

Chitas for Wednesday, Parshas Noach Lamed Tishrei Rosh Chodesh Cheshvan 5786

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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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Mazel Tov **Gitla Menucha Rivera** (Coral Springs, FL)

~ 7th birthday Lamed Tishrei ~

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CHUMASH :: Parshas Noach - Revi'i with Rashi

In today's *Chumash*, we start to learn about what happened right after the *Mabul*.

Hashem told Noach that his family and all of the animals should go out of the *Teivah* now. On the *Teivah*, they weren't allowed to have children, but now all of them will be allowed to again.

So Noach and his family, and all of the animals and birds left the *Teivah*. From now on, the animals would only marry the same kind.

Since Hashem asked Noach to bring 7 pairs of the kosher animals, Noach realized that Hashem wanted him to bring *korbanos*. Noach brought from each kind of kosher animal and bird as a *Korban Olah* — a *korban* that is all burned on the *Mizbeiach*.

When Hashem smelled these special *korbanos*, it brought Hashem a *Nachas Ruach*. Hashem now promised never to destroy the world again, “**Ki Yetzer Leiv Ha’adam Ra MeiNe’urav**” — because people are not perfect, they are born with a *Yetzer Hara*, and they deserve *Rachmanus*.

During the *Mabul*, aside for everything in the world being destroyed, the *Mazalos* in *Shomayim* stopped moving. The sun didn’t move, the moon didn’t move, the stars didn’t move. There was no day and night, and of course there could be no seasons!

Now Hashem said that from now on, the world will have *seder*. The *Mazalos* would start to move again, and continue forever! Every day would have a day and a night, and the seasons of the year would never stop — “**Lo Yishbosu.**”

Hashem tells Noach about SIX seasons! You probably only know four. The seasons Hashem says are (in order of how they happen, starting in the middle of Tishrei): Planting time (Zera), cold (Kor), winter (Choref), harvest (Katzir), summer (Kayitz), and hot (Chom).

Hashem gave a *bracha* to Noach and his family, and told them, “*Pru Urevu*” — to have many children and fill up the earth again! They don’t need to worry that Hashem will destroy the world, because Hashem promised not to. They also don’t have to worry about the animals. During the time when people started acting in a not nice way before the *Mabul*, the animals stopped being afraid of people. But now they don’t have to worry about it being dangerous to live in the world, because the animals will be afraid of them again.

Before the *Mabul*, people weren’t allowed to eat meat. Now Hashem is allowing them to eat meat, but with certain rules:

- A person isn’t allowed to eat *Eiver Min Hachai*, a part of an animal or its blood while it is alive.
- A person is only allowed to kill animals, not people. A person isn’t even allowed to make himself bleed for no reason! So if an animal kills a person, it will get punished, and if a person kills another person, Hashem will make sure he is punished. A person is made *Betzelem Elokim*, to look like Hashem. If a person is killed, it takes away part of the *Tzelem Elokim* from the world, and the world looks less like Hashem. Someone who does this doesn’t deserve to live.

Hashem now gave Noach and his sons a *mitzvah* — “**Pru Urevu!**” Go have children!

TEHILLIM :: Yom Lamed (145-150)

A gutten Chodesh! Today we are saying the last six *kapitelach* in the entire *Tehillim*!

These *kapitelach* are all part of *Davening*! They are the main part of *Pesukei DeZimra*, which the *Chachomim* set up to praise Hashem.

(If you look in the beginning of the kapitel, though, you won’t see the word Ashrei! The kapitel starts with the words Tehillah Ledovid, which is the THIRD posuk in our siddur. The pesukim that start with the word Ashrei are from other kapitelach — the first one is from Kapitel Pey-Daled, and the second one is at the end of yesterday’s Tehillim, in Kapitel Kuf-Mem-Daled.)

The most important *posuk* in *Ashrei* is “**Poseiach Es Yodecha Umasbia Lechol Chai Ratzon**” — we say that

Hashem opens His Hand and gives everyone what they need. If you don't have *kavana* in this *posuk* during *davening*, you need to go back and say it again! So when you say this part of *Ashrei*, remember to think about how Hashem gives every living thing whatever it needs.

TANYA :: Kuntres Acharon Siman Chof-Hey

We are now learning how the Alter Rebbe explains a vort from the Baal Shem Tov.

The vort is that if a person is in the middle of davening, and someone comes and starts to talk to him and mix him up, he should realize that Hashem is giving him a message. He should think about how the Shechinah is in Golus inside of the words of the person who is bothering him, so that he will need to use MORE koach to have Kavana in davening!

