

Chitas for Wednesday, Parshas Metzora Tes 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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CHUMASH :: Parshas Metzora - Revi'i with Rashi

Today Moshe Rabbeinu is teaching the Yidden about *Tzoraas* on the wall of a house, which will happen to the Yidden when they live in Eretz Yisroel.

We learn that Hashem gives *Tzoraas* on a house as a special gift to the Yidden. Some of the Emoriim (who lived in Eretz Yisroel before the Yidden came there) hid a lot of money under their houses before they left Eretz Yisroel. When the Yidden came and took these houses, this money was hidden. The only way they would find the money is if they had to knock down the house! So having *Tzoraas* on the house turned out to be a big gift from Hashem, letting them find these hidden treasures.

Here are the details of the *mitzvah*:

If a person sees dark green or dark red spots on the wall of his house, he has to show them to the *kohen*, because they might be *Tzoraas*. But before the *kohen* comes, the person needs to take everything out of the house. Because if the *kohen* says the house is *tomei*, everything inside will become *tomei* too!

First the *kohen* comes and checks to see if the spot looks like *tzoraas*. *Tzoraas* spots look like they are deeper than the wall. If the spot looks this way, the *kohen* closes off the house for a week to see if the *tzoraas* gets bigger or goes away.

When the *kohen* comes back again to check, if the spot got bigger, the person needs to take out that whole part of the wall and build a new wall there. If *tzoraas* comes back on the new wall, the whole house needs to

get broken down!

Once the *tzoraas* goes away, the person needs to bring the same kind of *korbanos* as we do for *tzoraas* on a person's body or his clothes.

TEHILLIM :: 49 - 54

In today's *Tehillim*, in *Kapitel Nun-Gimmel* (53), it talks about the *churban* of the Second *Beis Hamikdash*. At the end of the *kapitel*, Dovid Hamelech says how he hopes Hashem will save the Yidden: "**Mi Yitein MiTzion Yeshuos Yisroel...**"

This *posuk* is actually written TWICE in *Tehillim* — once in *Kapitel Yud-Daled*, and once here.

The *Medrash* says that these two times where it says "Mi Yitein," hoping that Hashem will bring the *Geulah*, also matches with two places in Torah where it says the words "Mi Yitein!"

In one place in the Torah, Hashem says how He hopes the Yidden will all have *Yiras Shomayim* ("Mi Yitein Vehaya Levavam Zeh Lahem LeYirah Osi..."), and in the other place, Moshe Rabbeinu hopes that all of the Yidden will be *neviim* ("Umi Yiten Kol Am Hashem Neviim").

The *Medrash* says that both of these will come true when *Moshiach* comes — all Yidden will be *Neviim*, and we will all have the highest level of *Yiras Shomayim*!

TANYA :: Likutei Amarim Perek Mem

The main part of a mitzvah is DOING the mitzvah itself. Still, Hashem wants our mitzvos to shine and be beautiful. For that we need to have kavana — to think about how we love Hashem and that we are ready to have Mesiras Nefesh to do what Hashem wants from us. This fills up our Gashmius mitzvos with Ruchnius, so they can go up to a Ruchnius world where the accomplishment of the mitzvah is revealed.

But isn't *Ahavas Hashem*, loving Hashem, a *mitzvah* by itself? Why do we say that the *mitzvah* of *Ahavas Hashem* is just "wings" for other *mitzvos*?

The answer is that the whole point of loving Hashem, the *mitzvah* of *Ahavas Hashem*, is to give us *chayus* to do the other *mitzvos* properly. *Ahavas Hashem* as a thing for itself is called *Ahavas Betaanugim* and is a reward for doing the *mitzvos*. That is connected with *Gan Eden*, which a person can even have a taste of in this world.

But the main job of a Yid in THIS world is to have the kind of *Ahavas Hashem* which will give *chayus* to all of the rest of the *mitzvos* which a person does.

