

# Chitas for Wednesday, Parshas Noach

## Chof-Ches Tishrei, 5785

**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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*for a Refuah Sheleimah Ukrovah!*

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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 *Mizbeich*.

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 :: 135 - 139**

In today’s *Tehillim* there are some *kapitelach* we say during *Shacharis* on Shabbos. The *kapitel* “**Hodu Lashem Ki Tov, Ki Le’olam Chasdo**”, also called *Hallel HaGadol* (*Kapitel Kuf-Lamed-Vov*), is one of them. We also have *Al Naharos Bavel* in today’s *Tehillim*, which we say before *bentching* on a weekday.

In *Hallel Hagadol*, one of the things we thank Hashem for is the big lights that shine on the world — the sun, the moon, and the stars. We say, “**Le’oseh Orim Gedolim, Ki Le’olam Chasdo!**” — Hashem makes the big lights — because His kindness is forever!”

We also thank Hashem that the sun and moon follow a *seder*, the sun by day and the moon by night: “**Es Hashemesh Lememsheles Bayom, Es Hayareiach VeChochavim Lememshelos Balailah.**”

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

*In this letter, the Alter Rebbe is explaining to us about our Emunah in Hashem — what it means that Hashem gives chayus to the world every second. Everything a person does or says is from the chayus that Hashem gives the person*

at that moment — and that is not only with a Yid, but also a goy! EVERYTHING we say or do is from the *chayus Hashem* gives us at that moment.

Some Yidden didn't understand how Hashem can be giving *chayus* to a goy every second, even if he is doing things that are trying to stop a Yid from doing a *mitzvah*. That is what the Alter Rebbe is explaining here.

So far we learned that the *chayus* Hashem gives to the world every moment is called the *Shechinah*. Today the Alter Rebbe teaches us about the *Golus* of the *Shechinah*. (That's going to be the answer how Hashem can give *chayus* to something going against Hashem — because the *Shechinah* is in *Golus*.)

*Golus* means that something is not in the proper place where it is supposed to be. Like someone who is in jail — he really belongs at home but he is stuck in jail. The same thing is with the *chayus* of Hashem: *Golus* means that the *chayus* is not where it should be. Right after the *Cheit Eitz HaDaas*, the first *Golus* started. That's when bad started getting mixed up into good, and it was like Hashem giving *chayus* to something that doesn't really deserve it — and that's *Golus*.

But that was only the beginning of *Golus*. Once the Yidden went into *Golus*, that was a complete *Golus*. Yidden have a *Neshama* which is a part of the most special *chayus* of Hashem, the *pnimius* of Hashem's *chayus*! When that *chayus* had to become stuck in *Golus*, then Hashem's most special *chayus* is in a place that is not proper for it to be — and that is a FULL *Golus*.

Very soon, when Yidden will come out of *Golus* AND there won't be any *tumah* or bad in the world, that will be a COMPLETE *Geulah*!

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

In order to get married, a *Chosson* gives his *Kallah* a ring so she will become his wife. He promises to take care of his *Kallah* and make sure she has what she needs.

The Yidden and Hashem are like a *Chosson* and *Kallah*! The same is with our marriage with Hashem! Hashem gave US a ring — the *mitzvos*, to make us His *kallah*. Now Hashem has to make sure we have all of the things we need to live a happy life.

When we act the way Hashem wants, Hashem promises us that He will give us everything we need, like the *posuk* says, "***Im Bechukosai Teileichu, Venasati Gishmeichem Be'itam.***"

Now that *Chodesh Tishrei* is ending, we are going back into the regular *Gashmius'dike* work to get our *parnasa*. We need to remember that the *bracha* will only come if we take care of our *Ruchnius* as well, by having a *Kvius Itim* (a set time) to learn Torah and doing *mitzvos* properly!

## **SEFER HAMITZVOS :: Shiur #218 - Mitzvas Asei #96**

Today's *mitzvah* is the same as yesterday's, about the kind of *tumah* that comes from the body of a *neveila* — a dead animal.

The Rambam also tells us a general rule about all of the *mitzvos* we learn about someone becoming *tomei*: It's not a *mitzvah* that we need to become *tomei*, or to be careful not to become *tomei*. The *mitzvah* is to follow the *dinim* of how a person becomes *tomei*, and to follow the rules which are given for a *tomei* person, like not going into the *Beis Hamikdash* or eating from *korbanos*.

## **RAMBAM :: Hilchos Shaar Avos HaTumos**

In today's Rambam, we learn more *Avos HaTumah*.

**Perek Gimmel:** This *perek* teaches us about dead birds, and how they make things *Tomei*.

**Perek Daled:** The Rambam explains how bugs and creepy-crawling things make things *Tomei*.

**Perek Hey:** This *perek* teaches us the *halachos* about *Zera* — a kind of liquid that makes things *Tomei*.

## **RAMBAM– PEREK ECHAD :: Hilchos Shegagos - Perek Alef**

We learn which *aveiros* a person does that would make him *chayav* to bring a *Korban Chatas*. Usually it is only brought for a *Mitzvas Lo Saasei* which is punished by *Kareis*, but not a *Mitzvas Asei*. One of the exceptions to that is the *Korban Pesach*.

## **INYANA D'YOMA :: Midos Tovos**

*We will learn something from a famous sicha on Parshas Noach:*

In *Parshas Noach*, we learn two very important things about our *midos*:

When the Torah tells us about the animals that went into the *Teivah*, it doesn't say to bring seven pairs of kosher animals and two *treife* animals, it says to bring two animals that aren't *tahor*. That shows us that we need to be careful to say things in the nicest way that we can. Instead of saying "*tomei*," we can say "not *tahor*." Instead of saying something is bad, we can say it isn't very good.

