

Chitas for Wednesday, Parshas Tazria Yom Hahilula Beis 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.

CHUMASH :: Parshas Tazria - Revi'i with Rashi

Skin that was hurt looks different than the skin around it. Yesterday, we learned that if a person has *tzoraas* on a part of his body that was bruised before, some of the *halachos* are different than for regular *tzoraas*.

Today we learn about *tzoraas* on skin that was burned before.

The *halachos* are the same as for *tzoraas* on a bruise, but this *tzoraas* is counted as a different type!

That means that if someone has a white spot that is partly on a bruise and partly on a burn, we measure each part separately. If they are both smaller than a *gris* (about the size of a lentil bean), then they are too small to be counted as *tzoraas*. Even though together the spot is bigger than a *gris*, it is not counted as one *tzoraas* spot, because they are two different types of *tzoraas*. Therefore the person is *tahor*.

TEHILLIM :: 10 - 17

Today's *kapitelach* are *Yud* through *Yud-Zayin*.

Kapitel Yud-Gimmel is a *tefillah* crying out to Hashem over this long *Golus*. The last *posuk* in this *kapitel* is also the last *posuk* of *Hodu*, in *davening*. This *posuk* is full of *bitachon* and hope in Hashem's *yeshuah*!

Let's learn the meaning of this *posuk* so we will understand it when we *daven*!

Dovid Hamelech says to Hashem:

Va'ani Bechasdecha Votachti — And I, when I trusted in Your *chesed*

Yagel Libi Biyeshuasecha — My heart was happy when You helped me!

Ashira LaHashem — I am sure that I will sing to Hashem again

Ki Gamal Alai — When You will give me what I need!

TANYA :: Likutei Amarim Perek Lamed-Tes

When we do a *mitzvah*, we might think that we don't really need to have *Kavana*. But for a *mitzvah* to fly up to Hashem, it needs "wings." What are the wings? The *Ahava* and *Yiras Hashem* that come from having *kavana*.

Like we said before in *Tanya*, there are two kinds of *Kavana* — the "harder" kind that comes from thinking about Hashem, and the "easier" kind that is just remembering how we're ready to do ANYTHING for Hashem! When we remind ourselves that we are ready to have *Mesiras Nefesh* for Hashem, that brings out our hidden *Ahava* for Hashem. These two kinds of *kavana* become "wings" for our *mitzvos*!

The "easier" kind of *Kavana* makes the *mitzvos* fly up (to *Yetzira*), and the harder kind of *kavana* makes the *mitzvos* fly up even HIGHER (to *Beriyah*)! There are also very big *Tzadikim* whose *kavana* makes the *mitzvos* fly even higher (to *Atzilus*)... but that's something that only big *tzadikim* know about!

When the *neshama* goes up to *Gan Eden*, it gets its reward for the *mitzvos* and *kavana* that it had in this world. The reward is based on which *Ruchnius* world the *kavana* went up to!

If a person just does *mitzvos* because he's used to doing them, and he doesn't have even a drop of *Kavana*, his *mitzvos* can't fly up to Hashem.

Even without kavana, a person can do a mitzvah. Still, the mitzvah is not complete without the "wings" to fly up to Hashem!

HAYOM YOM :: Beis Nisan

Today is the *yartzeit* of the Rebbe Rashab, the father of the Friediker Rebbe. The *histalkus* was on *Motzei Shabbos* in Rostov (in Russia) and that is where his *ohel* is.

The very first *maamar* the Rebbe Rashab said as Rebbe was "*Keser Yitnu Lecha*," on the second day of *Sukkos*, in *Tof-Reish-Mem-Gimmel*, a few days after the *histalkus* of the Rebbe Maharash.

The last *maamar* the Rebbe Rashab said in public was "*Reishis Goyim Amalek... Keitz Sam LaChoshech*," which was said at the *Purim seudah* in *Tof-Reish-Pey* (5680/1920).

