

Chitas for Sunday, Parshas Noach

Chof-Zayin Tishrei

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 ~

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CHUMASH :: Parshas Noach - Rishon with Rashi

Hashem tells Noach to build a *Teiva*, which he does. Still, none of the people learn from what he is doing to do *teshuvah*.

This week's *parsha* starts with the words "*Eileh Toldos Noach*," "Noach's children are..."

But instead of telling us the names of Noach's children, first the Torah tells us that Noach is a *tzadik*! Because really, the good things we do are also like our children. The Torah tells us about these "children" — the *Maasim Tovim* — first!

Then the Torah tells us about his *Gashmius* children:

Noach had three sons: Sheim (he was the middle, but the most important one, like we'll see later), Cham (the youngest), and Yafes (the oldest).

The Torah tells us how the world looked at that time.

1,536 years after Hashem made the world, the whole world was full of *Resha'im*. They didn't get married in a holy way, they served *Avodah Zarah*, and, everyone was stealing from each other. Hashem decided to bring a *Mabul* on the world.

Hashem told Noach to build a huge *Teiva*. He should build it himself, so it will take a long time! Noach will be able to talk to a lot of people who ask him what he is doing, and maybe some of them will do *Teshuvah*.

The *Teiva* should be made of *Atzei Gofer*, a kind of wood — warning people that the *Mabul* will be with water that is *Gofris* — polluted with sulfur! It will also need to be waterproof on the inside AND the outside since the water will be so strong.

The *Teiva* should be 300 *Amos* long, 50 *Amos* wide, and 30 *Amos* tall! Hashem asked Noach to make a *Tzohar* for the *Teiva*. Rashi says that this is either a window or a stone that will bring light. The door should be on the side of the *Teiva*, so water won't rain in. The *Teiva* will have 3 floors — the top for Noach's family, the middle for the animals, and the bottom floor for garbage.

Hashem warned Noach what would happen with the *Mabul*: "I'm going to agree with the *Malachim* who said not to make people! I am going to make a *Mabul* to destroy everything. The water will mix everything up, and everything will be underwater for a whole year and get rotten!" Hashem promised Noach that he would be okay though: The food in the *Teiva* won't go bad, and nobody will kill Noach even when he says what he's doing! His whole family will be saved — but they shouldn't have any more children while they are on the *Teiva*.

Noach built the *Teivah* exactly the way Hashem told him to do.

TEHILLIM :: Yom Chof-Zayin (120-134)

Today we say the 15 Shir Hamaalos, which Dovid Hamelech made to be said on the 15 steps that lead from the Ezras Noshim into the Azara in the Beis Hamikdash!

Kapitel Kuf-Chof-Beis talks about when Yidden go up to Yerushalayim. Dovid Hamelech calls Yerushalayim an "***Ir Shechubra La Yachdav***" — "a city that is connected together."

What is this talking about? Together with WHAT?

In the *Gemara* it says that there are TWO Yerushalayims! There is a *Yerushalayim Shel Maalah*, a *ruchnius'dike* city in *Shomayim*, and *Yerushalayim Shel Matah* — the city of Yerushalayim that we see. They are both connected!

The *Gemara* says that Hashem doesn't go into the *Gashmius* Yerushalayim until He goes into *Yerushalayim Shel Maalah*, the *ruchnius'dike* Yerushalayim.

What makes Hashem go into these two Yerushalayims? It's because of things WE do!

The Tzemach Tzedek explains that there are two things that bring Hashem into the two Yerushalayims — *Teshuvah Tata'ah* and *Teshuvah Ila'ah*.

When we do *Teshuvah*, it brings *Geulah*, bringing Hashem's *Shechinah* back into Yerushalayim!

TANYA :: Kuntres Acharon Siman Chof-Hey

We are learning about the *Emunah* we have, that everything that happens is from Hashem, and what it says about this in *Kabbalah*.

