

# Chitas for Tuesday, Parshas Tazria-Metzora Chof-Zayin 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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by the **Gaerman Family** ~ L'ilui Nishmas **Miriam Necha A"H bas R' Moshe Sheyichyeh** - yartzeit Yud-Daled Nissan

Mazel Tov **Sara Baranov** (shlucha in Israel)

~ 10th birthday Chof-Zayin Nisan ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Levi Goldshmid** (Brentwood, CA)

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

Mazel Tov **Colonel Sholom Lezell** (shliach in Hingham, MA)

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

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

Today we are learning more about Tzoraas.

We learned that spots of tzoraas on a person's head are called "Nesek." But if a person is bald on the back of his head (*Karachas*) or on the front of his head (*Gabachas*), we follow the rules of the regular tzoraas spots (*Nega*) to see if the person is *tomei*.

Now we learn what a person does if the Kohen says that he is *Tomei* from Tzoraas:

The *Metzora* has to tear his clothes and not cut his hair, like an *avel*. He has to cover his face down to his mustache or top lip. He calls out "*Tomei, tomei*" to let everyone know to stay away from him, and not become *tomei* from him.

He has to go away from everyone else, outside of where the rest of the Yidden live.

Now we learn about Tzoraas on clothes:

If a person sees bright red or bright green spots on a piece of clothing, he needs to show them to the *kohen*. The *kohen* tells him to put the clothing away for a week, and then looks at it again. If the spot got bigger, it is Tzoraas and it needs to be burned!

If it didn't get bigger, the person washes it and waits another week before the *kohen* checks again.

## **TEHILLIM :: 120 - 134**

In today's *Tehillim*, *Kapitel Kuf-Chof-Ches*, it says "**Yegia Kapecha Ki Sochel, Ashrecha VeTov Lach**" — "when you work hard for your food, it is good for you." We learn from this *posuk* that it is important to work for what we need, and not just to take money from *Tzedakah*!

Even though it is very important to work because Hashem wants us to make a *keili* in *Teva*, *Chassidus* teaches us that the *posuk* uses very specific words. It says "**Yegia KAPECHA**" — "the work of your HANDS." This teaches us that the work should be done with our hands to do it properly, but our HEAD should be busy with Torah as much as possible! When our mind is always connected to Hashem, then our work will always be done the way Hashem wants.

See *Maamar Dibur Hamaschil Mayim Rabim 5738, se'if beis*

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

The Alter Rebbe is showing us how to bring out the *Yiras Shomayim* that is hiding in our *Neshama*. The Alter Rebbe said that in addition to thoughts of *Teshuvah* to take away the distractions of the *guf*, we also need to spend time at the beginning of the day thinking about how Hashem is watching us.

When we think about the *posuk* of *Vehinei*, that even though Hashem is everywhere, Hashem is always watching us and making sure we are serving Hashem properly, then we will have *Yiras Shomayim*!

But what happens the rest of the day, when we can't sit down and think about it?

The Alter Rebbe tells us that by having the *hisbonenus* once, it will help us the rest of the day too! All we will need to do is remind ourselves about it, and that will already bring enough *Yiras Shomayim* to keep us behaving throughout the day the way Hashem wants!

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

Today is twelve days of the *Omer*!

There are a lot of things that are not *asur* to do, like eating nosh! But it makes a difference why we are doing them. If someone eats the nosh JUST because he likes nosh, with no other purpose — that makes what he's doing NOT good at all!

We need to make sure that all of the *Gashmius* things we use are there for a purpose — to help us in our Torah and *Mitzvos*, *Yiras Shomayim* and *Midos Tovos*.

## **SEFER HAMITZVOS :: Shiur #335 - Mitzvas Lo Saasei #166**

Today's *Mitzvah* (*Mitzvas Lo Saasei #166*) is the same as yesterday — that a *kohen* is not allowed to become

*tomei* for people who pass away, except for certain people in his family.

