

# Chitas for Shabbos Kodesh, Parshas Noach Vov Mar-Cheshvan, 5784

**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 - 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 kill them. 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 :: 35 - 38**

In the first *Maamar* the Rebbe said, *Bosi Legani*, he explains a *posuk* from today's *Tehillim*: “**Tzadikim Yirshu Aretz Veyishkenu La'ad Aleha.**” “*Tzadikim* get ‘*aretz*’ (*Gan Eden*), because they make Hashem rest (*Veyishkenu*) in the world.”

In the *maamar*, the Rebbe tells us that this is OUR special *shlichus* too — to bring Hashem's *Shechinah* into the world to rest here, which will bring the *Geulah!* We do this through having *Ahavas Yisroel* and acting in a way of *Shtus D'Kedusha*.

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

*The Alter Rebbe is explaining a piece in the Zohar which seems to be saying that the halachos of Torah are mixed with good and bad, and that we won't learn them when Moshiach comes. The Alter Rebbe told us that this can't be right, and today explains to us the right way to understand it.*

The Alter Rebbe explains that the THINGS that the Torah talks about are mixed with good and bad (*Eitz HaDaas Tov VaRa*). When *Moshiach* comes, the not good part of it won't be there anymore. But the HALACHOS themselves, the way they are in Torah, are FOR SURE always only from *Kedusha* (*Eitz HaChaim*)!

All of the *Gashmius'dike* things in the world come from *kelipah*. Many of them come from a kind of *kelipah* called *Kelipas Noga*, which has a mixture of good and bad. You can choose to use it for *kedusha* (if you do a *mitzvah* with it) or *Chas Veshalom* a person could use it for not good things. (It's a little bit like *pareve* food — if you cook it with *milchigs* it becomes *milchig*; if you cook it with *fleishig* it becomes *fleishig*.)

But the HALACHOS, even the *halachos* ABOUT *tumah*, are all part of *Torah Shebaal Peh*, which the *Zohar* says very clearly is a VERY high level of *kedusha*.

## **HAYOM YOM :: Vov Mar-Cheshvan**

Once a *Chossid* of the Alter Rebbe, named R' Yekusiel Liepler, was in *Yechidus*.

The Alter Rebbe wanted to give him a *bracha* to be rich, but R' Yekusiel said he didn't want that *bracha!* He said that it would take too much time to take care of the money, and he only wanted to learn *Chassidus* and serve Hashem.

Then the Alter Rebbe wanted to give him another *bracha* — that he live for a long time (*Arichas Yomim*). R' Yekusiel said he only wanted the *bracha* if they were not “*poierishe yoren*” (peasant years) — he said it's only worth living if he lives like a *chossid*, knowing about and serving Hashem.

*In a sicha, the Rebbe asks, “How can it be that when a person gets a present, especially such a special one like a bracha for long life, that he says he only wants it IF he gets certain conditions?” The Rebbe explains that R' Yekusiel wasn't making a condition. He just wanted to say that for him, it's only a bracha if he lives like a chossid. He didn't feel that any other way of living is real life.*

## **SEFER HAMITZVOS :: Shiur #182 - Mitzvas Lo Saasei #117, #119, #118, Asei #53, #52**

The first three mitzvos of today's mitzvos are about the *Korban Pesach*, and the next two are from the next set of halachos, *Hilchos Chagigah*.

1) (*Mitzvas Lo Saasei #117*) We can't leave any of the *Korban Pesach* meat until the next day — we need to eat it all on the night of *Pesach*!

We learn this *mitzvah* from a *posuk* in *Parshas Bo*, where the Yidden are given the *mitzvah* of the *Korban Pesach*:  
וְלֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר

2) (*Mitzvas Lo Saasei #119*) We are not allowed to leave over any meat from the *Korban Pesach* we bring on *Pesach Sheini* — it needs to all be eaten that night.

This *mitzvah* comes from a *posuk* in *Parshas Behaalosecha*, where the Yidden are taught about *Pesach Sheini*: לֹא יִשְׂאִירוּ מִמֶּנּוּ עַד בֹּקֶר

3) (*Mitzvas Lo Saasei #118*) We can't leave any meat from the *Korban Chagigah*, which is brought on *Yud-Daled Nissan* together with the *Korban Pesach*, until after the time we are supposed to eat it. We can eat the *Chagigah* for two days, so we have to make sure to finish it then! (This is separate from the *Korban Chagigah* in *Mitzvas Asei #52*, which is an actual *chiyuv* to bring. This *Korban Chagigah* which we bring with the *Korban Pesach* is optional, but if we do bring it we need to finish eating it on time.)

We learn this *mitzvah* from a *posuk* in *Parshas Reeh*: וְלֹא יִלְיוּ מִן הַבֶּשֶׂר אֲשֶׁר תִּזְבַּח בְּעֶרְבַי בַּיּוֹם הַרְאִשׁוֹן לַבֹּקֶר  
The details of this *mitzvah* are explained in many places in *Mesechta Pesachim* and *Mesechta Chagigah*.

4) (*Mitzvas Asei #53*) It is a *mitzvah* to be *Oleh Regel*, to come to the *Beis Hamikdash* three times a year, on *Pesach*, *Shavuos*, and *Sukkos*! A person needs to bring his sons along with him if they are able to walk themselves. When we come to the *Beis Hamikdash* on these special times, we bring a *korban* called an *Olas Re'iyah*, which is a *korban olah* and completely burned on the *Mizbeiach*.

