

Chitas for Tuesday, Parshas Noach

Chof-Zayin 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

Chitas for the month of Tishrei is made possible in part
לעילוי נשמת הרה"ח הרה"ת הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Tishrei is made possible in part by
The Sachs Family
May they have tremendous hatzlacha in all of their endeavors!

Chitas for the month of Tishrei is made possible in part
L'ilui Nishmas R' Baruch ben Itzik A"H
והקיצו וירגנו שוכני עפר והוא בתוכם!

Chitas for the month of Tishrei is made possible in part
Lizchus Rivka bas Hinda
for a Refuah Sheleimah Ukrovah!

Mazel Tov **First Lieutenant Fayga Colin** (Towson, Maryland)
~ 7th birthday Chof-Zayin Tishrei ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Yehuda Goldblatt** (New Haven, CT)
~ 2nd birthday Chof-Zayin Tishrei ~
Shnas Bracha Vehatzlacha!

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 :: 120 - 134

Today we say the 15 Shir Hamaalos, which Dovid Hamelech made to be said on the 15 steps that lead from the Ezras Noshim into the Azara in the Beis Hamikdash!

Kapitel Kuf-Chof-Beis talks about when Yidden go up to Yerushalayim. Dovid Hamelech calls Yerushalayim an **"Ir Shechubra La Yachdav"** — "a city that is connected together."

What is this talking about? Together with WHAT?

In the *Gemara* it says that there are TWO Yerushalayims! There is a *Yerushalayim Shel Maalah*, a *ruchnius'dike* city in *Shomayim*, and *Yerushalayim Shel Matah* — the city of Yerushalayim that we see. They are both connected!

The *Gemara* says that Hashem doesn't go into the *Gashmius* Yerushalayim until He goes into *Yerushalayim Shel Maalah*, the *ruchnius'dike* Yerushalayim.

What makes Hashem go into these two Yerushalayims? It's because of things WE do!

The Tzemach Tzedek explains that there are two things that bring Hashem into the two Yerushalayims — *Teshuvah Tata'ah* and *Teshuvah Ila'ah*.

When we do *Teshuvah*, it brings *Geulah*, bringing Hashem's *Shechinah* back into Yerushalayim!

TANYA :: Igeres Hakodesh Siman Chof-Hey

We are learning about the *Emunah* we have, that everything that happens is from Hashem, and what it says about this in *Kabbalah*.

Yesterday we said that Hashem makes the world again from nothing every second!

The *chayus* that Hashem gives to the world has many names:

- In *Tanach*, it is called **Dvar Hashem** — Hashem's word.
- In the *Gemara* it is called the **Shechinah**.
- In the *Zohar* it is called **Ima Tata'ah** and **Matrunisa** — which means a mother and a queen, that give *chayus* to their children and subjects.
- In *Kabbalah* it is called **Malchus**.

In *Kabbalah*, when it speaks about the *chayus* of Hashem called *Malchus*, it says that there are levels of *Malchus* that give *chayus* in different ways:

- There is the *Malchus* from the world of *Atzilus* that gives *chayus* for big *neshamos* like Adam *Harishon*, Moshe *Rabbeinu* and the *Neviim*.
- There is a level of *Malchus* from a lower *Ruchniyus* world called *Beriyah* that gives *chayus* to *neshamos* that aren't as big, and another level from the world of *Yetzirah*.
- And there is the level of *Malchus* of *Asiyah*, which gives *chayus* to our *Gashmiyus* world and everything that is in it.

IY"H in tomorrow's Tanya, we will see how Hashem gives chayus in a way of Golus to even kelipah. Then we will be able to understand what the Baal Shem Tov said to do if there is someone who gets their chayus from kelipah that is bothering you during davening. We should think that it is from the chayus of Hashem, which is in Golus, and Hashem is making it happen to bring us to put more effort into our Avodas Hashem!

HAYOM YOM :: Chof-Zayin Tishrei

Even someone who grows up in a frum, Chassidishe home will need to make their own decision that they want to live a life of Yiddishkeit and Chassidus. In today's Hayom Yom, the Rebbe reminds us that this choice is a very good one, because the Torah gives us the highest quality of life possible.

Some people think that living like it says in the Torah is only important for a person's *neshama*. But that's not true!

