

Chitas for Friday, Parshas Acharei Shvi'i Shel Pesach Erev Shabbos Kodesh Chof-Alef Nisan, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאנן
~ by Rabbi Aryeh & Esther Kaltmann ~

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
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CHUMASH :: Parshas Acharei - Shishi with Rashi

Since we are Hashem's holy nation, we need to remember that getting married is a very holy thing! Hashem gives us very specific rules about getting married.

- A person can't marry his mother or stepmother
- He can't marry his sister or stepsister
- He can't marry his grandchildren
- He can't marry his aunt
- He can't marry his daughter-in-law
- He can't marry a woman and her daughter
- He can't marry two sisters

- He needs to act differently with a woman who has *Tumas Niddah* (like we learned in *Sefer Hamitzvos*)

- He can't get married to a woman who is married to someone else

Hashem also tells us NOT to do the *Avodah Zarah* of Molech.

TEHILLIM :: 104 - 105

In today's *Tehillim* we have a very interesting *posuk*: "**Al Tig'u Bimeshichoi**" — "Do not touch My anointed ones."

The *Chachomim* tell us that one of the things that "*Meshichoi*" (My anointed ones) means is *Yiddishe* children.

The reason for this is since it is because of the children that *Moshiach* will come!

The *Gemara* (in *Mesechta Shabbos*) says that the reason the *Beis Hamikdash* was destroyed was because the *Yidden* weren't careful that the children should learn Torah. Since that is the reason for the *Golus*, if we make sure that *Yiddishe kinderlach* DO learn Torah, it will make the *Geulah* come!

TANYA :: Likutei Amarim Perek Mem-Beis

In this perek, the Alter Rebbe is teaching us how to have Yiras Shomayim. The Alter Rebbe told us that we get the koach of Yiras Shomayim from the neshama of Moshe Rabbeinu and the Moshe Rabbeinu (the "Rebbe") of each generation.

In yesterday's Tanya, the Alter Rebbe tells us that even though the koach of Yiras Shomayim is already there, hidden inside our neshama, if we want it to do its job and make us behave the way Hashem wants, we need to work to wake it up.

Why?

Because our neshama is inside of a body, which can cover up and hide this Yiras Shomayim. There are two things we need to do to wake up this Yiras Shomayim:

1) *The first thing is to take away the distraction of the guf. (The Alter Rebbe calls this Yegiyas Basar.) How do we do this? By having thoughts of teshuvah which make us feel humble. These are the kinds of thoughts the Alter Rebbe taught us to think about in Perek Chof-Tes and Lamed.*

In today's *Tanya* we learn the second thing:

2) *We need to train our mind to be able to spend time thinking about how Hashem is with us and watching everything we are doing. (The Alter Rebbe calls this Yegiyas Nefesh.)*

Even though this might be hard, especially if a person has done certain *aveiros*, with the *koach* of *teshuvah* and learning and thinking about how Hashem is watching us, the *Yiras Shomayim* WILL wake up in the end.

If we try hard, we will succeed, like the *Chachomim* say — ***Yogati Umotzosi Taamin!***

We can understand this with a *mashal*: If a person knows that a treasure is buried in a certain spot, he will dig and dig, not stopping, until he finds it! Even if it takes time, and is hard work, he knows it is there and worth all of his work. The same is true with our *Yiras Shomayim*: We know there is a treasure of *Yiras Shomayim*, buried inside of our *neshama*! If we keep "digging" by thinking about how Hashem is always with us and watching us, we will find this treasure! Our *Yiras Shomayim* will become active, and will make sure we are doing

what Hashem wants us to do.

HAYOM YOM :: Chof-Alef Nisan

Today is the sixth day of the Omer!

When we read Az Yashir in the Torah, we should stand up.

In Lubavitch, there is a *minhag* to stay up all night THREE times every year: *Shvi'i Shel Pesach* (that's today!), *Shavuos*, and *Hoshaana Rabbah*.

The Frierdiker Rebbe said that, already from when he was nine, he stayed up on *Shvi'i Shel Pesach*!

