

Chitas for Shabbos Kodesh, Parshas Acharei First Day of Pesach Tes-Vov 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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May the chasunah take place in a good and auspicious time, and may they build a Binyan Adei Ad!

לעילוי נשמת

יצחק אליהו בן ליפמאן ע"ה קאסאווסקי
ליום היארצייט י"ד ניסן ערב חג הפסח

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~ 3rd birthday Tes-Vov Nisan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Acharei - Shvi'i with Rashi

We learned yesterday that a Yid's marriage is very holy!

The Torah says that the *goyim* in Eretz Yisroel were not acting in a very holy way. This bothered Hashem so much, that they were pushed out of Eretz Yisroel! Now that the Yidden are about to go into Eretz Yisroel, they need to be extra careful that they are not acting the way the *goyim* were. They need to act differently, since they are Hashem's special nation!

- Two men can't get married to each other.
- People can't get married to animals.

If someone does these *aveiros*, even if the *Beis Din* can't punish them, Hashem gives them a kind of *kareis*, cutting off their *chayus* from Hashem so they will pass away young, without having children.

Keeping these *mitzvos* shows that we understand that Hashem is in charge of the world, and knows what is good for us. We understand that He will punish us if we *chas veshalom* do these *aveiros*, and we understand

that Hashem will reward us for acting the way He asks us to!

TEHILLIM :: 77 - 78

In today's *Tehillim*, there is a *posuk* that says "***Nachisa Katzon Avdecha BeYad Moshe VeAharon***," "You led Your nation like sheep, in the hands of Moshe and Aharon."

Why does Dovid Hamelech say that Hashem led the Yidden with Moshe AND Aharon? Wasn't *MOSHE RABBEINU* the Rebbe of the Yidden then? Why does Hashem say that Moshe AND Aharon were the leaders?

The Tzemach Tzedek explains this:

Hashem gave Yidden the Torah. He wants Yidden to live exactly like the Torah tells us. But Yidden aren't born automatically living that way! Just like we need our parents to help us grow to be good Yidden, the Yidden also needed help when they left Mitzrayim. Yidden were just "born" from a hard *Golus* and became Hashem's nation. All of the sudden, Hashem gave them a Torah that had so many rules! How could they be ready to do it all right away?

Hashem DIDN'T expect them to do it all right away! Hashem gave them a leader with one *neschama* that was split into two people, and both of them worked together to help the Yidden.

Moshe Rabbeinu had the *shlichus* to teach Yidden the proper way to live, whether they were ready for it or not. He told them the way things need to really be! Aharon's *shlichus* was the other half of the job — to help Yidden be the way Hashem wants. He needed to take each Yid by the hand and help him become closer to the Torah. He showed each one what he was ready to start doing now, and what he should get ready to start later. He helped each individual Yid to become the best he could.

TANYA :: Likutei Amarim Perek Mem-Alef

The Alter Rebbe tells us that it's not enough to do *Avodas Hashem* because we LOVE Hashem, we also have to have *Yiras Shomayim* — to be afraid to make Hashem upset, like a person who is standing in front of a king.

What happens if a person thinks about all the things it says in *Tanya*, but he still doesn't feel different?

He shouldn't worry about it!

1) Since he wants to do his *Avodas Hashem* like for a king, it's still an *Avodah Sheleimah*, complete.

2) While he's thinking about these things, he does feel a little bit of *Yiras Shomayim*, at least as much as a person who knows someone is watching him.

But we need to remember that a bird needs TWO wings to fly, a person needs *Ahavas Hashem* AND *Yiras Hashem* for his *mitzvos* to fly up to Hashem. That's why even though we need to start with *Yiras Shomayim*, we also need to think about our love for Hashem and then our *mitzvos* will be able to fly.

HAYOM YOM :: Tes-Vov Nisan

- It is our *minhag* to put lettuce and horseradish for BOTH the Maror and Chazeres on the kaarah!

- We stand up when we say Kiddush.

- Some say "Ha Lachma Anya" (with a komatz) but it is our *minhag* to say "Hey Lachma Anya" (with a tzeirei)

- When we make the bracha "Al Achilas Maror," we also think about the maror we will eat in our Korech sandwich.

At the first *seder*, the Rebbe Rashab would go quickly through the *Haggadah*, so he could finish the *Afikoman* before *chatzos* (midnight). But on the second night, it didn't matter how late it went! He would explain everything in the *Haggadah* for a long time — the *seder* lasted for 6 or 7 hours! (They started before 9:00 at night and weren't finished until 3:00 or 4:00 in the morning!)

The Alter Rebbe said about *matzah*:

- 1) The *matzah* on the first night of *Pesach* is ***Michla Dimeheimenusa*** — food that makes us have *Emunah*.
- 2) The *matzah* on the second night is ***Michla De'asvasa*** — food that makes us healthy!

The Alter Rebbe explained that it is important that it is in this order — first *Emunah*, then *Refuah*. Because if a person first gets better and then has *emunah*, that shows that something bad happened, and he only has *emunah* after Hashem saves him. But if the *emunah* comes first, then he knows that everything is from Hashem, and then there is really nothing wrong to begin with!

