

Chitas for Shabbos Kodesh, Parshas Tazria Hey 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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May we be blessed with our Moshiach and peace speedily and soon. In the merit of my children and for those in need and all Klal Yisrael.

Mazel Tov **Rivka Wolowik** (Shlucha in Miami, FL, and proud soldier in Tzivos Hashem)
~ birthday Hey Nisan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Shaina Rochel Becerra** (Coral Springs, FL)
~ 11th birthday Hey Nisan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Private Chaya Baila Gorin** (Jacksonville, Florida)
~ 4th birthday on Shabbos Hey Nisan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Tazria - Shvi'i with Rashi

We are learning more about Tzoraas on clothes. We learned that if someone sees a bright green or red spot on his clothing, he needs to show it to a kohen.

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 halachos of tzoraas on clothes.

TEHILLIM :: 29 - 34

In the end of Kapitel Lamed (30), there is a posuk that says "**Lemaan Yezamercha Kavod VeLo Yidom.**" "In

order that my *neshama* should sing praise to you and not be quiet.” The Rebbe Rashab (whose *yartzeit-hilula* was this week) explains this *posuk* in a *maamar*.

(In today’s *Hayom Yom*, we will see that the word “*kavod*” means more than one thing. Here is another meaning of “*kavod*!”)

The Rebbe Rashab explains that this *posuk* is talking about the “*kavod*” of the *neshama*, the *Pintele Yid*. *Golus* is very hard for a *neshama*. Sometimes a *Yid* can get overwhelmed and might even *chas veshalom* give up and let the *Yetzer Hara* decide how the person should act. But the *Pintele Yid* is always there, and it always wants to act the way Hashem wants — even in the darkest part of *Golus*.

The *posuk* tells us how the *Pintele Yid* is always ready to sing to Hashem! **Lemaan Yezamercha Kavod** — ... so that the *kavod* of our *neshama*, the *Pintele Yid* will sing to You Hashem, **Velo Yidom** — and it will never be quiet! The *Pintele Yid* will ALWAYS sing to Hashem because it always wants to be close to Hashem, even in *Golus*.

We can see this often when we go on *mitzvoyim*. Even though some *Yidden* don’t do *mitzvos* all the time, we see that their *Pintele Yid* is alive and is happy to do a *mitzvah* when it is given a chance!

TANYA :: Likutei Amarim Perek Mem

A person might ask, why is it so important to have *kavana*? Aren’t the words of *davening* and Torah holy by themselves? How come the words only go up to Hashem when we have *kavana*?

The answer is that it is true that these words are holy, but since we say these words with our *gashmius* mouth, the *chayus* of Hashem can’t be completely revealed.

When we have *kavanah* (which is *ruchnius*) the words can go up to a *ruchnius* place where Hashem’s *chayus* can be felt! Then, it fills the *gashmius* words with revealed *Ruchnius chayus* from Hashem!

When *Moshiach* comes, we will be able to see the *Ruchnius* in all the words of Torah and *Tefillah* that we say. Then the world will be able to feel the *Ruchnius’dike chayus* from Hashem, and it will be felt in everything *Gashmius’dik*, including the words that we say. Nowadays, though, to fill our *Gashmius’dike* words with a *Ruchnius’dike chayus*, we need to make sure to have *kavana*.

This is the meaning of the *Maamar Razal*, “*Ashrei Mi Sheba Lekan Vetalmodo Beyado*.” “Lucky is the person who comes to *Shomayim* after finishing his *avodah* in the world, together with his Torah.” One way to explain this is that since he had proper *kavana*, the Torah words he said don’t just stay in *Gashmius*, but they are filled with *Ruchnius’dike chayus* from the *kavana* that he had!

HAYOM YOM :: Hey Nisan

One of the *Amoraim* was called R’ Nachman *bar* Yitzchak. He lived in a town of simple people. Once he was discussing a *halacha* with another *Amora*, and R’ Nachman *bar* Yitzchok helped him understand something which wasn’t clear. The other *Amora* was so impressed with R’ Nachman’s explanation, that he asked him to come live in his town which was full of *Talmidei Chachomim*. Since R’ Nachman was obviously a very big *Talmid Chochom*, this would be a good place for him to live!

R’ Nachman *bar* Yitzchak answered that he would stay where he was, he does not want to move. He explained that it’s not the place a person lives that gives a person *kavod* (respect), it’s the person that brings *kavod* to the place where he lives! He gave an example from *Har Sinai*, where the mountain was only special because

Hashem's *Shechinah* was resting on it. When the *Shechinah* left, *Har Sinai* wasn't special anymore. (In fact, we don't even know where it is today!) That shows us that it wasn't *Har Sinai* that was special, it was the *Shechinah* that made it special. The same thing is true with a person and his surroundings: "**Lo Mekomo Shel Adam Mechabdo, Ela Adam Mechabed Es Mekomo.**"

The Rebbe Maharash explained this saying of R' Nachman according to *Chassidus*:

Kavod doesn't just mean respect and honor, it also has other meanings. The word *kavod* is like the word "kavda," a liver. The *Chachomim* say on the *posuk* "**Kavod Leiv Parao'h**" (Parao'h's heart was hardened) that his heart became like a liver, that is cold and doesn't have feelings.

Another meaning is brought in *Kabbalah*, that it means a very bright light of Hashem — a *Gilui Ohr Makif Naalah*.

The two times R' Nachman said *kavod* are talking about these two meanings in the word *kavod*:

The *Gemara* is saying that the place of a person doesn't bring him *kavod* (according to the first explanation), but he brings *kavod* (according to the second explanation) to his place.

