

Chitas for Tuesday, Parshas Acharei Chof-Hey 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 ~

מוקדש לחיזוק ההתקשרות לכ"ק נשיא דורנו
ע"י ולזכות הרה"ת ר' לייביש משה וזוגתו מרת רינה ילדיהם קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא שיחיו גולדהירש

Chitas for the month of Nissan is made possible in part
לעילוי נשמת הרה"ת הר"ר משה פינחס בן הר"ר אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר"ר מרדכי בן הר"ר פינחס מענטליק ולזכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

Chitas for the month of Nissan is made possible in part
לעילוי נשמת הרה"ח אברהם אהרן הלוי בן הור"ח שניאור זלמן יששכר געציל רובאשקין ~ ליום הארצייט שלו ט' ניסן

Chitas for the month of Nissan is made possible in part
L'ilui Nishmas **Miriam Necha A"H bas R' Moshe Sheyichyeh** ~ yartzeit Yud-Daled Nissan

Chitas for the month of Nissan is made possible in part
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 **Second Lieutenant Runya Light** (Shlucha in Annapolis, MD)
~ 7th birthday Chof-Daled Nissan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Avraham Dov Korf** (S. Petersburg, Florida)
~ birthday Chof-Hey Nissan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Colonel Mendel Edelman** (Crown Heights)
~ 10th birthday Chof-Hey Nissan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Acharei - Shlishi with Rashi

Today we finish learning about the Avodah on Yom Kippur in the Mishkan and Beis Hamikdash. We will also learn how the Yidden should keep Yom Kippur every year!

The Kohen Gadol, wearing his regular Kohen Gadol clothing like all year, burns the fat of the *korbanos* on the Mizbeiach. The rest of the parts of the animal are taken outside of Yerushalayim by a regular *kohen* and burned there. He then changes back into the special linen Yom Kippur clothes, and takes the *ketores* pan and spoon out of the Kodesh Hakodoshim.

Once this is done, he needs to go to the *mikvah* and put back on his regular Kohen Gadol clothing and finish the *avodah* of the day. He brings the rest of the *korbanos*, the *Korban Tomid*, the regular *ketores*, and he lights the *menorah*. Finally the Yom Kippur Avodah is finished. He puts on his regular clothes and goes home.

The *kohen* who burns the rest of the parts of the *korbanos* outside of Yerushalayim, and the one who brought the goat to Azazel need to go to the *mikvah*, and dip their clothes in the *mikvah*, before coming back.

Even though we don't have the whole *Yom Kippur Avodah* since we don't have a *Beis Hamikdash*, *Yom Kippur* is a *mitzvah* forever! Here are the things that happen every year on *Yom Kippur*:

- We do the “*inuyim*” (not doing certain things that we are usually comfortable doing, like eating and wearing leather shoes)
- We don't do any work on *Yom Kippur*

Yom Kippur is a special day every year, when Hashem will forgive us for our *aveiros*!

TEHILLIM :: 119 (first half)

Today's Tehillim is Kapitel Kuf-Yud-Tes, the LONGEST kapitel in the whole Tehillim! It is so long that we don't even say the whole Kapitel today, just the first half.

In this *kapitel*, Dovid Hamelech asks Hashem on behalf of all the Yidden that we should be able to understand the Torah and follow the path of *Yiddishkeit*, and be connected to Hashem.

One of the *pesukim*, which is also explained in many places in *Chassidus*, speaks about how Dovid Hamelech praised the Torah. Dovid Hamelech said that the Torah was his comfort in his time of suffering! Even though this is not the TRUE greatness of Torah, which is Hashem's treasure, Dovid Hamelech saw this *maalah* in Torah too. When he was being chased by his enemies, and had to hide for a long time all alone, afraid for his life, learning Torah brought him comfort.

Dovid Hamelech said about that time, “***Zemiros Hayu Li Chukecha Beveis Megurai.***” Hashem, Your Torah was like songs to me (brought me comfort) in the place where I was afraid.”

Chassidus explains that Dovid Hamelech wasn't just saying that learning Torah made him feel good. He was saying that because of what Torah is, it is able to bring a person comfort in a scary time!

