

# Chitas for Wednesday, Parshas Tazria-Metzora Chof-Ches 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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Mazel Tov **Colonel Mendel Sossonko** (Miami Shores, Florida)  
~ 9th birthday Chof-Daled Nisan ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Dov Goodman** (Shliach in Downtown Chicago)  
~ 5th birthday Chof-Ches Nisan ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH** :: Parshas Tazria-Metzora - Revi'i with Rashi

*We are finishing what we learned yesterday 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 after a week the spot didn't get bigger, the person has to wash it and put it away for another week.*

*After the second week, the Kohen looks at the clothes again. If the spot didn't change, it is Tzoraas and needs to be burned.*

*If the spot got lighter, the person cuts out the part with the spot and burns it, and the rest of the clothing is okay. But if spots come back in other parts of the clothing, the whole thing needs to be burned.*

*If the spot went away, the person dips the clothing in the Mikvah and it becomes tahor.*

This is the end of the *mitzvah* of *tzoraas* on clothes.

Now we start *Parshas Metzora*. (Whenever we have a double *parsha*, the *aliyah* of *Revi'i* connects both *parshios*.) We learn about how a *Metzora* (a person with *Tzoraas*) becomes *tahor*:

After the *kohen* sees that the *Tzoraas* went away, the *Metzora* needs to do these things to become *tahor*:

Here are the things he needs:

- two birds
- a bowl of water (the kind of water that can be used for a *Mikvah*)
- a branch from a cedar tree
- a piece of red wool
- a kind of plant called an *Eizov*
- a *korban* of 3 lambs, flour, and oil

Here's what he needs to do:

- 1) The *kohen* shechts one of the birds over the bowl of water.
- 2) The *kohen* sprinkles the *Metzora* with water using the branch, the wool, and the *Eizov*.
- 3) The second bird gets sent away.
- 4) The *Metzora* shaves off all of his hair.
- 5) The *Metzora* puts his clothes in the *Mikvah*.
- 6) The *Metzora* goes himself to the *Mikvah*.
- 7) The *Metzora* brings his *korbanos* to the *Beis Hamikdash*. (He can't bring them INSIDE, though, since he is still *tomei*! He just brings them to the *kohen*, who will bring them inside and give them to Hashem.)
- 8) The *kohen* brings the *korbanos* on the *Mizbeiach*.
- 9) The *kohen* smears some blood from the *korban* onto the *Metzora's* right ear, thumb, and big toe.
- 10) The *kohen* sprinkles some oil near the *Kodesh Hakodoshim*
- 11) The *kohen* smears oil onto the *Metzora's* right ear, thumb, and big toe.
- 12) The *kohen* puts the rest of the oil onto the *Metzora's* head
- 13) The *kohen* brings the rest of the *korbanos*.

...And once the *Metzora* does ALL of the things it says in the Torah, he becomes *tahor*!

## **TEHILLIM :: 135 - 139**

In today's *Tehillim* there are some *kapitelach* we say during *Shacharis* on *Shabbos*. The *kapitel* "**Hodu Lashem Ki Tov, Ki Le'olam Chasdo**", also called *Hallel HaGadol* (*Kapitel Kuf-Lamed-Vov*), is one of them. We also have **Al Naharos Bavel** in today's *Tehillim*, which we say before *bentching* on a weekday.

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

The Alter Rebbe is giving us *eitzos* to help us have *Yiras Shomayim* during the day.

We said that one of the ways to have *Yiras Shomayim* is to think about how we're standing in front of Hashem, because when a person is standing in front of a king, he is afraid to do anything the king won't like!

But how can we feel like we're standing in front of a king? We can SEE a king, but we can't see Hashem!

The Alter Rebbe tells us how we CAN see Hashem!

Are you afraid of a king when he is asleep? No! We are only afraid of the king when he is awake. We are afraid of the *CHAYUS* of the king, and when we see the king when he is awake, we can see that the king's *chayus* is there!

Guess what?

When we look at things in the world, like the mountains and the trees and the sun and the clouds — we are looking at something that is full of Hashem's *chayus*, just like we are looking at a king! If we remember this when we look at things, it can make us feel *Yiras Shomayim*.

We have to practice a lot and make it into a habit! Whenever we see something, we can think — everything in the world is like Hashem's "clothes"! That will remind us that this thing is also full of Hashem's *chayus*! This will help us have *Yiras Shomayim*.

~

But we need to have *Yiras Shomayim* ALL the time, and we're not always able to be thinking these thoughts! We may be busy with something, or not in the right mood.

So now the Alter Rebbe tells another *eitzah* for *Yiras Shomayim*: All we need to do is remember a few words in our mind. Then, together with the *koach* of *emunah* in our *neschama*, we'll be able to always have *Kabolas Ol*, no matter what — anytime! These are the words to remind ourselves: ***Kabolas Ol Malchus Shomayim***.