The Torah teaches a Yid how to live their whole life — from when they are born until they pass away. The Torah gives a person a healthy way of thinking, tools to make their *midos* into the best type of *midos*, and the right way to have a good relationship with Hashem and with other people.

A person who lives a life according to Torah and the way the *Chachomim* teach us lives the BEST kind of life, in *Ruchnius* AND in *Gashmius*!

SEFER HAMITZVOS :: Shiur #217 - Mitzvas Asei #104, #96

Today we learn the same *mitzvah* as yesterday (*Mitzvas Asei #104*) — 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*.

We also learn a new *mitzvah* (*Mitzvas Asei* #96) — 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 Metamei Mishkav U'Moshav - Shaar Avos HaTumos

In today's Rambam, we learn the last Perek about people with a body kind of tumah, and start learning about other kinds of tumah.

Perek Yud-Gimmel: There are some people that are careful about the *halachos* of *tumah* and *tahara*. Such a person is called a *Chaver*. Other people are called *Amei Ha'aretz*. If someone's workers are *Amei Ha'aretz*, they need to be watched carefully to make sure their products stay *tahor*. If a *chaver* wasn't paying attention to his possessions, they may become *tamei*.

Perek Alef: The first *perek* of *Hilchos Shaar Avos HaTumah* teaches us about today's second *mitzvah*: that a *neveilah*, the dead body of an animal, or part of one, makes other things *Tomei*. If a kosher animal was *shechted*, it does not make other things *tomei*.

Perek Beis: We learn more *dinim* about the *tumah* of *neveilah*. One of the things we learn about in this *perek* is when a *shechitah* which was not done properly makes the animal a *neveilah*.

RAMBAM- PEREK ECHAD :: Hilchos Bechoros - Perek Ches

In the last *perek* of *Bechoros*, we see what happens if someone isn't sure if an animal is *Maaser* or not. For example if someone counted wrong, or if other animals got mixed together.

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

INYANA D'YOMA :: The Yonah and Geulah

In this week's *Chumash*, *Parshas Noach*, we learn the story of the *Yonah*, the dove that Noach sent away three times.

The main way we learn *Chumash* is *pshat*, understanding the meaning of the story the way the Torah teaches it. There are also other ways to understand the stories of the Torah. One of these is called *remez*, hinting.

We learn a very interesting *remez* from the story of the *Yonah*:

Yidden are compared to a dove. We are like the *yonah* that was sent away. We were sent into *Golus*. The first time, we did *teshuvah* and came back, rebuilding the *Beis Hamikdash*. Again we were sent away into *Golus*, again coming back ourselves to the *Beis Hamikdash*.

Then the *yonah* was sent away for the third time, and it didn't come back. This is like us in this last *Golus*. We were sent away into this long and painful *Golus*, but we won't come back on our own. Instead, Hashem will BRING us back, so that we can enjoy the *Geulah* forever and never again be sent away!

TEFILLAH :: Birchas Hamazon

Who made the *brachos* of *bentching*?

R' Nachman, an *Amora*, tells us in *Mesechta Brachos*. Today we will learn where the fourth *bracha* comes from:

It is because of a very sad story from the time of the *Churban*, but with a *neis* at the end.

The Yidden in Beitar, a city in Eretz Yisroel, had an interesting *minhag*. When a baby boy was born, they would plant a certain kind of tree, and when a baby girl was born they would plant another type. When the children grew up and were ready to get married, they would cut down “their” tree and use it to make the *chuppah*.

A princess, the daughter of Hadrian the Caesar, was once traveling through Beitar. On her trip, a part of the wagon wheel broke. Her servants, not knowing that the trees were special, cut one down to fix the wheel. The Yidden of Beitar got angry and attacked them, and the servants told Hadrian that the Yidden were rebelling.

Hadrian right away sent an army of soldiers to attack Beitar.

But in Beitar, there was a very powerful general named *Bar Kochba*. *Bar Kochba* made his soldiers prove that they were very strong and brave!

Bar Kochba was so strong himself that when the enemy would shoot huge stones at the city, he would catch them and throw them back at the Romans!

