

Chitas for Shabbos Kodesh, Parshas Tazria-Metzora Rosh Chodesh Iyar Alef Iyar, 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

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~ by Anonymous ~

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CHUMASH :: Parshas Tazria-Metzora - Shvi'i with Rashi

Today we learn about more ways that a person's body can make him *tomei*:

Yesterday we learned about *Zav*, which is a *tumah* which can happen when the body is not healthy. Today we learn about two kinds of *tumah* that happen when a body is working just the way it should!

A healthy man can become *tomei* from something that comes from his body, called *Tumas Zera*, and a healthy woman can become *tomei* from something that comes from her body, called *Tumas Nidah*.

We learn how to become *tahor* from all of these kinds of *tumah*!

The Torah also tells us about how a woman can become *tamei* in a certain way that is called *Zavah* when her body isn't healthy. Whatever she touches when she is *tamei* can also become *tamei*.

If she waits eight days and goes to the *mikvah*, she doesn't make things *tomei* anymore, but she isn't completely *tahor* and still can't go inside the *Beis Hamikdash*.

For a *Zavah* to become completely *tahor*, she also has to bring two birds to Hashem as *korbanos*.

Now we have learned how a person can become *tahor* from *tumah* that comes from the body!

TEHILLIM :: 1 - 9

Today, we are starting Sefer Tehillim again from the very beginning! IY”H we will finish the whole thing before Rosh Chodesh Sivan!

~

In *Kapitel Alef*, the first *Kapitel* of *Tehillim*, we say the following *posuk*: “**Ki Im BeSoras Hashem Cheftzo, UveSoraso Yehege Yomam VaLayla.**” “Hashem’s Torah is all he wants, and he is busy with his Torah all day and night.”

How come it first says HASHEM’S Torah, and then it says HIS Torah (that it belongs to the person learning it)?

Chassidus explains that when a person first starts learning Torah, it feels like it’s something that’s not part of him.

But when he understands properly what he learned, then the Torah becomes HIS, it becomes a part of him! Naturally a person has his own way of looking at the world. But when a person learns Torah, he sees the way HASHEM wants us to look at the world. When he learns and understands enough Torah, he starts to change his way of thinking to the Torah way of thinking — and this Torah way of thinking BECOMES his own way of thinking too!

TANYA :: Likutei Amarim Perek Mem-Gimmel

In yesterday’s Tanya we learned that before a person has the highest level of Ahavas Hashem, they need to first learn Torah and do mitzvos properly with Yiras Shomayim. What about for the lower level? Do you need to be doing all of your mitzvos properly then too?

Today the Alter Rebbe says that SOMETIMES a person can have *Ahavas Olam*, where they love Hashem and not anything else, even if he DIDN’T have *Yiras Shomayim* first. Hashem will sometimes help a person to have *Ahava* first, if he needs to do *teshuvah* right away. But that is something that happens with special *Hashgacha Protis* from Hashem only in specific cases — its’s not the regular way things work.

We have to try to do *Avodas Hashem* in order — first we should work on our *Yiras Shomayim*, to learn Torah and *mitzvos* properly, and THEN we will be able to have *Ahavas Hashem*.

This is hinted to us in Shema! The word “Ve’ahavta” (and you should love Hashem) is the same Gematria as the word “Ohr” (light) two times! First we have Yiras Shomayim so our neshama has the light of Torah and mitzvos, and then we can have the light of loving Hashem.

HAYOM YOM :: Alef Iyar

Today is sixteen days of the Omer! It is also Rosh Chodesh.

Iyar is a very special month. Each day is a mitzvah, a day to be counted in Sefiras Ha’omer! In Nissan we count Sefirah only at the end of the month, and in Sivan we only count in the beginning of the month. But in Iyar, EVERY day is a mitzvah!

In today’s Hayom Yom, Rosh Chodesh Iyar, the Rebbe teaches us the lesson we learn from counting, the special

mitzvah of Chodesh Iyar.

