

Chitas for Tuesday, Parshas Tazria

Rosh Chodesh Nisan

Alef 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 **Avi Hecht** (Ocala, FL)

~ upshernish Alef Nissan ~

Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

Mazel Tov **Amital Shmulesvky** (West Orange, NJ)

~ birthday Alef Nissan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Yocheved Ross** (Toronto, Canada)

~ birthday Alef Nissan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Tazria - Shlishi with Rashi

Today we are learning more about Tzoraas.

If a person gets a spot that could be *tzoraas* on a part of his body that was hurt before (like if it was bruised or swollen), then the *kohen* follows the same rules to see if it is *tzoraas*. If it has white hair the person is *tomei*; and if the spot becomes bigger or grows white hair after a week, he is *tomei*.

There is one difference with this kind of *tzoraas*, which is on a place that was hurt before: If healthy skin grows inside the white spot, it doesn't mean it's *tzoraas*.

TEHILLIM :: 1 - 9

Today we are starting the Sefer Tehillim, from Kapitel Alef!

In Kapitel Daled (the *kapitel* you say if you are 3) there is a *posuk* (which also has a *Chassidishe Niggun* that goes to the words): **"Zivchu Zivchei Tzedek, Uvitchu El Hashem!"** It talks about bringing *korbanos* to Hashem, like we are learning about in *Chumash*!

Another *posuk* that you probably know is in *Kapitel Hey*: “**Va’ani BeRov Chasdecha Avo Veisecha...**” We say this *posuk* in *Mah Tovv*. It means that we come to Hashem’s house (like a *shul*) to *daven* and thank Him! That’s why we say this *posuk* at the beginning of *davening*.

TANYA :: Likutei Amarim Perek Lamed-Tes

The *neshamos* of very great *tzadikim* are always (even when they’re alive in this world) living in the world of *Atzilus*. They see the world the way Hashem sees it — that nothing is separate from Hashem!

For the rest of us, we can’t feel this way all the time. But at special times, even regular *neshamos* can feel that there is nothing that exists aside for Hashem. One of those times is during *Shmoneh Esrei*!

HAYOM YOM :: Alef Nisan

We don’t say Tachanun the whole month of Nissan!

During the first twelve days of *Nisan*, we say the “*Nasi*” every day.

A *Nasi* means a prince, the head of a *Shevet*. Each *Nasi* was the leader of his own *Shevet*. For the *Chanukas Hamishkan*, each *Nasi* brought special presents to the *Mishkan*. Each *Nasi* took a turn on one day of *Nisan*, and on that day we read about their *korban*. *Shevet Levi* was not part of these *korbanos*.

After reading the *Nasi*, we say a *Yehi Ratzon* afterwards, saying that “If I am from that *Shevet*, I should get all of the *kedusha* that was brought down through that *korban*.”

The Rebbe Rashab told his brother-in-law, R’ Moshe Horenstein, who was a *kohen*, to say the *Yehi Ratzon* anyway, even though a *kohen* KNOWS he’s from *Shevet Levi*, who doesn’t have one of these *Korbanos*! This is because really every *Yid* is connected, through something called “*ibur*.” Even if you’re not from that *Shevet*, you can still get the *kedusha* from it!

SEFER HAMITZVOS :: Shiur #14 - Mitzvas Lo Saasei #16, #17, #18, #19, #20, #21, #26, #28, #27, #29, #14, #8, #9, #7

Today we learn many more *mitzvos* about staying away from *Avodah Zarah*, and only serving Hashem!

In Rambam, we are now learning Hilchos Avodah Zarah. This set of halachos has 12 perakim and 51 mitzvos! It takes four days to learn the perakim (3 perakim each day), so we need to learn all of these 51 mitzvos in four days too! That is why we are learning so many mitzvos each day.

The first six mitzvos are about a Meisis:

1) (*Mitzvas Lo Saasei #16*) No *Yid* is allowed to make someone else serve *Avodah Zarah*. He is called a *meisis* if he does, and the *Beis Din* punishes him with *Sekilah*. The one who he tried to convince to serve *Avodah Zarah* is the one the Torah says should carry out the punishment.

We learn this *mitzvah* from a *posuk* in *Parshas Re’eh*: וְלֹא יוֹסִפוּ לַעֲשׂוֹת כְּדָבָר הָרָע הַזֶּה בְּקִרְבְּךָ
The details are explained in *Mesechta Sanhedrin perek Zayin*.

2) (*Mitzvas Lo Saasei #17*) The person who the *meisis* tried to convince to serve *Avodah Zarah* can’t feel bad for the *meisis*. Even though there is a *mitzvah* of *Ve’ahavta Leraeiacha Kamocho*, it does not include this person.