Just thinking these few words will remind us how Hashem is watching us, and that we accept Hashem as our King. This will help us act in a way of *Kabolas Ol*, just the way we realize how Hashem is our King when we say *Shema Yisroel* and bow to Hashem in *Shemoneh Esrei*!

*So if you're ever at a farbrengen, and somebody says "We need to have more Kabolas Ol!" you might wonder how it helps to just say that. But like we learn in today's Tanya, remembering those words all the time has a koach to help us act the way Hashem wants!*

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

Today is the thirteenth day of the *Omer*!

*The Alter Rebbe appointed the Mittlerer Rebbe to be a mashpia for the young married Chassidim. Once, they were sitting together at a farbrengen, and they spoke about Ahavas Yisroel. At one point, a chossid lifted up his kos and gave himself a bracha, saying "Hashem should give me the zechus to have true Ahavas Hashem!"*

*A little bit later, the Mittlerer Rebbe took his kos in his hand and said, "Hashem should give me the zechus to have true Ahavas Yisroel!"*

*The Chassidim who were there argued among themselves. Some said that Ahavas Hashem is much greater than Ahavas Yisroel, and others said that Ahavas Yisroel is even greater than Ahavas Hashem. For many weeks they were confused about this, until they decided to ask the Alter Rebbe.*

*After the proper hachana, and when the right opportunity came up, they asked the Alter Rebbe:*

*Ahavas Hashem and Ahavas Yisroel are two mitzvos. Even though they are both kinds of love, they are both different. Which Avodah is greater, Ahavas Hashem or Ahavas Yisroel?*

*As the Alter Rebbe would often do, he answered them in short and with a niggun:*

*Ahavas Hashem and Ahavas Yisroel are both a part of the neschama of every Yid. Still, Ahavas Yisroel is greater.*

Because the *posuk* says, “**Ahavti Eschem Amar Hashem,**” Hashem says, “I love you (the Yidden).” So when you love a Yid, you have both, because you love who Hashem loves!

*After they got this answer from the Alter Rebbe, they made it a regular minhag to speak about Ahavas Yisroel by farbrengens, until it became truly a part of them.*

## **SEFER HAMITZVOS :: Shiur #336 - Mitzvas Asei #173, Lo Saasei #362, #364, #363, #365**

*We are now on the last set of halachos in Rambam! These perakim talk about the mitzvos of kings, and later we will learn about the greatest king of all, Moshiach!*

In today’s *Sefer Hamitzvos*, we learn 5 mitzvos — 2 for all of the Yidden, and 3 mitzvos especially for kings!

1) (*Mitzvas Asei #173*) The Yidden need to choose a king who will lead them. They need to have a lot of *kavod* for him, even more *kavod* than they have for a *Navi*! If the king tells them to do anything that is not against Torah, they NEED to do it. If someone doesn’t listen to the king, he is called a *Mored Bemalchus* and he deserves to be killed.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: שׁוֹם תְּשִׁים עֲלֶיךָ מֶלֶךְ

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*, *Mesechta Kerisus perek Alef*, and *Mesechta Sotah perek Zayin*.

2) (*Mitzvas Lo Saasei #362*) We are not allowed to choose a *Ger* for any official jobs, like a judge or a king. For kings, it is even more specific — Hashem says that the kings will come from the family of Dovid Hamelech.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא תוּכַל לָתֵת עֲלֶיךָ אִישׁ נְכָרִי אֲשֶׁר לֹא אֶחֱיךָ הוּא

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*.

3) (*Mitzvas Lo Saasei #364*) A king can’t marry too many women. In those days, people were allowed to have more than one wife, but a king can’t have more than 18. If he gets married to more wives than that, he gets *malkos*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְלֹא יִרְבֶּה לוֹ נָשִׁים

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*.

4) (*Mitzvas Lo Saasei #363*) A king isn’t allowed to collect horses. He is only allowed to have what he needs for the army, and only one horse for himself! He can’t have extra horses to run in front of him for honor or respect.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא יִרְבֶּה לוֹ סוּסִים

The *halachos* are explained in *Mesechta Sanhedrin perek Beis*.

5) (*Mitzvas Lo Saasei #365*) A king shouldn’t have too much money for himself. He shouldn’t have more than he needs to spend for his chariots or his servants. But he IS allowed to collect a lot of money to take care of the needs of Yidden.

The Torah tells us the reasons for these last three *mitzvos*. But the Torah doesn’t always tell us a reason for *mitzvos*, since if we would know the reasons, we might skip the *mitzvah* because we think the reason doesn’t apply to us. But even when we know the reason, we don’t understand the REAL reason — only Hashem does! So no matter what, we should do the *mitzvos* the way Hashem tells us to, whether we know why or not!

