

# Chitas for Tuesday, Parshas Metzora

## Ches Nisan, 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 ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

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### **CHUMASH :: Parshas Metzora - Shlishi 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*, as well as the *log* of oil that we learned about yesterday.

### **TEHILLIM :: 44 - 48**

In today's *Tehillim*, *Kapitel Mem-Vov* talks about how when *Moshiach* comes, Hashem will make no more wars. The world will be quiet and peaceful. "**Lechu Chazu Mifalos Hashem Asher Sam Shamos BaAretz**" — "Go look at what Hashem did — Hashem made the world empty (of war)."

The Alter Rebbe explains in *Torah Ohr* that this isn't just talking about wars with soldiers and guns, it's talking about fighting with our *Yetzer Hara* too! Nowadays we always need to fight with our *Yetzer Hara* to do *Mitzvos* and act the way the Torah teaches us, because Hashem wants us to work hard to become better Yidden.

But when *Moshiach* comes, we will rest from our fighting with the *Yetzer Hara*, just like we rest on Shabbos from our hard work all week!

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

We learned that the *kavana* we have in learning, *davening*, and doing *mitzvos* is like the wings of a bird that help it fly.

In another part of Torah, when we learn about kosher, we learn an interesting *halacha* about wings: If a bird's wings were broken or removed, it is still kosher.

When something in Torah is a *mashal* for something else, it means they really are connected. Since *kavana* is compared to wings of a bird, we can learn something about it from the *halachos* in Torah about wings.

With a bird, the main part is the body, not the wings. The same is true with *mitzvos*! The main part is doing the *mitzvah* itself. Even if you don't have the wings of *kavana*, the "bird" is still kosher — the *mitzvah* is still good.

Still, it is only complete when we have the *mitzvah* WITH its wings — with *kavana*!

## **HAYOM YOM :: Ches Nisan**

Every *neshama* is sent down to the world with a special *shlichus* that it needs to do. We aren't born just to do things that are easy for us — we need to find the things in ourselves that are NOT the way they should be, and our *neshama* should fix them.

How do we know which things need to be fixed? There's a *posuk* from *Tehillim* that says, "**MeiOivai Techakmeini Mitzvosecha, Ki Le'Olam Hi Li.**" One of the ways to explain this *posuk* is, "From my enemies I become wise about Your *mitzvos*, because they (the *mitzvos*) are always with me."

How do we become wise to figure out which *mitzvos* are our job to work on? By thinking about the not-good *midos* that we have, our "enemies." When we see what is not good in our behavior and hard for us, we will know that those things are what our *neshamos* need to work hard to fix most!

## **SEFER HAMITZVOS :: Shiur #21 - Mitzvas Asei #10, #5**

Today we learn two *mitzvos*. We learn one *mitzvah* from the last *perakim* of *Hilchos Kriyas Shema*, and one from the new set of *halachos* we are starting today, *Hilchos Tefillah*.

1) (Mitzvas Asei #10) **Shema**: We need to say *Shema* every day, in the morning and at night.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: וְדַבַּרְתָּ בָּם בְּשַׁבָּתְךָ בְּבֵיתְךָ  
The details are explained in *Mesechta Brachos*.

2) (Mitzvas Asei #5) **Tefillah**: We need to *daven* to Hashem. In the Torah, this is called *Avodah*.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְעַבַּדְתֶּם אֵת ה' אֱלֹהֵיכֶם

## **RAMBAM :: Hilchos Kriyas Shema - Tefillah**

In **Perek Gimmel**, we learn many *halachos* about where we are allowed to say *Shema*. For example, a person can't say *Shema* (or any other words of *kedusha*) in a smelly place or in a bathroom.

**Perek Daled**: Some people don't have the *mitzvah* to say *Kriyas Shema* every day. For example, women have a different kind of *Avodas Hashem*, so they don't have to do certain *mitzvos* that have a specific time, like saying *Kriyas Shema*.

Now we finish this set of *halachos*, and start learning *Hilchos Tefillah*!

**Perek Alef:** The Rambam tells us about how *davening* used to be — people used to *daven* in their own words. From the time of Moshe Rabbenu until Ezra Hasofer, there was no *nusach* for *davening* — everyone *davened* in *Lashon Kodesh* the way they felt and when they needed something.

When Yidden didn't know how to speak in *Lashon Kodesh* very well anymore, they couldn't express themselves properly in *davening*. So the *Anshei Knesses Hagedolah* made *Shemoneh Esrei* for everyone to say.

The first three *brachos* say how special Hashem is, and the last three *brachos* say “thank You” to Hashem. In the middle there are many *brachos* that ask Hashem for things that Yidden need.

The *Chachomim* also made set times for *davening* the different *tefillos* each day, that match up to the times when *korbanos* were brought.

## **RAMBAM– PEREK ECHAD :: Hilchos Kilayim - Perek Hey**

In this *perek* and the next four *perakim*, we will learn about *Kilei HaKerem*. The Torah is very strict about not planting other things together with grapes! Even outside of Eretz Yisroel we need to be careful with this *mitzvah*. We learn about how long the plant needs to be there, and how much it needs to grow, for it to be *asur*.

## **INYANA D'YOMA :: Shabbos Hagadol**

This Shabbos is *Shabbos Hagadol*! *Shabbos Hagadol* is a day connected with special *nisim* for the Yidden.

The Rebbe teaches that there are important lessons we need to learn from *Shabbos Hagadol*, about how we need to change the world!

When the Yidden were in Mitzrayim, they could see that Paraoh wasn't doing his special *mitzvah*, of listening to Hashem and letting the Yidden go.

