

# Chitas for Friday, Parshas Noach

## Rosh Chodesh Mar-Cheshvan

### Erev Shabbos Kodesh

### Lamed 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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## **CHUMASH :: Parshas Noach - Shishi with Rashi**

After the *Mabul* was over, the world needed to fill up again with people and animals. We start to learn about the children Noach had, and the nations from them that filled up the world. We also learn a story that happened not long after Noach left the *Teivah*.

*We learned in the beginning of the parsha that Noach was a Tzadik Bedorosav, a tzadik in his time. One of the ways Rashi explains this is that Noach was a tzadik compared to everyone else who lived then, but not everything he did was the way a tzadik of nowadays should behave.*

Noach should have realized what an important job he had now. The world would need to get filled up again with people and plants and animals. They would need to plant food, raise animals, and build cities!

But, the Torah tells us, "*Vayachel Noach*" — Noach made himself "*chulin*," free to relax. Instead of planting

wheat, Noach planted grapes first. When the grapes were ready, he made wine and drank much more than he should have.

In fact, Noach got so drunk that he hardly knew what he was doing. He finally fell asleep in his tent, and wasn't even *tznius'dik*.

Canaan, the son of Cham, came into Noach's tent. He saw his grandfather lying that way, and told his father. Cham came in too, and instead of covering up his father Noach, he excitedly told his brothers to come look.

Shem and Yafes were not excited to hear about this. They were upset at what Cham did! Together, they brought a blanket, and walked in backwards so they could cover up their father without looking at him when he wasn't *tznius'dik*.

When Noach woke up, he realized what happened. He gave a curse to Canaan, the son of Cham, saying that his family would be slaves to the children of Shem.

He gave *brachos* to Shem (that the Yidden would come from him), and to Yafes (that his family should become very rich).

We start to learn about the 70 nations that came from Noach. We learn everyone's names, and a little bit about some of them. For example, Nimrod tried to fight against Hashem (*Mored*, like Nimrod), and Peleg was in the time of the *Dor Haflagah* (like Peleg), the generation that got spread out all over the world.

## **TEHILLIM :: 145 - 150**

*A gutten Chodesh!* Today we are saying the last six *kapitelach* in the entire *Tehillim*!

These *kapitelach* are all part of *Davening*! They are the main part of *Pesukei DeZimra*, which the *Chachomim* set up to praise Hashem.

*(If you look in the beginning of the kapitel, though, you won't see the word Ashrei! The kapitel starts with the words Tehillah Ledovid, which is the THIRD posuk in our siddur. The pesukim that start with the word Ashrei are from other kapitelach — the first one is from Kapitel Pey-Daled, and the second one is at the end of yesterday's Tehillim, in Kapitel Kuf-Mem-Daled.)*

The most important *posuk* in *Ashrei* is “**Poseiach Es Yodecha Umasbia Lechol Chai Ratzon**” — we say that Hashem opens His Hand and gives everyone what they need. If you don't have *kavana* in this *posuk* during *davening*, you need to go back and say it again! So when you say this part of *Ashrei*, remember to think about how Hashem gives every living thing whatever it needs.

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

*We are now learning how the Alter Rebbe explains a vort from the Baal Shem Tov.*

*The vort is that if a person is in the middle of davening, and someone comes and starts to talk to him and mix him up, he should realize that Hashem is giving him a message. He should think about how the Shechinah is in Golus inside of the words of the person who is bothering him, so that he will need to use MORE koach to have Kavana in davening!*

*It's like Hashem is dressing up in a costume — it looks like something is RUINING our Kavana, but really Hashem is just trying to make our chayus in davening stronger!*

*If someone is falling asleep and they really need to be awake, one way you can wake them up is by taking a puppet and*

saying BOO! in their face. They'll get scared and wake up. Sometimes when we daven, we are daydreaming and not really thinking about what we are saying to Hashem. So we shouldn't get angry at whatever is bothering us, we should realize that Hashem is trying to get us to wake up and work harder to daven with Kavanah.

In today's Tanya, the Alter Rebbe tells us that when a Yid says words of *kedusha*, like davening, then the *Shechinah* is in what he says!

Later we will learn about how the *Shechinah* is in Golus in the person who is bothering our davening.

