

Chitas for Sunday, Parshas Metzora Vov 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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*This week is sponsored
in honor of*

The birth of Adirah Yehudit. May she merit Torah, Chuppah, and Maasim Tovim!
~ by new parents Noam and Chana Druckman ~

Mazel Tov **Tiferet Greenberg** (Chicago, IL)

~ 13th birthday Daled Nissan ~

Shnas Bracha Vehatzlacha!

May she bring nachas to the Rebbe and her family, in complete health, simcha and hatzlacha!

Mazel Tov **Mendel Lipskier** (shliach in Coral Gables, Florida)

~ 7th birthday Vov Nisan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Metzora - Rishon with Rashi

Now we learn 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 the first part of 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) He puts his clothes in the Mikvah.

6) He goes 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.)

We will *IY"H* learn the rest of the steps tomorrow!

TEHILLIM :: 35 - 38

In *Kapitel Lamed-Vov* (36) in today's *Tehillim*, Dovid Hamelech says "**Divrei Fiv Aven Umirmah, Chadal Lehaskil Leheitiv**" "the words of his mouth are bad and tricky, he doesn't find a reason to do better." This is talking about the *Yetzer Hara*, who tries to stop us from doing the right thing.

The Maggid of Mezritch explains that the *Yetzer Hara* doesn't tell a person not to learn Torah. It doesn't mind if we learn complicated parts of *Gemara* — then everyone will be so impressed at how smart we are! The *Yetzer Hara* will try to stop a person from learning *Chassidus* or *Halacha*, parts of Torah that teach us how to BE better Yidden ("*Lehaskil Leheitiv*" — understanding in order to do better)!

The *Yetzer Hara* doesn't want us to learn things that will help us act like better Yidden.

TANYA :: Likutei Amarim Perek Mem

Today's Tanya is the second hagaha (note) on Perek Mem. In the hagahos in Tanya, many times the Alter Rebbe adds things explained in Kabbalah that are connected to what we are learning in Tanya.

We just learned that when we have *kavana* when we do a *mitzvah*, the *mitzvah* is able to go up to a *Ruchnius* world, where it is easier to feel and see what the *mitzvah* does in *Ruchnius*!

What does a *mitzvah* do in *Ruchnius*? That is explained in this *hagaha*!

The Alter Rebbe explains that when we do a *mitzvah*, the *midos* of Hashem become united, and *Chesed* becomes stronger than *Gevurah*. This happens mainly in the highest *Ruchnius* world of *Atzilus*, but it also shines into the other worlds, in each world according to its level.

And when we do a *mitzvah* with *kavana*, what happens in *Atzilus* becomes more revealed in the *mitzvah*, so that the *Gashmius* of the *mitzvah* from this world does not hide it!

HAYOM YOM :: Vov Nisan

While the Frierdiker Rebbe was in Latvia, he received a letter from an American Rav. This Rav wrote that he WANTS to do something for Yidden in America, but he feels like he can't! He gave reasons why the Yidden can't change, and wrote about how Rabbonim are giving up and saying it's impossible to do anything for Yiddishkeit in America.

(In those days, it was very hard to keep Shabbos. Most stores were only closed on Sunday. Most of the Jews in America were from Russia or Poland, and wanted to act like modern Americans, and not like "old-fashioned" Europeans.)

The Frierdiker Rebbe wrote to this Rav:

To have *hatzlacha*, you need to stop thinking so much about the problem. Instead, you need to do your *avodah* with a proper plan and without compromises.

The Torah teaches us to do this in a pleasant way, that usually we need to be friendly and kind when we bring someone close to *mitzvos*. Still, it is sometimes the right thing to take someone aside and tell them what they

need to fix.

When we will work in this way, we will for sure have *hatzlacha*, especially in helping Yidden keep the most important parts of *Yiddishkeit*, *Shabbos*, *Kashrus*, and *Taharas Hamishpacha*.

When there is a very big problem, sometimes we feel like giving up. Instead of trying to figure out reasons why it's happening ("to make chakiros"), we should instead act the way Torah teaches, and we will for sure be successful.

SEFER HAMITZVOS :: Shiur #19 - 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*: וְהִתְנַדְּוּ אֶת הַטְּאֵתִים אֲשֶׁר עָשׂוּ
The details are explained in the end of *Mesechta Yoma*.

RAMBAM :: Hilchos Teshuvah

In **Perek Zayin**, the Rambam tells us many special things about *teshuvah*! Here are some of them:

- A person who does *Teshuvah* is in some ways GREATER than a *tzadik*!

בְּמָקוֹם שֶׁבִּעֲלֵי תְּשׁוּבָה עוֹמְדִים אֵין צְדִיקִים גְּמוּרִים יְכוּלִים לַעֲמֹד שָׁם

- When all the Yidden do *teshuvah*, *Moshiach* will come right away!

יִשְׂרָאֵל עוֹשֵׂין תְּשׁוּבָה וּמִיָּד הֵם נִגְאָלִין

In **Perek Ches**, the Rambam teaches us about *Olam Haba*, the reward for a person after he passes away. We know what our bodies like — we enjoy yummy treats, fun trips, and special presents. But our *neshama* loves to feel Hashem! In *Olam Haba*, as a reward for our *avodah*, our *neshama* will be able to enjoy feeling Hashem in a very strong way.

