

Chitas for Monday, Parshas Noach

Chof-Vov Tishrei, 5785

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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 ~

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CHUMASH :: Parshas Noach - Sheini with Rashi

Hashem tells Noach to take the animals and his family into the *Teivah*.

On *Yud Mar-Cheshvan*, 1,656 years after Hashem made the world, Hashem told Noach to come into the *Teivah*, together with his family, since he was the only one left who was a *Tzadik*.

Even though there had been a *tzadik*, Mesushelach, Hashem made him pass away before the *mabul* would start. In fact, Hashem waited an extra seven days after the *Mabul* was supposed to start for his *kavod*, so that the seven days of mourning for him would be finished before the *Mabul* began.

Hashem told Noach to take the animals onto the *Teivah* too. He should take seven pairs (one boy and one girl) of each kind of *tahor* animal and bird, and only one pair of each non-*tahor* animal and bird. He would need more of the *tahor* kinds, because they would be used for *korbanos* after the *Mabul*.

Noach understood which animals Hashem meant. This shows us that Noach learned Torah — that's how he knew which animals were *tahor* (kosher) or not.

All of the animals came to Noach by themselves, and went into the *Teivah* right away. Noach put the food inside, but he didn't go in himself yet — he didn't have such strong *emunah*, and wasn't sure Hashem would REALLY send such a dangerous *Mabul*. He only went in when it started to rain.

Noach was 600 years old when the *Mabul* started...

The *Mabul* started on *Yud-Zayin Mar-Cheshvan*. The sun, moon, and stars stopped shining, and didn't shine again until the whole *Mabul* was over.

At first it just rained, to give people a last chance to do *Teshuvah*. But they didn't — so Hashem made all of the water come up from underground. He also opened up the place that holds water in *Shomayim*, and all of the water from *Shomayim* poured out for forty days and nights.

Noach had gone into the *Teivah* during the day, with bears and lions keeping him safe from the people who wanted to hurt him! His whole family came too — his wife Naama, his sons (Sheim, Cham, and Yafes), and his three daughters-in-law. All of the animals had come too, one boy and one girl of each (and seven pairs of Kosher animals). The animals all were nice to each other on the *Teivah*, and none of them hurt each other — just like they will act when *Moshiach* comes!

Once Noach was in the *Teivah*, Hashem sealed the door behind him.

TEHILLIM :: 119 (second half)

Today we are saying the second half of the LONGEST *kapitel* in the whole *Tehillim*, *Kapitel Kuf-Yud-Tes*!

There is a *posuk* in today's *Tehillim*, “**Mikol Melamdai Hiskalti Ki Eidvosecha Sichu Li**” — “I have learned from all of my teachers, because Your *mitzvos* are what I talk about.”

We learned in *Pirkei Avos* (*Perek Daled*), “*Eizehu Chochom Halomeid Mikol Adam*.” “Who is called a *chochom*? Someone who learns from every person.” The *Mishna* learns this from this *posuk* in *Tehillim*, “*Mikol Melamdai Hiskalti*.”

When the Rebbe visited Camp Gan Yisroel in *Tof-Shin-Chof*, it was 200 years since the *histalkus* of the Baal Shem Tov. The Rebbe taught the campers many things we learn from the Baal Shem Tov, including an explanation on this *posuk*:

Does it make sense to learn from everyone? Not everyone is a teacher, and not everyone has something good to teach! Some people are NOT such good people and we probably SHOULDN'T learn from them!

The Baal Shem Tov explains that we SHOULD learn from everyone: From some people we should learn how to act and what to do, and from other people we should learn what NOT to do.

So the Rebbe said to the campers: By following the words of the *Mishna* and learning from everyone, each one of us will be a *chochom* and bring our teachers and parents a lot of *nachas*!

TANYA :: Igeres Hakodesh Siman Chof-Hey

Yesterday, we learned something about why a person gets angry: Because he doesn't have enough Emunah! If he did, he would know that Hashem is the one making the other person say something not nice, and he won't get angry at them.

The Alter Rebbe tells us about this to explain something similar that the Baal Shem Tov said, which his Talmidim wrote down in the sefer Tzavaas Harivash: If someone is trying to daven, and a goy next to him starts talking and trying to bother him, what should he do? He should not get upset! Instead he should think about how the Shechinah is inside of this goy, and is making this happen in order to bring out his deeper kochos to daven with more kavana.

Some people didn't like this! They said that it can't be that Hashem's chayus is in a Goy!

In this letter, the Alter Rebbe explains this.

First he explains what the Chachomim say, that if someone gets angry it is because he doesn't have proper Emunah. Now we learn how the chayus of Hashem is in everything in the world, in a way of Hashgacha Protis.

The Baal Shem Tov tells us that the words Hashem used to create the world weren't said just once, they are said constantly because Hashem is making the world AGAIN every single second! It's just that we can't see it because the *koach* Hashem uses to hide is so strong that we can't tell!

Hashem doesn't make the world the same way PEOPLE make things. When we make something, we're really just changing one thing into another thing! (For example, we make paper out of trees, we make juice out of fruits, and we make cars out of metal.) That's why when we finish making something, we are finished! We don't have to keep making it so it won't disappear!

But Hashem made the world out of nothing, so Hashem has to make it again every single second or else it won't be there at all!

After understanding this idea of Hashgacha Protis (which we also learned in Shaar Hayichud V'haEmunah), we will learn how the Hashgacha Protis can come even into a goy who is bothering a Yid during davening, in a way of Golus. Thinking about that will make us realize that Hashem is making it happen, and we won't get angry! Instead, we will understand that it's there to get us to work harder to have kavana and ignore whatever is bothering us!