SEFER HAMITZVOS :: Shiur #307 - Mitzvas Asei #246

We are learning the same *mitzvah* again in *Sefer Hamitzvos*, (*Mitzvas Asei #246*) that the *Beis Din* needs to *passen* according to *halacha* when there is an argument between people about money.

RAMBAM :: Hilchos To'ein Venit'an

Perek Yud: Usually we say that whoever has something, we assume that it is his. If someone else says it isn't, that other person needs to prove it, or else the *Beis Din* won't take it away. (“*Hamotzi Meichaveiro, Alav HaRaayah*”) But in this *perek*, we learn that we don't always say that about an animal, who might wander off, or a servant who can walk around on his own.

Perek Yud-Alef: If someone is living on property for at least three years with nobody else protesting, we assume that it belongs to him, even if he doesn't have any papers to prove it. This is called a *chazaka*.

In **Perek Yud-Beis** we learn the details of how something becomes a *chazaka*. For example, a person has to live on property for three years STRAIGHT, or else we don't assume it is his.

RAMBAM- PEREK ECHAD :: Hilchos Metamei Mishkav U'Moshav - Perek Yud

In today's Rambam, we learn more about the kind of people who have a body *Tumah*, and how they make other things *Tomei*:

We learn about who we say is PROBABLY *tomei*, and who is PROBABLY *Tahor*: A Yid who doesn't know so much Torah (an *Am Ha'aretz*) is probably *Tomei*, since he probably didn't know all of the *halachos*, and might not have realized that he became *tomei*. But if a person wants to, he can become a “*Chaver*” — a person who is careful about staying *tahor*.

INYANA D'YOMA :: Pesach

The *Medrash* explains the *posuk* “***Magid Devarav LeYaakov, Chukav Umishpatav LeYisroel.***” (“Hashem tells HIS words to Yaakov, HIS *chukim* and *mishpatim* to Yisroel.”) That means that whatever *mitzvos* Hashem tells us to do, He does too!

So when we are all sitting down at our *Pesach seder*, Hashem is saying the *Haggadah* with us!

Hashem also says, “**Hey Lachma Anya**” — “this is the bread of *tzaros*.” It is Hashem’s *tzaros* too, because as long as we are in *Golus*, Hashem’s *Shechinah* is in *Golus* too, and it has to be hidden in the world.

But, Hashem says, “**Kol Dichfin Yeisei VeYeichol!**” “Everyone who is hungry, come and eat!” If you really want to be connected to Hashem, even in *Golus*, Hashem promises you will be able to.

But next year, we are sure that we will be able to see Hashem clearly! “**Leshana Haba BiYerushalayim!**” By next year, we will be in Yerushalayim, when Hashem brings *Moshiach* and builds the *Beis Hamikdash* and doesn’t have to be hidden anymore in *Golus*!

See *Likutei Sichos chelek Ches, Pesach*

TEFILLAH :: Hallel

In the Rebbe’s *Haggadah*, the Rebbe brings an explanation from *Torah Ohr* about what *Hallel* is all about. It says that *Hallel* is praise of Hashem, and revealing Hashem. The words of *Hallel* praise Hashem, but what does it mean “revealing Hashem?”

On days when we say *Hallel* (like the days of *Pesach*), these are days when the *Emes* of Hashem is revealed in the world.

Usually, when we look around at the world, that’s all we see — a world! We see all kinds of *Gashmius*, which seems to run by its own system. But the *emes* of Hashem is that the *chayus* of every part of the world is only Hashem, Who created it all!

On days we say *Hallel*, that *emes* is more felt and revealed.

HALACHOS HATZRICHS :: Hallel

On *Musaf* of the first day of *Pesach*, we start to say “*Morid Hatal*” in *davening*. Some of the *halachos* about this or if you forget are in the *siddur*, and in tomorrow’s *shiur*.

On every *Yom Tov*, and on special days like *Rosh Chodesh*, we say *Hallel* as part of *davening*, to praise Hashem for His special *nisim*.

On the first two days of *Pesach*, not only do we say *Hallel* in *Shacharis* like every *Yom Tov*, but we ALSO say *Hallel* during *Maariv*! After *Shemoneh Esrei* at night, we say *Hallel*, praising Hashem for the *nisim* that He did for us at the time of *Yetziyas Mitzrayim*.

GEULAH U'MOSHIACH :: How the Rebbeim Get Us Ready for the Geulah

When the Yidden left *Mitzrayim*, they had two leaders, Moshe and Aharon. They helped the Yidden get ready for *Matan Torah*, to be ready to accept the Torah and live the way the Torah teaches us to.

Moshe and Aharon worked together, like two halves of one *neshama*!

In later times, these two halves of one *neshama* came together in one *Yiddishe* leader. There is a *posuk* in *Tehillim* that says that this started in the times of Shmuel *Hanavi*, and the Rebbe teaches that with the Chabad *Rebbeim* it was the same way.

We need the *koach* of Moshe AND Aharon to get Yidden ready for the *Geulah*!

Using *maamarim* and *sichos* and being an example of how to live, the *Rebbeim* show us the truth of how Hashem wants Yidden to be. That's the *derech* of Moshe Rabbeinu. Then, in *Yechidus*, with *Igros*, and by sending *shluchim* around the world, they help each person grow to be the best Yid he can be! That's the *derech* of Aharon Hakohen.

With both of these *kochos*, all Yidden will be ready for the *Geulah*!

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