

# Chitas for Thursday, Parshas Noach

## Daled 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 ~

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## **CHUMASH :: Parshas Noach - Chamishi with Rashi**

Hashem promises to never make a *Mabul* again to destroy the whole world. Hashem shows a rainbow as a sign of this promise.

Hashem had told Noach to have children, but Noach was afraid that there might be another *Mabul*. Even though Hashem told Noach not to worry, he was still afraid to have more children! So Hashem made a PROMISE with Noach and with everyone and every animal, never to destroy the world again. He gave Noach a sign to see that He will never do it again: A rainbow!

If Hashem sees that people need to do *teshuvah*, Hashem might send a storm somewhere in the world to show that there are people that DESERVE to get a *Mabul*. But a rainbow will shine through the clouds and Hashem will have *Rachmonus* and not destroy everyone.

Hashem showed Noach the rainbow so he would know what the sign looks like.

*Why did Hashem choose a rainbow? A rainbow in the sky is made of light shining into a cloud with water in a certain way, that splits up the light into all of the colors. Before the Mabul, the world wasn't able to make a rainbow — the sun couldn't shine through the clouds, because they were too thick! But the Mabul made the world more aidel, and the clouds became more aidel too, to let the sun shine through to make rainbows. The more aidel world after the Mabul is also a world where we can do Teshuvah, which was harder to do before the Mabul! Now that it's easier to do Teshuvah, we won't ever NEED another Mabul!*

## **TEHILLIM :: 23 - 28**

In today's *Tehillim*, we have a *kapitel* that is the *Shir Shel Yom* of every Sunday, *Yom Rishon*!

Some of the *pesukim* in this *kapitel* talk about the time when Shlomo Hamelech went to bring the *Aron* into the *Kodesh Hakodoshim* in the *Beis Hamikdash*. He asked the gates to open up, "**Se'u She'arim Rosheichem.**" Just like in a song sometimes you sing parts twice, these words are said twice in this *Kapitel*.

The *Metzudas Dovid*, who explains the meaning of *pesukim* in *Nach* (it is said that the *Rebbeim* especially liked his *pirush*), says that it is also a hint: The two times it says "*Se'u She'arim Rosheichem*" hint to the two times that the *Shechinah* rested in the *Beis Hamikdash* — the first *Beis Hamikdash*, and in the third *Beis Hamikdash*. (Because in the second *Beis Hamikdash*, Hashem's *Shechinah* wasn't there as much as it was in the first, or as much as it will be in the third.)

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

*In this letter, the Alter Rebbe will explain to us the difference between Torah learning during Golus, and Torah learning when Moshiach comes, based on the words of the Zohar. To understand this, we will also learn many more special things about learning Torah and about the times of Moshiach!*

The Alter Rebbe bases his words on a part of the *Zohar* called the *Raya Mehemna*, in *Parshas Naso*.

The *Zohar* is talking about what is going to happen before *Moshiach* comes. In *Sefer Daniel* it says that many people will be tested to show what a person really is like inside. The *Zohar* says that this is only for people who taste from the *Eitz Hadaas*, the people that only learn *Niglah*. But people who taste from the *Eitz Hachaim*, who learn the *Zohar* and *Pnimius HaTorah*, won't need to be tested. That's because the *Eitz Hachaim* has the *koach* of *teshuvah* in it.

The *Zohar* is speaking about the difference between *Niglah* and *Pnimius HaTorah*. It seems to say that *Niglah* of Torah is connected to the *Eitz Hadaas*, which has *tov* (good) and *ra* (not good), but *Pnimius HaTorah* is the *Eitz Hachaim* which doesn't have any *ra*. That's why, with the *koach* of *Pnimius HaTorah*, *Yidden* will be able to go out of *Golus*.