HAYOM YOM :: Chof-Vov Tishrei

We learned in *Tanya* today that the Baal Shem Tov explains how the *chayus* of Hashem makes the world exist anew every moment.

The Rebbe tells us today that the *Medrash* already told this to us BEFORE the Baal Shem Tov. Still the Alter Rebbe says it from the Baal Shem Tov! Why?

The Alter Rebbe wanted us to always remember *Chai Elul*, the day the Baal Shem Tov was born: The *posuk* that teaches us about how Hashem always gives the world new *chayus* says that Hashem's *chayus* is always in the *SHOMAYIM*, giving the world new *chayus*. When did Hashem make the *Shomayim*? On *Yom Sheini*, Monday. That was also the day the Baal Shem Tov was born — Monday, *Chai Elul*!

The Alter Rebbe wanted there to be at least a hint to this special day in *Tanya*.

SEFER HAMITZVOS :: Shiur #216 - Mitzvas Asei #104

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 *tomei*.

RAMBAM :: Hilchos Metamei Mishkav U'Moshav

In today's Rambam, we learn more about the kind of people who have a body Tumah, how they make other things Tomei, and who is trusted to be careful with this tumah:

Perek Yud: We learn about who we say is PROBABLY *tomei*, and who is PROBABLY *Tahor*: A Yid who doesn't know so much Torah (an *Am Ha'aretz*) is probably *Tomei*, since he probably didn't know all of the *halachos*, and might not have realized that he became *tomei*. But if a person wants to, he can become a "*Chaver*" — a person who is careful about staying *tahor*.

Perek Yud-Alef: There are some times when we trust an *Am Ha'aretz*, and believe him when he says that something is *Tahor*.

During the *Shalosh Regalim*, we say that EVERY Yid is like a *Chaver*! Everyone becomes *tahor* to go to the *Beis Hamikdash*, so we trust them that they and the things that they touched are *tahor*!

Perek Yud-Beis: The Rambam tells us the *halachos* of what happens if an *Am Ha'aretz* watches something *tahor* for another person — do we say that those things probably became *tomei*?

RAMBAM– PEREK ECHAD :: Hilchos Bechoros - Perek Zayin

Here's how we figure out which animal is *maaser*: We put all the baby sheep into one place, and put the mother sheep outside. We let them go out one at a time to their mothers, counting them as they go. Every tenth one we mark with paint, and that one will be a present for Hashem.

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 to 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

TEFILLAH :: Birchas Hamazon

Who made the *brachos* of *bentching*?

R' Nachman, an *Amora*, tells us in *Mesechta Brachos*:

The first *bracha*, **Hazan Es Ha'olam**, is from Moshe Rabbeinu. This *bracha* speaks about how Hashem satisfies our hunger. When Hashem sent down the *mohn* from *Shomayim*, Moshe Rabbeinu set up this *bracha* to thank Hashem.

The second *bracha* is from Yehoshua. This *bracha* finishes, "**Al Ha'aretz Ve'al Hamazon**," thanking Hashem not only for the bread, but also for the land. Yehoshua led the Yidden into Eretz Yisroel, where they had to

grow their own grain and make their own bread. They now would thank Hashem not only for the food, but for the earth which made it possible to grow it!

The third *bracha* was set up by Dovid Hamelech and Shlomo Hamelech. There we ask Hashem for *brachos* for the Yidden and for Yerushalayim, where Dovid Hamelech was the king. “**Al Yisroel Amecha, Ve'al Yerushalayim Irecha.**” Shlomo Hamelech, who built the *Beis Hamikdash*, added, “**Ve'al Habayis Hagadol Vehakadosh,**” asking for a *bracha* for the *Beis Hamikdash*!

We will IY”H learn about the fourth *bracha*, which has a story behind it, in the next *shiur*.

See Gemara Brachos daf Mem-Ches amud beis

HALACHOS HATZRICHS :: Closing Seforim

RING! Is that the bell for recess?

Before we run to get our snack, we first take care of our *seforim*! We close the *sefer* we were in the middle of using, since it is not *kavodik* for a *sefer* to be left open with nobody learning from it.

The Rebbe said that *cheder* kids used to ALL know this. Nowadays, people don't always think about their *seforim*! They leave the room, and just leave their poor *seforim* open, all alone.

Once the Frierdiker Rebbe noticed an important person walking away from a table where he had been learning. His *sefer* was still open. In a kind way, the Frierdiker Rebbe asked him to close the *sefer*, and not just leave it that way.

The Rebbe had been standing nearby. The Rebbe knew how the Frierdiker Rebbe was always so careful not to bother other people, especially important people. He told the Frierdiker Rebbe that he could have asked him, the Rebbe, to close the *sefer* instead of telling this person!

The Frierdiker Rebbe said that it is important to make sure that the *sefer* is closed when it is left alone, but that is not all. It is also important that if it is possible, the person who opened it should close it himself.

See Toras Menachem vol. 39, p. 190-192

GEULAH U'MOSHIACH :: In OUR Time

One of the foundations of *Emunah* is to believe that *Moshiach* will come, and hope for him to come every day!

People may have a question when they hear this. How can *Moshiach* come in OUR time? There were so many *tzadikim* in other generations who were much greater than us, and *Moshiach* didn't come in their time! So how can we think that *Moshiach* will come now?

The answer is that all of the good things that were ever done stay! So today, we have with us all of the *mitzvos* and special things that were done by the Yidden and *tzadikim* of the past generations. When we add this to the little bit that we did compared to them, with all of those good things together, we can be sure that we will see *Moshiach* very soon!

See sicha of Acharon Shel Pesach 5718, printed in Likutei Sichos chelek Alef p. 247

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