

Chitas for Shabbos Kodesh, Parshas Noach

Rosh Chodesh Mar-Cheshvan

Alef Mar-Cheshvan, 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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~ Bar Mitzvah Alef Cheshvan ~

May he grow to be a Chossid, Yerei Shomayim, and Lamdan and bring much nachas to the Rebbe and to his family!

CHUMASH :: Parshas Noach - Shvi'i with Rashi

Even though Noach's children and grandchildren were supposed to go and move all over the world to fill it up with people again after the *Mabul*, they decided to all live together. They wanted to show Hashem that they had *Achdus*.

Nimrod, who liked to fight against Hashem, convinced them that Hashem was being selfish, and not sharing the *Shomayim* with them. So they have to build a big tower to show Hashem that they can go up to *Shomayim* too. He also convinced them that the *Mabul* was a normal thing that would happen again, and they needed to have a high enough building so they would be safe.

The people all looked for a place that would be good. There weren't any rocks there, so instead they made bricks to build a city and a tall tower.

Hashem looked at the tower, and saw that when they all live together, they all make trouble together! But because of their *Achdus*, Hashem didn't make them die. Instead, He made each group speak different languages so they couldn't talk to each other anymore. Now, all the people moved away to different parts of the world, and they stopped building the city. This place was called Bavel, because Hashem made them all mixed up there, and they couldn't talk to each other!

Now the Torah tells us about the generations from Noach until Avraham! We don't hear so much about Avraham when he was a young boy — we know those stories from the Medrash.

The Torah tells us about the family of Avraham, and hints to the story about Avraham in the fiery furnace. We learn that Avraham got married to Sarai, also called Yiskah. At the end of the *parsha*, Avraham moved away from Ur Kasdim and goes to Charan, on his way to Eretz Yisroel. His father, Terach, moved with him because he did *Teshuvah* and started to believe in Hashem, but was embarrassed that other people would see. Terach passed away in Charan.

TEHILLIM :: 1 - 9

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

The Gemara says that *Kapitel Ches* is talking about *Matan Torah*

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* finally 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."** They agreed that the very best place for the Torah is with a Yid who has a *Yetzer Hara*, in this world, where he can make a *Dira Betachtonim*.

TANYA :: Igeres Hakodesh Siman Chof-Hey

Let's review: 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 in order to give more chayus to Kedusha, by the Yid 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 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 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*? It is to add more *chayus* to *Kedusha*, by us using the challenge to add more in our *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 our *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 #221 - Mitzvas Asei #105

Today's mitzvah (Mitzvas Asei #105) is about another kind of tumah, called Tumas Shichvas Zera, a kind of liquid that makes things tomei. We need to follow the halachos about how someone becomes tomei from Zera, and how to become tahor.

RAMBAM :: Hilchos Shaar Avos HaTumos

In today's Rambam, we learn more about Tumah and Tahara.

Perek Yud-Beis explains how food that is Kodesh (like meat from korbanos) is much stricter with its halachos of Tumah and Tahara than Terumah is. There are eleven ways that kodesh is more strict than Terumah. Only one of these has a hint to it from the Torah, and it is found in the pesukim of the Nasi that we will say in Chodesh Nisan!

Perek Yud-Gimmel speaks about different gezeiros which the Chachomim made about tumah. One place

where the *Chachomim* did NOT make a *gezeira* is if someone finds a *Shechitah* knife in Yerushalayim on *Erev Pesach* — we say that you can use it to *shecht* a *korban*, and we are not afraid that it might be *tomei*!

In **Perek Yud-Daled** the Rambam starts to teach us about the times when the *Chachomim* say that a case of a *sofek* (doubt) is considered *tahor*. Today we learn the first four of 12, and *IY"H* we will learn the rest in the first *perek* of tomorrow's Rambam.