Once, at a *farbungen* during *Sefiras Haomer*, someone said to the Rebbe Rashab, “The Alter Rebbe’s *Chassidim* were always counting!” (“**Dem Alten Rebben’s Chassidim flegen alemol tzeilen.**”)

The Rebbe Rashab liked this *vort* very much!

The Rebbe Rashab explained:

This is what *avodah* is all about! The hours need to be counted. If we count every hour, we are making sure that we used all of our time for serving Hashem. Then, we can count our day, because we know that the whole day was used for the right things.

When a day passes, we need to know what we accomplished that day, and what we still need to accomplish tomorrow. We need to make sure that tomorrow’s day is more beautiful than today!

SEFER HAMITZVOS :: Shiur #339 - Mitzvas Asei #191, #214, Lo Saasei #311, #58, Asei #221, Lo Saasei #263, #264

Today we are making a Siyum on the ENTIRE Rambam — the last of the 14 sefarim! We are also finishing the last mitzvos in Sefer Hamitzvos that match with these halachos.

In today’s *Sefer Hamitzvos*, we learn 7 mitzvos:

1) (*Mitzvas Asei #191*) Before the Yidden fight a war that isn’t a *mitzvah* (*Milchemes Reshus*), a *kohen* needs to remind them about the *mitzvos* of a war.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְהָיָה בְּקָרְבְּכֶם אֶל הַמִּלְחָמָה וְנִגַּשׁ הַכֹּהֵן
The *halachos* are explained in *Mesechta Sotah perek Ches*.

2) (*Mitzvas Asei #214*) A *chossan*, who is married for less than a year, has to stay with his *kallah* and shouldn’t go fight in a war or go on a long trip.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְשָׂנְאָה אֶת שָׂנְאָה אֶת אִשְׁתּוֹ אֲשֶׁר לָקָח
The *halachos* are explained in *Mesechta Sotah perek Ches*.

3) (*Mitzvas Lo Saasei #311*) We can’t make a *chossan* who is married for less than a year go to the army or anything that will keep him away from his new wife.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְלֹא יַעֲבֹר עָלָיו לְכָל דְּבָר
The *halachos* are explained in *Mesechta Sotah perek Ches*.

4) (*Mitzvas Lo Saasei #58*) We are not allowed to be afraid of our enemies when we’re fighting and run away.

We learn this *mitzvah* from a *posuk* in from *Parshas Eikev*: לֹא תִפְרֹץ מִפְּנֵיהֶם
The *halachos* are explained in *Mesechta Sotah perek Ches*.

5) (*Mitzvas Asei #221*) The *mitzvah* of *Yefas Toar* — if a soldier sees a non-Jewish woman he wants to marry while he is fighting.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְרָאִיתָ בְּשִׁבְיָהּ אִשָּׁת יִפְתַּת תְּאֵר
The *halachos* are explained in the beginning of *Mesechta Kiddushin*.

6) (*Mitzvas Lo Saasei #263*) He can’t sell the *Yefas Toar* as a maidservant to someone else.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְהָיָה אִם לֹא חִפְצָתָּ בָּהּ וְשָׁלַחְתָּהּ לְנַפְשָׁהּ וּמְכַר לָא תִמְכְּרֶנָּה בְּכֶסֶף

7) (*Mitzvas Lo Saasei* #264) He can't use the *Yefas Toar* as a maid to do work for himself.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא תִתְעַמְרַר בָּהּ תַּחַת אֲשֶׁר עֲנִיתָהּ

The *halachos* are explained in *Mesechta Kiddushin perek Alef*.

Mazel Tov! Now we finished learning all 613 *mitzvos* according to the *seder* of the *halachos* of the Rambam!

RAMBAM :: Hilchos Melachim

In **Perek Yud**, we learn more *halachos* about non-Jews. The last *halacha* is that we should do *Bikur Cholim* for *goyim* who are sick, bury them if they pass away, and give them *tzedakah* if they need it, for the sake of *shalom*.