But how can this make sense? How can we say that any part of Torah has *ra*, not good? There are clear *pesukim* and quotes from our *Chachomim* that say the exact opposite! They all say that the WHOLE Torah is called an *Eitz Chaim*, not just *Pnimius HaTorah*! And so many of our *Chachomim* and great *tzadikim* lived before the time that *Pnimius HaTorah* was allowed to be learned by everyone, and they only learned *Niglah*! Only years later did the Arizal say that it was now a *mitzvah* to spread *Pnimius HaTorah*! Even the Rashbi himself spent most of his years in the cave learning *Niglah*! The whole *Zohar* wouldn't have taken him more than two or three months to say!

Obviously, it can't be that this is what the *Zohar* is saying! The Alter Rebbe will explain to us what the *Zohar* really means. By the end of the letter, we will understand what incredible things happen when we learn Torah now in *Golus*, and how the purpose of our learning will change when *Moshiach* comes.

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

A person shouldn't think that if he has a set time to learn Torah, it's his own business; and even if he doesn't, it doesn't hurt anyone. Today we learn that isn't true!

Learning Torah makes an atmosphere at home. It brings the feeling of Torah and *Yiras Shomayim* in the house!

Learning isn't just for ourselves, it is for the whole family — that it should feel like a *Yiddishe* home!

## **SEFER HAMITZVOS :: Shiur #180 - Mitzvas Asei #57, #56, #58**

Today in *Sefer Hamitzvos*, we learn 3 *mitzvos* about the *Korban Pesach*.

1) (*Mitzvas Asei #57*) If someone couldn't bring the *Korban Pesach* on time, he should bring it on *Pesach Sheini*!

We learn this *mitzvah* from the first half of a *posuk* in *Parshas Behaalosecha*: בַּחֹדֶשׁ הַשְּׁנִי בְּאַרְבַּעָה עָשָׂר יוֹם בֵּין הָעַרְבִים יַעֲשֶׂה אִתּוֹ

2) (*Mitzvas Asei #56*) We need to eat the *Korban Pesach* on the first night of *Pesach*, just like the Torah tells us — it needs to be roasted, and we eat it at home, with *matzah* and *maror*.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: וְאָכְלוּ אֶת הַבָּשָׂר בְּלֵילָה הַזֶּה צְלִי אֵשׁ וּמִצּוֹת עַל מַרְרִים יֹאכְלֶהוּ

3) (*Mitzvas Asei #58*) If someone needs to eat the *Korban Pesach* on *Pesach Sheini*, he needs to eat it that night, with *matzah* and *maror*.

We learn this *mitzvah* from the second half of the *posuk* in *Parshas Behaalosecha*: עַל מִצּוֹת וּמַרְרִים יֹאכְלֶהוּ  
The details of all of these *mitzvos* are explained in *Mesechta Pesachim*.

## **RAMBAM :: Hilchos Korban Pesach**

In today's Rambam, we learn more about the *halachos* of the *Korban Pesach*.

In **Perek Gimmel** and **Perek Daled** the Rambam tells us what to do if there is a problem with the *korban*, like if it gets lost or becomes *Tomei*.

**Perek Hey:** In this *perek*, we learn what to do if the PERSON becomes *tomei* and can't bring the *korban*, and when he needs to bring it on *Pesach Sheini*.

## **RAMBAM- PEREK ECHAD :: Hilchos Kiddush Hachodesh - Perek Beis**

Today we learn about the witnesses who tell the *Beis Din* that the new moon can be seen.

The Rambam tells us that at first, the *Beis Din* was not very strict about this. Usually in *halacha*, we assume that a *Yid* is trustworthy. And even if it turned out that they were wrong, the month started on the date that the *Beis Din* had set.

But later, certain *Yidden* tried to trick the *Beis Din* on purpose. So the *Chachomim* started to be very strict about the witnesses, and make sure to ask them a lot of questions to make sure they were telling the truth.

## **INYANA D'YOMA :: Learning Torah Every Day**

Today's *Hayom Yom* the Rebbe took from a letter the Frierdiker Rebbe sent to a person who said he had no time to learn Torah. The Frierdiker Rebbe told him that "*Ra Hadavar Me'od Me'od*" — this is very, very bad! A person NEEDS to have a set time to learn Torah every single day!