We learn this *mitzvah* from a *posuk* in *Parshas Re’eh*: לֹא תֹאבֵה לוֹ

3) (*Mitzvas Lo Saasei #18*) The person who the *meisis* tried to convince to serve *Avodah Zarah* can't stop being angry at the *meisis*. Even though there is a *mitzvah* of *Azov Taazov*, to help another *Yid*, the Torah says that it doesn't apply to a *meisis*.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תִשְׁמַע אֲלֵיוּ

4) (*Mitzvas Lo Saasei #19*) Even though it is a *mitzvah* to save someone's life (*Lo Saamod Al Dam Reiacha*), it doesn't apply to a *meisis*. The person who the *meisis* tried to get to serve *Avodah Zarah* should not try to save the life of the *meisis*, even if he can.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תְחוּס עֵינֶיךָ עָלָיו

5) (*Mitzvas Lo Saasei #20*) The person who the *meisis* tried to get to serve *Avodah Zarah* should not look for excuses in *Beis Din* so the *meisis* won't get punished.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תִחַמַּל

6) (*Mitzvas Lo Saasei #21*) The person who the *meisis* tried to get to serve *Avodah Zarah* is not allowed to keep anything not nice he did a secret in *Beis Din*.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: וְלֹא תִכְסֶּה עָלָיו

The next four mitzvos are about not-true Nevuah:

7) (*Mitzvas Lo Saasei #26*) A person is not allowed to say that he has a *nevuah* to go do *Avodah Zarah*. He can't say that Hashem says to do *Avodah Zarah*, and he also can't say that the *Avodah Zarah* said it will reward or punish people who serve it.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְאָשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנְּבִיא הַהוּא

The details are explained in *Mesechta Sanhedrin perek Yud-Alef*.

8) (*Mitzvas Lo Saasei #28*) We can't listen to someone who says he is a *Navi* for *Avodah Zarah*. For a true *Navi*, we test him to see if he knows the future. But for someone who says he is a *Navi* for *Avodah Zarah*, we don't even give him a chance!

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: לֹא תִשְׁמַע אֶל דְּבַרֵי הַנְּבִיא הַהוּא

9) (*Mitzvas Lo Saasei #27*) It is *asur* to say ANY *nevuah* that didn't really happen. This means that it is *asur* to say that Hashem said something that He really didn't say, or to say that he got a *nevuah* that Hashem really says to a different *Navi*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: אֶךְ הַנְּבִיא אֲשֶׁר יִזְיֵד לְדַבֵּר דְּבַר בְּשֵׁמִי אֶת אֲשֶׁר לֹא צִוִּיתִיו לְדַבֵּר

The details are explained in *Mesechta Sanhedrin perek Yud-Alef*.

10) (*Mitzvas Lo Saasei #29*) We shouldn't be afraid of a not-real *Navi*. We shouldn't be afraid to punish him, even if he is saying *Nevuos* in the name of Hashem.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא תִגּוֹר מִמֶּנּוּ

The details are explained in *Mesechta Sanhedrin perek Yud-Alef*.

We learn one mitzvah about not promising in the name of an Avodah Zarah:

11) (*Mitzvas Lo Saasei #14*) We can't make a *shevuah* in the name of an *Avodah Zarah*, or even cause a *goy* to promise in the name of an *Avodah Zarah*.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תִזְכְּרוּ

The details are explained in *Mesechta Sanhedrin perek Zayin*.

The last three mitzvos for today are about not serving different types of Avodah Zarah:

12) (Mitzvas Lo Saasei #8) We are not allowed to serve the Avodah Zarah called Ov.

We learn this mitzvah from a posuk in Parshas Kedoshim: אֶל תִּפְנוּ אֶל הָאֱבֹתָא
The details are explained in Mesechta Sanhedrin perek Zayin.

13) (Mitzvas Lo Saasei #9) We are not allowed to serve the Avodah Zarah called Yidoni.

We learn this mitzvah from a posuk in Parshas Kedoshim: אֶל תִּפְנוּ אֶל הָאֱבֹתָא וְאֶל הַיִּדְעֹנִים
The details are explained in Mesechta Sanhedrin perek Zayin.

14) (Mitzvas Lo Saasei #7) We are not allowed to serve the Avodah Zarah called Molech.

We learn this mitzvah from a posuk in Parshas Acharei: וּמִזְרֵעַךְ לֹא תִתֵּן לְהַעֲבִיר לְמֹלֶךְ
The details are explained in Mesechta Sanhedrin perek Zayin.