That's why *Ahavas Hashem* is called "wings" for the other *mitzvos* and make them fly up to a *Ruchnius* world to be close to Hashem. Even though it is true that the *mitzvah* of *Ahavas Hashem* is a *mitzvah* of its own, the point of this *mitzvah* is to make us do all of the other *mitzvos* properly.

HAYOM YOM :: Tes Nisan

What is "rich" for a Yid? The Rebbe tells us today in Hayom Yom!

For a Yid, being rich is not having a lot of money or a beautiful house.

The best kind of riches, that lasts forever, is being Yidden that keep Torah and *mitzvos*, and having children and grandchildren who do also!

That makes your parents and Bubbies and Zaidies VERY VERY rich!

SEFER HAMITZVOS :: Shiur #22 - Mitzvas Asei #5

Today's *mitzvah* (Mitzvas Asei #5) is the same as yesterday's — that we need to serve Hashem through *davening*.

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

RAMBAM :: Hilchos Tefillah

Perek Beis: We said yesterday that there are 18 *brachos* in *Shmoneh Esrei* (that's what *Shmoneh Esrei* means — 18!). But if you count them, you will find NINETEEN *brachos*.

This is because in the time of Rabban Gamliel, there were a lot of people who tried to get the Yidden to stop listening to the things the *Chachomim* said they should do. So Rabban Gamliel added another *bracha* (*Velamalshinim*), asking Hashem to stop those people.

In **Perek Gimmel**, we learn about the right times for each *tefillah*. If we miss *davening* in these times, we are supposed to *daven Shemoneh Esrei* twice in the next *tefillah*.

Perek Daled: There are five things that we need to take care of before *davening*, or else we are not allowed to *daven*:

- 1) Washing our hands
- 2) Making sure we are *tznius'dik*
- 3) The place has to be appropriate for *davening* (not in a bathroom or garbage dump)
- 4) Making sure there is nothing distracting us (like making sure we don't need to go to the bathroom)
- 5) Making sure we can have *kavana* (like not to *daven* when we are angry)

RAMBAM- PEREK ECHAD :: Hilchos Kilayim - Perek Vov

Today we finish learning about *Kilai HaKerem*, not growing other plants together with grapes. We learn how much of the grapes become *asur* if they are planted close to vegetables. We also learn about *mavrich*, when the grapevine goes underground and comes up in a different place. Can we grow something else in between?

INYANA D'YOMA :: Yud-Alef Nisan

It is almost *Yud-Alef Nisan*!

The *Yud-Alef Nisan farbrengen* in the year *Tof-Shin-Lamed-Beis*, for the Rebbe's 70th year, was an extra special *farbrengen*!

Here is one of the things the Rebbe spoke about at that *farbrengen*:

Many people have the question, if the whole reason Hashem made us is so that we can learn Torah and do *mitzvos*, why did Hashem make it so hard to do that?

Imagine that you are studying very hard for the Chidon. You make flashcards, you review with your friend, and you listen to the recordings over and over.

Then your sister asks you why you are working so hard. She offers to copy someone else's certificate and just put your

name on it. She'll even buy a wooden plaque so you can hang it up in your room!

You know that even if your sister makes a beautiful plaque, it won't really be special. The Chidon certificate is so important to you because you worked hard and you earned it!

When we get something without working for it, it is called "*Nahama Dekisufa*," free bread. We don't appreciate something as much if we didn't do anything for it.

That is one of the reasons why Hashem makes it hard to do the *mitzvos*: If it was easy, we wouldn't feel like what we do is so special!

But couldn't Hashem have just made us differently? Hashem could have made people to like getting things that we don't earn!

The Rebbe explains that Hashem could have given us good things as a gift, and it would be very easy. But then we would just be getting a present.

But Hashem wanted to give us the best thing that could be — that we could be PARTNERS with Hashem!

When two partners start a business, they both need to give a lot of money to get things started, and work hard together. Then the business belongs to both of them!