SEFER HAMITZVOS :: Shiur #313 - Mitzvas Asei #176, Lo Saasei #284, Asei #175

We have started to learn the last *Sefer* in Rambam! There are 3 *mitzvos* today, related to the *halachos* of courts:

1) (*Mitzvas Asei #176*) This *mitzvah* is that we need to set up a system that makes sure that Yidden follow the Torah. We need to have *Shoftim* (judges) and *Shotrim* (officers to make sure people listen).

In a big city, there should be a "small *Sanhedrin*," with 23 judges by the gates of the city. In Yerushalayim, there should be the full *Sanhedrin* of 70 judges, with a *Nasi* over them, altogether 71. In a city that is too small for a small *Sanhedrin*, there should at least be a *Beis Din* of 3 judges to *pasken* on smaller questions, and send people to a bigger court if needed.

There should also be *Shotrim* to go around to the marketplace and make sure people are doing business according to Torah.

A judge can only get *semicha* in Eretz Yisroel, and then he can *pasken* outside of Eretz Yisroel too. A question about if someone is *chayav misa* can only be *paskened* when the *Beis Hamikdash* is standing.

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*, שֹׁפְטִים וְשֹׁטְרִים תִּתֶּן לָךְ בְּכֹל שְׁעָרֶיךָ,
The details are explained in *Mesechta Sanhedrin*.

2) (*Mitzvas Lo Saasei #284*) This is an *aveira* for the person in charge of making someone a judge:

A person is fit to be a judge if he is an expert in Torah and its *halachos*, and acts according to them. It is *asur* to choose a person to be a judge for any other reasons.

For example, we can't choose someone as a judge because he is good looking, or because he is strong. We can't choose someone as a judge because he knows many languages, because he is related to us, or because he did us a favor. Only a judge who is an expert in the *chochmah* of Torah and follows the *mitzvos* properly will be able to judge right!

We learn this *mitzvah* from a *posuk* in *Parshas Devarim*: לֹא תִּכְרֹוּ פְּנִים בְּמִשְׁפָּט

3) (*Mitzvas Asei #175*) This is a *mitzvah* about judges, but also a *mitzvah* about deciding *halacha* in general:

When *Chachomim* don't agree about a *halacha*, we decide what to do based on what most of the *Chachomim* say.

When judges disagree, we *pasken* based on what MOST of the judges think.

This is clear from a *posuk* in *Parshas Mishpatim*: אֲחֵרֵי רִבִּים לְהִטָּה
We can find the details of this *mitzvah* in many places in *Mesechta Sanhedrin*.

RAMBAM :: Hilchos Sanhedrin

In today's Rambam, we learn the first three *perakim* of *Hilchos Sanhedrin*.

In **Perek Alef**, the Rambam teaches about the BIG *Sanhedrin* with 71 judges, the SMALL *Sanhedrin* (which should be in most cities) with 23 judges, and in a small city there should be 3 judges. There are *halachos* about how the *Sanhedrin* should sit, and about who writes down what happens. When *Moshiach* comes, we will have a big *Sanhedrin* again, in the *Beis Hamikdash*!

In **Perek Beis**, we learn about who is allowed to be a judge. For a regular judge, there are seven qualifications which are written in the Torah. They are: *Chochmah* to know the *halachos* of the Torah well, *Yiras Shomayim*, to be humble, to hate money, love truth, people should like him, and he should have a good name. The Rambam explains what all of these are, and how we see them in the *pesukim* when Moshe Rabbeinu chose judges for the Yidden.

The judges in the big *Sanhedrin* need to have all of these things and many more!

Perek Gimmel talks about when the *Sanhedrin* should get together to judge. A small *Sanhedrin* or a *Beis Din* should start after *Shacharis*, and stop at *chatzos*. A big *Sanhedrin* starts in the morning and ends at *Mincha* time. A *Sanhedrin* is not supposed to start judging a case at night.

One *halacha* is that the big *Sanhedrin* with 71 judges didn't always need all of the judges there at the same time, but there have to be at least 23 there always. So if a judge from the big *Sanhedrin* has to leave, he needs to make sure there will be at least 23 left — otherwise he has to stay!

RAMBAM- PEREK ECHAD :: Hilchos Shaar Avos HaTumos - Perek Gimmel

This *perek* teaches us about dead birds, and how they make things *Tomei*.

