

Chitas for Thursday, Parshas Metzora

Yud 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 ~

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~ by new parents Noam and Chana Druckman ~

CHUMASH :: Parshas Metzora - Chamishi with Rashi

We finished learning about the tumah of tzoraas, and today we will learn about other kinds of Tumah:

Today we learn about a kind of *tumah* that a man can get, called *Tumas Zav*. This kind of *tumah* can happen when a person is sick. If a man becomes *tamei* in this way, anything he touches can be *tomei* too.

To become *tahor*, he has to wait 8 days from when he was *tomei*, and then go to the *mikvah* and bring two birds as *korbanos*.

TEHILLIM :: 55- 59

In today's *Tehillim*, we say *Kapitel Nun-Hey* (55), which Dovid Hamelech said to thank Hashem for saving him from people who wanted to hurt him. Dovid Hamelech talks about how we need to have *bitachon* in Hashem!

He says, "**Hashlech Al Hashem Yehovcha, Vehu Yechalkelecha**" — "Give Hashem your problems, and He will take care of you."

Chassidus explains that sometimes, we know where to go for help. We know which doctor, or which teacher, or which person to ask. We have *bitachon* that they will be good messengers to bring the *bracha* of Hashem, and things will be good.

But even when we have NO IDEA what to do or who to ask for help, we should still have *bitachon* that Hashem will help us!

All of the things we do — like asking a doctor — are like taking out a cup (a *keli*) to catch the *bracha* of Hashem. But even if we don't know where to find a "cup," because we have no idea what to do, "**Hu Yechalkelecha**" — HASHEM will give us a *keli*! We should of course try our best, but Hashem will help us even

when it looks like there is nothing we can do.

TANYA :: Likutei Amarim Perek Mem-Alef

In *Tanya*, the Alter Rebbe is explaining to us how to have *Ahava* and *Yirah*, love and fear of Hashem, so that our Torah and *mitzvos* will have the proper *chayus*.

In today's *Tanya*, the Alter Rebbe tells us that it's not enough to just have *Ahavas Hashem*, we also have to bring out our natural *Yirah*, our fear to do something against what Hashem wants.

How do we do this?

The Alter Rebbe tells us what we should think about, how Hashem is watching over us to help us bring out this hidden *Yiras Shomayim* which is in our *neshama* to be able to serve Hashem with *Yiras Shomayim*.

We think about how Hashem gives *chayus* to the WHOLE world! This means ALL of the places in the whole world, even the big oceans and little islands far away. Hashem is also the *chayus* of all of the *Ruchniyus* worlds — *Atzilus*, *Beriyah*, *Yetzirah* and *Asiyah*. We can't see these *Ruchniyus* worlds, but the *Ruchniyus'dike chayus* of Hashem is not hidden there as much!

Hashem gives life to ALL of the plants and animals and people! All of the trees, and grass, and flowers, and bushes; the birds, the cows, the sheep, the fish... Hashem gives each of them *chayus* to exist, and just the right amount of *chayus* they need — to grow, to run, or to fly!

Still, Hashem puts all of this aside. What does Hashem care about? What is Hashem looking at? Hashem is looking at the Yidden! And not just at all of the Yidden — Hashem spends time looking just at ME!

When we think about this, we will realize that the things we do and the way we act are very important! If Hashem is watching to see what choices we make, they must make a difference for Hashem and for Hashem's world.

This will help us have *Yiras Shomayim*. We will want to serve Hashem like a servant who does everything he can for his master!

Many times, the Rebbe told Chassidim to memorize the beginning of this Perek (until the words "Ke'omed Lifnei Hamelech" in tomorrow's Tanya) and think about it during the day. Thinking about this can help a person in many ways in their Avodas Hashem.

HAYOM YOM :: Yud Nisan

A *Yiddishe* marriage is very holy! There is a very special *mitzvah* that husbands and wives keep when they are married, called *Taharas Hamishpacha*. By keeping this *mitzvah*, their children are born in a Torah and *ruchnius'dike* way the way Hashem wants.

The Frierdiker Rebbe wanted more Yidden to start keeping *Taharas Hamishpacha*. He asked the *Chassidim* to help teach about it. (Later, the Rebbe made this one of the ten *mitvtzoyim*!)