In **Perek Yud-Alef**, we learn about *Moshiach*! The Rambam shows us that *Moshiach* isn't just something nice that the *Chachomim* told us, it is a part of Torah! If someone doesn't believe in *Moshiach* and doesn't hope that he is coming, it means they don't believe the Torah is true, *chas veshalom*.

Perek Yud-Beis: When *Moshiach* comes, a lot of very special things will happen. But did you know that that's not the reason why all of the *Chachomim* and *Neviim* wanted *Moshiach*? They only wanted *Moshiach* because then we can learn Torah and do ALL of the *mitzvos* without anything stopping us!

***Tam Venishlam* — Shevach LoKeil Borei Olam!**

Mazel Tov! Today we finished learning the Rambam, for the 43rd time since the Rebbe began this *takana*! Those learning with the cycle of *Perek Echod* are also making a *siyum* this *Hakhel* year!

The Rebbe encouraged everyone to take part in a siyum, in person if you are able to.

Today is the day to make a strong hachlata to learn Sefer Hamitzvos every day and be an example for those around you!

RAMBAM- PEREK ECHAD :: Hilchos Melachim - Perek Yud-Beis

When *Moshiach* comes, a lot of very special things will happen. But did you know that that's not the reason why all of the *Chachomim* and *Neviim* wanted *Moshiach*? They only wanted *Moshiach* because then we can learn Torah and do ALL of the *mitzvos* without anything stopping us!

Tam Venishlam — *Shevach LoKeil Borei Olam!*

Mazel Tov! We have finished the entire Rambam!

INYANA D'YOMA :: Pirkei Avos Perek Beis

The first *Mishnah* of this week's *Pirkei Avos*, *Perek Beis*, is from R' Yehudah Hanasi, who is often called "Rebbi:" **"Rebbi Omer, Eizohi Derech Yeshara Sheyavor Lo Ha'adam? Kol Shehi Tiferes Le'oseha, Vesiferes Lo Min Ha'adam."** "What is the straight path that a person should choose? A path that is beautiful for the person himself, and beautiful for others to see."

The Rebbe explains that R' Yehuda Hanasi can't be talking about the path of Torah and *mitzvos*. That is not even a question that a person needs to choose!

Instead, R' Yehuda Hanasi is talking about two paths in Torah. One path is for a person to work on himself.

He can try to learn, *daven*, and make his *avodah* better and better. Another path is for someone to be a *Baal Tzedakah*, to help others and do lots of *chesed*. Both of these are good paths in *Yiddishkeit*. So which should a person choose?

R' Yehuda Hanasi (Rebbi) was the *Nasi*, the Rebbe, of his generation. He had a *Neshama Klolis*, a *neshama* that included inside of it the *neshamos* of all of the Yidden of his time. So inside of himself, he needed to have BOTH paths, to include all kinds of Yidden.

Rebbi felt that the best way to serve Hashem was with BOTH ways! He wanted every Yid to include both paths too.

A Yid needs to work on the path of *Chinuch Atzmo*, teaching yourself and learning to be a better Yid. But he also needs to work on *Chinuch Hazulas*, teaching others and helping them grow, too! This is the best path, because it is beautiful for yourself and beautiful for others, too. We get better ourselves, and also help others with *Ahavas Yisroel*.

This path isn't just for a Rebbe. Each of us can take this beautiful path and follow it in our *Avodas Hashem*.

See Farbrengen Sicha Parshas Devarim, see Sichos Kodesh parshas Devarim 5735

TEFILLAH :: Humbling Thoughts

There are times when we need to look at all the good things we are doing, and remind ourselves that we are working hard to serve Hashem!

But there are other times when it is the right thing to remind ourselves that we are NOT so special, to think things that make us feel humble.