1) **It is very important for Gashmius:** As we learned in the *Hayom Yom* of *Chof-Ches Tishrei*, Hashem gives us the *Gashmius* we need BECAUSE we learn Torah — "*Im Bechukosai Teileichu... Venasati Gishmeichem Be'itam!*"

2) **It is very important for *Ruchnius*:** Of course we need to learn Torah to know how to keep the *mitzvos*, and also because Hashem created the world and put *neshamos* of Yidden there to learn Torah. But besides for that, we need to learn Torah because it gives our *neshama* the *kochos* it needs to do its *shlichus* in the world! It is like food for the *neshama*!

3) **It is important for every person in the family:** As we see in today's *Hayom Yom*, the father learning Torah makes a difference for everyone in the family! It makes the home have an atmosphere of Torah and *Yiras Shomayim*.

The Frierdiker Rebbe told this person that if until now he has been busy 12 hours a day with business, from now on he should be busy for 14 hours — to learn Torah at least 2 hours every day! The Frierdiker Rebbe gives him a *bracha* that Hashem should help him find plenty of *parnasa*, easily.

*See Igros Kodesh of the Frierdiker Rebbe, p. 277*

## **TEFILLAH :: Shema Yisroel**

*We are learning the meaning of the Yud-Beis Pesukim, the 12 pesukim and maamorei Chazal that the Rebbe wanted every Jewish child to know. Many people say these pesukim every day after davening or after saying Shema at night, so that they know the words well! But it's not enough to know the words by heart, we need to know what the pesukim mean, and what their lessons are for us!*

The second *posuk* of the Twelve *Pesukim* starts with the words “*Shema Yisroel*.” *Shema Yisroel* means “Listen, Yisroel.” As we learned yesterday, this *posuk* comes from the *Chumash*.

In the *Chumash*, Moshe Rabbeinu is telling the Yidden to listen. “Listen Yidden! Hashem is our *Aibershter*, Hashem is one!”

But who are WE talking to? Who are WE telling to listen when we say *Shema*?

*Chassidus* teaches that we are speaking to our *neshama*, which is also called Yisroel. We tell it, “**Shema, Yisroel!**” “*Neshama*, you need to understand!” (*Shema* can also mean to understand.)

What does the *neshama* need to understand?

That “**Hashem Elokeinu!**” “Hashem is our *Aibershter* and our *chayus*!”

How does the *neshama* understand this? From the *neshama* itself — that we know that Hashem blew the *neshama* inside of us and gives us life!

And, “**Hashem Echod!**”

“Hashem is One — everything is one with Hashem, and there is nothing aside for Hashem!”

*Sefer Halikutim Tzemach Tzedek os Kuf, p. 226*

## **HALACHOS HATZRICHOS :: Buying from an Expensive Yid**

When we have a choice, we are supposed to buy from a Yid.

But what if it's harder to shop there?

The *Chachomim* say that even if it is a little farther to go to the Yid's store, or if it's less comfortable there, it's still worth it to go out of our way to buy from a Yid. Even if the Yid's store is a little more expensive, we should

still buy from him.

If it's much more expensive (everyone can decide for himself what "much more expensive" means), then it is fine to go to the cheaper store, even if it's not owned by a Yid.

(This is only for a regular person buying — a businessman who is buying wholesale is allowed to just go to the cheapest place.)

## **GEULAH U'MOSHIACH :: Rainbows**

There are two reasons why Hashem brings rainbows.

The first one is what we learned in today's *Chumash*, to show that Hashem will never bring another *Mabul* to destroy the world. Rainbows that come from this reason are not a happy sign — they are a sign that people really need to do *teshuvah*, and Hashem needs to have *Rachmanus* on them so they won't be punished.

The *Zohar* also tells us another, much happier, reason why Hashem sends rainbows: The *Zohar* says that when it's time for the Yidden to come out of *Golus*, a rainbow with bright colors will appear in the sky. When you see that rainbow, you should hope for *Moshiach*!

*See Zohar parshas Noach 72b and Sefer Hasichos 5752 p. 66 ha'arah 100*

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