## **HAYOM YOM :: Lamed Tishrei**

In today's *Hayom Yom*, we learn some things which are important for us to know when we say *Hallel* on *Rosh Chodesh*:

1) When we say *Hallel*, there are a few *pesukim* that end with the words "Ki Le'olam Chasdo." After each one of the *pesukim*, we say the first *posuk* again — "Hodu LaHashem Ki Tov, Ki Le'olam Chasdo!" We do this whether we are davening with a *minyan* or we are davening ourselves.

2) After *Hallel* on *Rosh Chodesh*, we say a *posuk* "VeAvraham Zakein," followed by a *tefillah* that starts with the word "Zevadiah," three times.

## **SEFER HAMITZVOS :: Shiur #220 - Mitzvas Asei #97**

Today's *mitzvah* is the same as yesterday's — (*Mitzvas Asei* #97) which is the *mitzvah* of *Tumas Sheretz*. There are eight kinds of *Sheratzim* which are written in the Torah, and they make other things *tomei*. This *mitzvah* is to follow all of the *halachos* about becoming *tomei* from a *sheretz*.

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

**Perek Tes:** This *perek* tells us about two *gezeiros* the *Chachomim* made. One of them is called *Mayim She'uvim*, that washing our body with non-*Mikvah* water makes a person *tomei*. The *Chachomim* made this *gezeira* because people used to go to the *mikvah* in caves, where the water was dirty. They would wash off the dirt using clean water afterwards. Some people started to think that the clean water WAS the *mikvah*, and didn't go to the *mikvah* properly. So the *Chachomim* made a *gezeira* that non-*mikvah* water makes a person *tomei*.

Another *gezeira* that the *Chachomim* made was that the Torah scrolls that people learned from should make *terumah tomei*, and even someone who touches the scrolls should become *tomei*. This sounds like a funny kind of *gezeira* to make, but it was to keep the scrolls safe! People used to keep their *terumah* next to Torah scrolls, because they are both holy! But mice would come to nibble on the *terumah*, and they would rip the *Sifrei Torah*! The *Chachomim* made this *gezeira* so people would stop keeping their *Terumah* near the Torah scrolls, and the scrolls would stay safe and not get torn.

**Perek Yud:** The Rambam explains the *tumah* of a "Tvul Yom" (someone who went to the *mikvah*, but won't be *Tahor* until night), and about different levels of *Tumah* for a person, *keilim*, and for food and drink.

**Perek Yud-Alef:** We learn about three levels of *kedusha* in foods. There is *chulin*, which is regular food without any *kedusha*, *Terumah*, and *Kodesh*, like *korbanos*. We learn about the different levels of *tumah* in these different kinds of food.

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

There are many *halachos* about a person bringing *korbanos* for *aveiros*. One *halacha* is that two people cannot bring a *korban* together for their *aveiros*. If they do this, they need to both bring a new one. They get money for this by selling the *korban* they brought together!

## **INYANA D'YOMA :: The Purpose of the Mabul**

In this week's *parsha*, *Parshas Noach*, we learn about the *Mabul* Hashem sent on the world. The Torah calls the boiling water that covered the earth the "*Mei Mabul*," the waters of the flood.

In this week's *Haftarah*, though, from the *Navi* Yeshaya, we also hear about the *Mabul*. Hashem spoke to the *Navi*, and told him something about the *Mabul* in his *nevuah*. There, Hashem doesn't call the water "*Mei Mabul*," the water is called "*Mei Noach*," the waters of Noach.

This seems strange! The name Noach means pleasant, so calling the water "*Mei Noach*" is like saying that the *Mabul* was pleasant!

Why does Hashem call the *Mabul* "*Mei Noach*" when speaking to the *Navi*?

The Rebbe tells us that when Hashem speaks to a *Navi*, Hashem is telling the *Navi* a secret, like the *posuk* says, "*Gila Sodo El Avadav HaNeviim*." Hashem tells *Neviim* the secret that is behind what is happening, so that the *Navi* should see things the way they are inside, the *pnimius*.

When Hashem told Yeshaya about the *Mabul*, Hashem called it *Mei Noach*, pleasant water. Because the real reason for the *Mabul* WAS pleasant, and this is what Hashem wanted the *Navi* to know.