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְכִסְף וְזָהָב לֹא יִרְבֶּה לוֹ מְאֹד

## **RAMBAM :: Hilchos Melachim**

In **Perek Alef**, the Rambam tells us that there are 3 *mitzvos* the Yidden have to keep when they come into Eretz Yisroel — in order! First, they have to make a Jewish king, then they have to get rid of Amalek, and then they have to build the *Beis Hamikdash*.

We learn who can be a Jewish king — only a man, who is not a *Ger*, who never had a job that might make people think he isn't important.

**Perek Beis** teaches us about the *kavod* of a king. Nobody is allowed to use his things, and he needs to always dress beautifully. He should sit on a throne in his palace, and wear a crown.

The king needs to be very humble! He should take care of every Yid, like a shepherd who takes care of every sheep.

In **Perek Gimmel**, we learn the *mitzvos* for a king (which we learned in *Sefer Hamitzvos*). A king also has a special *mitzvah* to carry a *Sefer Torah* with him wherever he goes! Even if he can't hold it (like when he's sleeping or eating) it needs to be right there near him. He also has to be careful not to do anything that makes him forget about the *Sefer Torah* or his special job of taking care of the Yidden.

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

The Rambam teaches us many details about the *Sheva Mitzvos*, and the punishment for a *goy* who does not keep them.

## **INYANA D'YOMA :: Chof-Ches Nissan**

Today is *Chof-Ches Nissan*.

What's special about today? There's a very famous *sicha* that the Rebbe said. The Rebbe told us, "**Tut Altz Vos Ir Kent Tzu Brengen Moshiach**" — "do everything you can to bring *Moshiach*!"

In the first part of the *sicha*, the Rebbe spoke about how the time is special and has *horaos* for us in our *Avodas Hashem*. The Rebbe showed us how the year is special, how the month of *Nisan* is special, how *Chof-Ches* is special, and how it's *Erev Rosh Chodesh*. The Rebbe showed us how "living with the time" needs to inspire us in giving more *tzedakah* and in doing our *shlichus* to bring the *Geulah*!

The Rebbe used very strong words to tell *Chassidim* that talking about bringing *Moshiach* won't help unless we really WANT the *Geulah*! We need to be ready to work on ourselves, to take the *horaos* the Rebbe gives us and really make them part of our lives. This way we will be able to come out of the *Golus* inside of ourselves, and bring the *Geulah* to the whole world!

(Listen to the *sicha* here: <http://www.chabad.org/555021> — it's a little over 11 minutes long.)

## **TEFILLAH :: Adon Olam**

As a general introduction to *davening*, we remind ourselves WHO we are about to *daven* to!

*Adon Olam* is a beautiful song written by the *Chachomim* who lived after the times of the *Gemara*, Rabbeinu Yehuda Hachassid, Rabbeinu Hai Gaon, and Rabbeinu Sherira Gaon.

It is brought in the *Shaloh* and other *sefarim* that saying this *tefillah* before *davening* is a *segulah* that a person's

*tefillah* should be answered.

*Adon Olam* speaks about the greatness of Hashem. When we pay attention to what these words mean, we will feel how special it is to *daven*!

See *Shaar Hakolel*, *perek Gimmel*, *se'if Daled*

## **HALACHOS HATZRICHOS :: Muktza**

There are many types of things that are *muktza* on Shabbos.

Some kinds of *muktza* things are very strict. We are almost NEVER allowed to move them on Shabbos. This is called *Muktza Chamur*, the strict kind of *muktza*.

Then there are things that the *Chachomim* are not as strict about. We are not allowed to move these things on Shabbos to keep them from getting ruined, but we CAN move them if we need to use them for something we are allowed to do on Shabbos, or if we need it out of the way so we can use that space. This is called *Muktza Kal*, the less strict kind of *muktza*.

We will *IY"H* learn more about each of these kinds of *muktza*, and what things in our houses are each kind.

## **GEULAH U'MOSHIACH :: The Four Corners of the World**

After the *Navi* describes the kind of person *Moshiach* is and how the world will look in his time, the *Navi* says *nevuos* about *Kibbutz Galuyos*:

וְנִשְׂאֵי יָם לְגוֹיִם וְאֶסְףְּ נִדְחֵי יִשְׂרָאֵל וְנִפְצוֹת יְהוּדָה יִקְבְּצוּ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ

How will *Moshiach* find all of the Yidden?

***Venasa Neis Lagoyim*** — *Moshiach* will let the *goyim* know to bring him Yidden, as a present

***Ve'asaf Nidchei Yisrael*** — And he will gather the lost Yidden

***Unefutzos Yehuda Yekabeitz*** — And he will gather the scattered Yidden

***Me'Arba Kanfos Ha'aretz*** — From the four corners of the world.

Wherever the Yidden are, *Moshiach* will gather them together. Even the *goyim* will help to make sure that we have every single Yid to be part of the *Geulah*!

See *Yeshayahu perek Yud-Alef*, *pesukim Yud-Alef and Yud-Beis*, and *Rashi* there

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