RAMBAM– PEREK ECHAD :: Hilchos Shegagos - Perek Daled

In this *perek*, we start to learn about a person who does many *aveiros* at one time. Does he need to bring more than one *korban*?

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!

LEARNING FROM THE REBBE :: Getting Things Done

Shlomo Hamelech built the first *Beis Hamikdash*. His father, Dovid Hamelech, had wanted to do it, but it was only built in the time of Shlomo Hamelech.

The *Beis Hamikdash* was a huge project! Tens of thousands of people worked on it, with over 3,000 people just in charge of making sure that the workers were doing it right! It took seven years to build it. When it was finally finished, Hashem had a permanent home in the world.

Do you know what month the *Beis Hamikdash* was finished in? It was in *Cheshvan*!

The Rebbe tells us that this is a special *bracha* for the month of *Cheshvan* — it has in it a *segulah* to get things of *kedusha* done! Just like the *Beis Hamikdash*, a house of *kedusha*, was completed in this month, this month has the *segulah* to help finish ALL kinds of Torah and *mitzvah* projects which spread *kedusha* in the world!

So if you have a project you want to do, this is the month to work on it. If you are studying for the Chidon, doing a private learning project, or trying to make a new *Gemach*, the *koach* of *Cheshvan* will help you get it done! We should make sure to use this *koach* as much as possible to accomplish great things in *Cheshvan*.

TEFILLAH :: Hashem's Servant

Some people think that taking a few minutes before *davening* to think about how great Hashem is, and how small we are next to Him, is a very special bonus *avodah* we can do.

But that's not true! It IS a special *avodah*, but it isn't a bonus — we need to! It is a *halacha* in *Shulchan Aruch* that before we *daven*, we need to think about these things. It's PART of *davening*!

Here's why: The *chachomim* tell us that during *Shemoneh Esrei*, we need to stand "like a servant before his master." The only way a person can feel like a servant is by thinking about Hashem and realizing that He is our Master, and we are only servants! Our whole life is to serve Hashem by doing the jobs (the *mitzvos*) He asked us to do.

The Alter Rebbe tells us an easy way to do this (in *Likutei Amarim, perek Mem-Alef*): Think about all of the great things in the world Hashem made — hurricanes, thunder, huge waterfalls, tall mountains, oceans and everything inside... and about the amazing *ruchnius* Hashem made: *Tzadikim*, the secrets of Torah, *Gan Eden*...

Now think about how ALL of that was made so that YOU could do your job! Hashem is looking at YOU and wants you to do your best to do it!

(Of course this is true all the time, not just during *davening*! But especially when we *daven*, we need to make sure to think about it, because *davening* is the start of our day.)

Based on a *sicha* — *Lamed Tishrei*, 5742

HALACHOS HATZRICHS :: 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 :: Finishing It Up

At the end of this week's *parsha*, *Parshas Noach*, we learn the ten generations from Noach until Avraham Avinu.

In *Pirkei Avos*, it says that Avraham Avinu got the *sechar* for all of those generations! He got the reward for all

of them because he tried to fix up the not-good things that they did. He found the *Nitzutzos* of *kedusha* that got stuck because of their *aveiros*, and brought them up to *kedusha*. Many of those generations were *resha'im*, but with Avraham Avinu's *chesed*, he *davened* for them too and asked Hashem to forgive them.

In this way, Avraham Avinu was able to finish the job of all of those ten generations that came before him.

We are in the last generation of *Golus*! Like Avraham Avinu, we also need to fix up the *Nitzutzos* of *kedusha* that got stuck here, and bring them up to *kedusha*. We do this by following the example of Avraham Avinu, of *chesed* and *Ahavas Yisroel*, to be *mekarev* everyone with love to *Yiddishkeit*. This way, we will not only be rewarded for what we do now, but also from the previous generations!

We will be finishing the job of all of the generations that came before us, and bringing the complete and final *Geulah*!

See Likutei Sichos chelek Gimmel, Parshas Noach

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