

# Chitas for Thursday, Parshas Tazria

## Gimmel 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 **Menachem Mendel Schmerling** (Venice, Florida)  
~ 11th birthday Gimmel Nisan ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Rochel Dvosh Altein** (shlucha of the Rebbe in Cambridge, Massachusetts)  
~ 3rd birthday Gimmel Nisan ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Tazria - Chamishi with Rashi**

*We are learning more details about tzoraas:*

If a person has a bald spot on his head, and now he sees a colored patch of skin there, it is called a *nesek*. One of the signs that a *nesek* is *tzoraas* is that any hair that grows there changes color to light gold.

If the *kohen* isn't sure if it's *tzoraas*, the person needs to wait by himself for seven days. If the *nesek* gets bigger, or the hair in the *nesek* changes to light gold, the person is *tomei*.

If nothing changed, the person needs to shave the hair around the *nesek* to make it easier to see if it spreads, and wait another seven days. If STILL nothing changed, the person needs to follow the steps to become *tahor*. But if it spreads later, the person can still become *tomei*.

We also learn how the *kohanim* know if something is just a pale part of a person's skin. If the area has white spots that are darker than the colors of *tzoraas*, it is just how that person's skin is. It isn't *tzoraas*, even if it has some of the other signs of *tzoraas*, like white hairs.

## **TEHILLIM :: 18 - 22**

In today's *Tehillim*, we have a *kapitel* that we say every day: *Kapitel Chof*.

On some days we say it in *davening*, but on a day when we don't say *Tachanun* (like during the whole *Chodesh*

Nissan!), it's not in *davening*. The Frierdiker Rebbe made a *takana* to say this *kapitel* every day, even on a day when we don't say *Tachanun*. So on those days, we say *Kapitel Chof* right after *davening*, before the daily *Tehillim*.

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

In *Tanya* we learn that our *mitzvos* won't have "wings" to fly up to Hashem if we don't do *mitzvos* "*Lishma*."

What does "*Lishma*" mean? It means that we can't do the *mitzvah* just because that's what our parents or teachers taught us to do. We need to do the *mitzvah* with a love for the *mitzvah* and the fear of being separated from Hashem through an *aveira*.

When we do *mitzvos* in this way, our *mitzvos* will have their "wings" to fly up to Hashem.

## **HAYOM YOM :: Gimmel Nisan**

Yesterday was the *Yom Hilula* of the Rebbe Rashab. Today we learn some of the Rebbe Rashab's regular *shiurim*:

- A *parsha* of *Chumash* with *Rashi*
- A *perek* of *Torah*, *Neviim*, and *Kesuvim baal peh*
- A *perek* of *Mishnayos*
- *Gemara Le'iyun* (learning in depth) to finish 2 *blatt* a week
- *Gemara Le'girs*a (learning not as in depth) — 3 *blatt* a day
- some of *Talmud Yerushalmi*
- *Poskim* (like the *Shulchan Aruch*, but not every day)
- *Midrash Rabbah* — to finish the whole thing every year (he would finish the longer weeks of *Medrash* in weeks when the *Medrash* was shorter)

## **SEFER HAMITZVOS :: Shiur #16 - Mitzvas Lo Saasei #35, #38, #36, #37, #34, #43, #44, #40, #39, #41, #45, #171**

Today we learn 12 MORE *mitzvos* about how to stay away from *Avodah Zarah*!

1) (*Mitzvas Lo Saasei* #35) It is *asur* to say "magical words" to make someone feel better or stay safe, like the *goyim* do.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא ימצא בך וגו' והזכר הקר  
The details are explained in *Mesechta Shabbos perek Zayin*.

2) (*Mitzvas Lo Saasei* #38) It is *asur* to try to do things to speak to a person who passed away, like the *goyim* do.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא ימצא בך וגו' ודרש אל המתים

3) (*Mitzvas Lo Saasei* #36) It is *asur* to ask questions from a person who does the *Avodah Zarah* of "Ov."

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא ימצא בך וגו' ושאל אוב

4) (*Mitzvas Lo Saasei* #37) It is *asur* to ask questions from a person who does the *Avodah Zarah* of "Yidoni."

