

# Chitas for Monday, Parshas Tazria-Metzora

## Chof-Vov Nisan, 5783 - Shnas Hakhel

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  
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו  
~ by Anonymous ~

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May all the righteous return imminently with the arrival of our Moshiach!

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לעילוי נשמת הרה"ח אברהם אהרן הלוי בן הור"ח שניאור זלמן יששכר געציל רובאשקין ~ ליום ה'ארכיט שלו ט' ניסן

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by the **Gaerman Family** ~ L'ilui Nishmas **Miriam Necha A"H bas R' Moshe Sheyichyeh** - yartzeit Yud-Daled Nissan

Mazel Tov **Mushka Gottlieb** (Amherst, MA)

~ birthday Shvi'i Shel Pesach ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **to Nechama Bergstein** (Fair Lawn, New Jersey)

~ 8th birthday Chof-Daled Nisan ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Sara Matusof** (Claremont, California)

~ 8th birthday Chof-Vov Nisan ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Yosef Benyomin Kaltmann** (shliach to Downtown Columbus, Ohio)

~ 4th birthday Chof-Vov Nisan ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH** :: Parshas Tazria-Metzora - Sheini with Rashi

Today we learn about a few different kinds of Tzoraas:

- Tzoraas on a place where a person got burned
- Tzoraas on a person's head or chin

First we learn about tzoraas on a place of a burn:

Skin that was hurt looks different than the skin around it. Yesterday, we learned that if a person has tzoraas on a part of his body that was bruised before, but not from a burn, some of the rules are different than for

regular *tzoraas*. Today we learn about *tzoraas* on skin that was injured from a burn.

Even though the rules for *tzoraas* on a burn are the same as for *tzoraas* on a bruise, this *tzoraas* is still counted as a separate type. It is important to know that they are separate types, in case someone has a white spot that is partly on a bruise and partly on a burn. We measure each part separately: If they are both smaller than a *gris* (about the size of a lentil bean), then they are too small to be counted as *tzoraas*. Even though together the spot is bigger than a *gris* (the size *tzoraas* needs to be), it is not counted as one *tzoraas* spot, because they are not the same kind of *tzoraas*. Therefore the person is *tahor*. That would be a case where it is important to know that they are two different types of *tzoraas*!

Now we learn about *tzoraas* on a person's head or chin:

If a person's hair falls out from a part of his head, and now he sees a colored patch of skin there, it is called a *nesek*. One of the signs that a *nesek* is *tzoraas* is if any hair that grows there later changes color to light gold.

If the *kohen* isn't sure if it's *tzoraas*, the person needs to wait by himself for seven days. If the *nesek* gets bigger, or there is hair in the *nesek* that changes to light gold, the person is *tomei*.

If nothing changed, the person needs to shave the hair around the *nesek* to make it easier to see if it spreads, and wait another seven days. If STILL nothing changed, the person is able to follow the steps to become *tahor* from *tzoraas*. Afterwards, as long as the *nesek* doesn't spread, he will stay *tahor*.

We also learn how the *kohanim* know if something is just a pale part of a person's skin. If that area has white spots that are darker than the colors of *tzoraas*, then it is just how that person's skin is. It isn't considered *tzoraas*, even if it has some of the other signs of *tzoraas* — like if white hairs grew there.

## **TEHILLIM :: 119 (second half)**

*Did you know that the longest Kapitel (Kuf-Yud-Tes) has 176 pesukim, the longest Parsha in Chumash (Naso) has 176 pesukim, and the longest Gemara (Bava Basra) has 176 dapim? This shows us how the whole Torah is all connected!*

Before the beginning of each of the 14 *seforim* of the Rambam, there is a *posuk* connected to what we'll learn in that *sefer*. Some of those *pesukim* come from *Kapitel Kuf-Yud-Tes*!

In the beginning of *Sefer Zmanim*, which talks about Shabbos and *Yom Tov*, the Rambam brings a *posuk* from today's *Tehillim*! "**Nochalti Eidvosecha Le'olam, Ki Seson Libi Heima**" — "I have your *mitzvos* as a *yerusha* forever, because they are what brings me happiness!"

The Rebbe explains why this *posuk* is connected to Shabbos and *Yom Tov*:

There are many *mitzvos*, like having *emunah* in Hashem and *davening*, that we understand are with us forever, because we do those *mitzvos* all the time! We would understand if the Rambam used this *posuk* at the beginning of one of the first two *sefarim*, which talk about these kinds of *mitzvos*.

