

Chitas for Friday, Parshas Tazria-Metzora Rosh Chodesh Iyar Erev Shabbos Kodesh Lamed Nisan, 5780

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~ on the birth of a baby boy on Chof-Tes Nisan ~

May they raise him L'Torah, L'Chuppah, Ul'Maasim Tovim Mitoch Harchava!

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~ 9th birthday Lamed Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Rivka Leah Levitansky** (shlucha in Simcha Monica, California)

~ 1st birthday Lamed Nisan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Tazria-Metzora - Shishi 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.

This is the end of the mitzvah of tzoraas, and now we will learn about other kinds of Tumah:

One kind of *tumah* that a man can get is 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 :: 145 - 150

Today is the first day of Rosh Chodesh, so we are finishing the entire Sefer Tehillim! You might already know the whole Yom of Tehillim by heart from davening! It's Ashrei and the paragraphs that start with Hallelukah.

In today's *Tehillim*, there is a *posuk* that it is very important to understand: "**Poseiach Es Yodecha Umasbia Lechol Chai Ratzon.**" "Hashem opens His hand and gives every living thing what they want."

In *Shulchan Aruch*, it says that we need to be very careful to have *kavana* when we say this *posuk* in *Ashrei*! If someone doesn't have *kavana*, they need to say the *posuk* again. (If you listen to the Rebbe *davening*, the Rebbe stops for a second after this *posuk* before going on to the next *posuk* in *Ashrei*.)

Chassidus also explains this *posuk* to mean that Hashem gives all of us *Ratzon*, that we should WANT to act the way Hashem shows us in the Torah!

TANYA :: Likutei Amarim Perek Mem-Gimmel

For our mitzvos to go up to Hashem, they need to have two "wings" — like a bird, to fly up. In the last few perakim, we learned about how a Yid has Yiras Shomayim. We learned about two kinds of Yiras Shomayim — the lower level (Yirah Tata'ah) and a higher level (Yirah Ila'ah). Until the end of Perek Nun, we are going to learn about many ways a person can have Avhavas Hashem!

Today we learn about two kinds of *Ahavah*.

A person can love Hashem with **Ahavah Rabah**, which is like fire! This means they love Hashem very much, like a fire that tries to get higher all the time! A person can't feel this by himself, but Hashem can help a person have this kind of *Ahavas Hashem*. But to have *Ahava Rabbah*, a person MUST first keep Torah and *mitzvos* properly, which comes from *Yiras Shomayim*.

Another kind of *Ahava* comes from thinking about the greatness of Hashem. A person thinks about how the *chayus* of everything is from Hashem, and so he wants to love the *chayus* that everything comes from, instead of the *Gashmius* things themselves! This is called **Ahavas Olam**.

HAYOM YOM :: Lamed Nisan

Today is fifteen days of the *Omer*! It is also *Rosh Chodesh*.

Here are some kinds of *farbrengens* that should be in *Shul*:

- The "Shalosh Seudos" *farbrengen*
- the *Shabbos Mevorchim farbrengen*
- the *Yom Tov farbrengens* (like *Rosh Chodesh* and *Chassidishe Yomim Tovim*)

Melaveh Malka farbrengens should be in people's houses.

SEFER HAMITZVOS :: Shiur #263 - Mitzvas Asei #245

We start a new *Sefer* in Rambam, called *Kinyan* (acquiring)!

Today's *mitzvah* (*Mitzvas Asei #245*) is that we need to follow the *halachos* about when something is counted as sold. The Torah teaches us that the person who bought it has to show it belongs to him, like by picking it up.

RAMBAM :: Hilchos Mechirah

In today's Rambam, we learn *halachos* of buying things.

In **Perek Alef** we learn about buying a field or house. Just saying that you are selling it doesn't make it sold according to *halacha*! There are three ways that make the sale happen: One is by giving money. The second is with a *shtar* document. The third way is by the person walking through it, getting a key, locking it or other things that show that it is his.

In **Perek Beis** we learn how to buy a slave to work for you, and how to buy an animal.

In **Perek Gimmel** we learn about buying things like furniture, and the *Chachomim* said that it is bought by shlepping it or picking it up.

RAMBAM- PEREK ECHAD :: Hilchos Sanhedrin - Perek Hey

In this *perek* we learn what each type of *Beis Din* is able to *pasken* on. For example, setting up a king can only be done by a big *Sanhedrin* of 71 judges, and a case where someone might be *chayav misa* can only be done by a *Beis Din* of at least 23 — a small *Beis Din* of 3 is not allowed to *pasken* in such a case.