It's like Hashem is dressing up in a costume — it looks like something is RUINING his Kavana, but really Hashem is just trying to make his chayus in davening stronger!

If someone is falling asleep and they really need to be awake, one way to wake them up is by taking a puppet and saying BOO! in their face. They'll get scared and wake up. Sometimes when we daven, we are daydreaming and not really thinking about what we are saying to Hashem. So we shouldn't get angry at whatever is bothering us, we should realize that Hashem is trying to get us to wake up and work harder to daven with Kavanah.

In today's *Tanya*, the Alter Rebbe tells us that when a Yid says words of *kedusha*, like *davening*, then the *Shechinah* is in what he says!

Later we will learn about how the Shechinah is in Golus in the person who is bothering our davening.

HAYOM YOM :: Lamed Tishrei

In today's *Hayom Yom*, we learn some things which are important for us to know when we say *Hallel* on *Rosh Chodesh*:

1) When we say *Hallel*, there are a few *pesukim* that end with the words "Ki Le'olam Chasdo." After each one of the *pesukim*, we say the first *posuk* again — "Hodu LaHashem Ki Tov, Ki Le'olam Chasdo!" We do this whether we are davening with a *minyan* or we are davening ourselves.

2) After *Hallel* on *Rosh Chodesh*, we say a *posuk* "VeAvraham Zakein," followed by a *tefillah* that starts with the word "Zevadiah," three times.

SEFER HAMITZVOS :: Shiur #236 - Mitzvas Asei #104

Since we are learning a set of halachos that doesn't have its own mitzvah, Hilchos Keilim, we are reviewing other mitzvos from Sefer Tahara, since keilim can also get these kinds of tumah!

Today's *mitzvah* (*Mitzvas Asei #104*) is that a man who has a certain kind of *tumah* that comes from the body which is called *Zav*, becomes *Tomei*. This *mitzvah* includes all of the *dinim* of how he becomes a *Zav* and also how he makes others and other things *tomei*.

RAMBAM :: Hilchos Keilim

In today's Rambam, we learn more about when Keilim can become Tomei.

Perek Chof-Alef explains when a long string or chain or rope is counted as part of a *keili* and when it isn't.

Based on the *halachos* in today's Rambam, if a balloon would become *tomei*, the string of the balloon would be *tomei* too.

Perek Chof-Beis explains when clothes or cloth can become *tomei*. One of the *halachos* is that a bandage, even if it is made out of cloth, can't become *tomei*. That's because it's not counted as a *keili*.

Perek Chof-Gimmel tells us the rules of how big a piece of cloth needs to be in order to become *tomei*.

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

This *perek* tells us when we don't need to make a *shevuah* according to Torah, but the *Chachomim* tell us that we should make another kind of *shevuah*, called a "*Shevuas Heses*." One example for this is an argument about a field. So if one person says, "you sold me two fields!" and the other person says, "I only sold you one," he needs to make a *Shevuas Heses*. Also, for servants, "IOU notes," or *hekdesch*, there is no *shevuah* from the Torah — only a *Shevuas Heses*.

INYANA D'YOMA :: Chassidishe Parsha

Once at a farbrengen, the Rebbe spoke about how important it is to learn the Chassidishe parsha every week, the maamarim in Torah Ohr and Likutei Torah. The Rebbe said that this is not only for adults, but for kids too! Some people have a minhag to share a part of the Chassidishe Parsha even with children who are under Bar or Bas Mitzvah!

The *Mabul* happened in the times of Noach, but there is something that is like the *Mabul* in everyone's life: The things we worry about. When someone is worried, it "floods" his head. Many people worry how Hashem will give them everything they need, like *parnasa* or health.

But there is a *posuk* in *Shir Hashirim* that teaches us that all of these worries can't take away a person's connection and love for Hashem. Not only that, they can make a person feel even CLOSER to Hashem!

All the things people worry about are *Gashmius* things, that have a strong *chayus* from Hashem hiding inside of them. When we use these things, WE get the *chayus* that was inside them! The extra *chayus* we can get from the *Gashmius* will make us even CLOSER to Hashem! When we use this *chayus* to help us *daven* and learn Torah, the *chayus* inside the *Gashmius* comes out, and becomes part of us.

So a person should never think that because he thinks about *Gashmius* all week, he can't think about Hashem when he *davens*. The opposite is true: BECAUSE a person thinks about *Gashmius* all week, he got so much extra *chayus* that when he *davens* like a *Chossid* should on Shabbos, he will get to use all of that *chayus* to become so much closer to Hashem!

