

Chitas for Sunday, Parshas Tazria-Metzora Chof-Hey 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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~ 8th birthday Chof-Daled Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Colonel Mendel Edelman** (Crown Heights)

~ birthday Chof-Hey Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Major Shmuel Shifrin** (Thousand Oaks, California)

~ 7th birthday Chof-Hey Nisan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Tazria-Metzora - Rishon with Rashi

In last week's parsha, we learned about tumah that comes through an animal. In Parshas Tazria and Metzora we learn about tumah that can come from a person, especially Tzoraas, and how to become tahor from these kinds of tumah.

First we learn about the tumah of Yoledes:

If a woman has a baby, she becomes *tomei*. If the baby is a boy, she is *tomei* for a week. Afterwards, on the eighth day, the baby has his *bris*, and she can go to the *mikvah*. But she isn't ALL *tahor* yet — she still needs to wait until 40 days after the baby is born before she can go to the *Beis Hamikdash* to bring her *korbanos*.

If the baby is a girl, the mother waits 2 weeks before she can go to the *mikvah* to become *tahor*. She has to wait until 80 days are over, though, before she can go to the *Beis Hamikdash*.

Then, the mother brings special *korbanos* to Hashem! If she can pay for it, she brings a sheep and a bird, or if that's too expensive, she can bring 2 birds.

Now we start learning about Tzoraas.

If a person finds white spots on his skin, he needs to go to a *kohen* to check if it's *Tzoraas*.

Sometimes the *kohen* can see right away that it's *Tzoraas* (if the hair in the white spot turns white), and the person becomes *Tomei*. Other times, the *kohen* says that the person needs to wait in a place by himself for a week, and the *kohen* will look afterwards to see then if it looks like *Tzoraas* or if it went away.

We also learn about other cases of *Tzoraas*, like if the whole body is covered by *Tzoraas* or if the *Tzoraas* is in the place of a scar.

TEHILLIM :: 119 (first half)

Today's Tehillim is Kapitel Kuf-Yud-Tes, the LONGEST kapitel in the whole Tehillim! It is so long that we don't even say the whole Kapitel today, just the first half.

In this *kapitel*, Dovid Hamelech asks Hashem on behalf of all the Yidden that we should be able to understand the Torah and follow the path of *Yiddishkeit*, and be connected to Hashem.

One of the *pesukim*, which is also explained in many places in *Chassidus*, speaks about how Dovid Hamelech praised the Torah. Dovid Hamelech said that the Torah was his comfort in his time of suffering! Even though this is not the TRUE greatness of Torah, which is Hashem's treasure, Dovid Hamelech saw this *maalah* in Torah too. When he was being chased by his enemies, and had to hide for a long time all alone, afraid for his life, learning Torah brought him comfort.

Dovid Hamelech said about that time, "**Zemiros Hayu Li Chukecha Beveis Megurai.**" Hashem, Your Torah was like songs to me (brought me comfort) in the place where I was afraid."

Chassidus explains that Dovid Hamelech wasn't just saying that learning Torah made him feel good. He was saying that because of what Torah is, it is able to bring a person comfort in a scary time!

The Torah is the source of everything that happens in the world. By connecting to the Torah, the source of even those scary things happening to him, he was able to feel higher than them in a certain way, and didn't need to feel afraid!

See Tehillim Ohel Yosef Yitzchok Hashalem (Kehos), Kapitel Kuf-Yud-Tes and footnotes to maamarim cited in hosafos in the back

TANYA :: Likutei Amarim Perek Mem-Beis

In this perek, the Alter Rebbe is teaching us how to have Yiras Shomayim. In yesterday's shiur, the Alter Rebbe told us that we get the koach of Yiras Shomayim from the neshama of Moshe Rabbeinu and the Moshe Rabbeinu (the "Rebbe") of each generation.

In today's *Tanya*, the Alter Rebbe tells us that even though the *koach* of *Yiras Shomayim* is already there, hidden inside our *neshama*, if we want it to do its job and make us behave the way Hashem wants, we need to work to wake it up.

Why?

Because our *neshama* is inside of a body, which can cover up and hide this *Yiras Shomayim*.

There are two things we need to do to wake up this *Yiras Shomayim*:

1) The first thing is to take away the distraction of the *guf*. (The Alter Rebbe calls this *Yegiyas Basar*.) How do we do this? By having thoughts of *teshuvah* which make us feel humble. These are the kinds of thoughts the Alter Rebbe taught us to think about in *Perek Chof-Tes* and *Lamed*.