SEFER HAMITZVOS :: Shiur #15 - Mitzvas Lo Saasei #11, #12, #14, Asei #185, Lo Saasei #25, #22, #48, #50, #51, #30, #33, #31, #32

Today we learn even MORE mitzvos about not serving Avodah Zarah, and only serving Hashem!

1) (*Mitzvas Lo Saasei #11*) We are not allowed to build a monument (*Matzeivah*) for people to come and *daven* around — even to *daven* to Hashem — because this kind of thing is usually used for *Avodah Zarah*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְלֹא תִקְיִם לְךָ מִצֵּבָה אֲשֶׁר שָׁנָא ה' אֱלֹהֶיךָ

2) (*Mitzvas Lo Saasei #12*) People used to choose certain stones to lean on when they bowed to *Avodah Zarah*, called an *Even Maskis*. We are not allowed to choose a stone to bow on, even to use to bow to Hashem!

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: וְאִבֹּן מִשְׁכִּית לֹא תִתְּנוּ בְּאַרְצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ
The details are explained in *Mesechta Megillah*.

3) (*Mitzvas Lo Saasei #13*) We are not allowed to plant a tree (*Asheirah*) near the *Mizbeiach*, or anywhere near the *Beis Hamikdash*, because that was what was done in places of *Avodah Zarah*.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא תִטַּע לְךָ אֲשֶׁרָה כָּל עֵץ אֲצִל מִזְבַּח ה' אֱלֹהֶיךָ
The details are explained in *Mesechta Tamid*.

4) (*Mitzvas Asei #185*) We need to completely destroy everything in Eretz Yisroel that has to do with *Avodah Zarah*! That means all of the idols and all of the temples.

We learn this *mitzvah* from a *posuk* in *Parshas Re'eh*: אֲבֹד תֵּאבְדוּן אֶת כָּל הַמִּקְמוֹת

5) (*Mitzvas Lo Saasei #25*) We are not allowed to use any part of an idol for something that helps us, like burning a tree used for *Avodah Zarah* so that our house will be warm.

We learn this *mitzvah* from a *posuk* in *Parshas Eikev*: וְלֹא תָבִיא תוֹעֵבָה אֶל בֵּיתְךָ
The details are explained in *Mesechta Avodah Zarah perek Gimmel*.

6) (*Mitzvas Lo Saasei #22*) We are not allowed to use or benefit from the gold or silver that was put on an idol to make it look nice.

We learn this *mitzvah* from a *posuk* in *Parshas Eikev*: לֹא תַחְמַד כֶּסֶף וְזָהָב עָלֵיהֶם
The details are explained in *Mesechta Avodah Zarah perek Gimmel*.

7) (*Mitzvas Lo Saasei #48*) We are not allowed to let *goyim* live in Eretz Yisroel unless they stop worshipping *Avodah Zarah*.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: לֹא תִכְרַת לָהֶם בְּרִית

8) (*Mitzvas Lo Saasei #50*) We are not allowed to be nice to, or say nice things about someone who worships idols.

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: וְלֹא תִחַנֵּם

9) (*Mitzvas Lo Saasei #51*) We are not allowed to let anyone who serves *Avodah Zarah* to live or stay in Eretz Yisroel, because people might learn from them.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: לֹא יָשְׁבוּ בְּאַרְצְךָ כִּי יִחְטְאוּ אִתְּךָ לִי
The details are explained in *Mesechta Sanhedrin* and *Avodah Zarah*.

10) (*Mitzvas Lo Saasei #30*) We are not allowed to copy things that people who worship *Avodah Zarah* do, even if those things have nothing to do with *Avodah Zarah*.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: וְלֹא תִלְכוּ בְּחֻקֵּי הַגּוֹי אֲשֶׁר אֲנִי מְשַׁלַּח מִפְּנֵיכֶם
The details are explained in *Mesechta Shabbos perek Vov* and *Tosefta of Mesechta Shabbos*.

11) (*Mitzvas Lo Saasei #33*) We aren't allowed to decide things based on "good signs" or "bad signs" — like to decide that something that happened was a "bad sign" and now we shouldn't go on the trip.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא יִמְצֵא בְךָ וְגו' מְעוֹנֵן וּמְנַחֵשׁ
The details are explained in *Mesechta Shabbos perek Zayin* and *Tosefta of Mesechta Shabbos*.