But how could they get Paraoh to change his mind? They couldn't go to him in his palace and tell him that he was making a big mistake!

But they DID have a way to get Paraoh to change his mind — and that's what happened on *Shabbos Hagadol*!

The Yidden proudly did the *mitzvah* Hashem gave them. They tied the sheep to their bed for the *Korban Pesach*, and didn't hide it from the Mitzriyim. Even though they knew the Mitzriyim would be upset, they were not afraid and did what Hashem told them to!

When the *goyim* saw this, they got scared! They started fighting with each other, and tried to force Paraoh to change his mind and keep the *mitzvah* he was supposed to do!

That is an important lesson for us today too:

We have an *achrayus* not only to teach Yidden about the Torah, but to make sure that the whole world, even the *goyim*, are acting the way Hashem wants. Sometimes, we are able to teach the *goyim* about their *mitzvos*, the *Sheva Mitzvos Bnei Noach*. But other times, we have no way to help the *goyim* do the right thing.

Except that we DO! When we proudly act the way Hashem tells us to, and are strong in our *Yiddishkeit*, that will have an influence on the *goyim* too! It will effect the world around us to behave the way Hashem wants them to.

And just like that is what brought the *Geulah* from Mitzrayim, when we stand proud in our *Yiddishkeit*, it will bring the *Geulah* from this *Golus* too!

*See farbrengen Shabbos Hagadol Tof-Shin-Lamed-Beis*

## **TEFILLAH :: Haggadah Shel Pesach**

In the *Haggadah*, we say the *Mishnah* “*Bechol Dor Vador*,” meaning that in every generation we are supposed to see ourselves as if we ourselves came out of Mitzrayim.

The Alter Rebbe says in *Tanya* that not only every generation, but “*Bechol Yom Vayom*” — every single day! Every day, we should see ourselves as having come out of Mitzrayim, because in a certain way, we do! Our *guf* can be like a Mitzrayim, stopping us from doing what Hashem wants. When we decide to connect ourselves to Hashem through Torah and *mitzvos* when we say *Shema* every day, we are coming out of Mitzrayim!

If this is something that happens every day, what’s so special about *Pesach*?

There are many times in *Yiddishkeit* where we see that a certain day gives us extra *chayus* in something!

For example, having *Kabolas Ol* is something we need to do every day. But on *Rosh Hashana*, that is a very special time for *Kabolas Ol Malchus Shomayim*, and *Rosh Hashana* gives us *koach* for the rest of the year!

Another example is thanking Hashem for the Torah. Every day we say a *bracha* “*Nosein HaTorah*,” thanking Hashem for giving the Torah to the Yidden. But on *Shavuos* is an extra-special time to thank Hashem for this precious gift, and *Shavuos* gives us *koach* and *chayus* to receive the Torah anew every day!

The same thing is with *Pesach*. Every single day we thank Hashem for taking us out of Mitzrayim — the Mitzrayim that the Yidden suffered in, and the little Mitzrayim inside of us. But *Pesach* is a very special night for thanking Hashem for the *neis* of *Geulah*, and *Pesach* gives us *koach* to appreciate *Yetzias Mitzrayim* properly every single day of the year!

*See dibur hamaschil “Bechol Dor Vador” in the Rebbe’s Haggadah, and farbrengen Yud-Alef Nissan Tof-Shin-Lamed-Ches*

## **HALACHOS HATZRICHOS :: Treats for Kids**

*Don’t forget to say the Nasi!*

~

On the night of *Pesach*, before starting the *seder*, it is a *minhag* to give children nuts and treats. We want them to see that tonight is different, and ask us why we’re giving them treats even before the meal!

Even though we don’t answer that question directly, it helps the children realize that tonight is very different, and get them to wonder why and start asking questions, like about the *matzah* and *maror* and leaning while we eat! Then we’ll be able to answer them with *Avadim Hayinu* and the story of *Yetzias Mitzrayim*.

*See Alter Rebbe’s Shulchan Aruch siman Tof-Ayin-Beis se’if Lamed-Alef*

*As we are getting closer to Pesach, it is a good idea to review the halachos of Pesach again! Here are some halacha newsletters that you can use:*

- *Halacha Day by Day* by Rabbi Yosef Braun
- *Halacha Newsletter* by Rabbi Shmuel Lesches

## **GEULAH U'MOSHIACH :: Kimei Tzeischa Me'Eretz Mitzrayim (6)**

In *Sefer Micha*, the *Navi* tells us a promise Hashem made about the *Geulah*: “**Kimei Tzeischa Me'Eretz Mitzrayim Avenu Niflaos!**” “I will show you wonders like in the days of *Yetzias Mitzrayim!*”

According to the *Zohar*, really, the *nissim* of the *Geulah* will be much GREATER than the *nissim* of *Yetzias Mitzrayim!*

So why does Hashem say that the *nissim* will be like then?

Before *Yetzias Mitzrayim*, there was no such thing as *Geulah*. It was something impossible! But when Hashem took the *Yidden* out of *Mitzrayim*, *Geulah* wasn't impossible anymore. At the right time, the *Geulah* could just happen!

So the *Geulah* we're about to have is connected to the *Geulah* from *Mitzrayim*. It is only because of the first *Geulah* from *Mitzrayim* that it is possible for us to have the incredible *nissim* of the *Geulah* with *Moshiach!*

*See the Maamar Kimei Tzeischa, Yud-Alef Nisan 5742 (Sefer Hamaamarim Melukat)*

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