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא ימצא בך וגו' ושאל אוב וידעני

5) (*Mitzvas Lo Saasei* #34) We are not allowed to do any kind of magic or witchcraft.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לא ימצא בך וגו' ומכשף

6) (*Mitzvas Lo Saasei #43*) A man is not allowed to cut off his *peyos*.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: לא תקפו פאת ראשכם

7) (*Mitzvas Lo Saasei #44*) A man is not allowed to shave his beard with a razor.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: ולא תשחית את פאת זקנך

8) (*Mitzvas Lo Saasei #40*) A man is not allowed to wear women's clothes.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: ולא ילבש גבר שמלת אשה

9) (*Mitzvas Lo Saasei #39*) A woman is not allowed to wear men's clothes.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: לא יהיה כלי גבר על אשה

10) (*Mitzvas Lo Saasei #41*) It is *asur* to make a tattoo.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וכתבת קעקע לא תתנו בכם

The details are explained in the end of *Mesechta Makos*.

11) (*Mitzvas Lo Saasei #45*) A Yid is not allowed to hurt himself because he is sad that someone passed away, or as any kind of *Avodah Zarah*.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לא תתגדדו

The details are explained in the end of *Mesechta Makos*.

12) (*Mitzvas Lo Saasei #171*) A Yid is not allowed to pull out his hair because he is sad that someone passed away.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: ולא תשימו קרחה ביו עיניכם למת

## **RAMBAM :: Hilchos Avodas Kochavim**

**Perek Yud:** One thing that we learn is that we should give *tzedakah* to poor *goyim*, and not just poor Yidden, because we want to have *shalom*. We should be nice to them and say hello when we see them!

In **Perek Yud-Alef**, the Rambam tells us that it's a *goyishe* thing to try to figure out what will happen in the future. Yidden need to believe in Hashem, and trust that He will take care of us. (These are the *halachos* of the first part of today's *Sefer Hamitzvos*.)

In **Perek Yud-Beis**, we learn about how a Jewish man or boy can't cut off his beard or *peyos*! (These are the *halachos* of the second part of today's *Sefer Hamitzvos*.)

## **RAMBAM- PEREK ECHAD :: Hilchos Erchin V'Charamin - Perek Ches**

On *Tes-Vov Adar* (*Shushan Purim*), the *Beis Din* checks on the donations they got all year for the *Beis Hamikdash* and puts the money together with the *Machatzis Hashekel* they just collected, so it will be ready to use for all of the things the *Beis Hamikdash* needs. All of the things need to be sold, because the *Beis Hamikdash* only uses the money!

If someone wants to give this kind of present nowadays, what do we do with it?

The person isn't allowed to use it — it is *Cherem*. He needs to put it away until he can give it to the *Beis Hamikdash*, or until it is ruined.

*Mazel Tov!* We now finish this set of *halachos* and the entire *Sefer Hafla'ah!*

## **INYANA D'YOMA :: Hiskashrus**

*Beis Nissan was the yartzeit of the Rebbe Rashab, and the beginning of the Frierdiker Rebbe's nesius. Here is a story that the Frierdiker Rebbe said in the first maamar he said after the histalkus of the Rebbe Rashab. This maamar starts with the same words as the Rebbe Rashab's last maamar, Reishis Goyim Amalek.*

This story happened when the Frierdiker Rebbe was a young boy, a few years after the *histalkus* of the Rebbe Maharash. The Frierdiker Rebbe used to go often into the *Yechidus* room of the Rebbe Maharash.

Once he was in the room, when he saw the door opening. He was afraid, so he hid, and peeked to see who was coming in. The Frierdiker Rebbe saw his father, the Rebbe Rashab, come into the room, wearing a *gartel*.

The Rebbe Rashab stood in front of the table, across from the Rebbe Maharash's chair. The Frierdiker Rebbe saw his father's lips moving, as if he was talking, and saw tears pouring from his father's eyes.

In the *maamar*, the Frierdiker Rebbe explains that the *kedusha* never leaves the place where a *tzadik* learns Torah and *davens*, or all of the *Gashmius* things a *tzadik* uses to serve Hashem. Since this *avodah* was done by a *tzadik*, the *kedusha* stays there the same way even after the *histalkus*!

The Rebbe Rashab recognized that the *kedusha* was still in the room of the Rebbe Maharash, so he had a *yechidus* just as he would when the Rebbe Maharash was alive.