Hashem wants US to be His partners in running the world! When we work hard to learn Torah and do *mitzvos*, even when it is not easy, we are investing our part so we can be partners with Hashem in the creation of the world!

See *farbrengen Yud-Alef Nisan Tof-Shin-Lamed-Beis*

TEFILLAH :: Haggadah Shel Pesach

We are going through the basic way *Maggid* is set up, the part of the *Haggadah* where we tell over the story of *Yetziyas Mitzrayim*. The *nusach* of our *Haggadah* was not written down until much later, but the general structure is already there in the *Mishnah*.

In the previous *shiur*, we went through the part of the *Haggadah* that we say on *Shabbos Hagadol*, from *Avadim Hayinu* until "*Lechaper Al Kol Avonoseinu*." The *Mishnah* says that the father should teach his child the story of *Pesach* so he will understand it, in a way of "*Maschil Begnus Umesayeim Beshevach*," starting with the shameful part and finishing with praise. Then we explain the paragraph "*Arami Oved Avi*" according to the *Medrashim* of *Chazal*, from the *Sifri*.

After that, the *Mishnah* tells us exactly what else needs to be done at this part of the *seder*:

First of all, Rabban Gamliel teaches that we need to speak about three important things at the *seder*: *Pesach* (the *Korban Pesach*), *Matzah*, and *Maror*. We explain why we have them at our *seder*, and show what they are.

Then we say the famous *Mishnah* (which is one of the *Yud-Beis Pesukim*) of "*Bechol Dor Vador*," that Yidden of every time should see themselves as if they are coming out of *Mitzrayim* themselves!

Of course, if we feel like we came out of *Mitzrayim*, we will feel so happy and thankful to Hashem! Just like the Yidden did when they came out of *Mitzrayim*, we will want to praise and thank Hashem! So we say part of *Hallel*.

There are different opinions in the *Mishnah* of how much of *Hallel* we should say here. We follow the opinion of *Beis Hillel* and say the first two paragraphs, ending with the words *Chalamish Lemaayno Mayim*.

We finish off with the *bracha* where we thank Hashem for taking us out of Mitzrayim, and that we are able to sit tonight with *matzah* and *maror*. We ask Hashem that we should be able to celebrate *Yomim Tovim* with *Moshiach Tzidkeinu* and again eat from the *korbanos*! Then we will thank Hashem with a new song, a *Shir Chadash*!

We drink the second *kos*, and then we go on to the next part of the *seder*.

HALACHOS HATZRICHOS :: Setting Up for the Seder

Don't forget to say the Nasi! Today is the ninth Nasi, for Shevet Binyamin.

~

On the first night of *Pesach*, we set the table before *Maariv*, using our beautiful *Pesach* dishes. We want to be ready right away, so the kids won't fall asleep!

But we don't actually set up the *kaarah* early according to *Minhag Chabad*, we only set it up at the beginning of the *seder*.

See Shevach Hamoadim, Dinei Seder Pesach; Halacha Newsletters from Rabbi Braun of Crown Heights, Rabbi Lesches of Melbourne

GEULAH U'MOSHIACH :: Kimei Tzeischa (7)

Hashem says that at the time of the *Geulah*, He will show us *nisim* like in the days of coming out of Mitzrayim — “**Kimei Tzeischa Me'Eretz Mitzrayim Arenu Niflaos**”!

The *posuk* says, “*KIMEI Tzeischa Me'Eretz Mitzrayim*” — “Like the DAYS you came out of Mitzrayim.” But *Yetziyas Mitzrayim* was only ONE day! Why does the *posuk* say “DAYS”?

Yetziyas Mitzrayim is not only the first day we came out of Mitzrayim. Yidden remember *Yetziyas Mitzrayim* every day, and we have a *Yetziyas Mitzrayim* in *Ruchnius* every day!

The *posuk* is telling us that the *Yetziyas Mitzrayim* of ALL of these days is what will bring the *nissim* of the *Geulah*!

See Maamar Kimei Tzeischa 5742

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