

Chitas for Monday, Parshas Noach

Rosh Chodesh Mar-Cheshvan

Alef Mar-Cheshvan, 5784

**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 - 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 :: 1 - 9

Today we are starting the Sefer Tehillim again from the very beginning!

If you look in *Kapitel Ches*, you will see that *posuk Beis* and the last *posuk* have the same words in them! Why? Let's see what the *Gemara* says about this:

When Hashem wanted to give the Torah to Yidden, the *Malachim* said: "You want to give such a special hidden treasure to PEOPLE?!" They said *posuk beis* of this *Kapitel*: "**Hashem Adoneinu, Mah Adir Shimcha Bechol Ha'aretz, Asher Tenah Hodcha Al Hashomayim!**" "Hashem, You are so great, put your Torah in *Shomayim*!"

Hashem told Moshe to answer the *Malochim*. Moshe answered, "The Torah says not to steal. Do *Malochim* have a *Yetzer Hara* that they would want to steal from each other?" After Moshe told them this and some more reasons why only Yidden can keep the Torah, the *Malochim* agreed.

They said this *posuk* again, saying how great Hashem is — but not asking Him to keep the Torah in *Shomayim*. They just said, "**Hashem Adoneinu, Mah Adir Shimcha Bechol Ha'aretz.**"

TANYA :: Igeres Hakodesh Siman Chof-Hey

This letter from the Alter Rebbe explains something we learn from the Baal Shem Tov: If a person is the middle of davening, and someone tries to get him mixed up, he should think about how the Shechinah is in Golus inside of the one who is bothering him. The Shechinah goes into Golus in that person who is getting chayus from kelipah, in order to give MORE chayus to kedusha, by the person using this challenge to add more Kavana in his davening.

The Alter Rebbe explains this vort, by teaching us how Hashem Echad Ushmo Echad — Hashem is one. The same Hashem that is giving chayus to the Yid who is davening, is also giving chayus to the Goy who is trying to get him mixed up. Hashem just made the chayus easier to see in the Yid who is davening, and more hidden and in Golus in the Goy who is bothering him.

It's like the chayus of Hashem is dressing up in a costume — it looks like something is RUINING our Kavana, but really Hashem is doing this to make our chayus in davening stronger! So we shouldn't get angry at whatever is bothering us, we should realize that Hashem is making this happen to wake us up, and work harder to daven with more Kavanah.

Yesterday we learned that the *Shechinah* is inside of the words of our *davening*.

Today the Alter Rebbe tells us that the *Shechinah* is also inside of the *goy* who is trying to bother us! But there, the *Shechinah* is in *Golus*.

Hashem wanted there to be two kinds of *chayus* in the world — one that helps us act the way Hashem wants, and one that is a challenge — that makes it hard for us to do it. The first kind of *chayus* is in our *neshama*, and it helps us do what we need to! But why do we need the second kind of *chayus*? To add more *chayus* into *kedusha*, by us using the challenge to add more in *Avodas Hashem*!

Hashem is ready for that *chayus* to be in *Golus*, to make sure we will work hard with the strongest *kochos* of our *neshama*. That *chayus* is in the *goy* who bothers us in *davening*.

HAYOM YOM :: Alef Mar-Cheshvan

In today's Hayom Yom, we learn about something called Sod Habirurim, the secret of the Birurim.

What are Birurim?

All around the world, there are little pieces of kedusha stuck all over in different places. These pieces of kedusha are called Nitzutzos. When we use the opportunities we have to serve Hashem, wherever we are, then we are able to set those nitzutzos free!

Every person has a special shlichus from Hashem to free some of the Nitzutzos that are hidden and stuck.

But how do we know where to find our Nitzutzos?

This *Sod Habirurim* started with Avraham Avinu. Hashem told him to go far away from where he lived, to another place. There were *Nitzutzos* waiting for him there!

How can we find OUR *Nitzutzos*, since Hashem doesn't tell us where to go?

Certain big *Tzadikim* know where their *shlichus* is, and they go there themselves — otherwise only Hashem knows! But we don't have to worry! Hashem makes things happen *Behashgacha Protis* so we will end up in the right place to find our *Nitzutzos* and set them free.

The Rebbe Rashab said this to a melamed who moved from the Vilna area to a town in Cherson to have a job:

This melamed once came to the Rebbe Rashab in yechidus. The Rebbe Rashab asked him if there is a shiur Chassidus every day where he lives. He answered that the Balebatim have a shiur on Shabbos, but since they don't really like to learn Chassidus they don't have a shiur every day.