Today we learn something to think about that will make sure we are doing this *mitvza* with enough *chayus*: Imagine that Hashem gave you a chance to save a WHOLE CITY from being destroyed. Wouldn't you do everything you possibly could to save the city? And not only that, wouldn't you be thankful to Hashem for the *zechus* of being able to do such a big *mitzvah*?

Well, teaching other Yidden about *Taharas Hamishpacha* also saves the lives of Yidden! Just like you would be excited to save the *Gashmius* lives of a whole city, you should be even MORE excited to do everything you can to save the *Ruchnius* AND *Gashmius* lives of Yidden by teaching them about *Taharas Hamishpacha*!

SEFER HAMITZVOS :: Shiur #23 - Mitzvas Asei #5

Today's *mitzvah* (*Mitzvas Asei #5*) is the same *mitzvah* again: That a Yid has to serve Hashem through *davening*.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְעַבְדְּתֶם אֶת ה' אֱלֹהֵיכֶם

RAMBAM :: Hilchos Tefillah

Perek Hey: In today's Rambam, we learn more *halachos* about *davening*. We learn 8 things a person should try to do (*lechatchilah*) when they *daven Shmoneh Esrei*, the main part of *davening*:

- 1) We should be standing up
- 2) We should face the *Beis Hamikdash* (for most of us, that's *Mizrach*)
- 3) Our body should be clean for *davening*
- 4) Our clothes should be neat, and we should wear shoes
- 5) We should prepare a proper place, for example to always *daven* in the same place
- 6) We say *Shmoneh Esrei* quietly
- 7) We bow in certain places in *Shmoneh Esrei*
- 8) We bow after *Shmoneh Esrei* when we say *Tachanun*

Perek Vov: The Rambam teaches us to make sure we don't miss *davening* at the right time, by not starting other things at the time of *davening* (like eating a meal or getting a haircut).

Perek Zayin: We learn the *brachos* we say at other times of the day, like *Kriyas Shema She'al Hamita*, and morning *brachos*.

The Rambam tells us that we should say 100 *brachos* every day! (If you *daven Shacharis, Mincha, and Maariv*, and wear *Tallis* and *Tefillin*, you will already have most of the *brachos*. If you wash for bread and *bentch*, then you have even more. So it shouldn't be too hard to say 100 *brachos* every weekday!)

RAMBAM- PEREK ECHAD :: Hilchos Kilayim - Perek Zayin

We learn what is considered a *Kerem* (vineyard) according to *halacha*, and what is considered just a single vine, which is less strict than a full *Kerem*.

INYANA D'YOMA :: Erev Yud-Alef Nissan

Today is *Erev Yud-Alef Nisan*, the birthday of our Rebbe, the *Nasi Hador*.

What is a *Nasi Hador*?

Hashem makes sure that the Yidden always have a leader. Hashem gives the leader of the Yidden the *neshama* of Moshe Rabbeinu, our first leader! He has the *shlichus* to show the Yidden in his time the way to serve Hashem. We call that leader the *Nasi Hador*, the leader of the whole generation! Just like Moshe Rabbeinu brought the *mahn* to all the Yidden, the *Nasi Hador* brings the *brachos* for everyone in his time.

But that isn't all! Even all of the THINGS in the world at that time are connected to the *Nasi*!

In the *Chumash*, a “*Nasi*” can also mean a king! Everyone in the country knows about the king, and the whole country is called “his.” Everything in the country (even the streets!) is called the KING’s.

(That’s why the Torah tells us to wipe out even the animals of Amalek — because everything in the country has the name of Amalek, it all needs to be destroyed.)

The same thing is true with the *Nasi Hador*, the king of the generation. Everything in his time is called “the *Nasi*’s!” Hashem put everything there to help us do the job the *Nasi* tells us to do, how to serve Hashem the right way for that time.

In our time, the Rebbe told us that every Yid has the *shlichus* to bring the *Geulah* by spreading *Yiddishkeit*, Torah and *mitzvos*, to himself and to others! So everything that is in the world in our time is here to help us with that *shlichus*.

So for example, the next time you go to your computer or your phone, ask yourself: How is this machine going to help me fulfill the Rebbe’s shlichus that I was given to help bring Moshiach closer?

See farbrengen Yud Shevat 5722. (In the farbrengens of Yud Shevat, the hilula of the Frierdiker Rebbe, the Rebbe would often explain the inyan of a Rebbe and the Nasi Hador.)

