

# Chitas for Monday, Parshas Metzora

## Zayin 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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in honor of*

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All my love, Bubby

Mazel Tov **Bryna Mangel** (Brooklyn, NY)  
~ 8th birthday Zayin Nisan ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH** :: Parshas Metzora - Sheini with Rashi

In today's *Chumash*, we learn the second part of what the *Metzora* needs to do to become *tahor* again.

Once the *kohen* sees that the *tzoraas* is gone, the first step of becoming *tahor* is what we learned yesterday, using two birds, water, and the *eizov*. Then the person needed to shave and go to the *mikvah*. On the seventh day, he needed to shave his hair again and go to the *mikvah* again!

Now he is *tahor*, but he is still *Mechusar Kaparah*, his *kaparah* is not complete. He still needs to bring his *korbanos*! We learned yesterday that on the eighth day, the person brings three *korbanos* — a *Korban Chatas*, *Asham*, and *Olah*, as well as a *Korban Mincha* and a *log* of oil.

In today's *Chumash*, we learn how these *korbanos* are brought:

The *Korban Asham* is brought like every other *Korban Asham*, in the *tzafon* (north) side of the *Chatzer*. Then the *kohen* takes some of the blood of the *korban*, and puts it on the person's right ear, thumb, and big toe.

Then the *kohen* takes some of the oil and pours it into his palm. Using his right finger, the *kohen* sprinkles oil towards the *Kodesh Hakodoshim* seven times. Then he puts oil onto the same places he put the blood: On the

person's right ear, thumb, and big toe. Whatever oil is left in the *kohen's* palm should be put on the person's head.

Then the *kohen* brings the *Korban Chatas*, and finally the *Korban Olah*, together with the *Mincha* that goes along with each *korban*. Then the *kaparah* is complete, and the person is fully *tahor* from his *tzoraas*.

## **TEHILLIM :: 39 - 43**

In *Perek Mem* (40) of today's *Tehillim*, there's a *posuk* that says "**Ashrei Hagever Asher Sam Hashem Mivtacho!**" "Happy is a person who has *bitachon* in Hashem!" The *posuk* says later that this person doesn't turn to anything else for help!

The *Medrash* tells us that this *posuk* is talking about Yosef Hatzadik, who always trusted in Hashem. But once, his *bitachon* wasn't perfect — he asked the *Sar Hamashkim* to remember him, instead of only trusting in Hashem.

The Rebbe explains to us that even though a Yid usually needs to "make a *keili* in *Teva*" (do something in *Gashmius* so that Hashem's *bracha* has "where to go"), Hashem wanted Yosef to have even a stronger level of *bitachon*! Yosef had a very special *neshama*. Because of that, his connection to Hashem should have been SO strong that he shouldn't even need to worry about having a *keili* in *Teva*!

*Even though we aren't expected to have a bitachon as strong as Yosef Hatzadik, we can learn from this how important it is to have the bitachon that IS expected from us!*

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

In the *Kabbalah sefer Tikunei Zohar*, it says that *mitzvos* done without *kavana* are like little chicks that can't fly. The *kavana* is like wings that help the *mitzvos* fly up to the *Ruchnius* worlds of *Briyah* and *Yetzirah*.

*But if you're under Bar or Bas Mitzvah, your mitzvos have an extra koach. In Kuntres Acharon, it explains this perek, and says that the Torah of children goes straight up to Hashem even if they didn't have any kavana!*

*In a Purim farbrengen, the Rebbe explained that children are special from both their neshama and their guf! The neshama of a child didn't come down too long ago from Shomayim, so it is closer to Hashem! And the guf of a child is more aidel, since kids don't have the same kinds of taavos adults do. That's why the Torah that they learn has such a special koach!*

*When children learn Torah, even if they are only learning so they don't get in trouble, their Torah still goes straight up to Hashem!*

*Make sure to use this opportunity while it lasts! :-)*

## **HAYOM YOM :: Zayin Nisan**

*Our nusach of "Vayehi Binso'a Ha'aron", in the tefillah that is said when the Torah is being brought to the bimah on Shabbos and Yom Tov, we say the words "Vechirtzon Kol Amcha Beis Yisroel."*

The Rebbe tells us something today about the last names of the *Rebbeim*:

The Alter Rebbe's last name was **Baruchovitch**. (His father's name was Boruch!)

The Mittlerer Rebbe chose a different last name — **Shneuri**. (After his father, the Alter Rebbe.)

The Tzemach Tzedek changed his last name too — but he didn't choose the name of his father. The Tzemach Tzedek also chose a last name that has to do with the Alter Rebbe, **Schneerson**, and this became the last name of all of the *Rebbeim* until today!