We learn this *mitzvah* from a *posuk* in *Parshas Emor*: לְנֶפֶשׁ לֹא יִטְמָא בְּעַמּוּיֹ

## **RAMBAM :: Hilchos Aveil**

In today's Rambam (*perakim Yud-Beis, Yud-Gimmel* and *Yud-Daled*), we finish *Hilchos Aveil*. We learn that if a person cries when he hears that another Yid passed away, Hashem keeps all of those tears in His treasure box.

In **Perek Yud-Daled**, we learn many *mitzvos* that are part of *Ahavas Yisroel* — like *Bikur Cholim, Hachnosas Kallah*, and *Hachnosas Orchim*.

We learn that we should do *Bikur Cholim* even for a *goy*, so that there will be *shalom*.

*The Rambam did this too! The Rambam used to work at the palace of the Sultan all day. When he came home, he would be very hungry and tired. But he would see many Yidden and goyim gathered around, waiting for someone to help them. The Rambam would take care of them, giving them medicine and helping them feel better until very late. When he would finally come home, he was all wiped out!*

*We can learn from the Rambam to help other people even if it is very hard.*

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

Now we learn about what to do when we capture a city from the *goyim*. One of the things is to make sure that the *goyim* keep the *Sheva Mitzvos Bnei Noach* — the seven *mitzvos* that *goyim* need to keep.

## **INYANA D'YOMA :: Chassidishe Parsha - Parshas Metzora**

*Based on the Rebbe's hora'ah to teach part of the maamarim in Likutei Torah of that week even to children under Bar or Bas Mitzvah, we will learn something from this week's Likutei Torah, the Chassidishe Parsha:*

The *Gemara* says that a person should learn a lot of Torah, even if he forgets it, and even if he doesn't properly understand it. The Alter Rebbe explains in *Likutei Torah* of this week why this is so important:

We know that a *neshama* has the *kochos* of *Chochma, Binah, and Daas*. The *koach* that is the closest to Hashem is *chochma*, and this is the *koach* that gives us *bittul* and makes us able to have *Mesirus Nefesh* for Hashem. When a Yid says a lot of words of Torah and *tefillah*, then the *chochmah* of the *neshama* shines in the body of the Yid who is using his *Gashmius* mouth to say words of Torah!

The Alter Rebbe says that this is also the way for a *metzora* to fix up the *Ruchnius* sickness of *tzoraas* that he has:

In the *Zohar*, it explains that *tzoraas* appears on a Yid's body if the *chochma* of the *neshama* is not used.

If a person thinks that everything needs to make sense to him, he isn't using his *koach* of *Chochma* at all. (Nowadays we don't get *tzoraas*, but the *Ruchnius'dike* sickness still comes. When we think that we need to understand all of the *mitzvos* and appreciate everything we do, and if not we don't want to do the *mitzvos*, we have the *Ruchnius'dike* reason for *tzoraas*.)

The way to cure this problem is by saying lots of words of Torah and *Tehillim* and *tefillah*, even if we don't understand them. Because Hashem wants us to do this, it is showing our *bittul*. This brings back the *chochma* of our *neshama* and helps us be good Yidden.

## **TEFILLAH :: Mah Tovu**

At the beginning of *davening*, the *Chachomim* gave us *tefillos* that help put us in the proper mood to *daven*.

When Hashem created the world, He gave every *Gashmius'dike* thing three ways to describe it (dimensions): *Olam*, *Shana*, and *Nefesh*.

- 1) **Olam**: Space (this means the place it fills up, the size and shape and color and feel.)
- 2) **Shana**: Time (*Gashmius* things don't stay the same forever, they change based on the time they are in)
- 3) **Nefesh**: *Chayus* (the *chayus* of Hashem is what makes things the way they are!)

In *Mah Tovu*, we say *pesukim* to show how our *davening* is special in all of these three ways!