We are supposed to use our heart to *daven*, and if we are feeling too proud of ourselves, it makes it hard to feel *kedusha* in our heart. The *Yetzer Hara* fills it all up and blocks it from thoughts of *kedusha*.

That is why it is important to think thoughts that make us feel more humble.

For example, a person can think about what is important to him: That he should have enough money, that people should be nice to him, and that he should be healthy. But that is all about *Gashmiyus*! How is that different than an animal? The only difference is that animals think about hay, and he thinks about bread.

A Yid should be worried about other things that are more important: He should be trying to accomplish more things in Torah, and to do *mitzvos* in a more beautiful way.

When we realize that we are not the way we should be, our heart becomes more humble and can think about Hashem. It is ready to feel *kedusha* and connect to Hashem by *davening*.

In our davening, there is a section that helps us to be more humble. Before korbanos, we say a paragraph starting "Le'olam Yehei Adam," reminding ourselves that we aren't coming to connect to Hashem and ask for our needs because we are special. We are coming to daven only because of Hashem's Rachmanus, and with the zechus that we are children of the Avos, Avraham, Yitzchak, and Yaakov Avinu, and that we have a neshama.

See Tanya Perek Chof-Tes, Maamar Shemini 5716

HALACHOS HATZRICHS :: Melacha on Rosh Chodesh

In the *Midbar*, a group of Yidden did a terrible *aveira* — the *Cheit Ha'egel*. Unfortunately, many of the Yidden

ended up serving this *Avodah Zarah*.

The women in the *Midbar* did NOT do the *Cheit Ha'egel*. They didn't want to be a part of it at all.

Because of this, Hashem rewarded them with an extra *Yom Tov* — *Rosh Chodesh*!

It is a *minhag* that women don't do certain kinds of *melacha* on their *Yom Tov*, like doing laundry or sewing.

Chassidus explains how specifically the women were able to overcome this very hard *nisayon* because of the special *koach* of *emunah* Hashem created them with, which helped keep them from *Avodah Zarah*. On *Rosh Chodesh*, women celebrate this special *neshama-koach* which was given to them as a special gift from Hashem.

See here for details about the *halachos*

GEULAH U'MOSHIACH :: What the World Will Be Like!

Today we are finishing the *Rambam*! The *Rambam* finishes his *sefer* with the *halachos* of *Moshiach*. We will learn the end of the last *halacha* of the *Rambam* and make a *siyum* on the entire 14 *seforim* of the *Yad Hachazakah*!

In the last *halacha* of the *Rambam*, the *Rambam* describes what the world will be like when *Moshiach* comes. Here is the second half of that *halacha*:

וְלֹא יִהְיֶה עֶסֶק כָּל הָעוֹלָם אֶלָּא לְדַעַת אֶת ה' בְּלִבָּד וּלְפִיכָךְ יִהְיוּ יִשְׂרָאֵל חֲכָמִים גְּדוֹלִים וְיִוְדְעִים דְּבָרִים הַסְּתוּמִּים וְיִשְׁיִגוּ דַעַת בּוֹרְאָם כְּפִי פֶחַ הָאָדָם
שֶׁנֶּאֱמַר כִּי מְלֵאָה הָאָרֶץ דַּעַת אֶת ה' כְּמִים לַיָּם מְכֻסִּים

Velo Yihiyeh Eisek Kol Ha'olam — Everyone in the world won't be busy with other things

Ela Ladaas Es Hashem Bilvad — Except to know Hashem!

Ulefichach Yihiyu Yisrael Chachomim Gedolim — So the Yidden will be great *Chachomim*

Veyodim Devarim Hasesumim — They will know hidden things

Veyasigu Daas Boram — They will understand Hashem

Kefi Koach Ha'adam — As much as it is possible for a person to understand.

Shene'emar — Like the *Navi* Yeshaya says

Ki Malah Ha'aretz Deiah Es Hashem — The world will be full with the knowledge of Hashem

Kamayim Layam Mechasim — Like water covers the ocean!

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