Then there is a second lesson. When Noach drank too much wine after the *Mabul* (like we will see in Friday's *Chitas*) he did something not good. When Shem and Yafes saw it, they went backwards to cover their father but didn't want to see what he had done that wasn't right. They just went to fix the problem.

The same thing is if we see people not acting the way they should. We shouldn't think about how they aren't acting right and think not good things about them in our mind, and of course not to say something not nice about them to others *Chas Veshalom*! Instead, we should just make sure to fix the problem in a kind way.

The Baal Shem Tov says that if we think too much about how another person isn't good, and not just about fixing the person's problem, that is a sign from Hashem that we have that not good thing in ourselves. Hashem is showing it to us like when we look in a mirror, when we really see ourselves inside.

*See Likutei Sichos chelek Yud, Parshas Noach*

## **LEARNING FROM THE REBBE :: Warming Up the Winter**

Did you notice that it is starting to get a little bit colder outside, and that it is starting to get dark earlier?

That's because the winter is coming. During the winter it is colder and darker in the world.

*Chassidus* explains that the cold and dark aren't just in *Gashmius*, but also in *Ruchnius*. During the winter, *Avodas Hashem* is harder. We might feel like Hashem is hiding more and it can feel harder to do what we are supposed to.

In a rally after *Simchas Torah*, the Rebbe explained that Hashem gets us ready for the winter with *Tishrei*! The month of *Tishrei* with all of the special *Yomim Tovim*, and especially the end of the month, the *Yom Tov* of

*Shemini Atzeres* and *Simchas Torah*, gives us *koach* for the long winter that's coming.

We get ourselves and our houses ready for the winter with warm clothes, heaters, and lights so that we will be comfortable even in the coldest and darkest nights.

In *Ruchnius*, the treasures that we get during the month of *Tishrei* are like the warm clothes and light that we need for the cold and dark winter months!

One of the treasures we get is a special *simcha*. On *Simchas Torah* we had an extra special *simcha* and danced with the Torah and our fellow Yidden!

Later in the year, in a hard time in the middle of the winter, we can close our eyes and remember our dancing and the *simcha* that we had. We can remind ourselves that even now we have the very same Torah, with all of the lessons and *kochos* it gives us!

Remembering what we have will give us the *koach* and *simcha* to overcome the dark and cold of the long winter months, and help us be sure to live up to what Hashem expects from us during this entire time.

*Based on children's rallies on Beis Cheshvan 5743 and Chof-Zayin Cheshvan 5744*

## **TEFILLAH :: Birchas Hamazon**

We learned that the four *brachos* of *Birchas Hamazon* were made by:

- 1) Moshe Rabbeinu, in connection with the *Mohn*
- 2) Yehoshua, in connection with coming into Eretz Yisroel
- 3) Dovid Hamelech and Shlomo Hamelech, in connection with Yerushalayim and the *Beis Hamikdash*
- 4) The *Chachomim*, in connection with the *neis* of Beitar

The Rebbe's grandfather, R' Avraham Lavut, wrote a *sefer* called *Shaar Hakollel*. This *sefer* explains the Alter Rebbe's *nusach* of *davening*.

In it, he brings from the words of the *Tashbeitz*, that when the *Gemara* says that, it doesn't mean that Moshe Rabbeinu or Yehoshua WROTE those parts of *Birchas Hamazon*. It means that they set up these *brachos* with a certain *inyan*, but the specific *nusach* we use was written later.

In the times of Shlomo Hamelech, they said a *bracha* about the *Beis Hamikdash*, but of course they didn't use the words we do, asking Hashem to rebuild it! That *nusach* was written in later times, after the *Churban*.

*See Shaar Hakollel*

## **HALACHOS HATZRICHS :: Cutting Nails**

It is a *mitzvah* to cut our nails *Lekavod Shabbos*. Some are careful to ONLY cut their nails on *Erev Shabbos* and *Erev Yom Tov*. They cut their toenails the day before (Thursday in a regular week), so they won't cut their fingernails and toenails on the same day, which can be a *sakana*, as brought in *Shulchan Aruch*.

We are careful not to cut our nails in order, one after another. Instead, we do it by skipping fingers. We also cut them from left to right.

We start by skipping our left pinky, and cutting the nail on the ring finger of our left hand (finger *Daled*). Then we skip the middle finger and cut the nail of our pointer finger (*Beis*). Then we go back to our pinky (*Hey*), skip over to our middle finger (*Gimmel*), and then do our thumb (*Alef*). (The *siman* to remember the order is

“DeVeHeGA”.)

Then we do the same pattern with our right hand, but start from the other side. We cut the nail on our pointer finger (*Beis*), and skip over to our ring finger (*Daled*). We then go to the thumb (*Alef*), skip to our middle finger (*Gimmel*), and finish off with our pinky (*Hey*). (The *siman* to remember the order is “*BeDeAhGaH*”.)

*See Alter Rebbe’s Shulchan Aruch siman Reish-Samach, siman Beis and Gimmel*

## **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 *Moshiach’dike* time was over.

Since Hashem was rebuilding the world, Hashem wanted to rebuild it with a little taste of *Moshiach* which is what happened on the *Teivah*. That would give us the *koach* later to keep working to bring *Moshiach*, when everyone, including animals, will be able to live peacefully — forever!

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

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