's in *Golus*.

Wherever the *chayus* of Hashem goes, it stays the same. But in different *Olamos*, Hashem is more hidden or more seen in that *Olam*. In some worlds the *chayus* of Hashem is hidden as if it was put behind a thin curtain, but in lower levels, the light of Hashem is hidden as if it was put behind a very thick curtain that blocks the light of Hashem from shining through!

Of course, the *chayus* of Hashem stays the same, no matter what curtains it is hiding behind!

## **HAYOM YOM :: Chof-Tes Tishrei**

One time in the Baal Shem Tov's *shul* in Mezibuzh, a very scary story happened:

Two people, who weren't such good friends, were arguing with each other. One of them got so mad, he yelled at the other one, "I will rip you up like a fish!"

When the Baal Shem Tov heard this, he called his *Talmidim* to come. He told them to hold hands with each other, and the Baal Shem Tov himself finished their circle. Then he asked them all to close their eyes.

All of a sudden, they saw something that made them all terrified! They saw this man tearing up the other one like a fish, just like he had said!

From here we see how careful we need to be with what we say, because whatever we say will do something. Sometimes it is in *Ruchniyus* only, and most people can't see it, but it ALWAYS makes something happen.

*We need to be so careful to only say nice things about other people!*

## **SEFER HAMITZVOS :: Shiur #100 - Mitzvas Lo Saasei #193, #153, #194, Asei #146**

Today we are finishing the *mitzvos* about non-kosher food! We are also going to start learning the *mitzvos* of *Shechitah*. First we learn a few last *mitzvos* about food we aren't allowed to eat:

1) (*Mitzvas Lo Saasei #193*) We are not allowed to eat vegetables or grain that grew in a vineyard (where you grow grapes). This is called ***Kilai Hakerem***.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: פֶּן תִּקְדַּשׁ הַמְּלָאָה הַזֶּרַע  
The details are explained in *Mesechta Kilayim*.

2) (*Mitzvas Lo Saasei #153*) We are not allowed to eat food before the *Terumos* and *Maasros* (presents to the *Kohanim*, *Leviim*, and poor people) are given. This is called ***Tevel***.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְלֹא יִחַלְלוּ אֶת קִדְשֵׁי בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר יָרִימוּ לָהּ  
The details are explained in many places in *Mesechta Demai*, *Mesechta Terumos*, and *Mesechta Maasros*.

3) (*Mitzvas Lo Saasei #194*) We are not allowed to drink wine that was used for *Avodah Zarah*, called ***Yayin Nesech***.

We learn this *mitzvah* from a *posuk* in *Parshas Haazinu*: אֲשֶׁר חִלַּב זִבְחֵימוֹ יֹאכְלוּ יִשְׁתּוּ יִין נְסִיכִם  
The details are explained in the last *perakim* of *Mesechta Avodah Zarah*.

We also learn a *mitzvah* from our new set of *halachos*:

4) (*Mitzvas Asei #146*) We need to *shecht* an animal before we can eat it.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְזָבַחְתָּ מִבְּקָרְךָ וּמִצֹּאֲנֶיךָ וְגו' כְּאֲשֶׁר צִוִּיתִךָ  
The details are explained in *Mesechta Chulin*.

## **RAMBAM :: Hilchos Maachalos Asuros - Shechitah**

Today we learn the last *perek* of *Hilchos Maachalos Asuros*, *perek Yud-Zayin*, and the first two *perakim* of *Hilchos Shechitah*. In today's first *perek*, the Rambam tells us about MANY important *inyanim* we need to know about *kashrus*! Here are some of them:

- *Ben Yomo* — if a pot was used on that same day to cook non-kosher food
- *Toiveling* dishes
- We don't need to *kasher* a dish only used for cold non-kosher food
- *Kashering* pots and dishes that were used for non-kosher hot food (*hagalah*)
- The special *halachos* of *kashering* knives
- *Bishul Akum* (food cooked by a non-Jew)
- *Pas Akum* (bread baked by a non-Jew)
- *Aino Oleh Al Shulchan Melachim* — food that a king wouldn't serve at his table doesn't need to be *Bishul Yisroel*

We also learn about the *issur* of “*Bal Teshaktzu*,” not doing things that are disgusting, like eating from dirty dishes. This *issur* also includes that if a person needs to go to the bathroom, he HAS to take care of it right away!

The Rambam finishes this set of *halachos* by reminding us that these things are what make us holy, to be like Hashem!

Now we start learning the *halachos* about *shechting* animals.

