

# Chitas for Friday, Parshas Tazria Erev Shabbos Kodesh Daled 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 Tazria - Shishi 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 :: 23 - 28**

In today's *Tehillim*, there are two *pesukim* (*Kapitel Chof-Hey*, *pesukim ches* and *tes*) that talk about how Hashem shows us the right way to live. The last words of these *pesukim* are "**VeYelamed Anavim Darko**" — "Hashem teaches humble people His path."

The Rambam says that this is talking about two things that Hashem gives to Yidden to help them do *teshuvah* and do the right things! Here they are:

- 1) He sends them *Neviim* who teach them the ways of Hashem and how to do *teshuvah*.
- 2) Hashem makes a person to WANT to do the right thing when they learn about it.

These two things together make it much easier for us to do JUST what Hashem wants!

*We say this kapitel after Shemoneh Esrei, in Nefilas Apayim, on a day when we say Tachanun.*

## **TANYA :: Likutei Amarim Perek Lamed-Tes**

Now the Alter Rebbe is telling us about *kavana*, how the things we are thinking about that bring us to learn Torah and do *mitzvos* make a difference in what we actually do.

Sometimes a person does a *mitzvah* for the wrong reason — like learning a lot of Torah so other people will respect him as a *Talmid Chochom*.

If someone does a *mitzvah* like this, the *mitzvah* is in *Golus*! But as soon as he does *teshuvah*, his *mitzvah* can go up to Hashem.

That's why the *Chachomim* tell us, "**L'olam Yaasok Adam BaTorah Afilu Lo Lishma, Shemitoch Shelo Lishma, Ba Lishma.**" It is good to do *mitzvos* even if we do them for the wrong reason, because every Yid will do *teshuvah* in the end, and then what was done with the wrong *kavana* will go up to Hashem along with his *teshuvah*.

But that's only if someone did the *mitzvah* for the WRONG reason.

But if someone does a *mitzvah* for NO specific reason, meaning without *kavana*, then even though the *mitzvah* does not go up to Hashem, the person does not need to do *teshuvah* to fix that. Instead, as soon as he does the same *mitzvah* for the RIGHT reason, with *kavana* for Hashem, then the *mitzvah* he did before ALSO goes up to Hashem! Also if we *daven* without *kavana*, the next time we *daven* WITH *kavana*, ALL of our *tefillos* will go up to Hashem!

That is why it's a good idea, like we learned in *Kuntres Acharon*, to *daven* at least one piece of the *davening* each day with extra *kavana*. Because even if we just had *kavana* one time, it brings up all of the times we said that piece without *kavana*!

## **HAYOM YOM :: Daled Nisan**

*The Hayom Yom has lessons for all different kinds of Yidden. A few days ago, we learned things that are important for a Rav to know. We also learned lessons for women. Later we will see lessons for a yeshiva bochur. Now we will see a lesson for a business person!*

People who are in business might think that their job is to make money to support themselves and their family, and to give *tzedakah*. But that's not all! It is true that those things happen because of the work they do.

But in the work itself, they have a very special *avodah*, with two parts!

The first part is to keep their own connection to Hashem strong. They need to have some *seforim* in their business and use their free time to learn. They also need to have some Torah that they know by heart so that when they are walking outside they can think words of Torah.

*Today there are so many things that make it easier for us to do this, like in a car or with a computer or phone!*

Another part of this *avodah* is to help connect other Yidden to Hashem. When they are speaking to other Yidden for business reasons, they should try to find a way to talk about something from Torah or to encourage them to go to a *shiur*.

*The Rebbe also tells us in sichos that if a business person meets goyim at work, they should use that opportunity to speak about doing their mission in the world by keeping the Sheva Mitzvos Bnei Noach. This will help save Yidden from any not good gezeiros (Chas Vesholom) and bring Moshiach much closer. People might think that they are dealing with the goyim just for their own good, to make money, but the truth is that the main reason is to help the goyim do the Sheva Mitzvos Bnei Noach and bring the Geula closer!*

*The Rebbe gave an example of someone who influenced the goyim that were working for him to become closer to Hashem and keep the Sheva Mitzvos Bnei Noach! See [Chabad.org/2516760](http://Chabad.org/2516760) (English translation of a sicha where the Rebbe told the story of Mr. David Chase and the yacht).*

## **SEFER HAMITZVOS :: Shiur #17 - Mitzvas Asei #73**

Today's *mitzvah* (Mitzvas Asei #73) is that if someone does an *aveira* (Chas Veshalom!) they need to do *teshuvah*, to decide not to do the *aveira* ever again and feel bad about what they did. They also need to SAY to Hashem what they did and ask Hashem to forgive him. This is called *Vidui*.

There are some *mitzvos* where we bring a *korban* to be forgiven, but even for these *mitzvos*, we still need to say *vidui* when we bring the *korban*.

We should use our words the best way we can, to tell Hashem what we did wrong.

The Rambam shows us how this is for EVERY kind of *mitzvah*, and in all places and times.

We learn this *mitzvah* from a *posuk* in *Parshas Naso*: וְהִתְנַדְּוּ אֶת הַטְּאֵתָם אֲשֶׁר עָשׂוּ  
The details are explained in the end of *Mesechta Yoma*.

## **RAMBAM :: Hilchos Teshuvah**

*In Hilchos Teshuvah, the Rambam explains the halachos of teshuvah, and certain basic ideas in Yiddishkeit that we need to know in order to do the mitzvah of teshuvah right.*

**Perek Alef:** If a person does an *aveira*, they need to do *teshuvah* and they need to say to Hashem what they did. For some *aveiros*, Hashem will then forgive the person right away, and sometimes will forgive the person on *Yom Kippur*.

