

# Chitas for Thursday, Parshas Tazria-Metzora Chof-Tes Nisan, 5783 - Shnas Hakhel

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאנן  
~ 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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~ upshernish Chof-Tes Nisan ~  
Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

Mazel Tov **Esther Raisa Berkovitz** (Baltimore, Maryland)  
~ 2nd birthday Chof-Tes Nisan ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Sima Aidel Palgon** (Morristown, New Jersey)  
~ 3rd birthday Chof-Tes Nisan ~  
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Mazel Tov **Golda Freida Rubin** (West Hartford, CT)  
~ 5th birthday Chof-Tes Nisan ~  
Shnas Bracha Vehatzlacha!

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

Today's entire Chumash teaches the way a metzora becomes tahor if he can't afford the regular korbanos.

We learned about the korbanos that a metzora needs to bring to the Beis Hamikdash in order to become tahor.

What happens if someone is poor and can't buy THREE sheep for the korbanos? The Torah says that he can bring one sheep and two birds instead. He also needs to bring the flour and the oil for the Mincha.

## **TEHILLIM** :: 140 - 144

In one of today's Kapitelach is a posuk we all know very well, because we say it every day at the end of davening!

## **“Ach Tzadikim Yodu Lishmecha!”**

In *Tof-Shin-Mem-Daled* (5744/1984), the Rebbe asked that EVERYONE, not only *chassidim*, should say this *posuk* after *davening*, and also to say *Hareini* before *davening*, to bring *shalom* in the world.

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

Today the Alter Rebbe finishes telling us about the different levels in *Yiras Hashem*.

*In the past two perakim, we learned how to be good —  
Yiras Shomayim helps us behave like we should!*

*When a Yid looks around at the world, he knows  
He’s looking at Hashem, hiding in “clothes”!  
We might be looking at mountains, or rivers wide  
But we’re really looking at Hashem Who is hiding inside!*

*If we practice every day to think about this, then  
Everything in the world will remind us about Hashem!  
This way we’ll know Hashem is watching everything we do  
And we’ll make sure to learn Torah right, and do all mitzvos too!*

Today, the Alter Rebbe tells us that this *Yirah*, which is called *Yirah Tata’ah*, has different levels, depending on how much a person thinks about the greatness of Hashem.

Because this *hisbonenus* is about the way Hashem’s *chayus* is seen in this world, it is a *hisbonenus* about the *CHITZONIUS* (“outside”) of Hashem’s *chayus*. That’s why it brings a person to *Yirah Tata’ah*, the lower kind of *Yirah*.

Still, even though it is the lower kind of *Yirah*, it is very important! It is what gets us to do Torah and *mitzvos* properly.

After our *Yirah Tata’ah* is strong, and we are acting the way we should, we can work to have a higher level of *Yiras Shomayim*, called *Yirah Ila’ah*. To have this kind of *Yirah*, we need to have *hisbonenus* about the way that the world, and everything Hashem created, is *botul* to Hashem! This is the *Pnimius* (“inside”) of Hashem’s *chayus*. Having *hisbonenus* about this will bring us to the higher level of *Yirah*!

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

Today is fourteen days of the *Omer*!

The Alter Rebbe said a *maamar* to the Tzemach Tzedek called “**Lehovin Inyan Nefesh Elokis**” (about the *neshama*).

*(This maamar is based on a posuk in Shlishi of Parshas Kedoshim, “Lo Sochlu,” which was the Chumash of Chof-Tes Nisan in the year the Hayom Yom was first written for.)*

After the *maamar*, the Alter Rebbe said, “Nu, make the *maamar* even more *geshmak*!”

So the Tzemach Tzedek wrote down the Alter Rebbe’s *maamar*, and put notes of things he added, in [brackets]. Later, the Alter Rebbe said that the Tzemach Tzedek’s notes should be taken out of brackets, and should become part of the Alter Rebbe’s *maamar*!

Many years later, *maamorim* from the Rebbe Maharash were made into a *sefer* called “*Likutei Torah L’Gimmel Parshios*,” (*maamorim* for the first three *parshios* of the Torah). The Rebbe Rashab said to use this *maamar* of the Alter Rebbe as the *hakdama* (introduction) to this *sefer*!

## **SEFER HAMITZVOS :: Shiur #337 - Mitzvas Asei #187, Lo Saasei #49, Asei #188, #189, Lo Saasei #59**

In today’s *Sefer Hamitzvos*, we learn 5 *mitzvos*:

1) (*Mitzvas Asei #187*) We have to kill the seven nations that lived in Eretz Yisroel, because they were the main source of *Avodah Zarah*. We don’t have to kill them if they agree to leave or keep *Sheva Mitzvos*.

Hashem gave us this *mitzvah* so we don’t learn from them to serve *Avodah Zarah*.

Even though the seven nations do not exist anymore, it is still considered a *mitzvah* — the Rambam explains why.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: כִּי הָחַרְם תְּחַרְיֵם

2) (*Mitzvas Lo Saasei #49*) We can’t leave any of those 7 nations alive. (This is the *Lo Saasei* of the *mitzvah* before.)

