

Chitas for Sunday, Parshas Noach

Chof-Hey Tishrei, 5785

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and the success of the soldiers fighting for its protection**

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~ by Rabbi Aryeh & Esther Kaltmann ~

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CHUMASH :: Parshas Noach - Rishon with Rashi

Hashem tells Noach to build a *Teiva*, which he does. Still, none of the people learn from what he is doing to do *teshuvah*.

This week's *parsha* starts with the words "*Eileh Toldos Noach*," "Noach's children are..."

But instead of telling us the names of Noach's children, first the Torah tells us that Noach is a *tzadik*! Because really, the good things we do are also like our children. The Torah tells us about these "children" — the *Maasim Tovim* — first!

Then the Torah tells us about his *Gashmius* children:

Noach had three sons: Sheim (he was the middle, but the most important one, like we'll see later), Cham (the youngest), and Yafes (the oldest).

The Torah tells us how the world looked at that time.

1,536 years after Hashem made the world, the whole world was full of *Resha'im*. They didn't get married in a holy way, they served *Avodah Zarah*, and, everyone was stealing from each other. Hashem decided to bring a

Mabul on the world.

Hashem told Noah to build a huge *Teiva*. He should build it himself, so it will take a long time! Noah will be able to talk to a lot of people who ask him what he is doing, and maybe some of them will do *Teshuvah*.

The *Teiva* should be made of *Atzei Gofer*, a kind of wood — warning people that the *Mabul* will be with water that is *Gofris* — polluted with sulfur! It will also need to be waterproof on the inside AND the outside since the water will be so strong.

The *Teiva* should be 300 *Amos* long, 50 *Amos* wide, and 30 *Amos* tall! Hashem asked Noah to make a *Tzohar* for the *Teiva*. Rashi says that this is either a window or a stone that will bring light. The door should be on the side of the *Teiva*, so water won't rain in. The *Teiva* will have 3 floors — the top for Noah's family, the middle for the animals, and the bottom floor for garbage.

Hashem warned Noah what would happen with the *Mabul*: "I'm going to agree with the *Malachim* who said not to make people! I am going to make a *Mabul* to destroy everything. The water will mix everything up, and everything will be underwater for a whole year and get rotten!" Hashem promised Noah that he would be okay though: The food in the *Teiva* won't go bad, and nobody will kill Noah even when he says what he's doing! His whole family will be saved — but they shouldn't have any more children while they are on the *Teiva*.

Noah built the *Teivah* exactly the way Hashem told him to do.

TEHILLIM :: 119 (first half)

In today's *Tehillim*, we start *kapitel Kuf-Yud-Tes*. It is the longest *kapitel*, and we only say half of it today — it takes us two days to finish it in *Chitas*! This *kapitel* goes according to the *Alef-Beis*, and every letter has eight *pesukim* that start with it.

In the letter *Beis*, there is a *posuk* that says "***Bameh Yezakeh Naar Es Orcho Lishmor Kidvorecha***." The *posuk* means, "How does a person make the way he acts pure? By listening to what Hashem says." By doing *mitzvos* and acting the way Hashem tells us in the Torah, we will be pure and holy.

But there is another meaning to this *posuk* too!

The Alter Rebbe once went to his Rebbe, the Maggid, and asked for a *bracha* to have a baby boy. The Maggid said: "***Bameh Yezakeh Naar***? How does a person have the *zechus* to have a baby boy? '***Es Orcho***' — by having *Hachnosas Orchim*."

TANYA :: Igeres Hakodesh Siman Chof-Hey

Today we are starting a new letter from the Alter Rebbe. One of the things we learn from this letter is what we can do so we don't get angry.

When someone says something to us that we don't like, we can get angry at them. Today the Alter Rebbe tells us that if we had stronger *Emunah* in Hashem, we wouldn't get angry.

What does *Emunah* have to do with getting angry?

The Alter Rebbe explains: Why does a person get angry when someone says something not nice to him? Because he is sure that the person wanted to hurt him on purpose! That's a good reason to get angry, right?

But it isn't really true! Everything that happens in the world is from Hashem. Even if someone is saying

something not nice to you, it is only because the *chayus* of Hashem is in that person and is letting him say that not nice thing. If Hashem didn't want him to say it, he wouldn't be able to!

(Of course there is no excuse to say or do not nice things to other people! Someone who does is doing an *Aveira*, and Hashem will take care of that. But that is HASHEM'S business! All WE need to know about is that it was Hashem who gave the person the *koach* to say or do what they did. Hashem decided that this thing should happen to us. If it wouldn't have happened through that person, Hashem has many other messengers.)

Instead of getting angry at the other person, we should think about the *chayus* of Hashem that is doing it, and ask Hashem why it is happening, and what we need to do to make it stop.

Sometimes we are so upset about what's happening that it's hard to think about our Emunah in Hashem. That's why some people will walk away for a few minutes or just take some deep breaths to remind themselves that everything is really from Hashem, and they don't have to get angry.

HAYOM YOM :: Chof-Hey Tishrei

The Alter Rebbe made ten *niggunim*. Some are only very short tunes and not even a whole *niggun*, but they were made by the Alter Rebbe himself!