One *halacha* is that the knife used for *shechting* has to be sharp and smooth! The *shochet* checks his knife before he *shechts*, to make sure that it didn't get a nick in it since the last time he *shechted*.

## **RAMBAM- PEREK ECHAD :: Hilchos Brachos - Perek Yud**

In addition to making *brachos* before we enjoy things, the *Chachomim* taught us that we need to say *brachos* to Hashem as a way of thanking and praising Hashem constantly. Some examples for those are the *brachos* we say in *Birchos Hashachar* every morning, *Shehecheyanu*, and *Hagomel*. (Can you think of any other examples? In this *perek* of Rambam, you will see many more of these kinds of *brachos*!)

Did you know that there is a *bracha* for good news, and a *bracha* ALSO for things that don't seem good at all? Because it's a *mitzvah* to thank Hashem for NOT-good news just like we thank Him for good news!

At the end of this *perek*, the Rambam tells us to remember to ask Hashem for help, thank Hashem for what He does for us, and praise Him as much as we can!

## **INYANA D'YOMA :: Shlichus**

At *Mincha* on *Shabbos*, we *lein* part of the *parsha* of the coming week. Today we *lein* the beginning of *Parshas Noach*. We will learn an important lesson about *Shlichus* from a *sicha* on *Parshas Noach*:

Noach got saved from the *Mabul*, but it wasn't easy for him on the *Teiva*! Rashi brings from a *Medrash* that tells us that after the *Mabul*, Noach was groaning in pain, and spitting blood.

The *Medrash* tells us two reasons why Noach was in such pain.

- 1) Because of all of the hard work to take care of all of the animals on the *Teiva*.
- 2) Because Noach was once late in feeding a lion, and it hit him. Even though he was working so hard to feed each of the animals, Noach needed to make sure that every animal was fed on time, every time.

We can learn from this how to do better in our *shlichus* to help other people!

- 1) We need to act like Noach. We should work VERY hard to help other Yidden, even if it is uncomfortable for us, like Noach who took care of all of the animals even though it was so difficult.
- 2) When a person is working hard, he might feel uncomfortable. He might think that it is fine for the people he is helping to be uncomfortable too! But we learn from Noach that everyone needs to get what they need on time! We need to help other Yidden in a way that they feel happy and comfortable, and take care of the things they need right away.

See *Likutei Sichos chelek Hey*, p. 35, *Dvar Malchus Parshas Noach*, from *Likras Shabbos*

## **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 :: Mishnayos Baal Peh**

Many *seforim* speak about how special it is to learn *Mishnayos Baal Peh*. *Chassidim* especially have a *minhag* to do this!

When the Frierdiker Rebbe came to America, he started a group called “*Machaneh Yisrael*,” which he wanted every Yid to join. As part of this group, each member was supposed to learn a part of *Mishnayos Baal Peh*. This would help make the air in the world more pure!

In *Tof-Shin-Gimmel*, there was a big *siyum* on *Mishnayos*, from all of the *Mishnayos* learned *baal peh* by members of *Machaneh Yisrael*. At the *siyum*, the Frierdiker Rebbe said:

Once, the Rebbe Maharash was near a group of *Chassidim*. The Rebbe Maharash called out, “Shabbos, come here!”

The *Chassidim* standing around were confused. Nobody had the name “Shabbos!” Levik, Yitzchok, Yosef, Yaakov — all of those names they could understand, but who was Shabbos?

The Rebbe Maharash finally pointed at a specific *chossid*, and said, “You are called Shabbos!”

In *Shomayim*, someone who learns a *Mesechta* of *Mishnayos* by heart is called by the name of that *mesechta*!

The Rebbe Maharash explained that this *chossid* had learned *Mesechta Shabbos baal peh*, so in *Shomayim* he got the name “Shabbos!”

The Frierdiker Rebbe finished by saying, “I am learning *Mesechta Menachos baal peh*, so in *Shomayim* I am called ‘*Menachos...*’”

## **GEULAH U'MOSHIACH :: Moshiach'dike Davening**

When we are *davening*, we need to think about the basic meaning of what we are saying. In *Shemoneh Esrei*, we say, “**Vesechezenah Eineinu Beshuvcha Letzion**,” “Our eyes should see the return to Yerushalayim.” We also say, “**Es Tzemach Dovid Avdecha Meheira Satzmiach**,” “The plant of Dovid Hamelech (*Moshiach*, who comes from Dovid) should quickly grow.”

Then, we will ask ourselves a question: “What did I do TODAY to make this happen?”

See *Likutei Sichos chelek Chof*, p. 384, *Chassidim Ein Mishpacha*, gilyon Chof-Zayin

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