The Torah is the source of everything that happens in the world. By connecting to the Torah, the source of even those scary things happening to him, he was able to feel higher than them in a certain way, and didn't need to feel afraid!

See Tehillim Ohel Yosef Yitzchok Hashalem (Kehos), Kapitel Kuf-Yud-Tes and footnotes to maamarim cited in hosafos in the back

TANYA :: Likutei Amarim Perek Mem-Beis

We have learned so far that when a person uses his mind to think about how Hashem is watching over him and how the world is like Hashem's “clothing,” his thoughts will bring him to have *Yiras Shomayim*.

But the problem is that we need to have *Yiras Shomayim* ALL the time, and we're not always able to be thinking these thoughts! We may be busy with something, or not in the right mood.

So today the Alter Rebbe tells us that all you need to do is remember a few words in your mind. Then, together with the *koach* of your *neshama*, you'll be able to always have *Kabolas Ol*, no matter what — anytime!

These are the words to remind yourself: ***Kabolas Ol Malchus Shomayim.***

Just thinking those few words will remind us how Hashem is our King, and will make us able to act in a way of *Kabolas Ol*, just the way we realize how Hashem is our King when we say *Shema Yisroel* and bow to Hashem in *Shemoneh Esrei*!

So if you're ever at a farbrengen, and somebody says "We need to have more Kabolos Ol!" you might wonder how it helps to just say that. But like we learn in today's Tanya, remembering those words all the time has a koach to help us act the way Hashem wants!

HAYOM YOM :: Chof-Hey Nisan

Today is the tenth day of the Omer!

Imagine that you met a person who knows how to cut and polish diamonds, to be used in fancy jewelry. People from all over admire his beautiful diamonds and gems. Students come to watch him cutting stones, so they can learn how to do it as well as he does.

Then you hear that this person decided to stop working with diamonds, and went to work in the local bakery. You would think that that's a real waste!

Of course, working in a bakery is a very important job. There would be no bread if there were no bakers! But if you have the special skills to be a diamond cutter, it's not the right job for you.

Just like this is in Gashmius, the same is true in Ruchnius, with our shlichus in serving Hashem. In today's Hayom Yom, the Rebbe tells us about this:

Every person has a special *Avodah*, a special way they need to serve Hashem. Hashem wants us each to use all of our talents, our knowledge, and our *koach* to do our *shlichus* in the best possible way.

If a person who could polish diamonds is instead baking bread, he is NOT doing the right thing! Of course, baking bread is very important, but it is a job that many people can learn how to do. If he can be doing a very special job, that most people CAN'T do, that's what he needs to do.

The same way, if a person can do a very important and special job in *Avodas Hashem*, and instead he is doing something else — even though for someone else it might be important and good, for this person it is like he is doing an "*aveira*" because he could be doing something more!

The Rebbe took this Hayom Yom from a letter the Frierdiker Rebbe wrote to a Tomim who said that he teaches Chassidus on Shabbos in the place he lives, and has shiurim in Mishnayos and Gemara during the week. The Frierdiker Rebbe told this Tomim that even though he is happy to hear that, since he was one of the best students in Tomchei Temimim, he should be teaching MORE shiurim in Chassidus to the people around him and make more Chassidim!

We also were all zoche to learn from the Rebbe. We have an extra-special achrayus to make sure we are being a dugma chaya and sharing what we know with those around us!

SEFER HAMITZVOS :: Shiur #317 - Mitzvas Lo Saasei #294, #290

Today we learn two mitzvos in Sefer Hamitzvos:

1) (Mitzvas Lo Saasei #294) If someone was forced to do an *aveira* (*onus*), we don't punish him because it wasn't his fault.

The Gemara in Sanhedrin says, "*Oness Rachmana Patrei*" — if someone was forced, the Torah makes him *patur* (exempt).

We learn this mitzvah from Parshas Ki Seitzei: וְלִנְעֹרָה לֹא תַעֲשֶׂה דְּבָר

2) (Mitzvas Lo Saasei #290) The Beis Din is not allowed to punish someone based on what we think happened.