*The Rebbe later explained this much more, in the sicha of Parshas Vayikra Tof-Shin-Mem-Zayin, how everything of a tzadik stays with the exact same kedusha even after histalkus. The Rebbe taught how using these same things can give us koach to have a stronger hiskashrus with the tzadik!*

*See Sefer Hasichos Tof-Shin-Mem-Zayin p. 375*

## **TEFILLAH :: The Nasi**

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

If you look at the *Nasi* for every day, you will see that they are almost exactly the same! The only difference is the name of the *Nasi* and the name of the *Shevet*!

But if you look at the *Medrash* on the *parsha* of the *Nasi*, you will see that the *Nasi* of each *shevet* had a different *kavana* when he brought the *korban*. That's because each *shevet* had a different way of serving Hashem, and even though they all brought the same *korban*, they chose this *korban* for different reasons, according to their way of *avodah*.

There is even one *halacha sefer*, called *Makor Chaim*, where it says that we should read the *kavanah* of each *Nasi* from *Medrash Rabbah* on the day that we say his *Nasi*! That's not what we actually do, but it still shows us that the different *kavanos* of the *Nasi* are important.

As we learned yesterday, when we say the *Yehi Ratzon* after saying the *Nasi*, we are asking Hashem that no matter which *shevet* we are from, we should still get *koach* and *chayus* from this *shevet* too. We are asking that the type of *Avodah* of each of the *Shevatim* should help us have a deeper understanding of Hashem's Torah, and help us serve Hashem with *Yiras Shomayim*.

*See Sefer Hasichos Tof-Shin-Mem-Zayin p. 373 ha'arah 28*

## **HALACHOS HATZRICHOS :: No Tachanun During Nissan**

It says in *Shulchan Aruch* that during the entire month of *Nissan*, we don't say *Tachanun*.

Why?

Starting on *Alef Nissan*, the *Nesiim* of each *shevet* began bringing *korbanos* for the *Mishkan*. Each day, one of the *Nesiim* would bring his *korbanos*, and that day would be like a *Yom Tov* for him and for his *shevet*! So from *Alef* to *Yud-Beis Nissan* were *Yom Tov* days for *Yidden*.

Then, *Yud-Daled Nissan*, *Erev Pesach*, was like a *Yom Tov* for ALL of the *Yidden*, because they would bring the *Korban Pesach*!

Of course, the eight days of *Pesach* are actually *Yom Tov*!

Since so much of the month was full of *Yom Tov'dike* days, when we don't say *Tachanun*, the *Chachomim* decided to just make the WHOLE month like a *Yom Tov*, and we don't say *Tachanun* at all the entire *Chodesh Nissan*!

But what about the special things that come from saying *Tachanun*, like Hashem's forgiveness for the *Yidden*?

The Rebbe says that we can't say that on a special day we would miss out on something good. It must be that on days we don't say *Tachanun*, these things don't come from the *Tachanun*, but from the day itself!

See Alter Rebbe's *Shulchan Aruch siman Tof-Chof-Tes se'if Ches and Tes*, *Sefer Hasichos Tof-Shin-Mem-Zayin*, p. 371 *ha'orah 12*

## **GEULAH U'MOSHIACH :: Kimei Tzeischa Me'erezt Mitzrayim**

The *Navi Micha* saw in his *nevuos* the time before *Moshiach* comes. Seeing all of the troubles the *Yidden* would go through made *Micha* cry out to Hashem. He asked Hashem to take care of the *Yidden* the way Hashem took care of the *Yidden* in the time of *Moshe Rabbeinu*!

Hashem answered *Micha*: "***Kimei Tzeischa Me'Eretz Mitzrayim Avenu Niflaos!***" "I heard what you asked, and I will do it! Just like in the time of coming out of *Mitzrayim*, when I made tremendous *nisim*, I will show you wonders in the time of the *Geulah*!"

*This posuk is explained many times in Chassidus, especially in the Rebbe's sichos of Yud-Alef Nissan and Pesach! The Rebbe even called the year Tof-Shin-Nun-Alef, "Shnas Avenu Niflaos," "the year of 'I will show you wonders,'" based on this posuk. During that year, the Rebbe explained this posuk many times. IY" H over the next few days, we will learn some of the explanations brought in Chassidus on this posuk!*

See *Micha* 7:15

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