See Torah Ohr Parshas Noach

LEARNING FROM THE REBBE :: Being Different

After Tishrei, it is time to start the regular part of the year! In a rally for children in the beginning of Cheshvan, the Rebbe taught an important lesson to keep in mind all year from Parshas Noach:

The Torah tells us that Noach was a *tzaddik* in his time. Even though all the other nations were not living the way Hashem wanted, Noach was different. He was careful to live in the right way.

This gives a *koach* to kids today too!

Sometimes the *Yetzer* will ask us, "Do you really think you can live a life of Torah and *mitzvos* when nobody

else is? Look around at everyone else, they are so different than you! They wear different clothes, go to different schools, and have fun in different ways! You will look so strange if you act Jewish!”

We can answer this question because of what we learn in our Torah, in *Parshas Noach*! Even though Noach was alone in acting the way Hashem wanted to, he didn’t copy them! He kept doing what he knew was the right thing! And in the end, even though there was a big *Mabul*, he was able to build a whole new world.

And for us, it’s even easier! Noach was only one person, and nobody else around him was acting like he was. But we are not the only ones! There are tens of thousands of other soldiers in *Tzivos Hashem*, in every country and in every place! And we are not the first ones, either. We are part of many generations of Yidden, who were able to follow the Torah in every time and place since *Matan Torah*.

Knowing this gives us *koach* to be proud Yidden, even if it seems that everyone else is acting differently. Like Noach, we will know that we are doing the right thing!

See rally for children, Beis Cheshvan Tof-Shin-Mem-Gimmel

TEFILLAH :: Kol Yisrael

The fourth *posuk* of the *Yud-Beis Pesukim* starts with the words “*Kol Yisrael*.” It is a *Mishna* in *Sanhedrin*, and we say it before each *perek* of *Pirkei Avos*.

This *posuk* speaks about how special Yidden are!

Kol Yisrael — Every single Yid

Yeish Lahem Chelek Le’olam Haba — will be part of *Techiyas Hameisim*, which is also called *Olam Haba*.

Shene’emar — Like the *Navi Yeshaya* says,

Ve’ameich Kulam Tzadikim — “The nation of Yidden, who are all *tzadikim*,

L’olam Yirshu Aretz — deserve to have *Olam Haba* as a *yerusha* forever.

Neitzer Mata’ai, Maasei Yadai — They are like a branch that Hashem planted, the work of Hashem,

Lehispa’er — and Hashem is proud of them.”

IY”H we will learn more about what this *posuk* means, and the important lessons even children could learn from it!

HALACHOS HATZRICHS :: Minhagim for Rosh Chodesh

Today is *Rosh Chodesh*!

There is a very old *Minhag* to learn one *posuk* from our *Kapitel Tehillim* every *Rosh Chodesh*. We learn the *posuk* with Rashi (and other *Meforshim* too, if we want!) We learn the *pesukim* in order, and try to finish learning the whole *Kapitel* by the end of the year.

If there are exactly 12 *pesukim* in your *kapitel* (or 13 in a leap year), then it’s easy to know how much to learn: If you learn one *posuk* each month, you will finish exactly at the end of the year! But if there are more than 12 *pesukim*, you should learn a few at a time to be able to finish, and if there are less than 12 *pesukim*, learn the same *posuk* again another month.

(You can find Tehillim in English, with Rashi, online on Chabad.org!)

GEULAH U'MOSHIACH :: A Taste of Moshiach

During the *Mabul*, Hashem destroyed the world so it could be built again, but this time properly.

From all of the animals in the world, only the ones on the *Teiva* survived.

Even though the *Teiva* was big, there were very many kinds of animals. It was very crowded on the *Teiva*! But none of the animals fought.

Snakes stayed calmly next to birds, and lions lay down next to lambs. Everything was peaceful, just like it will be when *Moshiach* comes!

But when the *Mabul* ended, and all of the animals had to leave the *Teiva*, this peaceful time ended too. The lions went back to their chasing and attacking, and snakes tried to capture other animals for food again. The taste of *Moshiach* was over.

Even though this time didn't last very long, it still helps us later. Since we already had this type of life once makes it easier to have it again, but this time in a way that lasts forever.

By doing our *shlichus* in our part of the world, we will bring the *Geulah* when we will have this kind of *shalom* again, between animals and certainly between people, but this time in the WHOLE world, and forever!

See *Sefer Hasichos Tof-Shin-Nun parshas Noach*, *Yalkut Moshiach U'Geulah Al HaTorah Noach* p. 25

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