The *niggunim* that we have from the Mitteler Rebbe aren't really made up by the Mitteler Rebbe — they were made by *chassidim* and sung in front of the Mitteler Rebbe.

The Mitteler Rebbe had a choir, a “*kapelye*.” Some *chassidim* would sing, and some played instruments. The songs that they sang in front of the Mitteler Rebbe are what we call the Mitteler Rebbe's *niggunim*.

There are certain times, like at the end of Yomim Tovim, when it is a minhag to sing the niggunim of all the Rebbeim. We sing a niggun made by the Alter Rebbe, and a niggun called “Kapelye” from the Mitteler Rebbe which was made by these chassidim.

For many years, on Simchas Torah, the Rebbe would teach a niggun himself! Those are the niggunim that we call “the Rebbe's niggunim.” There were also niggunim that Chassidim wrote or sang for the Rebbe's Yom Huledes, with a posuk from the Rebbe's kapitel. Many times Chassidim would whistle during niggunim when the Rebbe would want them to!

SEFER HAMITZVOS :: Shiur #215 - Mitzvas Asei #106

Today's *mitzvah* (Mitzvas Asei #106) is about a *Zavah* — a woman who has a specific *tumah* that comes from her body. This *mitzvah* is that we need to follow the *halachos* of when she becomes *Tomei*, and what else she makes *Tomei*. These *halachos* are very important when we have a *Beis Hamikdash*, because someone *tomei* is not allowed to go into the *Beis Hamikdash* or eat from the *korbanos*!

RAMBAM :: Hilchos Metamei Mishkav U'Moshav

In today's Rambam, we learn more about the kinds of Tumah where a PERSON makes other things Tomei!

Perek Zayin: This *perek* teaches us about “*Midras*” — that anywhere where someone with one of the kinds of “body” *Tumah* leans, sits, or rides, becomes an “*Av Hatumah*” (“very” *tomei*, so it can make many other things *Tomei* as well).

Perek Ches: The Rambam explains what happens if one of these people move something, in lots of different ways. For example, do the things become *Tomei* if he moved it with a stick he is holding under his chin?

Perek Tes: We learn what happens if one of these *Tomei* people bangs into something and makes it fall. We also learn about times when things get *Tumas Midras* because they MIGHT have become *Tomei*.

RAMBAM– PEREK ECHAD :: Hilchos Bechoros - Perek Vov

In this *perek*, we learn about giving *Maaser* from our animals.

INYANA D'YOMA :: VeYaakov Halach Ledarko

There is a *minhag* in Chabad that after *Simchas Torah*, there is an announcement made in *shul*, “**Veyaakov Halach Ledarko**.” This is to remind everyone to take the special *kochos* we get during the *Yomim Tovim* of *Tishrei*, and carry them with us all year!

We have to think about the special things we got on *Yom Tov* — the stories we heard, the *hisorerus* we felt, the *hachlatos* we made, the good feelings we have for our families and the *Yidden* we spent *Yom Tov* with — and make sure that we keep them during the regular weekdays too!

TEFILLAH :: Birchah Hamazon

We are going to start learning about the meaning of Birchah Hamazon.

Most of the *brachos* that we make are from the words of the *Chachomim*, except for two.

One is the *bracha* which we say before learning Torah, *Birchas HaTorah*. The other is *Birchas Hamazon*, which we say after we eat bread and are full. Both of these are straight from the Torah.

In *Birchas Hamazon*, there are four *brachos*. The *Gemara* in *Mesechta Brachos* tells us about these four *brachos*, and shows that they are hinted to in the *posuk* that tells us to say *Birchas Hamazon*!

IY”H we will learn about all of these *brachos*: Where they come from, why we say them, and what they mean. We will learn about the *kavana* we should have when we *bentch*!

HALACHOS HATZRICHS :: Mashiv Haruach U'Morid Hageshem

On *Musaf* of *Shemini Atzeres*, we started saying *Mashiv Haruach U'Morid Hageshem* in *Shemoneh Esrei*.

If you make a mistake and say *Morid Hatal* instead of *Mashiv Haruach*, you don't have to go back in *Shmoneh Esrei*. That's because even though you didn't mention rain, at least you mentioned dew (*tal*) which is also a source of *bracha*. A person would only have to go back if he didn't say either one.

In fact, that is one of the reasons we say *Morid Hatal* in the summer — so that if a person wasn't sure they praised Hashem for rain in the winter, at least we know that they said *Morid Hatal* — they praised Hashem for dew (*tal*) which is also a source of *bracha*!

Mashiv Haruach PRAISES Hashem for rain, but ASKING for rain is in a different *bracha* of *Shemoneh Esrei*, in the *bracha* of *Bareich Aleinu*. We don't actually start to ask Hashem for rain in *Bareich Aleinu* until *Zayin Cheshvan* in Eretz Yisrael, and until the end of *Tekufas Tishrei* in the rest of the world. (*Tekufos* are seasons, which go according to the solar calendar. This year we will start to say *Vesein Tal Umatar* on Wednesday night, the 4th of December, which is the night leading into *Daled Kislev*.)

See Alter Rebbe's Shulchan Aruch siman Kuf-Yud-Daled, se'if Vov, and Halacha Newsletter by Badatz of Crown Heights

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 "got 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 something only 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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