Hadrian tried to attack the city for three and a half years, but couldn't beat *Bar Kochba* and his soldiers. He was going to give up and go back to Rome, but then one of the enemies of the Yidden came and told Hadrian the real reason why the Yidden could not be beaten:

In Beitar, an old *tzadik*, R' Elazar, fasted and *davened* during this entire time. He asked Hashem not to let Beitar be captured.

This man told Hadrian that he would fix the problem. He came and pretended to whisper something into R' Elazar's ear while he was *davening*. When *Bar Kochba* heard, he asked the man what he said, but he refused to tell. *Bar Kochba* then asked R' Elazar what he said, but R' Elazar hadn't heard anything. *Bar Kochba* got angry at him and kicked him, and R' Elazar passed away.

That day, the Romans attacked Beitar again, and this time they were able to capture the city and *Bar Kochba* was killed. The Romans angrily killed everyone they could find in the city.

Hadrian was so angry that Beitar had won against him for so long that he wouldn't even let the Yidden bury the people who were killed for many years.

Finally, fifteen years later, on *Chamisha-Asar B'Av*, the Yidden were allowed to bury the people.

Hashem had made a *neis*! All of the bodies of the Yidden from Beitar were still perfectly whole, and the Yidden were able to bury them with proper *kavod*.

To thank Hashem for this *neis*, a fourth *bracha* was added to *bentching*, ***Hatov Vehameitiv***, speaking about the goodness of Hashem.

See *Gemara Brachos daf Mem-Ches amud beis*, *Gemara Gittin daf Nun-Zayin*

HALACHOS HATZRICHOS :: Mishnayos Baal Peh

Many *seforim* speak about how special it is to learn *Mishnayos Baal Peh*. *Chassidim* especially have a *minhag* to do this!

When the Frierdiker Rebbe came to America, he started a group called “*Machaneh Yisrael*,” which he wanted every Yid to join. As part of this group, each member was supposed to learn a part of *Mishnayos Baal Peh*. This would help make the air in the world more pure!

In *Tof-Shin-Gimmel*, there was a big *siyum* on *Mishnayos*, from all of the *Mishnayos* learned *baal peh* by members of *Machaneh Yisrael*. At the *siyum*, the Frierdiker Rebbe said:

Once, the Rebbe Maharash was near a group of *Chassidim*. The Rebbe Maharash called out, “Shabbos, come here!”

The *Chassidim* standing around were confused. Nobody had the name “Shabbos!” Levik, Yitzchok, Yosef, Yaakov — all of those names they could understand, but who was Shabbos?

The Rebbe Maharash finally pointed at a specific *chossid*, and said, “You are called Shabbos!”

In *Shomayim*, someone who learns a *Mesechta* of *Mishnayos* by heart is called by the name of that *mesechta*!

The Rebbe Maharash explained that this *chossid* had learned *Mesechta Shabbos baal peh*, so in *Shomayim* he got the name “Shabbos!”

The Frierdiker Rebbe finished by saying, “I am learning *Mesechta Menachos baal peh*, so in *Shomayim* I am called ‘*Menachos...*’”

GEULAH U'MOSHIACH :: Moshiach Mabul

In the *Teiva*, the animals lived in a *Moshiach* kind of way! Even animals that usually fight each other and try to eat each other lived next to each other peacefully.

But not only was it like the times of *Moshiach* INSIDE of the *Teiva*, it was like the times of *Moshiach* OUTSIDE of the *Teiva* too!

How? Outside of the *Teiva* there was a *Mabul* covering the whole world!

The Rebbe tells us that when *Moshiach* comes, the world will also be flooded! But not with regular water, with Torah which is also compared to water.

As the *Navi* says, “***Umala Ha’aretz Deia Es Hashem, Kamayim Layam Mechasim!***” The whole world will be filled with the knowledge of Hashem, like waters cover the earth!

Even though the *Mabul* didn’t last very long, that time was a *Nesinas Koach*, something that helps us later! The fact that we already had this *inyan* once makes it easier for us to bring it again, but this time in a way that will last forever!

By doing our *shlichus* in our part of the world, we will bring *Moshiach*, when the world will be flooded with the knowledge of Hashem!

See *Likutei Sichos chelek Lamed*, *sicha Parshas Noach alef*, *Sefer Hasichos Tof-Shin-Nun parshas Noach*

- Credits, sponsorships, and contact info at KidsChitas.org -