TEFILLAH :: Haggadah Shel Pesach

We have been learning about the way the Haggadah is set up.

In Maggid we ask the questions about why we are having a seder tonight, and then we give the answer, in a way that starts with the shameful part and ends with praise to Hashem (“Maschil Begnus Umesayeim Beshevach”).

Then we go through the pesukim that are said when a person brings Bikurim, where we thank Hashem for Yetziyas Mitzrayim, together with the explanations from the medrash in Sifri.

We then mention the three important things at the seder: Pesach, Matzah, and Maror.

We say the words of Mishnah saying that in every generation we need to relive Yetziyas Mitzrayim!

Just like the Yidden showed their thanks then by saying Hallel, we also show our thanks now when we relive Yetziyas Mitzrayim by saying Hallel.

We finish off this section of the Haggadah with a bracha.

*When we say Hallel in Maggid, we only say the first two paragraphs, and then stop! We don’t finish the rest until after *Shulchan Orech*, near the end of the whole seder!*

Why do we only say two paragraphs of Hallel, and then stop in the middle?

*The Gemara says that the first two parts of Hallel are speaking about Yetziyas Mitzrayim, *Kriyas Yam Suf*, and *Matan Torah* — things that happened then.*

*The later parts of Hallel speak about *Le’asid Lavo*, the *Geulah* when *Moshiach* comes! Since that is a separate thing, we speak more about it later.*

*First we finish thanking Hashem for the *Geulah* from Mitzrayim, and eat the *matzah* and *maror* which are connected to *Yetziyas Mitzrayim*.*

*After the *seudah*, we start talking about the future — the final *Geulah*! We say the rest of *Hallel* which is*

speaking about the *Geulah*, which we hope to celebrate very soon, *Bimheira Veyameinu Mamosh!*

See the Rebbe's Haggadah, Dibur Hamas'chil "Halelukah Halelu – Lemaano Mayim"

HALACHOS HATZRICHS :: Shabbos HaGadol

Don't forget to say the Nasi! Today is the tenth day of Nisan, which is Shevet Dan.

~

The Shabbos before *Pesach* is called *Shabbos HaGadol*, the Great Shabbos.

The main reason why we call it *Shabbos HaGadol* is because a *Neis Gadol*, a great miracle happened on the Shabbos before the Yidden left Mitzrayim!

The Yidden tied their sheep to their bedposts, to use for the *Korban Pesach*. The Mitzriyim saw this, and asked them what they were doing. The Yidden told them that they were preparing the sheep as a *korban*. They would *shecht* them and put the blood on their doorposts before *Makas Bechoros*.

When the firstborns of the Mitzriyim heard this, they were very scared! They ran to Paraoth and told him to let the Yidden go free. When Paraoth and others said that they wouldn't, the firstborns made a war in Mitzrayim! Many of the enemies of the Yidden were killed, by the Mitzriyim themselves!

On *Shabbos HaGadol*, there is a *minhag* to read through part of the *Haggadah*, from "Avadim Hayinu" until "Lechaper Al Kol Avonoseinu." We do this because the *nissim* of *Yetziyas Mitzrayim* actually started on *Shabbos Hagadol!*

See the Alter Rebbe's Shulchan Aruch, siman Tof-Lamed

GEULAH U'MOSHIACH :: Yetziyas Mitzrayim in the Days of Moshiach

There is an opinion that says that *Le'asid Lavo*, we will still talk about *Yetziyas Mitzrayim*. (We say this in the *Haggadah*.)

Why will we talk about *Yetziyas Mitzrayim*, if the *Geulah* from this *Golus* will be so much greater?

In Mitzrayim, the Yidden were stuck in a lot of *tumah*. It took an extra special *koach* from Hashem to pull them out of the *tumah* at the time of *Yetziyas Mitzrayim!*

When *Moshiach* comes, there won't be any *tumah* anymore. We won't need the extra-special help from Hashem to take us away from the *Yetzer Hara*.

But still, we will want that extra special *koach* of Hashem! The way we can get it when *Moshiach* comes is by learning about the time when Hashem used that *koach*, the time of *Yetziyas Mitzrayim!* Then we will have that *koach* of Hashem, in the best way possible, even *Le'asid Lavo*, after *Moshiach* comes!

See Maamar Kimei Tzeischa 5742

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