Yesterday we said that Hashem makes the world again from nothing every second!

The *chayus* that Hashem gives to the world has many names:

- In *Tanach*, it is called **Dvar Hashem** — Hashem's word.
- In the *Gemara* it is called the **Shechinah**.
- In the *Zohar* it is called **Ima Tata'ah** and **Matrunisa** — which means a mother and a queen, that give *chayus* to their children and subjects.
- In *Kabbalah* it is called **Malchus**.

In *Kabbalah*, when it speaks about the *chayus* of Hashem called *Malchus*, it says that there are levels of *Malchus* that give *chayus* in different ways:

- There is the *Malchus* from the world of *Atzilus* that gives *chayus* for big *neshamos* like Adam *Harishon*, Moshe *Rabbeinu* and the *Neviim*.
- There is a level of *Malchus* from a lower *Ruchniyus* world called *Beriyah* that gives *chayus* to *neshamos* that aren't as big, and another level from the world of *Yetzirah*.
- And there is the level of *Malchus* of *Asiyah*, which gives *chayus* to our *Gashmiyus* world and everything that is in it.

IY"H in tomorrow's Tanya, we will see how Hashem gives chayus in a way of Golus to even kelipah. Then we will be able to understand what the Baal Shem Tov said to do if there is someone who gets their chayus from kelipah that is bothering you during davening. We should think that it is from the chayus of Hashem, which is in Golus, and Hashem is making it happen to bring us to put more effort into our Avodas Hashem!

HAYOM YOM :: Chof-Zayin Tishrei

Even someone who grows up in a frum, Chassidishe home will need to make their own decision that they want to live a life of Yiddishkeit and Chassidus. In today's Hayom Yom, the Rebbe reminds us that this choice is a very good one, because the Torah gives us the highest quality of life possible.

Some people think that living like it says in the Torah is only important for a person's *neshama*. But that's not true!

The Torah teaches a Yid how to live their whole life — from when they are born until they pass away. The Torah gives a person a healthy way of thinking, tools to make their *midos* into the best type of *midos*, and the right way to have a good relationship with Hashem and with other people.

A person who lives a life according to Torah and the way the *Chachomim* teach us lives the BEST kind of life, in *Ruchnius* AND in *Gashmius*!

SEFER HAMITZVOS :: Shiur #233 - Mitzvas Asei #99

Today's *mitzvah* (*Mitzvas Asei #99*) is about the *Tumah* of *Niddah*. This is a kind of *tumah* that a woman can have.

*Even though this kind of tumah, and some of the other kinds of tumah we will learn about, are kept in certain ways nowadays, in these halachos we are learning about how someone with these kinds of tumah makes other people or things *tomei*. These halachos are only kept when there is a *Beis Hamikdash*.*

RAMBAM :: Hilchos Keilim

In today's Rambam, we learn more about how keilim become *tomei* and pass on their *tumah* to things inside of them:

In **Perek Yud-Beis** the Rambam explains what happens if a *keili* became *tomei*, then was broken (so now those pieces are *tahor*), and then someone put those pieces back together. If the *keili* was made of wood, or bone, or leather, the new *keili* is *tahor*. If it was made of metal, it is still *tomei*.

Perek Yud-Gimmel teaches us about the *tumah* that is passed on with keilim made of clay. Usually the *halacha* is that if something is touching a *tomei keili*, it becomes *tomei* too. But with a clay *keili*, something touching the outside won't become *tomei*. Only something that is INSIDE of it, whether or not it is touching it, will become *tomei*. For example, if you have an oven made out of clay, and something fell inside and made the oven *tomei*, everything inside becomes *tomei* too!

Perek Yud-Daled explains one of the ways to keep *tumah* from spreading. If you fill a pot with food and then seal it closed, and put it into a *tomei* oven, the pot and the food stays *tahor*. But if you put something that GIVES *tumah* inside of a pot and seal it closed, it can still make the whole oven *tomei*.