INYANA D'YOMA :: Sefiras Haomer

This week, in *Sefiras Haomer*, we are working on the *midah* of *Tiferes*.

What is *Tiferes*?

One of the ways we show *Tiferes* when we deal with other people is by showing *Rachmanus* to another person.

Chesed is giving. Sometimes we need to have *Chesed* — like we learn from Avraham *Avinu*. One time we need just *chesed* if we have a guest. We have to give them food and comfortable things, not think about if they deserve it!

Gevurah is the opposite of *Chesed*. It is holding back and being strict. Sometimes we need to have *Gevurah* — which was a *midah* Yitzchak *Avinu*, like how a parent or teacher might have to hold back and not give a child what they want, if it isn't good for them.

But there are other times when we need to have **Tiferes**, like Yaakov *Avinu*. *Tiferes* lets us have part *Chesed*, and part *Gevurah*.

We think about what the person needs, and what the person deserves, with *Gevurah*. But we might decide to give them something even if they DON'T deserve it — to have *rachmanus* on them. This is *Tiferes*.

Let's say you are upset at your brother for taking something that belongs to you. You know that it's not okay to take things without asking. At first you think you should tell him not to use your things again! But in the end, you have *Rachmanus* and let him use them.

You understand that your brother also has a *Yetzer Hara*, just like you do. You understand that this was a hard *nisayon*, and probably next time he will do better. You decide not to be so strict with him. That's *Tiferes*.

When we use our *Tiferes* and *Rachmonus* with another Yid, it makes Hashem act that way to us too! Hashem will also have *Tiferes* and *Rachmonus* on us and judge us for the good.

TEFILLAH :: Humbling Thoughts

There are times when we need to look at all the good things we are doing, and remind ourselves that we are working hard to serve Hashem!

But there are other times when it is the right thing to remind ourselves that we are NOT so special, to think things that make us feel humble.

We are supposed to use our heart to *daven*, and if we are feeling too proud of ourselves, it makes it hard to feel *kedusha* in our heart. The *Yetzer Hara* fills it all up and blocks it from thoughts of *kedusha*.

That is why it is important to think thoughts that make us feel more humble.

For example, a person can think about what is important to him: That he should have enough money, that people should be nice to him, and that he should be healthy. But that is all about *Gashmiyus*! How is that different than an animal? The only difference is that animals think about hay, and he thinks about bread.

A Yid should be worried about other things that are more important: He should be trying to accomplish more things in Torah, and to do *mitzvos* in a more beautiful way.

When we realize that we are not the way we should be, our heart becomes more humble and can think about Hashem. It is ready to feel *kedusha* and connect to Hashem by *davening*.

In our davening, there is a section that helps us to be more humble. Before *korbanos*, we say a paragraph starting “Le’olam Yehei Adam,” reminding ourselves that we aren’t coming to connect to Hashem and ask for our needs because we are special. We are coming to daven only because of Hashem’s *Rachmanus*, and with the *zechus* that we are children of the Avos, Avraham, Yitzchak, and Yaakov Avinu, and that we have a *neshama*.

See Tanya Perek Chof-Tes, Maamar Shemini 5716

HALACHOS HATZRICHOS :: Keeping Halacha is Good for Health!

It is brought in *seforim* that the name of the new month, *Iyar*, stands for the words “**Ani Hashem Rofecha**” — “I am Hashem Who heals you.” This is a month that is a special time for *refuah* directly from Hashem!

The Rebbe wrote an answer to a woman who had a health issue, that we can all learn from:

תסדר חייך על פי שלחן ערוך (כולל הפצת היהדות בסביבתך) וזה יוסיף גם בבריאותך

The Rebbe wrote that she should make sure to follow *halacha*, including helping others with their *Yiddishkeit*. This will help her health!

GEULAH U'MOSHIACH :: Trips to the Beis Hamikdash

If we look inside the *Chumash*, we see that we are supposed to come to Hashem’s home three times a year, on *Pesach*, *Shavuos*, and *Sukkos*. But when *Moshiach* comes, we will come to the *Beis Hamikdash* much more often!

והיה מדי חדש בחדשו ומדי שבת בשבתו יבוא כל בשר להשתחוות לפני אִמֵר ה'

Vehaya Midei Chodesh Bechadsho — It will be that every *Rosh Chodesh*

Umidei Shabbos BeShabbato — and every Shabbos

Yavo Chol Basar Lehishtachavos Lefanai — every person will come to bow to Hashem, in the *Beis Hamikdash*

Amar Hashem — so says Hashem.

See *Yeshayahu* 66:23

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