

# Chitas for Friday, Erev Shabbos Kodesh

## Parshas Noach

## Beis Cheshvan

# 5786

**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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Shnas Bracha Vehatzlacha!

### **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 :: Yom Beis (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 :: Kuntres Acharon 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 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 #238 - Mitzvas Asei #109**

Today we finally learn a new *mitzvah*! Today's *mitzvah*, (*Mitzvas Asei #109*) is about how we can become *tahor* from the kinds of *tumah* we were just learning about. Do you know how? By going into (or putting our *keilim* into) a *mikvah*!

## **RAMBAM :: Hilchos Keilim - Keilim - Mikvaos**

*In today's Rambam, first we finish learning the halachos about which kinds of keilim can become tomei.*

**Perek Chof-Zayin** reviews the rules about *tumah*, by giving us three examples of many types of *keilim*, and telling us what the *halacha* is for each of them. Here's one example:

There are three kinds of sheets:

- 1) A sheet that goes on a bed — this can get *Midras* (the *tumah* of when a *Zav* rests on it)
- 2) A sheet that we hang up like a curtain — this can get *Tumas Meis*
- 3) A sheet that has sewing designs on it to teach how to sew — this stays *tahor*

**Perek Chof-Ches** explains what happens if *tumah* touches the outside of a *keili* — does the inside become *tomei*? What about if the *tumah* touched the inside — is the outside *tomei*? (It depends what the *keili* is made of.)

*Then we start learning the next set of halachos — about the Mikvah, to make all of these things tahor!*

**Perek Alef** explains the general rules about a *mikvah* — like that a person doesn't become *tahor* until

nighttime, even if they went to the *Mikvah* during the day, and that a person can't have anything between them and the *mikvah* water (for example, a band-aid) — this is called a *chatzitzah*.

## **RAMBAM– PEREK ECHAD :: Hilchos To'ein Venit'an - Perek Zayin**

We are learning *halachos* about when two people disagree in *Beis Din* about what belongs to them.

One *halacha* in this *perek* is that if someone says something in *Beis Din*, he can't change his mind and say he was joking.

## **INYANA D'YOMA :: 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 :: Ki Karov**

The fifth *posuk* of the *Yud-Beis Pesukim* starts with the words *Ki Karov*.

The Alter Rebbe uses this *posuk* in the *Shaar Blatt* of *Tanya*, telling us that this is what the *Tanya* is all about! It is *Karov* — close to us and doable — to do all of Hashem's *mitzvos* because we love Hashem!

***Ki Karov Eilecha Hadavar Me'od*** — This is very doable and easy for you

**Beficha** — in your mouth, to say words of Torah and Tefillah

**Uvilvavcha Laasoso** — and to do *mitzvos* with your heart, with *Ahavas Hashem* and *Yiras Hashem*!

We might feel that we are only interested in doing other things, like playing games or eating delicious foods. But by learning what it says in *Tanya*, we will know how special and precious our *mitzvos* are! Then it will be easy for us to do the *mitzvos* — and not just to DO them, but to do them with our whole heart!

Then, even if we enjoy doing other things, or if we don't really like doing the *mitzvos*, we will want to do the *mitzvos* anyway!

## **HALACHOS HATZRICHS :: Kiddush**

When we get ready to make *Kiddush*, we fill up our *becher* with wine. Not only do we fill it up to the top, we pour even more, so the wine overflows!

The *Gemara* says that overflowing the cup is a *siman bracha*, a sign of *bracha*.

But, the Alter Rebbe says, we need to be careful not to spill wine on the floor. That isn't *kavod* for the wine of *Kiddush*.

Because of this, we put a plate under our *becher*, so that the wine will pour into a *keili* and not onto the floor.

See *Toras Menachem* 5742, vol. 3, p. 1692, *Shulchan Menachem* vol. 2 p. 65

## **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*

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