The place where a person lives shouldn't make him have the first meaning of *kavod*, to have a cold heart and not care about *Yiddishkeit*. Instead, he brings the second meaning of *kavod* to his place: He brings the *Kavod* of Hashem, the light of Hashem, to the place where he is!

A person can choose not to be affected by the place where he lives, and instead CHANGE the place where he lives by bringing it *chayus* and life!

Just like the *neshama* gets special *koach* from Hashem before it comes into the world, so it will be able to do its *shlichus*, the same way, before a *Yid* goes to any place, Hashem gives him *koach* to be able to bring the warmth of *Yiddishkeit* and *Chassidus* to that place!

SEFER HAMITZVOS :: Shiur #18 - Mitzvas Asei #73

Today's *mitzvah* (*Mitzvas Asei #73*) is the same as yesterday's: If someone does an *aveira*, 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*.

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

RAMBAM :: Hilchos Teshuvah

Perek Daled: The Rambam tells us about 24 things that make it harder for a person to do *teshuvah*.

There are some *aveiros* that are very serious. If a person does them, Hashem won't help him do *teshuvah*! For example, if someone makes other people do the wrong thing, Hashem won't help him do *teshuvah*.

There are also some *aveiros* that a person thinks aren't such a big deal, and they won't even TRY to do *teshuvah* for them. For example, a person might look at non-*tznius* pictures, and thinks that since he isn't DOING anything, it isn't a problem. But really, a person needs to do *teshuvah* for it, because it is the cause for very serious *aveiros*!

Perek Hey: The Rambam reminds us that we always have a choice to do the right thing, what Hashem wants

— or *chas veshalom* NOT the right thing.

It's also our choice that if we see we didn't do what Hashem wants, we can right away do *teshuvah* and start doing the RIGHT thing again.

In **Perek Vov**, the Rambam shows us how many *pesukim* and stories of Torah don't contradict what we learned, that a person has free choice to act in the right way.

RAMBAM- PEREK ECHAD :: Hilchos Kelayim - Perek Beis

What happens if someone realizes that his field was by mistake planted with different kinds of seeds? How can he fix it? There are many *halachos* about what to do!

Every year, the *Beis Din* reminds everyone to check their fields to make sure there is no *Kilayim*. On *Tes- Vov Adar* (like with *Erkin*), the *Beis Din* comes around to check everyone's fields!

INYANA D'YOMA :: Yud-Alef Nissan

When Moshe Rabbeinu was born, the *posuk* says that his mother saw “*Ki Tov Hu*,” that he was good. The *Gemara* explains that the whole house filled up with light when Moshe was born!

Moshe Rabbeinu's *shlichus* in the world was to bring light, by teaching Torah which is called light. Moshe Rabbeinu taught Torah to Yidden and the whole world, for all times. On the day he was born, this *lichtigkeit* was realized in the *Gashmius* of the world, and the whole *shlichus* that Moshe was to accomplish was potentially all there at that moment.

That's what is so special about Moshe Rabbeinu's birthday on *Zayin Adar*.

The same is true with the Moshe Rabbeinu of every generation, the *Nasi Hador*. We celebrate the day when the Rebbe was born, because on that day, the Rebbe's *lichtigkeit* and *shlichus* to bring the *Geulah* was all there in potential! This day has a very special *koach* that every *chossid* (and every Yid) can use to come closer to living the way the Rebbe teaches us!

See *Likutei Sichos vol. 2, p. 606*

TEFILLAH :: Bitachon

It is written in the name of the Baal Shem Tov that a person should *daven* to Hashem to ask that his *bitachon* in Hashem should be strong.

Bitachon is very important, because when a Yid has proper *bitachon*, it is a *keili* to bring down only good things!

See *Keser Shem Tov siman Kuf-Yud-Gimmel*

HALACHOS HATZRICHS :: Motzei Shabbos

Don't forget to say the *Nasi*!

~

On *Motzei Shabbos* we should set the table, even if we're not planning a big *Melaveh Malka*. We say goodbye to the Shabbos in a way of *kavod*, the same way we show *kavod* to Shabbos when it starts.

Some people have a *minhag* to light candles for *Melaveh Malka*.

The Rebbe would say during *Melaveh Malka*, “*Da Hi Se’udasa D’Dovid Malka Meshicha*” — “this is the *seudah* of Dovid Hamelech.”

There is also a *minhag* to say over a story of a *tzadik* at this *seudah*, and it is a *segulah* for many good things!

See *Alter Rebbe’s Shulchan Aruch Siman Shin, se’if alef and beis*

GEULAH U'MOSHIACH :: Kimei Tzeischa Me'Eretz Mitzrayim (3)

When the *Navi Micha* asked Hashem to take care of the Yidden in the time of the *Geulah*, Hashem promised: “***Kimei Tzeischa Me’eretz Mitzrayim Avenu Niflaos!***” “I will show you *nissim* like the time when the Yidden went of Mitzrayim!”

Why is the time of *Geulah* compared to the time of *Yetzias Mitzrayim*?

Even though there were other *Geulos*, they were different than *Yetzias Mitzrayim*. For example, in the times of Ezra, the Yidden were able to go back into Eretz Yisroel and build the second *Beis Hamikdash* — but not every Yid came out of *Golus Bavel*. Many Yidden stayed in Bavel and didn’t come back to Eretz Yisroel.

That’s not the way it was with the *Geulah* from Mitzrayim. When the Yidden actually left, not even one Yid stayed behind to live in Mitzrayim!

That’s also what will happen with the *Geulah Le’asid Lavo*, when *Moshiach* comes. It will be like the *Geulah* from Mitzrayim, and not even one Yid will be left behind in *Golus*!

See *farbrengen Yud-Alef Nissan 5744*

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