INYANA D'YOMA :: Shvi'i Shel Pesach

One year, the Rebbe told us something very special about today: *Shvi'i Shel Pesach* is the *Rosh Hashana* for *Mesiras Nefesh*!

Why?

Because on *Shvi'i Shel Pesach*, there was *Kriyas Yam Suf*. How did it happen? Because Nachshon *ben Aminadav* jumped into the water just because Hashem said to keep going.

This gives us a special *koach* for the whole year, to do what Hashem wants with *Mesiras Nefesh*!

TEFILLAH :: Az Yashir

One of the parts of *davening* we say every day is *Az Yashir*, the song that Moshe and the Yidden sang at the time of *Kriyas Yam Suf*.

The word “*Yashir*,” though, doesn't mean “he SANG.” It means that he WILL sing! If we are talking about the song that was sung by the *Yam Suf*, why does it say that Moshe WILL sing it? The *Chachomim* teach us that

this is hinting to *Techiyas Hameisim*, that Moshe Rabbeinu and the Yidden will sing this song when *Moshiach* comes!

Why is *Techiyas Hameisim* hinted to specifically here, and not somewhere else in the Torah?

At the time of *Kriyas Yam Suf*, a special *koach* of Hashem's name, *Havaya*, was shining. This name of Hashem includes the past, present, and future together! This name of Hashem includes all times together, including the time of *Techiyas Hameisim*. It gave the *koach* that this song of *Az Yashir* should last for all generations! That's why *Techiyas Hameisim* is hinted to specifically in *Az Yashir*, because it is a *tefillah* that is relevant for all times!

This gives us the *koach* that every day, and especially on *Shvi'i Shel Pesach*, we can relive *Kriyas Yam Suf*. That way we can sing with true joy, the song of *Az Yashir*!

See *Likutei Sichos chelek Chof-Beis*, p. 30

HALACHOS HATZRICHS :: Staying Up

On the night of *Shvi'i Shel Pesach*, we have a *minhag* to stay up all night. On the night of *Shvi'i Shel Pesach*, the Yidden were also awake, crossing the *Yam Suf*. We stay up like they did, taking a part in the great *nissim*.

While we are awake, we should learn Torah, *Niglah* and *Chassidus*. But even if we can't learn, it is still important to stay up.

The Frierdiker Rebbe told *Chassidim* to learn specific *maamarim* in *Likutei Torah*. One of those *maamarim* is "*Hayam Ra'ah*." The Rebbe also said to learn the *maamar* "*Veheinif*," which speaks about *Kriyas Yam Suf* and *Moshiach*!

GEULAH U'MOSHIACH :: VeGar Ze'ev Im Keves

The *Haftora* we say on *Acharon Shel Pesach* is from the *Navi Yeshaya*, which is a *nevuah* about *Moshiach* and the time of the *Geulah*.

Many of the things we know about the times of the *Geulah* come from these *pesukim*!

Here is one *posuk*:

וְגַר זֵאֵב עִם כֶּבֶשׂ וְנֹמֵר עִם גְּדִי יִרְבֹּץ וְעֵגֶל וְכִפִּיר וּמְרִיא יִחְדּוּ וְנֹעַר קָטָן נִהְגַּ בָּם

Vegar Ze'ev Im Keves — A wolf will lie down together with a lamb

VeNamer Im Gedi Yirbatz — And a leopard will rest with a goat kid

Ve'egel Uchefir Umeri Yachdav — And a calf, a lion cub, and a fat ox will lie down together

VeNaar Katon Noheg Bam — And a young child will lead them.

The Rambam tells us that this *nevuah* is a *mashal* that the nations of the world will live peacefully together with the Yidden. Even though nowadays the Yidden are compared to a lamb surrounded by 70 wolves that want to attack it, when *Moshiach* comes, no nation will try to hurt the Yidden.

Does that mean that the animals won't rest together after all? The Rebbe explains that the Rambam isn't saying that. But in the Rambam's *sefer* of *halachos* about *Moshiach*, he only talks about the things that will need to happen according to *halacha* in the first stage of the *Geulah*.

Many more *nisim* will happen later too! One of the biggest ones is *Techiyas Hameisim*, which the Rambam also doesn't talk about, since it happens later. At that time, this *nevuah* will also be literally true! Even the animals who usually eat each other and hurt each other will live together peacefully!

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