Perek Tes: If the real reward is feeling Hashem, why does the Torah promise us *Gashmius* rewards too? The Rambam explains that it is because the *Gashmius* helps us to do even MORE *mitzvos*! For example, if we have money, we can spend more time learning Torah, and can give more *tzedakah*.

The Rambam tells us that this is why we should want *Moshiach* — so we can learn Torah and do *mitzvos* without anything stopping us!

RAMBAM- PEREK ECHAD :: Hilchos Kelayim - Perek Gimmel

We aren't allowed to plant different kinds of plants together.

Does that mean we can't plant purple carrots next to orange carrots? No! That's okay because they are both carrots. In this *perek*, we learn what "different kinds" means.

We also learn how close to each other they need to be in order to be called growing "together." If it's easy to see that they aren't being planted together, like if there is a *mechitzah*, or they are in different fields, that's not called *kilayim*.

INYANA D'YOMA :: Yud-Alef Nissan

A Rebbe is a Neshama Klolis. That means that the Rebbe's neshama has inside of it all of the neshamos of the other Yidden! So the birthday of a Rebbe is also in some way a birthday of every Yid.

What's special about your birthday? Is it that you are older now?

If that was the main point, we should call it something that shows that you're becoming older, like an "older-day" or "end-of-year-day." Instead, we call it *Yom Huledes* — BIRTHday, meaning that it has something to do with how special it is that we were born!

It says in *Nach*, in the *Sefer Iyov*, that people are born to work hard ("*Adam L'Amal Yulad*"). What kind of work? The *Gemara* says that there are three kinds of hard work — working hard to do a **job** (*Amal Melacha*), working hard to **talk** (*Amal Sichah*), or working hard to learn **Torah** (*Amal Torah*).

A job (*Amal Melacha*) means what we do to make money or to take care of our homes, which can be very hard. Talking (*Amal Sichah*) means *davening* which we do every day in the right way — that's not easy! Torah (*Amal Torah*) is the *koach* we use to learn and understand the *Chochma* of Hashem.

Even though the *Gemara* says that the main thing is the work of Torah, we really need all of them! We need to serve Hashem through a **job** — including the **mitzvos** we do with the money we earned or the home we took care of — through **davening**, and by learning **Torah**.

That's why it's called a "birth" day. On our birthdays, we think about the reason of our birth. We decide that this year, we will do even better in all of these types of work which Hashem brought our *neshama* in the world to do!

See farbrengen Yud-Alef Nissan, 5743

TEFILLAH :: Haggadah Shel Pesach

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

The *Medrash* explains the *posuk* "**Magid Devarav LeYaakov, Chukav Umishpatav LeYisroel.**" ("Hashem tells HIS words to Yaakov, HIS *chukim* and *mishpatim* to Yisroel.") That means that whatever *mitzvos* Hashem tells us to do, He does too!

So when we are all sitting down at our *Pesach seder*, Hashem is saying the *Haggadah* with us!

Hashem also says, "**Hey Lachma Anya**" — "this is the bread of *tzaros*." It is Hashem's *tzaros* too, because as long as we are in *Golus*, Hashem's *Shechinah* is in *Golus* too, and Hashem feels our pain.

But, Hashem says, "**Kol Dichfin Yeisei VeYeichol!**" "Everyone who is hungry, come and eat!" If we really want to be connected to Hashem, even in *Golus*, Hashem promises we will be able to.

By next year, though, as we finish the *Haggadah*, "**Leshana Haba BiYerushalayim!**" We will be in Yerushalayim, when the *tzaar* of *Golus* will be over, Hashem will bring us *Moshiach* and build the third *Beis Hamikdash*!

See Likutei Sichos chelek Ches, Pesach

HALACHOS HATZRICHOS :: Pesach Hiddurim

On Pesach, many people keep extra hiddurim because of how serious the issur of chometz is on Pesach. We are learning some of the hiddurim which are often kept in Chabad.

Of course, if someone takes on a new hiddur, they should do it Bli Neder.

It is written in *Sefer Hatishbi* that some people are careful not to even speak about *chometz* on *Pesach*! Once, on *Pesach*, someone told the Rebbe that a certain room had *chometz* in it. The Rebbe said that it is better not to talk about that on *Pesach*!

Some are careful not to use food that fell on the floor during *Pesach*, and some will use it only after it is peeled.

Many people don't use *keilim* that fall on the floor during *Pesach*. They set them aside until the next year.

See Halachos Uminhagei Chabad p. 183–185

GEULAH U'MOSHIACH :: Kimei Tzeischa Me'Eretz Mitzrayim (4)

When the *Navi Micha* asked Hashem to take care of the Yidden who live at the time before the *Geulah*, Hashem gave him a beautiful promise: “***Kimei Tzeischa Me'Eretz Mitzrayim Avenu Niflaos***,” “I will show you wonders like the days when you came out of *Mitzrayim*!”

One of the things that is special about the *nissim* of *Yetzias Mitzrayim* is that they weren't just *nissim* for that time. Some of the *nissim* lasted FOREVER! Once the Yidden left *Mitzrayim* and became servants of Hashem instead of servants of *Paraoh*, it stayed this way FOREVER! Yidden were never again able to become slaves to another nation!

When Hashem takes us out of this *Golus*, we will also be getting a *Geulah* FOREVER! It will be a permanent *Geulah* which will never have *Golus* afterwards — “*Geulah Nitzchis, She'ain Achareha Golus.*”

See Likutei Sichos chelek Hey p. 177, ha'ara 32

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