In *Torah Ohr*, the Alter Rebbe explains that Hashem didn't need to send a flood if He wanted to destroy the world, Hashem could have just stopped creating it! Hashem sent a flood for a different reason: To make the world *TAHOR*. Just like a *keili* goes into a *mikvah* with 40 *se'ah* of water to become *tahor*, Hashem covered the earth with water for 40 days to make it *tahor*!

That is what Hashem was telling the *Navi*, that the "secret" of the *Mabul*, its real purpose, was to make the world *tahor* — and that is *Mei Noach*, something pleasant!

*See Likutei Sichos chelek Chof, Parshas Noach, p. 286*

## **LEARNING FROM THE REBBE :: Midos Tovos**

In today's *Chumash* (*Shishi* of *Parshas Noach*), we learn an important lesson in *Ahavas Yisroel* and having good *midos*:

When Noach drank too much wine after the *Mabul* he was not behaving the right way. When Shem and Yafes saw this, they went backwards to cover their father. They 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 Hashem uses another person as a mirror for us! When we look in a mirror, we see ourselves. If our face is clean, we don't see anything dirty in the mirror. If we see dirt in the mirror, it is

because OUR face is dirty!

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 that we have that not good thing in ourselves.

*Imagine if we see someone doing something that could hurt someone else. We might think, "What a terrible kind of person! He doesn't care about other people! Look at what he is doing!" We aren't thinking about how to help him be more careful, we're just upset at him. Really, we should realize that he is a mirror for us! Maybe WE need to be more careful about not hurting other people.*

*When a tzadik looks at another person, because he doesn't have any Ra inside of himself, he doesn't see Ra in another person! If he sees a problem, he doesn't think about how awful the other person is, he just thinks about how he can help the person become better.*

*So instead of getting angry about what another person is doing, we should try to help them in a nice way if we can, and work on fixing up the things that need to be corrected in OURSELVES!*

*See Likutei Sichos chelek Yud, Parshas Noach (English)*

## **TEFILLAH :: Musaf**

Today is Rosh Chodesh!

In the *Beis Hamikdash*, extra *korbanos* would be brought on Rosh Chodesh. We say an additional *tefillah*, *Musaf*, for these *korbanos*.

In *Musaf* for Rosh Chodesh, we say the *pesukim* from the Torah that speak about the *Korban Musaf* for Rosh Chodesh. We ask Hashem to rebuild the *Beis Hamikdash* so we can again bring these *korbanos*, and *bentch* us with a good new month!

## **HALACHOS HATZRICHOS :: Minhagim for Rosh Chodesh**

There is a very old *Minhag* to learn one *posuk* from our *Kapitel Tehillim* every Rosh Chodesh. We learn the *posuk* with Rashi (and other *Meforshim* too, if we want!) We learn the *pesukim* in order, and try to finish learning the whole *Kapitel* by the end of the year.

If there are exactly 12 *pesukim* in your *kapitel*, then it's easy to know how much to learn: If you learn one *posuk* each month, you will finish exactly at the end of the year! But if there are more than 12 *pesukim*, you should learn a few at a time to be able to finish, and if there are less than 12 *pesukim*, learn the same *posuk* again another month.

*(You can find Tehillim in English, with Rashi, online on Chabad.org!)*

## **GEULAH U'MOSHIACH :: The Mabul Before Moshiach**

The Torah tells us that in the 600th year of Noach's life, the gates of water from the sky and fountains of water from underground opened up and started to flood the world. This was the beginning of the *Mabul*.

The *Zohar* tells us that this *posuk* is also hinting to another 600th year — the 600th year of the 6th millennium. At this time, we will have another kind of flood — a flood of knowledge! In the year 5600, knowledge from above (meaning the secrets of Torah that are taught from *Shomayim*) and knowledge from underneath (meaning understanding more about the world) will start to pour out like a fountain. This

knowledge will be a preparation for *Moshiach*!

We see that this happened — at around this time, new knowledge came into the world “from above”: This is the time when *Chassidus Chabad* started to spread out! We also got new knowledge “from below” — people started learning how to use machines to make things work easier and faster.

These things are part of the “flood of knowledge” that will get the world ready for *Moshiach*!

See *Likutei Sichos chelek Tes-Vov* p. 42ff.

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