2) The second one is to train our mind to be able to spend time thinking about how Hashem is with us and watching everything we are doing. (The Alter Rebbe calls this *Yegiyas Nefesh*.)

Even though this might be hard, especially if a person has done certain *aveiros*, with the *koach* of *teshuvah* and learning and thinking about how Hashem is watching us, the *Yiras Shomayim* WILL wake up in the end.

If we try hard, we will succeed, like the *Chachomim* say — ***Yogati Umotzosi Taamin!***

We can understand this with a *mashal*: If a person knows that a treasure is buried in a certain spot, he will dig and dig, not stopping, until he finds it! Even if it takes time, and is hard work, he knows it is there and worth all of his work. The same is true with our *Yiras Shomayim*: We know there is a treasure of *Yiras Shomayim*, buried inside of our *neshama*! If we keep “digging” by thinking about how Hashem is always with us and watching us, we will find this treasure! Our *Yiras Shomayim* will become active, and will make sure we are doing what Hashem wants us to do.

HAYOM YOM :: Chof-Hey Nisan

Today is the tenth day of the *Omer*!

Imagine that you met a person who knows how to cut and polish diamonds, to be used in fancy jewelry. People from all over admire his beautiful diamonds and gems. Students come to watch him cutting stones, so they can learn how to do it as well as he does.

Then you hear that this person decided to stop working with diamonds, and went to work in the local bakery. You would think that that's a real waste!

Of course, working in a bakery is a very important job. There would be no bread if there were no bakers! But if you have the special skills to be a diamond cutter, it's not the right job for you.

*Just like this is in Gashmius, the same is true in Ruchnius, with our *shlichus* in serving Hashem. In today's Hayom Yom, the Rebbe tells us about this:*

Every person has a special *Avodah*, a special way they need to serve Hashem. Hashem wants us each to use all of our talents, our knowledge, and our *koach* to do our *shlichus* in the best possible way.

If a person who could polish diamonds is instead baking bread, he is NOT doing the right thing! Of course, baking bread is very important, but it is a job that many people can learn how to do. If he can be doing a very special job, that most people CAN'T do, that's what he needs to do.

The same way, if a person can do a very important and special job in *Avodas Hashem*, and instead he is doing something else — even though for someone else it might be important and good, for this person it is like he is doing an “*aveira*” because he could be doing something more!

*The Rebbe took this Hayom Yom from a letter the Frierdiker Rebbe wrote to a Tomim who said that he teaches Chassidus on Shabbos in the place he lives, and has *shiurim* in *Mishnayos* and *Gemara* during the week. The Frierdiker*

Rebbe told this Tomim that even though he is happy to hear that, since he was one of the best students in Tomchei Temimim, he should be teaching MORE shiurim in Chassidus to the people around him and make more Chassidim!

We also were all zoche to learn from the Rebbe. We have an extra-special achrayus to make sure we are being a dugma chaya and sharing what we know with those around us!

SEFER HAMITZVOS :: Shiur #333 - Mitzvas Lo Saasei #167

Today's *mitzvah* (*Mitzvas Lo Saasei #167*) is that the *Kohen Gadol* has to be careful not to go into a place that can give him *Tumas Meis* — even for the *levayah* of a close relative.

(That sounds just like yesterday's *mitzvah*, that a *Kohen Gadol* should not become *Tomei*, but the Rambam shows us how really they are two separate *mitzvos* — not to be in a place that can make him *tomei* — *Lo Yavo*, and not to touch or move something that can make him *tomei* — *Lo Yitama*!)

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: וְעַל כָּל נִפְשׁוֹת מֵת לֹא יָבֵא

RAMBAM :: Hilchos Aveil

Today's Rambam (*perakim Vov, Zayin, and Ches*) talks about the *halachos* of a person who is mourning for someone who passed away.

Very soon when *Moshiach* will come, there will be no more reason for Hashem to take a person's *neshama* away from their *Guf*. In fact, Hashem will return every *neshama* to their proper *guf* with *Techiyas Hameisim*!

RAMBAM- PEREK ECHAD :: Hilchos Melachim - Perek Vov

We learn how to fight wars for the Jewish people. Before we fight, we always have to first ask the people if they want to make *shalom* and keep the *Sheva Mitzvos Bnei Noach*. If we surround their cities, we should leave a way out so they can escape, and that way we can take over the city without fighting them.