12) (*Mitzvas Lo Saasei #31*) We are not allowed to do things to predict the future.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: לֹא יִמְצֵא בְךָ וְגו' קִסָּם קִסָּמִים
The details are explained in *Mesechta Sanhedrin*, *Tosefta Shabbos*, and *Sifri*.

13) (*Mitzvas Lo Saasei #32*) We are not allowed to decide which days are good for things based on astrology

(deciding things based on the stars). We also are not allowed to make magic tricks in a way that people think we're using real magic.

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

RAMBAM :: Hilchos Avodas Kochavim

Perek Zayin: We need to destroy *Avodah Zarah* things. The Rambam teaches us what kinds of things are counted as *Avodah Zarah*. For example, if a cow was used for a *korban* to *Avodah Zarah*, we can't even use its skin for anything else.

In **Perek Ches**, we learn about when things change to become *Avodah Zarah*. If someone *davened* to a mountain, the mountain isn't counted as *Avodah Zarah*, but if he took a rock from that mountain it could be.

In **Perek Tes**, we learn about doing business and about our dealings with *goyim* when they are celebrating their *Avodah Zarah* days.

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

We learn many *halachos* about *pediyah* — redeeming, meaning buying back something that was donated to the *Beis Hamikdash*.

One interesting thing that we see in these *halachos* is that the *Beis Hamikdash* always gets the best of any deal! This way, any donation to the *Beis Hamikdash* is used as much as it can be.

INYANA D'YOMA :: Beis Nissan

As we learned in *Hayom Yom*, today is the *yartzeit* of the Rebbe Rashab. Today is also the beginning of the Friediker Rebbe's *nesius*. Being that the Rebbe is the *Memalei Makom*, fills the position of the previous *Rebbeim*, it is understood that this day is very special to all of us in our generation, the Rebbe's *dor* — *Dor Hashvi'i*.

As an introduction to the Hayom Yom, the Rebbe writes a list of important dates and peulos in the lives of each of the Rebbeim. (Here is a link to an English translation of what the Rebbe wrote about the Rebbe Rashab, and audio shiurim of the history of the Rebbe Rashab's life, by Rabbi Majeski and Rabbi Paltiel.)

The Rebbe taught us that this day is an *Eis Ratzon*, a special time, and we should do these things:

- 1) Learn at least one *Perek* of *Mishnayos* that starts with the letters of the name of the Rebbe Rashab.
- 2) Learn the Torah of the Rebbe Rashab, who organized *Chassidus* similar to the way the Rambam organized the *halachos* from the *Gemara*.
- 3) Add in *Avodas HaTefillah*.
- 4) Give extra *tzedakah*, especially to *mosdos* that do the work of the Rebbe Rashab, like Chabad *yeshivos* or Chabad Houses.
- 5) Make a *farbrengen* and make *hachlatos* in Torah and *mitzvos*.

See Halachos Uminhagei Chabad Beis Nisan

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Before the Rebbe Rashab's *histalkus*, he said, "Ich Gei In Himmel, Un Di Ksovim Loz Ich Eich" — "I am going up to *Shomayim*, but the writings of *Chassidus* I am leaving here."

Even though the Rebbe Rashab would go to *Shomayim* where the *Chassidim* would not be able to see him anymore, they can always feel close to their Rebbe by learning his *maamarim*.

We can also feel our hiskashrus to the Rebbe by learning the sichos, maamarim, and letters that the Rebbe teaches us!

See Likutei Sichos chelek Chof-Zayin, sicha for Beis Nisan

TEFILLAH :: Yehi Ratzon

We learned yesterday about the *Yehi Ratzon* after the *Nasi*. In that paragraph, we ask that the *Nitzutzin Kadishin*, the holy sparks in each of the *Shevatim* should shine on us, and help us understand Hashem's Torah better and serve Hashem properly. We ask that this help for ourselves and for our children, forever!

