

Chitas for Tuesday, Parshas Noach Beis 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 - Shlishi with Rashi

In today's Chumash, we learn about the details of the Mabul, which lasted for a complete year.

Rain fell for forty days, until the morning of *Chof-Ches Kislev*. This was just enough water for the *Teiva* to start floating, but the water was still very shallow.

Then, hot springs of water from deep under the earth opened up and filled the world with boiling water. The *Teiva* started drifting on the deep water, away from where Noach built it.

Even more boiling water poured out from the underground springs, until it covered all of the highest mountains! The water of the *Mabul* reached 15 *amos* above the highest mountain peak. All of the people and all of the animals that weren't in the *Teivah* died, except for the fish.

Why not the fish? We learned that most of the animals had started marrying other animals, and didn't deserve to live either. But the fish had never acted that way, so they didn't need a fresh start after the Mabul. But how did they survive if the water was boiling hot? We know that hot water rises above cold water! The hot water of the Mabul only hurt the animals on dry land, not the fish in the cooler seas.

The water continued rising for 150 days, until the end of *Iyar*. Noach was lonely on the *Teiva*. It was very hard for him to feed all the animals in the *Teivah* for so long. Once he was even hit by a lion for bringing its food

late! So Noah *davened* to Hashem for help.

Because of Noah's *tefilos*, Hashem decided to have *rachmonus* on the world. He remembered Noah, and all of the animals on the *Teivah* who hadn't done any *aveiros*. On *Alef Sivan*, the water started to go down.

Once the water went down enough, on *Yud-Zayin Sivan*, the *Teivah* rested on top of a mountain in Harei Ararat. Then, on *Alef Menachem-Av*, the water was low enough that you could see the tops of the mountains!

Forty days later, Noah decided to find out if it was time to come out of the *Teivah*. He wanted to do his *Shlichus* in the world already! On *Yud Elul*, he opened the window, and the next day he sent out the *Orev* bird (raven) to see if the water had dried up yet. The *Orev* was afraid of going all by itself. It didn't end up going and instead just circled around and around the *teiva*.

On *Chai Elul*, Noah sent out a *Yona* bird (dove) to check. But the *Yona* came back, and Noah realized there was nowhere for it to rest. A week later, on *Chof-Hey Elul*, he sent it out again — and this time, it came back with an olive leaf. Noah realized that it was almost time to come off the *Teivah*, since there were leaves growing on trees! (The *Yona* picked an OLIVE leaf, which is bitter, to show Noah that it likes getting even bitter food from Hashem more than getting sweet food from a person.) Another week later, Noah sent out the *Yona* again — and this time it didn't come back.

On *Rosh Hashana*, 1657 years after Hashem made the world, the water had cleared up. Noah saw that the earth was drying, even though it was still wet. On *27 Mar-Cheshvan*, one year after the *Mabul* started (365 days — a solar year, not a lunar year), the world became completely dry.

The world had changed a lot during the Mabul — it became tahor and became a place where it would be much easier in the future to be able to do Teshuvah.

TEHILLIM :: 10 - 17

Today's *shiur Tehillim* is *kapitelach Yud* through *Yud-Zayin*.

Before Dovid Hamelech became king, he was forced to run away from his enemies.

Some people said to him then that he must have done *aveiros*, because he was suffering so much! In *Kapitel Yud-Alef*, Dovid Hamelech says that this is not true — this was a test, not a punishment. "**Hashem Tzadik Yivchan**," Hashem tests a *tzadik*!

In fact, a test is sometimes what SHOWS that someone is a *tzadik*!

Rashi says on this *posuk* that we can see an example of this from how linen is made. For the threads to be very soft, the stalks of flax need to be beaten. But if the flax is not good quality, it can't be hit as hard, because the stalks will break. The same thing is with a person: Only a *tzadik*, who is strong, can have these kinds of hard tests from Hashem!

Dovid Hamelech said that the same was true here: Hashem knows the truth, that he didn't do the *aveiros* people were blaming him for, and the reason he was being chased was because it was a test from Hashem.

TANYA :: Igeres Hakodesh Siman Chof-Hey

Today the Alter Rebbe finishes explaining the vort of the Baal Shem Tov that we've been learning over the last few days, about what to do if someone is bothering us during davening.

But first we review about what to do if anything at all is bothering us, from someone or something else that can make us angry, so that we will see what the vort of the Baal Shem Tov is talking about.