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא תַחְיֶה כָּל נִשְׁמָה

3) (*Mitzvas Asei #188*) We need to wipe out Amalek.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: תִּמְחָה אֶת זִכְרֵן (זִכְרֵן) עַמְלֵק  
The *halachos* are explained in *Mesechta Sotah perek Ches*.

4) (*Mitzvas Asei #189*) We need to remember what Amalek did to the Yidden. This way we won’t stop hating Amalek very much over time. By speaking about the terrible things that Amalek did to the Yidden, we will always hate them very much. (We do this *mitzvah* every day by saying what Amalek did to us, in the *Sheish Zechiros* at the end of *davening*.)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: זְכוֹר אֶת אֲשֶׁר עָשָׂה לְךָ עַמְלֵק

5) (*Mitzvas Lo Saasei #59*) We can’t forget Amalek. (This is the *Lo Saasei* of the *mitzvah* before. The *Asei* is to speak about Amalek, and the *Lo Saasei* is not to forget in our hearts.)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לֹא תִשְׁכַּח

## **RAMBAM :: Hilchos Melachim**

In **Perek Daled**, we learn about what rights a Jewish king has. He is allowed to make taxes, hire whoever he wants to work for him, and choose officers. In *halacha Yud*, the Rambam reminds us that the king has to make these decisions *Lesheim Shomayim*, to do the job Hashem wants him to do!

In **Perek Hey**, we learn about *Milchemes Mitzvah* — a war that is a *mitzvah*! One of the wars is with Amalek, of course! Another war that is a *mitzvah* is a war to take back parts of Eretz Yisroel.

The Rambam teaches us how special Eretz Yisroel is. There is a lot of *kedusha* there, and we are not allowed to leave Eretz Yisroel unless we have a very good reason, like learning Torah or getting married. The Rambam tells us that the *Chachomim* used to kiss the ground of Eretz Yisroel because they loved it so much!

**Perek Vov** teaches us about 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!

## **RAMBAM– PEREK ECHAD :: Hilchos Melachim - Perek Yud**

In this *perek*, 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*.

## **INYANA D'YOMA :: Ahavas Yisroel**

We are learning in *Chumash* about a person who has *tzoraas*.

We see in the Torah that the *kohen* is the one to say if the person has *tzoraas* or not. But why only a *kohen*? Shouldn't any *Talmid Chochom* be able to look at the *halachos* and say if it looks like *tzoraas*?

*Chassidus* explains that it is because a *kohen* is called an “*Ish Hachessed*,” a person of kindness. The *kohanim* are the ones who *bentch* the Yidden with the *Birchas Kohanim*, with love. If a person gets a *psak* that he has *tzoraas*, he has to go away from other people and do *teshuvah* until the *tzoraas* goes away. This is a very serious and painful thing! Only a *kohen*, with his *chesed*, will make sure that his *psak* is ONLY for the person's good.

That's why the Torah only lets a *kohen* decide if a person is a *metzora* or not.

See *Likutei Sichos chelek Chof-Zayin, Tazria sicha beis*

## **TEFILLAH :: Akeidah**

In *Mah Tov* and *Adon Olam*, we show how *davening* is a special time and place for our *neshama* to approach Hashem.

In *davening*, we are going to ask Hashem for many things. But what *zechus* do we deserve it with?

The next part of *davening* is the *Akeidah*, where we remind Hashem about the *zechus* of the *Avos*, Avraham and Yitzchak. The *Mesiras Nefesh* they had is a tremendous *zechus* for all of the Yidden!

The story of the *Akeidah* also helps us with another part of *davening*. When we *daven*, we are making ourselves more *aidel*, so we can feel *kedusha* more. We are working on making our *neshamos* stronger and overcoming the *Yetzer Hara*. With the *koach* of *Mesiras Nefesh* that we have inside of us, from the *Avos*, we will be able to win over our *Yetzer Hara*!

See the Alter Rebbe's *Shulchan Aruch, siman alef*

## **HALACHOS HATZRICHOS :: Muktza Kal**

*Muktza Kal* is the less strict kind of *muktza*.

Even though it is *muktza*, there are some times that the *Chachomim* let us move or use it.

We are allowed to move something that is *Muktza Kal* if we need to use it for something on Shabbos —

“*Letzorech Gufo*.” For example, we can use a pair of scissors to cut open a bag of food on Shabbos.

We are also allowed to move something that is *Muktza Kal* if we need the space, like if a hammer is on the couch and we need to sit there. This is called “*Letzorech Mekomo*.”

We will *IY”H* learn what kinds of things are part of the group of *Muktza Kal*.

## **GEULAH U'MOSHIACH :: Trips to the Beis Hamikdash**

If we look inside the *Chumash*, we see that we are supposed to come to Hashem’s home three times a year, on *Pesach*, *Shavuos*, and *Sukkos*. But when *Moshiach* comes, we will come to the *Beis Hamikdash* much more often!

וְהָיָה מִדֵּי חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבְּתוֹ יָבֹא כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה'

***Vehaya Midei Chodesh Bechadsho*** — It will be that every *Rosh Chodesh*

***Umidei Shabbos BeShabbato*** — and every Shabbos

***Yavo Chol Basar Lehishtachavos Lefanai*** — every person will come to bow to Hashem, in the *Beis Hamikdash*

***Amar Hashem*** — so says Hashem.

See *Yeshayahu* 66:23

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