RAMBAM :: Hilchos Avodas Kochavim

Perek Daled: We learn about an *Ir Hanidachas*, a city where a lot of people started serving Avodah Zarah. The whole city has to be destroyed!

In **Perek Hey**, we learn about a person who tries to get other people to serve Avodah Zarah (a *meisis*), and the punishment he gets.

Perek Vov: In this *perek*, we learn about different types of Avodah Zarah. In the beginning of the *perek* we learn the details of today's mitzvos, about the Avodah Zarah of Ov, Yidoni, and Molech.

RAMBAM- PEREK ECHAD :: Hilchos Erchin V'Charamin - Perek Vov

Now we start learning the *halachos* of *Charomim* (things that are *cherem*). We learn what happens if someone gives something that wasn't his, or promises to give something that isn't there yet (like a fruit that didn't grow yet), or if someone gives by mistake.

INYANA D'YOMA :: Haggados for Kids

The Rebbe tells us that children should have their own *siddur*, *Chumash*, and (*lehavdil*) *tzedakah* box, along with other *sefarim*.

One other *sefer* that every child should have is a *Haggadah Shel Pesach*!

In *Shulchan Aruch* it says that we buy children nuts and sweet things before *Yom Tov*, to make them happy on *Yom Tov*. It is also a good idea to get a new *siddur* or a new *sefer*, which will give them *chayus* to use it!

See *Sefer Hasichos* 5748 vol. 1, p. 343, *Halachos Uminhagei Chabad* p. 179

TEFILLAH :: Rosh Chodesh

Today is *Rosh Chodesh Nissan*! We say extra pieces in *davening*, and add *Hallel* and say *Musaf* for Shabbos *Rosh Chodesh*. Don't forget to say the *Nasi* after *davening*!

~

For the first twelve days of *Chodesh Nisan*, the *Nesiim* of each *shevet* took turns bringing special *korbanos* for

the *Chanukas Hamizbeiach*.

After reading the part of the Torah telling us the *korbanos* of that day's *Nasi*, we say a paragraph starting with *Yehi Ratzon*.

What is this *Yehi Ratzon* about?

We ask Hashem that the *Ruchnius koach* of that *shevet*, the *Nitzutzin Kadishin*, should shine on us! Each *shevet* served Hashem in a different way, and since Yidden are all connected, we each have a part of all of the *shevatim* inside of us.

When we say this paragraph, we ask Hashem that this *Ruchnius koach* should help us learn Torah and serve Hashem with *Yiras Shomayim*. We ask that this *koach* should help us and stay with us and our children, forever!

HALACHOS HATZRICHOS :: Pesach Hiddurim

Eating even one drop of *chometz* on *Pesach* is a very serious *aveira*. Because of this, we are extra careful when it comes to *Pesach*, adding extra *hiddurim* so that we won't *chas veshalom* eat *chometz* accidentally.

Here are some things that Chabad is careful with on *Pesach*:

1) We don't eat machine made *matzah* on *Pesach*. We don't give it to children either.

2) We are very careful not to eat *gebrokts*, *matzah* that gets wet. We are worried that there might have been a drop of flour in the *matzah* that wasn't fully mixed into the dough, and if it gets wet now, it could become *chometz*.

Before we pour a drink or put food on a plate, we first check to make sure that there are no crumbs of *matzah*.

Many families have figured out ways to keep the *matzah* away from food or drink. For example, some people eat the *matzah* only inside of a bag, so the crumbs won't fly all over the place. Then they take the bags off the table before bringing out the rest of the food.

See *Halachos Uminhagei Chabad* p. 182

GEULAH U'MOSHIACH :: Time of the Geulah

In the *Gemara*, there is a *machlokes* about when the *Geulah* will be.

R' Eliezer says that the *Geulah* from *Mitzrayim* was in *Nisan*, but the final *Geulah* will be in *Tishrei*.

R' Yehoshua says that the Yidden came out of *Mitzrayim* in *Nisan*, and they will also come out of *Golus* in *Nisan* — **BeNisan Nigalu, U'beNisan Asidin Lehiga'el.**

In the *Medrash*, when it discusses the time of the *Geulah*, it only brings the opinion that *BeNisan Asidin Lehiga'el*. This shows that the *halacha* is according to R' Yehoshua — the *Geulah* will be in *Nisan*!

In many of the *Sichos Kodesh* and *Maamorim*, the Rebbe explains the connection between *Nisan* and *Geulah*. The Rebbe shows us that in *Ruchnius*, this month is the BEST time for *Moshiach* to come!

See *Likutei Sichos chelek Alef*, p. 235

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