

Chitas for Monday, Parshas Acharei Chof-Daled Nisan, 5782

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן

~ by Rabbi Aryeh & Esther Kaltmann ~

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה

~ by the Duchman Family ~

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L'ilui Nishmas **Miriam Necha A"H bas R' Moshe Sheyichyeh** ~ yartzeit Yud-Daled Nissan

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in honor of the engagement of **Mendy Rapoport** and **Lahey Kulek**

May the chasunah take place in a good and auspicious time, and may they build a Binyan Adei Ad!

Mazel Tov **Chanah Shmotkin** (Manhattan)

~ 11th birthday Chof-Daled Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov to **Nechama Disha Bergstein** (proud shlucha of the Rebbe in Fair Lawn, New Jersey)

~ 7th birthday Chof-Daled Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Major Mendel Sossonko** (Shliach in Miami Shores, Florida)

~ 8th birthday Chof-Daled Nisan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Acharei - Sheini with Rashi

We are learning more about the *Avodah* of Yom Kippur:

On Yom Kippur, the *Kohen Gadol* does the *Avodah* in the *Mishkan* and the *Kodesh Hakodoshim* for Hashem to forgive the Yidden. We learned that in order to forgive the Yidden for not being careful enough with the *tahara* of the *Mishkan* and its *keilim*, he mixes the blood of his *Korban Chatas* with the blood of the Yidden's *Korban Chatas*, and sprinkles it on the *Paroches*.

Today we learn how the *Kohen Gadol* is *mechaper* for any mistakes with the *kedusha* of the *Mizbeiach Hapnimi*, where the *ketores* was brought. The *Kohen Gadol* sprinkles the *Mizbeiach Hapnimi* with the same mixture of blood. This causes Hashem to forgive the Yidden in case the *Mizbeiach* became *tomei* by touching something *tomei*, or if the *ketores* had become *tomei*.

Then the *Kohen Gadol* goes out of the *Kodesh* and the person chosen the day before brings the goat for Azazel. The *Kohen Gadol* says *vidui*, asking forgiveness for all of the *aveiros* of the Yidden, leaning his hands on the goat's head. Then he sends the goat to the desert with a *kohen*, to push the animal off the Azazel cliff. This

takes away the *aveiros* of the Yidden.

The *Kohen Gadol* takes the fat of the *korbanos* to be burned on the *Mizbeiach*. Then he goes to the *Mikvah* to change back into the clothes of the *Kohen Gadol* that he wears all year (the *Bigdei Zahav*). He brings a *Korban Olah* for himself and for the Yidden. Then he brings seven sheep for the *Korban Musaf* of *Yom Kippur*.

TEHILLIM :: 113 - 118

In today's *Tehillim* (which is *Hallel*), we have the Rebbe's *kapitel*.

In *Kapitel Kuf-Tes-Zayin*, Dovid Hamelech thanks Hashem for the many *nisim* that happened to him, saving him from all of his troubles. Dovid Hamelech promises that he will bring *korbanos* to thank Hashem!

In one of the *pesukim*, Dovid Hamelech says, "***Kos Yeshuos Esa U'vesheim Hashem Ekra***," "I will lift up the cup of saving, and I will call in the name of Hashem."

The *meforshim* explain what *kos* Dovid Hamelech is talking about: When we bring a *korban*, wine (*nesech*) is poured on the *Mizbeiach* along with the *korban*. Dovid Hamelech says that he will lift up the wine when he brings his *korbanos* to thank Hashem!

The *Gemara* also learns from here that when we have a cup of *bracha*, like the cup of wine from *Kiddush* and *Havdalah*, we should lift up our *kos* and hold it so that everyone can see it!

TANYA :: Likutei Amarim Perek Mem-Beis

In today's *Tanya*, the Alter Rebbe answers a very important question:

We said that one of the ways to have *Yiras Shomayim* is to think about how we're standing in front of Hashem, because when a person is standing in front of a king, he is afraid to do anything the king won't like!

But how can we feel like we're standing in front of a king? We can SEE a king, but we can't see Hashem!