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

In *Perek Beis* we learn about when the *Beis Din* doesn't let someone make a *shevuah* — if they are a person that we think might make a false *shevuah*. For example, the *Beis Din* won't let a gambler make a *shevuah*.

INYANA D'YOMA :: Al Tira Avdi Yaakov

On *Motzei Shabbos*, many Yidden have the *minhag* to say a paragraph with the words of the *posuk* “*Al Tira Avdi Yaakov*,” “My servant Yaakov, don't be afraid.” It is said to remind us that when we go into the week to do our work, we should not be afraid, because we know that Hashem is with us.

Even though it is not a *minhag* in Chabad, it is brought and explained in *Chassidus*.

In *Likutei Torah*, the Alter Rebbe teaches why a person might think to be afraid. On *Shabbos*, we get an extra *neschama*, the *Neschama Yeseira*, to help us feel the *kedusha* of the day. We get used to the way this feels and we feel strong and sure in our *shlichus*! But on *Motzei Shabbos*, the *Neschama Yeseira* leaves us. Now we need to go back out into the world, where Hashem is hidden, without the extra *neschama* to help us.

That is why many Yidden say *Al Tira Avdi Yaakov*. We remind ourselves that we are NOT afraid to go out into the world! We know that Hashem is always with us, in any place, at any time, and whatever we are doing. We know that Hashem gives us the *koach* to take the *Gashmius* of the world and make it into *kedusha*, so the *Gashmius* world can't scare us.

In a *maamar*, the Rebbe teaches that this is especially true on *Motzei Shabbos Bereishis*. After *Tishrei*, a month of *Yomim Tovim*, we are headed out into the world to do our *shlichus* there, *Veyaakov Halach Ledarko*.

We need to remind ourselves, “*Al Tira Avdi Yaakov*!” Don't be afraid! Hashem is coming with us and will help us have *hatzlacha*!

See *Likutei Sichos chelek Chof*, p. 264

LEARNING FROM THE REBBE :: Getting Ready for the Winter

All Jewish kids are part of Hashem's army, *Tzivos Hashem*!

In every army, there are times that the soldiers are sent far away. They might have to march through thick forests, hot deserts, or rocky mountains. They have important missions to do, to keep everyone safe!

Each time, before the soldiers leave, they are given the supplies and equipment they will need for their next missions. Before they go out to a forest, they might get axes to help them chop down trees that are blocking them. Before they go to a desert, they might get extra water and special weapons. Before they go to the mountains, they will need to have ropes and boots that will let them climb safely.

We soldiers in *Tzivos Hashem* are about to be sent out on a special mission too — we need to go to the dark and cold months of the winter, and make sure they are full of the light of Torah and *mitzvos*!

Before we begin this important mission, we are given everything we need to have *hatzlacha* there! Hashem gives us the *Yomim Tovim* of *Tishrei* to give us *chayus* and *simcha* to do our mission well.

Sometimes the Rebbe would hold a special children's rally at the end of *Tishrei*, helping us to make sure we have all of our new supplies ready for our winter mission!

See rally of Beis Cheshvan, Tof-Shin-Mem-Gimmel

TEFILLAH :: The Yud-Beis Pesukim

Even though Hashem promised Eretz Yisroel to the Yidden, many *goyim* don't want to let us live there! There have been many wars in Eretz Yisroel to keep it safe. Before each of the wars, the Rebbe helped make Yidden stronger in *Ruchnius*, so that we would be sure to win! For example, before the Six Day War the Rebbe started *Mivtza Tefillin* to keep the Yidden safe.

At any time of trouble for the Yidden, the Rebbe would remind us about the special power of children. When kids learn Torah and do *mitzvos*, they are able to destroy the enemies of the Yidden!

In *Tof-Shin-Lamed-Vov*, the Rebbe started a new *mivtza* called *Mivtza Chinuch*. The Rebbe wanted to make sure that every Jewish child gets to learn Torah.