But Shabbos and *Yom Tov mitzvos*, like *bentching licht* or making *Kiddush* on Shabbos, are only *mitzvos* at a certain time. They aren't with us all the time!

But the Rambam uses this *posuk* specifically here, to teach us something! The Rambam is teaching us that even though we only DO these *mitzvos* at certain times, because we love them, they really are with us all the time! If we love Shabbos and *Yom Tov*, and think about them every day, these *mitzvos* will be with us forever, not only on Shabbos and *Yom Tov*! This way, we will have ALL of the *mitzvos* with us all the time!

(At the end of *Shmoneh Esrei* everyone says a *posuk* that starts with the first and last letter of their name. If your name is *Nechama* or *Nechemya*, this could be your *posuk*, because it starts with a *Nun* and ends with a *Hey!*)

## **TANYA :: Likutei Amarim Perek Mem-Beis**

The Alter Rebbe is teaching us how to have *Yiras Shomayim*. We need to remember that there is an “**Ayin Ro’eh Ve’ozen Shoma’as**,” “an eye that sees and an ear that hears.” When we think about how Hashem is watching everything we do, we will feel the *Yiras Shomayim* that is hiding inside of us, from the *koach* of Moshe Rabbeinu.

When we say “Hashem is watching you,” what do you think that means? Does it mean that Hashem has special glasses to look at you? No! Of course Hashem doesn’t have eyes like we do!

That is just a *mashal* to make it easier for us to think about. Really Hashem just KNOWS everything that is happening with us!

The whole world is part of Hashem, since Hashem made everything! Hashem knows what happens with everything and everyone, just like we know and feel whatever happens in our whole body!

Even though it is only a *mashal*, when we think about this, it will help us to be careful with the way we act, knowing that Hashem is watching everything we do.

## **HAYOM YOM :: Chof-Vov Nisan**

Today is the eleventh day of the *Omer!*

In today’s *Hayom Yom*, we learn about *Avodas HaTefillah* according to *Chassidus Chabad*. First we need to work ourselves to get rid of our not-good habits that are not the way the *Torah* teaches (*mikvah*), and then to learn *Chassidus* and make time to think *Chassidus* before davening (*Bigdei Kodesh*).

On *Yom Kippur*, the *Kohen Gadol* needs to change his clothes many times. Every time he puts on different clothes, he needs to go to the *Mikvah* first.

In our *Avodas Hashem*, we also need to “go to the *Mikvah*” when we “change our clothes!”

We learned in *Tanya* that the *neshama* has “clothes” (*Levushim*) — *Machshava*, *Dibur*, and *Maaseh* (what we think, what we say, and what we do).

*Chassidim* get special clothes for their *neshama* — thinking *Chassidus* (*machshava*), saying words of *Chassidus* (*dibur*), and making time before davening to think *Chassidus* (*maaseh*).

Before we use these special “clothes”, we need to “go to the *mikvah*”! How?

We “wash off” the things that we got used to doing, just like water washes us off. We fix up the things that we aren’t doing right yet, so that our *neshama* is ready to use our special *Chassidus* clothes! Then we can feel close to Hashem when we *daven*.

That’s what the Alter Rebbe had *Mesiras Nefesh* for — so *Chassidim* can *daven* in this special way.

## **SEFER HAMITZVOS :: Shiur #334 - Mitzvas Lo Saasei #166**

Today’s *mitzvah* (*Mitzvas Lo Saasei #166*) is that a *kohen* is not allowed to become *tomei*, except for certain

people in his family.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: לְנַפֵּשׁ לֹא יִטְמָא בְּעַמִּיּוֹ

## **RAMBAM :: Hilchos Aveil**

In today's Rambam, *perakim Tes, Yud*, and *Yud-Alef*, we learn that there are certain things we do after a person passes away.

Usually, only someone in the family does these things, but for a *Nosi* or a *Rebbe*, EVERYONE should do these things, because the *Rebbe* is like the *Tatty* for all *Yidden*.

## **RAMBAM- PEREK ECHAD :: Hilchos Melachim - Perek Zayin**

Before the *Yidden* go out to war, a *kohen* is given the job as “*Meshuach Milchama*.” He needs to speak to the *Yidden* before they go out to fight. One of the things he tells them is that anyone who should not be fighting (like if he just got married), or anyone who is afraid and doesn't trust in *Hashem*, should go home.

## **INYANA D'YOMA :: Sefiras Haomer - Fixing Our Midos**

This week in *Sefiras Ha'omer*, we are working on the *midah* of *Gevurah*.