The Alter Rebbe tells us how we CAN see Hashem!

Are you afraid of a king when he is asleep? No! We are only afraid of the king when he is awake. We are afraid of the *CHAYUS* of the king, and when we see the king when he is awake, we can see that the king's *chayus* is there!

Guess what?

When we look at things in the world, like the mountains and the trees and the sun and the clouds — we are looking at something that is full of Hashem's *chayus*, just like we are looking at a king! If we remember this when we look at things, it can make us feel *Yiras Shomayim*.

We have to practice a lot! Whenever we see something, we can remember — this thing is full of Hashem's *chayus*! Everything in the world is like Hashem's "clothes"!

HAYOM YOM :: Chof-Daled Nisan

Today is the ninth day of the *Omer*!

We don't say *Shehecheyanu* during the days of *Sefiras Haomer*.

Every person has part of us that isn't good.

Should that make us feel bad? It shouldn't!

Even in the *Beis Hamikdash*, there was an *Avodah* that had to do with “not good” things that have to be sent away. The *Se'ir La'Azazel* was pushed off a cliff on *Yom Kippur* to be a *kapara* for *aveiros* of the *Yidden*.

We need to do the same thing with whatever we have that isn't good — we need to fix ourselves by getting rid of the “bad” that's inside of us.

This is one of the things we are working on now, during Sefiras Ha'omer!

SEFER HAMITZVOS :: Shiur #316 - Mitzvas Lo Saasei #310, Asei #224, Lo Saasei #300

In today's *Sefer Hamitzvos*, we learn 3 *mitzvos*:

1) (*Mitzvas Lo Saasei #310*) A *Beis Din* can't let a witch live (a witch is someone who uses the *koach* of *tumah* to make magic).

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: מְשִׁפָּה לֹא תִחְיֶה

2) (*Mitzvas Asei #224*) The *Beis Din* needs to follow the *halachos* of giving *malkos* (lashes) — one of the punishments a *Beis Din* gives for certain *aveiros*.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: וְהָפִילוּ הַשֹּׁפֵט וְהַכֹּהֵן לִפְנֵי

The details are explained in *Mesechta Makos*.

3) (*Mitzvas Lo Saasei #300*) The *Beis Din* can't hit someone during *Malkos* more than he's supposed to be hit. Part of this *mitzvah* is never to hit another *Yid*, or even just pick up our hand as if we were going to hit him!

We also learn this *mitzvah* from a *posuk* in *Parshas Ki Seitzei*: כְּדֵי רְשָׁעָתוֹ בְּמַסְפֵּר אַרְבָּעִים יָכֵנוּ לֹא יִסִּיף

RAMBAM :: Hilchos Sanhedrin

In today's *Rambam*, we learn more about how the *Sanhedrin* judges.

In **Perek Yud**, one of the things we learn is how every judge has to have his OWN opinion. Because of that, we don't ask the oldest or greatest judge to say his opinion first, because then the other judges might not want to say something different.

Perek Yud-Alef talks about the differences between judging cases about money (*Dinei Mamonos*), and judging cases where someone would be punished by being killed (*Dinei Nefashos*). In *Dinei Nefashos*, the *Beis Din* needs to try to find ways to make the person not guilty. One of the ways we see this is that even someone who is not a judge can give a reason why NOT to punish someone, but only the judges can give a reason to say why he is guilty!

Perek Yud-Beis explains how the *Sanhedrin* can *pasken* that someone is *Chayav Misa*. The judges first need to make sure that there were witnesses who saw it happen, and that the person was warned first that he is not allowed to do the *aveira*.

RAMBAM– PEREK ECHAD :: Hilchos Shaar Avos HaTumos - Perek Vov

This *perek* teaches us about how *Avodah Zarah* is an *Av Hatumah* and can make other things *tomei*.

INYANA D'YOMA :: Sefiras Haomer

Today we are working more on the *midah* of *Gevurah*. Like we said yesterday, *Gevurah* is being strong — being stronger than our *Yetzer Hara*.