We learn this *mitzvah* from another *posuk* in *Parshas Reeh*: שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל זְכוּרְךָ  
The details of this *mitzvah* are explained in *Mesechta Chagigah*.

5) (*Mitzvas Asei #52*) We come to the *Beis Hamikdash* three times a year — *Pesach*, *Shavuos*, and *Sukkos*! When we are there, we also bring a *Korban Chagigah*, in addition to the *Korban Olah* that we learned about before. This is a *korban shelamim*, which we are also able to eat part of and enjoy!

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: שְׁלֹשׁ רִגְלִים תִּחַג לִי בַשָּׁנָה  
The details of this *mitzvah* are also explained in *Mesechta Chagigah*.

## **RAMBAM :: Hilchos Korban Pesach - Chagigah**

In today's *Rambam*, we finish learning about the *Korban Pesach*.

**Perek Tes:** In this *perek*, we learn the *Halachos* of how we eat the *Korban Pesach* in a group.

**Perek Yud:** We learn many *halachos* about the *aveira* of not breaking a bone in the *korban*. We also learn about the *mitzva* of bringing a *Korban Chagigah* along with it. The *perek* finishes with the differences between bringing the *korban* on *Pesach* or on *Pesach Sheini*!

Now we start learning about the *Korban Chagigah*:

**Perek Alef:** The *Rambam* starts to tell us about the *mitzvah* of going to the *Beis Hamikdash* for the three

*Yomim Tovim* of *Pesach*, *Shavuos*, and *Sukkos*. There were three *korbanos* that Yidden needed to bring, called *Olas Re'iya*, *Korban Chagigah*, and *Shalmei Simcha*. We learned about the first two of these in today's *Sefer Hamitzvos*, and we will *Y"Y* learn about the *Shalmei Simcha* in tomorrow's first *mitzvah*.

## **RAMBAM – PEREK ECHAD :: Hilchos Kiddush Hachodesh - Perek Daled**

We learn why and how the *Beis Din* would decide that there should be a leap year.

## **INYANA D'YOMA :: Modeh Ani**

In today's *Hayom Yom*, we learned what R' Yekusiel Liepler told the Alter Rebbe: That for him, *Arichas Yomim*, long life, only counts as life if he feels *Elokus*.

The truth is that all of us, when we say *Modeh Ani* in the morning, say the same thing! Why do we say *Modeh Ani*? Because every night, our *neshama* goes up to *Shomayim* and Hashem holds onto it.

In the morning we thank Hashem for giving us back our *neshama*. What do we say? We don't just say thank you for giving us A *neshama*, for giving *chayus*. We say thank You for giving me MY *neshama* — the *neshama* of a Yid (not a Goy or an animal)!

This shows that we're not just thanking Hashem for being alive — because then we could just say thank You for giving us *chayus*! Instead, we say "*Shehechezarta Bi Nishmasi*," that Hashem gave us our *neshama* — because for a Yid, a life without our *Yiddishe neshama* isn't really life.

*See Kuntres Inyana Shel Toras HaChassidus*

## **TEFILLAH :: Strengthening Bitachon Through Davening**

What does it mean to have *bitachon*?

To be SURE and secure, trusting that someone will take care of you.

In order to have *bitachon* in Hashem, we need to make sure that our *Emunah* in Hashem is complete. This way we will KNOW that we can trust Hashem.

The *Chovos Halevavos* tells us seven parts of having proper *Emunah*, which will help us have proper *Bitachon*:

- 1) **Hashem has so much Rachmonus!** Hashem is the source of all *Rachmonus*. If someone else has *Rachmonus* on us, it comes from Hashem's *Rachmonus* too.
- 2) **Hashem is good!** Hashem is truly good, and Hashem wants us to have good too — even if we're not perfect.
- 3) **Hashem knows what is good for us!** Hashem made us, and Hashem understands us. Hashem knows exactly what we really need!
- 4) **Hashem can do it!** Other people might WANT to help us, but only Hashem truly can, no matter what. Nothing can stop Hashem from helping us if Hashem wants to!
- 5) **Hashgacha Protis!** Hashem knows about and cares about every single detail of our life. Whatever Hashem does is good for EVERY detail.
- 6) **Hashem is in charge!** Nothing and nobody can hurt or help us unless Hashem wants it to!

7) **Hashem is the real reason!** Everything happens the way it does because that is how Hashem wants it to be! All the things we see and think are the reason are just causes in this world to make them happen.

By thinking about these things when we praise Hashem in *Pesukei Dezimra*, our *emunah* and *bitachon* will be stronger!

## **HALACHOS HATZRICHOS :: B"H on Letters**

When you ask a Yid how he is feeling, what does he answer? *Boruch Hashem!*

Yidden are always thinking about Hashem, and are used to mentioning Hashem's name often.

It is a *minhag* by Yidden that when we write something, we first mention Hashem. We write *Boruch Hashem* (B"H), *Besiyata Dishmaya* (BS"D), or something else like this.

We even do this on papers that have nothing to do with Torah. That's because, really, the WHOLE world is full of the *kavod* of Hashem! There is nothing that doesn't have to do with Hashem and His Torah. By writing B"H or BS"D on a letter, we are reminding ourselves how EVERYTHING is connected to Hashem!

*Likutei Sichos vol. 6, p. 190, Shulchan Menachem vol. 5, p. 218*

## **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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