Then, the Rebbe added something new: Not only should adults be doing *Mivtza Chinuch*, kids should be doing it too!

But how can kids do *Mivtza Chinuch*? They can't run schools or teach classes! They can't decide which school to send people to!

The Rebbe said that children spend a lot of time with their friends, even outside of school. They play together and talk to each other. Kids like to show their friends how good they are at things, and try to be better than anyone else. Kids do everything with a lot of energy and excitement.

That means that children are perfect for *Mivtza Chinuch*!

Torah isn't just something we learn in school, it is something we live with all the time, even when we are playing. If kids are able to learn parts of Torah that they can understand and use all the time, they will want to teach their friends about it too, and show how well they understand it. They will be able to use their energy to show how to live with the messages the Torah teaches us!

The Rebbe chose 12 *pesukim* and sayings of the *Chachomim* and from *Chassidus*. Each of them have lessons that are easy for kids to understand and are important to know to be able to live like a Yid. The Rebbe asked kids to learn them by heart, and to make sure to do *Mivtza Chinuch* and share the lessons with their friends.

Later, a plane full of Yidden was captured by the Arabs and taken to Entebbe. The Rebbe said that the Jewish children would keep them safe! Sure enough, the army was able to bring the passengers safely back to Eretz Yisroel.

Now it's an important time to use the special *koach* of the *Yud-Beis Pesukim* again! We will review the *pesukim* and the lessons they teach us. This way we can all be part of *Mivtza Chinuch*, by teaching our friends about how to live with the *horaos* of the Torah. Hashem should help that again we will see *nisim*, and keep Yidden safe around the world, especially in Eretz Yisroel!

See *sicha Rosh Chodesh Iyar Tof-Shin-Lamed-Vov*

HALACHOS HATZRICHS :: Saying Brachos With Kavana

When we *daven* or *bentch*, we are careful not to do things that will distract us from having *kavana*.

The Alter Rebbe tells us that *lechatchila*, we shouldn't do any distracting kinds of things when we say ANY *bracha*, like *brachos* before we eat or *Asher Yatzar*.

GEULAH U'MOSHIACH :: Regular Kind of People

The beginning of our *parsha* tells us that Noach was a *tzadik* in his generation. Rashi explains that Noach was a *tzadik* compared to everyone else in his generation, but in a different generation he wouldn't have been considered a *tzadik*.

Why would the Torah want to tell us that? Why shouldn't we think that Noach was a big *tzadik*?

One of the lessons the Torah is giving us is that we don't have to be the biggest *tzadik* to save the world! Noach might not have been considered a *tzadik* in other generations, but he was able to save himself, his family, and the animals from a terrible *Mabul* that destroyed everything! And after the *Mabul* was over, he was able to rebuild the world.

The world around us, especially now in the dark times at the end of the *Golus*, is also like a *Mabul*. It is full of things that can be dangerous to our *Neshamos* and to our bodies.

But we are given a *Teivah* to keep us safe! The Baal Shem Tov explains that the words (*Teivos*) of Torah and *Tefillah* are there to protect us. When we "go inside" of these *Teivos*, by learning the Torah and keeping the *mitzvos* it teaches us, we are able to be safe from the dangerous *Mabul* waters around us. And after *davening* and learning, we are able to "go out of the *Teivah*" by taking the words of Torah and *Tefillah* we were connected to and using them to rebuild the world into a place that is fit for Hashem to be.

Knowing that Noach was a more regular kind of person shows us that this isn't only something a big *tzadik* can do! Each of us are able to save ourselves, our families, and the people around us from the *Mabul* too. Each of us are able to rebuild the world and make it a safe and beautiful world that is fit for Hashem to be revealed.

As the Rambam says, any person, through even just one *mitzvah*, can be the one to tip the scales and bring a *Yeshuah* and *Hatzalah* to the whole world!

See *Likutei Sichos chelek Hey* p. 283

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