Here's another way we can exercise our *Gevurah*:

Sometimes a person wants to show that they're the most special. They're better than anyone else! They're faster, stronger, smarter, taller, prettier...

How do other people feel if someone does that? They feel bad.

But we can use our *Gevurah*! Instead of showing that we're better, we can think about what the other person will feel like. If we know that what we say or do will make someone else feel bad, we can use our *Gevurah* and not say it!

TEFILLAH :: The Yud-Beis Pesukim

The Rebbe didn't teach all of the *Yud-Beis Pesukim* at once. The Rebbe taught the first six *pesukim* on *Rosh Chodesh Iyar*, *Tof-Shin-Lamed-Vov*, and then the Rebbe taught the next six *pesukim* on *Lag B'Omer*, a few weeks later.

Each set of six *pesukim* is set up in the same way: There are two *pesukim* from *Torah Shebichsav* (the *Chumash*), then there are two *pesukim* from *Torah Shebaal Peh* (*Mishna*, *Gemara*, or *Medrash*), and then there are two *pesukim* from *Chassidus* (*Tanya*).

Even though we call them all pesukim, only the first two of each set of six are actually pesukim from the Torah. The rest are Maamarei Razal, sayings of the Chachomim.

Let's go through the first six!

The first two *pesukim* are from *Torah Shebichsav*:

Torah Tziva — This *posuk* comes from *Parshas Vezos Habracha*.

Shema Yisroel — This *posuk* comes from *Parshas Va'eschanan*, and it is the first *posuk* of *Shema* which we say many times in *davening*.

Then we have two *Maamarei Razal* from *Torah Shebaal Peh*:

Bechol Dor Vador — This is a *Mishna* in *Mesechta Pesachim*, which we also say in the *Haggadah*.

Kol Yisrael — This is a *Mishna* in *Mesechta Sanhedrin*. We say this *Mishna* before beginning each *perek* when we say *Pirkei Avos*!

The last two are from *Tanya*:

Ki Karov — This is in the *Shaar Blatt* of *Tanya*. Even though it is also a *posuk*, the Alter Rebbe bases the whole *Tanya* on this *posuk*!

Vehinei Hashem — This is from the beginning of *Perek Mem-Alef* of *Tanya*.

The reason why the Rebbe chose these *pesukim* is because they have messages that are important even for small children! So besides for knowing them by heart, we need to make sure that we know what they mean and the lessons they have for us!

HALACHOS HATZRICHOS :: Sefiras Ha'omer

Sefiras Haomer is a very important *mitzvah*! We are supposed to count *sefirah* as soon as we can after *Tzeis Hakochavim*.

Starting from a half hour before *Shkiyah*, we are careful not to eat more than a snack of *Mezonos* or *Hamotzi* so that we won't forget to count on time. If we have another way to remember — like if we have someone who will remind us afterwards, or we usually go to a *minyan* where everyone counts together — then we are allowed to eat even a regular meal.

Women do not HAVE to count *sefirah*, but it is a *mitzvah* if they do, and they should also say a *bracha*.

A boy, even before *Bar Mitzvah*, needs to count *Sefirah* if he is already at the age of *Chinuch*.

See Laws and Customs of Sefiras Haomer, by Rabbi Shmuel Lesches

GEULAH U'MOSHIACH :: Thanking Hashem and Bringing Moshiach

In the *haftora* of *Acharon Shel Pesach*, we learn about the promises the *Navi* told King Chizkiyahu about how Sancheriv would not capture Yerushalayim! In fact, just like the *Navi* said, Sancheriv left without even shooting a single arrow!

The *Chachomim* tell us that Hashem wanted to make Chizkiyahu *Moshiach*! Hashem didn't in the end, because Chizkiyahu did not thank Hashem properly for the *nisim* Hashem made with the fall of the wicked Sancheriv. So, many of the *nevuos* did not come true then — they will only happen in the times of *Moshiach*!

From this we learn how important it is to thank Hashem for His *nissim*, and how this is connected with bringing *Moshiach* closer!

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