One of the amazing things about this *Tefillah* is that it includes the sparks of ALL of the Yidden! We say this *tefillah* every day, for each of the *Shevatim*, and then on the 13th day we say the total of all of the *korbanos* they brought, which is also for *Shevet Levi*. This way, we include the holy sparks of every Yid, whatever *shevet* he is from!

And not only is it asking that the sparks of *kedusha* of each YID should shine on us, but that the sparks of *kedusha* in the whole WORLD shine on us!

How is it asking that?

We learned recently in *Tanya* that all of the Yidden are split up into 600,000 general *neshamos*, and the world is split up into 600,000 general parts. Each *neshama* has a *shlichus* to make a certain part of the world holy, and together we make the whole world holy to prepare for the *Geulah*.

Since we are asking that the sparks of *kedusha* of every Yid should shine on us, it includes the part of the world that each Yid has an *avodah* to make holy. We ask that all of those sparks of *kedusha* should shine on us and give us *koach*, for us and our children, forever!

See Sefer Hasichos Tof-Shin-Mem-Zayin p. 373 and ha'arah 26

HALACHOS HATZRICHS :: Birchah Ha'ilanos

Don't forget the Nasi! Today's Nasi is from Shevet Yissachar.

It is a *mitzvah* to say a *bracha* when we enjoy something in Hashem's world. We say a *bracha* before we eat Hashem's delicious foods or sip refreshing drinks. We say a *bracha* when we smell a wonderful aroma, like *besamim*. We also say a *bracha* when we see something incredible that Hashem created, like lightning, or the gigantic ocean, or a tremendous waterfall. All these types of *brachos* are called *Birchos Hanehenin*, *brachos* on things we enjoy.

One special *bracha* we make is called *Birchas Ha'ilanos*, the *bracha* on trees. We say this *bracha* during the month of *Nisan*, when we see a fruit tree blooming. As soon as we see leaves or flowers starting to grow from the branches of a fruit tree, we say this special *bracha*:

“Baruch Ata Hashem Elokeinu Melech Ha'olam, Shelo Chisar Be'olamo Klum, U'vara Vo Briyos Tovos Ve'ilanos Tovos Leihanos Bahem Bnei Adam.” “Blessed are You Hashem, our Hashem, King of the Universe, that He did not leave anything out from His world, and He created good creations and good trees for people to enjoy.”

Keep your eyes open for a fruit tree starting to blossom so you can say the *bracha*! (*Lechatchila* we try to say it where there are at least two fruit trees.)

See *Halachos Uminhagei Chabad*

GEULAH U'MOSHIACH :: The End of Amalek

Do you know who was the first *Navi* to speak about *Moshiach*?

It wasn't even a Jewish *Navi* — it was Bilaam!

One of the *nevuos* that Bilaam said was the *posuk* “*Reishis Goyim Amalek*.” Like we learned in today's *Hayom Yom*, the Rebbe Rashab's last *maamar* explained the *Ruchnius* meaning of this *posuk*!

Here is the full *posuk*, from *Parshas Balak* (24:20):

Vayar Es Amalek — Bilaam saw the punishment that Amalek would get,

Vayisa Meshalo, Vayomar — And he started to say his *nevuah*:

Reishis Goyim Amalek — “Amalek was the first of the nations to make a war with the Yidden.

Ve'achariso Adei Oveid — And in the end it will be completely wiped out.”

Right before the *histalkus* of the Rebbe Rashab, a new government came to power in Russia, which would later bring tremendous destruction to Yidden. The Friediker Rebbe fought very strongly against this during his *nesius*. During the Rebbe's *nesius*, this evil government was finally wiped out, and *Yiddishkeit* could again grow and even stronger, in the same place where it suffered so much before.

The Rebbe said that this was one of the signs of the *Geulah*, that soon we will see how ALL of the evil in the world will be wiped out, “*Ve'es Ruach Hatumah A'avir Min Ha'aretz*,” and *kedusha* and goodness will be revealed in the world, with the *Geulah Sheleimah, Bekarov Mamosh!*

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