- 1) "*Mah Tovu Oholecha Yaakov*" — "The tents of the Yidden are so good!" We say that the *Olam*, the place we are *davening* in, is special!
- 2) "*Va'ani Berov Chasdecha Avo Veisecha*" — "I come to Your house with Your great *chesed*." We say that the *Nefesh* who is *davening*, meaning ourselves, is special!
- 3) "*Va'ani Sefilasi Lecha Hashem Eis Ratzon*" — "My *tefillah* should come to Hashem at the right time." We say that the *Shana*, the time of our *davening* is special!

When we stand before Hashem, we think about how our *davening* is special in every way — in *Olam*, *Shana*, and *Nefesh*.

The three *pesukim* are in the order we find them in Torah: The first *posuk*, "*Mah Tovu*," is from *Parshas Balak*, the second *posuk* is from *Tehillim, Kapitel Hey*, and the third *posuk* is also from *Tehillim, Kapitel Samach-Tes*.

See *My Prayer vol. 1*

## **HALACHOS HATZRICHOS :: Muktza**

The *Chachomim*, beginning in the times of Dovid and Shlomo Hamelech (or even before that), made a *takana* called *Muktza*, making sure we don't move *keilim* that will make Shabbos less *Shabbos'dik*. In yesterday's *shiur*, we learned three reasons for this *takana*.

But because of something that happened later, in the times of Nechemya *ben* Chachalya, who built the second *Beis Hamikdash*, a new *issur* was added in *muktza*.

After the *neis* of Purim, the Yidden were given permission from the king to continue building the second *Beis Hamikdash*. But the Yidden living in Yerushalayim then were not being careful with Shabbos. They were even squeezing fresh wine, loading up their donkeys, and carrying outside on Shabbos.

So the *Chachomim* of that time made a VERY strict *gezeira*. They didn't let Yidden move ANYTHING on Shabbos except for very specific reasons, to keep the Yidden from doing *melachos* on Shabbos.

This *gezeira* worked! When Yidden had to think carefully about everything they touched on Shabbos, they stopped doing *melacha* without thinking. Over time, the *Chachomim* were able to make the *gezeira* less and less strict, since the Yidden were being so careful.

But one part of the *gezeira* still remains today: We are not allowed to move a *keili* on Shabbos for no reason at all.

There are two types of things that we can move even for no reason — *seforim* and food or drink, because they weren't included in the *gezeira* in the times of Nechemya *ben* Chachalya.

See the Alter Rebbe's *Shulchan Aruch*, 308:16-17

## **GEULAH U'MOSHIACH :: Judging By Smell**

The *Navi* in Yeshaya (part of the *Haftora* of *Acharon Shel Pesach*) tells us about the qualities of *Moshiach*:

וְהָרִיחוּ בִּירְאֵת ה' וְלֹא לְמַרְאֵה עֵינָיו יִשְׁפּוּט וְלֹא לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ

***Veharicho BeYiras Hashem*** — *Moshiach* will be so filled with *Yiras Hashem*

***Velo Lemareh Einav Yishpot*** — That he will not need to judge based on what he sees

***Velo Lemishma Aznav Yochiach*** — And he will not need to prove things based on what he hears.

The *Chachomim*, in *Gemara Sanhedrin*, connect the word "*Veharicho*" (and he will be filled) with the word "*Reiach*" (smell). They tell us that *Moshiach* will judge by "smell!" Usually a judge has to decide things based on what he sees and hears, but *Moshiach* will be so filled with the *Chochma* of Hashem that he will be able to judge by "smelling" what is right and what is wrong.

*Fifty years after the Churban of the second Beis Hamikdash, a great man named Bar-Kochba, who fought for the Yidden against the Romans, came and said that he was Moshiach and would bring the Yidden back to Eretz Yisroel and rebuild the Beis Hamikdash. The Chachomim tested him based on this posuk: They checked to see if he could judge by "smell," knowing who is right because of the Chochma of Hashem inside of him. When he couldn't do this, the Chachomim knew that he was not really Moshiach.*

But *Moshiach* will have this special *koach* to judge directly with the *Chochma* of Hashem!

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