*On Yud Shevat 5711, the Rebbe officially accepted the Nesius of the Dor Hashvi'i. In that farbrengen, the Rebbe told us that we are the seventh generation from the Alter Rebbe. Even though seven is special, it is only special because it is the seventh from #1, starting from the Alter Rebbe! The Rebbe explained then the avodah of being a chossid in the seventh generation: We need to live with the Mesirus Nefesh which we were taught by the Alter Rebbe, the first generation — to do what Hashem tells us even when it is hard, and to dedicate ourselves to spread Yiddishkeit and Chassidus wherever we can!*

## **SEFER HAMITZVOS :: Shiur #20 - Mitzvas Asei #73, #10**

*In today's Rambam, we finish Hilchos Teshuvah and the whole Sefer Mada! We start a new sefer, Sefer Ahava, which starts with the halachos of Kriyas Shema. So we have two mitzvos, one about teshuvah and the other about Kriyas Shema.*

We learn the same *mitzvah* (*Mitzvas Asei #73*) one last time: If someone does an *aveira* (*Chas Veshalom!*) he needs to SAY to Hashem what he did and ask Hashem to forgive him.

We learn this *mitzvah* from a *posuk* in *Parshas Vayikra*: וְהִתְוַדַּת אֲשֶׁר חָטָא  
The details are explained in the end of *Mesechta Yoma*.

We learn the *mitzvah* (*Mitzvas Asei #10*) to say *Kriyas Shema* two times every day — one time in the morning (by a certain time) and once at night.

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

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

**Perek Yud:** In this *perek*, the Rambam tells us that the best way to serve Hashem is *lishma*, since a person knows it's the right thing to do. But that doesn't happen on its own, it takes time and work! In the meantime, a person first serves Hashem for rewards and prizes, until he learns how to serve Hashem *lishma*.

The Rambam also says "*Al Pi HaDeiah Tihiyeh HoAhava*" — the more we learn about *Yiddishkeit* and Hashem, the more we will appreciate it, and our love for Hashem and *Avodas Hashem* will be greater!

*Now we have finished Sefer Mada, and we start Sefer Ahava!*

In **Perek Alef** of *Hilchos Kriyas Shema*, we learn about the *mitzvah* of saying *Shema* in the morning and at night. The Rambam tells us that Yaakov Avinu asked his sons, before he passed away, if all of them believed in Hashem. They all answered, "*Shema Yisroel*," "listen, our father Yisroel," "*Hashem Elokeinu, Hashem Echod*!" "We all believe in Hashem!" When Yaakov Avinu heard this, he said, "*Boruch Sheim Kevod Malchuso Le'olam Va'ed*!" to thank Hashem.

In **Perek Beis**, the Rambam tells us HOW to say *Shema*. We need to make sure we have *kavana* when we say the first line of *Shema*, otherwise we need to say it again! If a person is working and realizes that he will soon miss saying *Shema* on time, he needs to stop working so he can say *Shema* properly.

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

What do we need to do if we want to plant two kinds together in the same field? Sometimes they need to be far enough apart that they can't join into one plant, and sometimes they need to LOOK like they are separate.

## **INYANA D'YOMA :: Yud-Alef Nissan**

On a birthday, the Rebbe tells us, it's important to think about the reason why a person is born. In many of the *Yud-Alef Nissan farbrengens*, and also on *Yud-Beis Tammuz*, the Frierdiker Rebbe's birthday, the Rebbe would explain about the reason why Hashem made people, based on the *posuk* from *Iyov*, "**Adam La'amal Yulad**" — a person was born to work hard. Hashem made it this way so that we should have the *zechus* to help Hashem make the world a better place.

There are four main kinds of hardships that people go through during their lives. They are hinted to in the four categories of people who need to bring a *Korban Todah* when they are saved from a danger:

- 1) **A sick person who got better** — We need to have a healthy *Yiddishe* head and heart. If we are sick, *chas veshalom*, we won't be able to serve Hashem properly.
- 2) **A person who gets out of jail** — When the *Yetzer Hara* doesn't let the *neshama* do what it wants, it is a kind of *Ruchnius* "jail." Sometimes a *Yetzer Hara* can become so strong in the person's mind or heart that it feels like he can't control himself! This is another big challenge.
- 3) **Going on a trip over the sea** — Many years ago, people didn't travel very much — usually they would only travel if they needed to for *parnasa*. A person might feel like they are drowning, because they are so worried about having enough money for things they need. Being worried about *parnasa* can make it very hard for a Yid to serve Hashem.
- 4) **Going over the midbar** — A desert is a place where nobody lives. The world can feel like a desert, because we can't see Hashem in the world. Our job is to make sure that we CAN see Hashem, a *Dira Betachtonim*. But it can be a hard job to make our families, communities, and the world look the way Hashem wants.