**Perek Beis:** The Rambam teaches us that a person knows he did true *teshuvah* if he is in the same situation as before, and still doesn't do the *aveira* again.

We also learn that if someone asks us for forgiveness for something he did to us, we should forgive him!

The Rambam tells us that even though Hashem accepts our *teshuvah* ALL the time, in the *Aseres Yemei*

*Teshuvah*, ending with *Yom Kippur*, Hashem accepts our *teshuvah* right away!

**Perek Gimmel:** In this *perek*, there is a very famous *halacha* that the Rebbe would repeat often! The Rambam says that Hashem judges every person and the whole world together based on the things that people do.

Since we don't know exactly how we deserve to be judged, the Rambam tells us to always imagine that the world is on a scale that is equal, perfectly balanced. If a person does even one *mitzvah*, it will tip the scale to the side of good (or *chas veshalom* the opposite). We need to realize that every choice we make is so important, it can bring a *Yeshuah V'hatzalah* for ourselves and for the whole world!

## **RAMBAM- PEREK ECHAD :: Hilchos Kelayim - Perek Alef**

Today we start the next sefer in Rambam, *Sefer Zeraim*.

We learn about two kinds of *Kilayim*, things we are not allowed to mix. There are *Kilai Zeraim*, different kinds of seeds or plants which are not allowed to be planted together, and *Kilai Ilanos*, different kinds of trees that are not allowed to be forced to grow into one tree.

The *mitzvah* of *Kilai Zeraim* is only in Eretz Yisrael, but *Kilai Ilanos*, forcing two kinds of trees to grow into one tree, is *asur* everywhere. But even though we can't GROW those kind of trees, we ARE allowed to eat fruit that grew from them!

## **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 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 :: Haggadah Shel Pesach**

Don't forget to say the *Nasi*! Today's *Nasi* is from *Shevet Reuven*.

~

*As part of Biur Tefillah, we are also learning some of the parts of the Haggadah, as a preparation for Pesach.*

In the beginning of the Alter Rebbe's *Haggadah Shel Pesach*, we have the *bracha* before we start *Bedikas Chometz* and the paragraph *Kol Chamira* afterwards, saying that the *chometz* is *botul* (means nothing to us and doesn't belong to us); and another paragraph *Kol Chamira* which we say when we are burning the *chometz* in the morning.

After *Biur Chometz*, we say a paragraph asking Hashem that just as we are destroying the *chometz* from our

homes and our *reshus*, Hashem should destroy the *tumah*, the *Yetzer Hara*, and all negative things from the world, like Hashem did in Mitzrayim!

In some *nus'chaos*, this *tefillah* is written in *Lashon Yachid* (singular), “May it be Your will Hashem, MY Hashem and the Hashem of MY fathers.” But in the Alter Rebbe’s *nusach*, it is written in *Lashon Rabim* (plural) — “OUR Hashem, and the Hashem of OUR fathers.”

The Rebbe explains that our *nusach* is based on the *Gemara* in *Brachos*, where Abaye says that when you say *Tefillas Haderech*, even if you are traveling yourself, you should include yourself with everyone else, and say the *tefillah* in *Lashon Rabim* (plural). Because when you include yourself with others, the *tefillah* is accepted better.

That’s why in this *tefillah* also, we say it in *Lashon Rabim*, so it will be accepted more easily by Hashem.

*See the Rebbe’s Haggadah, Dibur Hamas’chil Yehi Ratzon; Halacha Newsletter by Rabbi Lesches*

## **HALACHOS HATZRICHS :: Mechiras Chometz**

For our *Pesach mitvzoyim*, we give out *Shmurah Matzah* and invite Yidden to our *Seder*.

There is another important part of *Mivtza Pesach*: To help Yidden sell their *chometz*!

Even if we are worried that these Yidden might *chas veshalom* use something *chometz’dik* on *Pesach*, it is still worth it for them to sell their *chometz*. (The Rebbe explained the reason for this in *halacha*.) So we should make sure that EVERYONE is able to sell their *chometz*!

How do we do this? We make sure to have *Mechiras Chometz* forms or let people know where they can sell their *chometz* online, and encourage as many people as possible to sell their *chometz* for *Pesach*!

*See Halachos Uminhagei Chabad p. 181*

## **GEULAH U'MOSHIACH :: Kimei Tzeischa Me'Eretz Mitzrayim (2)**

In the famous *sicha* of *Chof-Ches Nissan*, the Rebbe said that every Yid needs to do everything in his power to bring the *Geulah*. The Rebbe said that when Yidden are stubborn to do what they can and ask Hashem for the *Geulah*, it will work, and Hashem will give it to us!

We see a similar thing with the *Navi Micha*. Hashem gave the *Navi* a beautiful promise, “*Kimei Tzeischa Me'Eretz Mitzrayim Avenu Niflaos*.” Hashem promised that He would make wonders and miracles for the Yidden at the time of the *Geulah*, like the *nisim* of *Yetziyas Mitzrayim*!

But Hashem only told this to *Micha* after *Micha* asked Hashem to take care of the Yidden like at the time of *Yetziyas Mitzrayim*! We see from here that we need to ask Hashem for the *Geulah*, and that when we do, Hashem will answer us and make it happen!

*See Sefer Hasichos 5751 chelek Beis p. 474 and ha'ara 54 (Hebrew)*

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