The Rebbe Rashab told him: Do you think you moved to your town just so that you can be a Melamed? Hashem could have given you students where you lived before, and you would have a job as a Melamed there!

Did you think about the fact that Hashem sent you there for a reason?

Then the Rebbe Rashab told him the message of today's Hayom Yom, that Hashem makes every person end up where they are with a special shlichus they need to accomplish.

SEFER HAMITZVOS :: Shiur #177 - Mitzvas Lo Saasei #113

Today's *mitzvah* is that we can't work with an animal that is supposed to be a *korban*. So if someone decides that his cow will be a *korban*, he is not allowed to use it to plow his field while he is waiting to bring it to the

Beis Hamikdash!

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: לֹא תַעֲבֹד בְּבֹכֶר שׁוֹרֶךְ

Even though this *posuk* is talking about a *bechor*, the *Chachomim* learn that the same is true with any other kind of *korban*.

RAMBAM :: Hilchos Me'ilah

In today's *Rambam*, we are learning more about the *halachos* of *me'ilah*. *Me'ilah* means enjoying for ourselves something that belongs to Hashem. If a person does *me'ilah*, he needs to pay the worth of what he benefited from plus an extra fifth, and bring a *korban*.

Perek Beis: In this *perek* we learn at what point the *isur* of *me'ilah* starts for different kinds of *korbanos*.

Perek Gimmel: This *perek* teaches us about *me'ilah* from *korbanos* that either die or become *posul* — which is only *Miderabanan*.

Perek Daled: This *perek* talks about *me'ilah* from money that was set aside or something that was promised to be used for a *korban*.

RAMBAM- PEREK ECHAD :: Hilchos Shekalim - Perek Gimmel

This *perek* teaches us about the coin used for the *Machatzis Hashekel*. When a person brought a *shekel* to get change to bring the *Machatzis Hashekel*, he needed to add a little extra money, called a *kolbon*.

We learn what happens if the half *shekel* coin gets lost or mixed up, or if a coin is found in the *Beis Hamikdash*.

INYANA D'YOMA :: Chodesh Cheshvan

In a *farbrengen* at the beginning of *Cheshvan*, the *Rebbe* spoke about this special month:

We just finished a very exciting month with many special *Yomim Tovim*.

But now that it's all over, what is there to look forward to? We are back at school and our regular schedule, and it can feel boring.

Well, that's what *Chodesh Cheshvan* (which today is its *Rosh Chodesh*), is all about. Of course having *mitzvos* that are exciting and fun is important, and Hashem wants us to have them. But being a *Yid* isn't just during the times that are exciting. Hashem wants us to show how a *Yid* acts the way he should even on a regular day when there isn't anything exciting happening. We don't get a chance to show that until the month of *Cheshvan*.

Hashem said to the month of *Cheshvan* that when *Moshiach* comes it will get a special thing! What is it?

The *Chanukas Beis Hamikdash Hashlishi* will be in the month of *Cheshvan*!

And when we show how a *Yid* acts even when nothing exciting happens, we make that VERY exciting thing happen much sooner!

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 HATZRICHOS :: Yaaleh Veyavo

On *Rosh Chodesh*, we add *Yaaleh Veyavo* in *Shemoneh Esrei*. We ask Hashem for the special *brachos* of the day!

If we accidentally leave it out in the *Shemoneh Esrei* of *Shacharis* or *Mincha*, we might have to say *Shemoneh Esrei* again! It depends when we realize we missed it:

- 1) **Vesechezenah:** If we were in the middle of *Vesechezenah*, before saying the *bracha*, we go back to *Yaaleh Veyavo* and say *Vesechezenah* again afterwards.
- 2) **After Vesechezenah:** If we already said Hashem's name in the *bracha* at the end of *Vesechezenah* (*Hamachzir*

Shechinaso Letzion), we say *Yaaleh Veyavo* right there, and then go straight onto *Modim*.

3) **Modim:** If we already started *Modim*, and we remembered before finishing *Shemoneh Esrei*, we go back to *Retzei* (the paragraph BEFORE *Yaaleh Veyavo*), and then say those paragraphs again.

4) **End of Shemoneh Esrei:** If we already said the second *Yihiyu Leratzon* (the one after we say our name *posuk*, right before *Oseh Shalom*), we need to go back to the beginning of *Shemoneh Esrei*.

See Derech Hachaim, printed in the siddur

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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