There are three KINDS of things that can make a person angry:

1. **Something happened that we don't like.** For that we learned before what the *Chachomim* say, that we need to make our *emunah* stronger so that we remember that it is *B'Hashgacha Protis*. Hashem made it happen and we should think about that — not about the cause, the person who did it.
2. **Someone said or did something that is an aveira and we can stop it.** Then it's *Hashgacha Protis* but we need to say or do something to stop it. The Alter Rebbe tells us a story from the Torah where Moshe became angry to stop Yidden from doing something they shouldn't have been doing.
3. **Someone is doing something wrong but there isn't anything we can do about it.** For example, we are doing *Mivtzoyim* at a fair, and we stop to *daven Mincha*. All of a sudden, a band starts playing loud *goyishe* music. This is the type of case the Baal Shem Tov's vort is talking about! We know it's *Hashgacha Protis*, but even though we can't stop the music, there is still something we can do!

We need to think about what we learned earlier, that Hashem's *Shechinah* is in *Golus* in the people singing the *goyishe* music. Hashem is making us hear it because He wants us to concentrate harder on the *davening*. Then we will have used out this opportunity Hashem sent to us in the right way!

HAYOM YOM :: Beis Mar-Cheshvan

The Rebbe Rashab once said in a *sicha* the following story:

A little while after the Alter Rebbe became Rebbe, he said to the *chassidim*, “**Men Badarf Leben Mit Der Tzeit!**” — “we need to live with the time!” *Chassidim* wondered what this could mean. The Alter Rebbe's brother, R' Yehuda Leib (called the Maharil) was told what this meant and the older *chassidim* found out from him.

The “time” that the Alter Rebbe was talking about was the *parsha* of the week. And “living with the time” means that we shouldn't just *LEARN* the *parsha* every day (like we do in *Chitas*), but we need to *LIVE* with it. We should be thinking about it all the time, and learning lessons for what to do now from the *parsha* of the week and the *Chumash* of each day!

In later years, the Rebbe taught that we should also “Live with the times” with the other shiurim of Chitas that we learn every day, and especially the shiur in Rambam!

SEFER HAMITZVOS :: Shiur #178 - Mitzvas Lo Saasei #114

Today we learn another *mitzvah* about not using animals that are supposed to be *korbanos*: We are not allowed to cut the hair of an animal, like we usually do to get wool, if it is going to be a *korban*.

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: וְלֹא תִגַּז בְּכֹרֶךָ צֹאֵן
The details of this *mitzvah* are explained in *Mesechta Bechoros*.

RAMBAM :: Hilchos Me'ilah

In today's Rambam, we learn more halachos about Me'ilah, a person who uses or benefits from hekdesch, something that belongs to the Beis Hamikdash.

Perek Hey: In this *perek* we finish learning about which kinds of things are counted as *me'ilah*, specifically things that were given as a donation to the *Beis Hamikdash*. One of the *halachos* in this *perek* is if it is called *me'ilah* when a person uses a *korban* brought by a *goy*. (Of course we can NEVER take something that doesn't belong to us! But here we are talking about a separate *aveira* that needs an extra special kind of *teshuva*, for taking something that belongs to the *Beis Hamikdash*.)

Perek Vov: This *perek* teaches what the person needs to be doing with it for it to be counted as the *aveira* of *me'ilah*. If it is something that becomes worth less when it is used, if it becomes worth at least a *perutah* less, it is called *me'ilah*.

Perek Zayin: We learn what happens if someone makes a *shliach* to use the thing that is *hekdesch*, or has someone else watch it without telling him that it is *hekdesch* and can't be used. The Rambam gives many cases and says in each example who would need to do this *teshuva* of paying back for what was used plus an extra fifth and bringing a *korban*.

RAMBAM- PEREK ECHAD :: Hilchos Shekalim - Perek Daled

Today we finish learning the *halachos* about the *Machatzis Hashekel*, about what kind of things the money can be used to pay for.

Mazel Tov! We have now finished learning this set of halachos!

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 :: Torah Tziva

Many times, the Rebbe spoke about a song that mothers used to sing to their little children. Part of the song is the words, “**Torah iz di beste s’chora**,” Torah is the best merchandise — the best thing you can get.

When adults go out to work, they look for things to buy and sell. They might want to have a lot of money, a big house, or a fancy car. But really, the BEST thing to have is Torah!

We all got a very special *yerusha*, something passed down for us to keep. It isn’t money, it isn’t land — it is something much, much better! We have the best *s’chora* in the world, the Torah for us to learn and keep!

When we say the first *posuk* of the Twelve *Pesukim*, *Torah Tziva*, we can think about this!

Torah Tziva Lanu Moshe — the Torah that Moshe Rabbeinu gave us, is **Morasha Kehilas Yaakov** — it is a *yerusha* for each and every Yid. And our *yerusha*, Torah, is the very best *yerusha* there could be!

HALACHOS HATZRICHS :: Parsha Questions

“Who knows what is this week’s *parsha*?”

For many generations, it has been a *Minhag* among Yidden for a father to test his children on Shabbos. He should ask them about what they learned during the week, especially about the *parsha* that they learned about in school and heard being read in *shul*!

See Sicha Shabbos Hagadol 5749

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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