One of the main differences between the first week of *Chesed* and this week of *Gevurah* is that *chesed* is the way we share of ourselves or what we have with others. *Gevurah* is the opposite — the way we hold back from something we want to say or do, and DON'T share with others.

One of the ways we show our *Gevurah* is by being stronger than our *Yetzer Hara* who might want us to say something, but we hold ourselves back.

*Let's say that a girl named Sarah sees a group of her friends. She wants to tell them that her Morah says her project is the best in the whole class!*

*But Sarah can “rechen mit a tzveiten,” think about how another person will feel.*

*She can stop and think: How would I feel if another girl told me that the Morah said it about HER project? I would feel bad that Morah didn't like MY project more.*

*Then Sarah will use her Gevurah! She WON'T tell her friends about what her Morah said. She decides that she will tell her parents about it later, since it will make them proud. For now, she will ask her friends to all play with her instead — that way EVERYONE will feel good!*

Can you think of a way that you can use the *gevurah* of your *neshama*?

## **TEFILLAH :: Hareini Mekabel**

The *Chachomim* tell us that this long, long *Golus* came because of our *aveiros*, especially because of *Sinas Chinam*, hating another Jew for no reason.

While we fight the darkness of *Golus* by bringing light to the world, we also need to fight the *Golus* by taking away the reason for it! That way, the *Golus* will have no more reason to be there. We do this by strengthening our *Ahavas Yisroel*, loving every Jew just because he is a Jew!

In *davening*, we are going to ask Hashem to bring us the *Geulah*. We start off our *davening* by telling Hashem that the reason for the *Golus* is gone! We say *Hareini*, telling Hashem that we love every single Jew. This way, the reason for the *Golus* will go away, and Hashem will give us what we're asking for — the *Geulah* for all of the Yidden!

See *Igros Kodesh chodesh Menachem Av 5724*

## **HALACHOS HATZRICHOS :: Muktzta**

The *Chachomim* made a *takana* called *Muktza*, which is things we aren't allowed to move or carry, even inside of our own houses!

There are three reasons for this *takana*:

1) Shabbos is a day of rest. But if we can carry around whatever we want to in our homes, it won't be very restful! We will be busy all day moving things around from one place to the next. So the *Chachomim* made the *takana* of *muktza*, so we won't be able to be busy with all of these things, and will rest on Shabbos.

2) *Muktza* helps keep us from making a mistake and doing *Hotza'ah* on Shabbos, carrying outside of a *Reshus Hayochid*.

If we could just carry whatever we wanted all the time on Shabbos, even things we're carrying for no reason, we would forget and carry things outside! That is the *melacha* of *Hotza'ah*, and the *takana* of *muktza* helps keep us from accidentally doing it.

3) The third reason why the *Chachomim* made the *takana* of *muktza* is to make sure that Shabbos feels different and *Shabbos'dik* for EVERY type of Yid.

Some Yidden don't do much *melacha* during the week. If the only thing different on Shabbos was *melacha*, there wouldn't be much different on Shabbos for them! It would feel just like a weekday.

The *takana* of *muktza* makes sure that Shabbos feels very different for EVERYBODY.

See the Alter Rebbe's *Shulchan Aruch*, *siman Shin-Ches*, *se'if Alef*

## **GEULAH U'MOSHIACH :: Just Like Moshiach**

In the *haftora* of *Acharon Shel Pesach*, there are many important *nevuos* about *Moshiach*! The first thing we learn is about what kind of person *Moshiach* is.

וְנָחָה עָלָיו רוּחַ ה' רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ דָּעַת וְיִרְאַת ה'

The *posuk* says:

***Venacha Alav Ruach Hashem*** — The spirit of Hashem will rest on *Moshiach*

***Ruach Chochma U'Vina*** — A spirit of wisdom and understanding

***Ruach Eitza U'Gevurah*** — A spirit of good advice and strength

***Ruach Daas V'Yiras Hashem*** — A spirit of knowledge and *Yiras Shomayim*.

When we take out the *Sefer Torah* on *Yom Tov*, there is a special *tefillah* we say. In it we ask Hashem that this *posuk* should be true about us!

Even though the *posuk* is talking about *Moshiach*, we want it to be true about ourselves too. In every Yid there is a spark of *Moshiach*, and if every Yid makes that spark stronger, it will help the *neshama* of *Moshiach* to do its *shlichus*, and bring the *Geulah* for all the Yidden!

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