Even in a time of war, we shouldn't ruin things for no reason (*Bal Tashchis*). A war for the Yidden is a holy thing — we fight even on Shabbos!

INYANA D'YOMA :: Hakoras Hatov

On *Chof-Hey Nissan*, after the Gulf War in Eretz Yisroel (which finished on Purim), the Rebbe said a *sicha* to the guests who came for *Pesach*.

The Rebbe thanked Hashem, talking about all of the *nissim* that Hashem did during the war, and showed that these *nissim* are signs of the *Geulah* which is coming! The Rebbe said we shouldn't be embarrassed to dance to show Hashem how much we want to thank Him!

One of the things we can learn from this is that when Hashem does a neis for us, and especially for many Yidden, we need to show Hashem that we are thankful!

TEFILLAH :: Ahavas Yisroel in Davening - Hareini

In *Derech Mitzvosecha*, *Mitzvas Ahavas Yisroel*, the Tzemach Tzedek explains the reason we say *Hareini Mekabel* before *davening*. One meaning of *davening* is that we are bringing a *korban* — we are bringing ourselves as a

korbanos to Hashem!

Like we know, a *korban* has to be complete. It can't have a *mum*, something wrong with it. So how do we make sure that we don't have a *mum*?

The *neshamos* of Yidden are all like one big body! Some are like the head, and some are like the other parts of the body. To be a complete body, without a *mum*, we need every single part. When have *Ahavas Yisroel* to every Jew, our *korban* is complete before Hashem — we have every part of ourselves.

But if *chas veshalom* we hate somebody — like this group of Jews, that relative, or my neighbor — and we don't want to have anything to do with them, then there is something missing! It's like we cut off a part of ourselves, and we become a *baal mum*!

So before we start *davening*, we say *Hareini Mekabel*! We tell Hashem that we are ready to have *Ahavas Yisroel*. We think about how every Yid we know is part of us, and this way our *korban* is complete and Hashem will accept our *tefilos*!

See *Derech Mitzvosecha, Mitzvas Ahavas Yisroel* (translated by Sichos in English)

HALACHOS HATZRICHS :: Birchas Ha'ilanos

There is a *bracha* that we say when we see a fruit tree starting to blossom. This is a special thing to see, and we thank Hashem that we are able to enjoy this part of His world.

There are different opinions on when we are able to say this *bracha*. Really, it should be made in *Chodesh Nisan*, but some opinions say that we can also make the *bracha* in *Adar* or *Iyar*, if that is when we see a blossoming tree. There are also opinions that say that it doesn't have to be a fruit tree, but that it can be any tree with flowers.

The Rebbe writes that from what the Alter Rebbe says in *Seder Birchos Hanehenin*, it is clear what we should do. The Alter Rebbe's opinion is that this *bracha* should only be made in *Chodesh Nisan*, and only on a fruit tree that is starting to blossom.

Based on this, there are only a few days left to say this *bracha*!

See *Shulchan Menachem* p. 53, and *Igros Kodesh Chelek Chof-Gimmel* letter #8965

GEULAH U'MOSHIACH :: Everyone Will Know Hashem (2)

The *posuk* says that *Le'asid Lavo*, "***Kulam Yeidu Osi***," everyone will know Hashem.

Still, the same *posuk* continues, "***Lemiktanam Ad Gedolam***," "from small to big." This means that there will still be "small people" who don't understand Hashem as much, and "big people" who understand Hashem better.

If everyone knows Hashem, why are there differences?

We can understand this from a *mashal*:

People and animals were created from the ground, but we don't live in the ground.

The *Gemara* says that fish were created from water, and they live inside of the water, too! They live inside of the source of their *chayus*.

The same thing is with us nowadays: We get our *chayus* from Hashem, but we don't "live inside of it," we don't feel that it is all around us.

But when *Moshiach* comes, we will be like fish! We will feel the source of our *chayus*.

Even with fish, though, there are different sizes and kinds! Some are bigger, and some are smaller. Some live in warmer water, others in colder water. Some live near the top of the ocean, and others live on the bottom.

Le'asid Lavo we will feel that everything is from Hashem, but not all of us will understand it the same way! Some people will understand more than others. We won't need to teach people that Hashem is the source of their *chayus*, but we will still need to learn and teach more about understanding Hashem.

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