These are struggles that every Yid has to deal with, but we can have *bitachon* that Hashem will help us! We need to work hard and do our very best, and feel sure that with Hashem's help we will succeed. Then we will thank Hashem for the *nissim* that he has done for us to help us to be successful in our *Shlichus* — to bring *Moshiach* now!

*From Maamar Hagomel Yud-Beis Tammuz 5743*

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

*In Biur Tefillah, we are learning about the Haggadah. In this shiur and the next, we will IY"H go through the general structure of the part of the Haggadah where we tell over the story of Yetziyas Mitzrayim, which is Maggid. We say much of this on Shabbos Hagadol after Mincha, which is when the nisim started!*

On the night of *Pesach*, it is a *mitzvah* to tell over the story of *Yetziyas Mitzrayim*.

Even though the exact *nusach* of the *Haggadah* comes from the time of the *Geonim*, the main setup of the *seder* and what we tell over on the night of *Pesach* is written in the *Mishnah* and *Gemara*.

The *Mishnah* says that after *Mah Nishtana*, the father should explain *Yetziyas Mitzrayim* to his son, based on what his son is able to understand.

He should tell the story in a way of “*Maschil Begnus Umesayem Beshvach*,” starting with the shameful part and finishing with praise. (There is more than one opinion what this is talking about. One opinion says it means starting with the fact that Yidden were slaves to Paraoh, and ending off that Hashem took us out with great *nissim*! Another opinion says we start the story even before that, with Avraham *Avinu*, who came from a family who served *Avodah Zarah*, and that Hashem kept His promise to Avraham and took the Yidden out of Mitzrayim with great wealth! The *halacha* is like the first opinion so we start with the Yidden being slaves in Mitzrayim; but afterwards we also tell the story from the beginning, about Avraham *Avinu*, like the second opinion!)

Then, the *Mishnah* tells us that we explain a certain paragraph from the Torah, *posuk* by *posuk*. This paragraph starts with the words “*Arami Oved Avi*.” When a person brought *Bikurim* to the *Beis Hamikdash*, he would praise Hashem that he had a *chelek* of Eretz Yisroel and could bring Hashem these fruits! In this paragraph, he would thank Hashem for taking us out of Mitzrayim, so we could later come to Eretz Yisroel.

During our *seder*, we explain each *posuk* of this paragraph according to a *Medrash*, the *Sifri*.

This is the main part of the *Haggadah*, which we also say on *Shabbos Hagadol*, and *IY”H* we will see the rest of *Maggid* in the next *shiur*

See footnotes in the *Rebbe’s Haggadah*, *Maggid*

## **HALACHOS HATZRICHS :: Haseibah**

*Don’t forget the Nasi!*

~

Part of the *mitzvah* of the *seder* is to feel like we ourselves are going out of Mitzrayim! Because of this, we celebrate the *seder* in a way of *cheirus*, freedom!

We show that we are acting in a way of freedom by leaning on our side as kings do when they eat. We lean on our left side (even a lefty!) when we drink the cups of wine or eat the *matzah* at the *seder*.

Our *minhag* is that women don’t do *haseibah*. Women rely on the opinion that says that since nobody leans during the year anymore, it isn’t a sign of freedom.

See *Alter Rebbe’s Shulchan Aruch siman Tof-Ayin-Beis*

## **GEULAH U'MOSHIACH :: Kimei Tzeischa Me'Eretz Mitzrayim (5)**

Hashem promised the *Navi Micha* that things would be good for the Yidden at the time of the *Geulah* — “*Kimei Tzeischa Me'Eretz Mitzrayim Avenu Niflaos!*” “Like the days you went out of Mitzrayim, I will show you wonders!”

We usually explain this *posuk* to mean that the *Geulah Ha'asida* (the final *Geulah*) will have *nissim* that are like the ones we had at the time of *Yetzias Mitzrayim*!

That is true, and something wonderful, but *Chassidus* explains that it ALSO means something more!

Based on what is written in the *Zohar*, *Chassidus* explains that the *nissim* of the time of *Geulah* will be more special than we can imagine! Even compared to the tremendous *nissim* of *Yetzias Mitzrayim*, these *nissim* will still seem incredible! That means that however you imagine the *nissim* of the *Geulah*, they are still going to be

much better than that!

In many *maamarim*, the Rebbe explains the deeper meaning of both of these *peirushim*, and how they will both happen.

*See the maamarim of Kimei Tzeischa in Sefer Hamaamarim Melukat*

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