Even if we are VERY sure that a person must have done an *aveira*, the *Beis Din* is only allowed to punish him if there were at least two people who actually saw him do the *aveira*.

Once a *Beis Din* starts punishing someone who is PROBABLY guilty, then they will end up punishing someone who MIGHT be guilty! The Torah doesn't want us to start guessing when a person should be punished. It is better that a thousand people should not be punished for their *aveiros* by *Beis Din*, than for one person to be punished when he doesn't deserve it.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וְנִקְיֵי וְצַדִּיק אֵל תִּהְיֶה

This means, “a person who is innocent and a *tzadik* should not be put to death.” From here we see how careful we need to be to make sure that an innocent person is not punished.

(We don't have to worry about a person not being punished. Even if the *Beis Din* doesn't give the punishment, Hashem has many other ways to make sure that there is justice in the world!)

RAMBAM :: Hilchos Sanhedrin

In today's Rambam we learn how the *Beis Din* carries out *Misas Beis Din*.

In **Perek Yud-Gimmel**, the Rambam tells us how careful we are not to punish someone with *misa* (death) unless we are absolutely sure he deserves it! On his way to be killed, if he comes up with a good reason why he is innocent, we take him back to the *Beis Din* again and again, to see if his reason changes the *psak*.

Perek Yud-Daled has more *halachos* about a person who is *chayav misa* deserves to be killed. One *halacha* tells us that we need to be very patient, and not try to *pasken* quickly if someone deserves *misa*! If a *Beis Din* kills one person every seven years, we say that they are a bloodthirsty court.

When the Beis Hamikdash was built, the Sanhedrin would gather in the Lishkas Hagazis, a part of the Beis Hamikdash. (This room did not have the same level of kedushah as other parts of the Beis Hamikdash, so the Sanhedrin was allowed to sit down there.)

When the Yidden stopped behaving properly, the Sanhedrin went into Golus. They traveled from place to place, to 10 different parts of Eretz Yisroel. The last place they stopped was in Teveriah.

Since then, the Sanhedrin has never gotten together. The Rambam says that we have a kabbalah (tradition) that when Moshiach comes, the Sanhedrin will first gather in Teveriah, and go from there to the Beis Hamikdash.

In **Perek Tes-Vov**, the Rambam lists all of the *aveiros* that can make a person deserve *Misas Beis Din*. There are 36 of these *aveiros*.

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

Now we learn about how *tomei* food and drinks make things that they touch *tomei* too.

INYANA D'YOMA :: Hakoras Hatov

On *Chof-Hey Nissan*, after the Gulf War in Eretz Yisroel (which finished on Purim), the Rebbe said a *sicha* to the guests who came for *Pesach*.

The Rebbe thanked Hashem, talking about all of the *nissim* that Hashem did during the war, and showed that these *nisim* are signs of the *Geulah* which is coming! The Rebbe said we shouldn't be embarrassed to dance to

show Hashem how much we want to thank Him!

One of the things we can learn from this is that when Hashem does a neis for us, and especially for many Yidden, we need to show Hashem that we are thankful!

TEFILLAH :: Torah Tziva

The Rebbe introduced 12 pesukim and Maamarei Chazal for children to know. They should both learn them by heart, and also know what they mean. This way we can think about the lessons the pesukim teach us even when we are between games, and be so excited about them that we will want to talk about them with our friends too!

Torah Tziva and Shema were chosen to be the first two pesukim. This is based on what the Gemara says, that as soon as a child starts to speak, his father should teach him to say pesukim. The pesukim the Chachomim tell us to first teach are Torah Tziva and Shema Yisroel!

So the very first posuk we start off the chinuch of a Jewish child with is Torah Tziva.

The words of the posuk mean that Moshe Rabbeinu taught us (“**Tziva Lanu**”) the Torah, and it is given over as a yerusha (“**Morasha**”) to all of the children of Yaakov (“**Kehilas Yaakov**”), all of the Yidden.

The lesson that this posuk teaches us is that Torah is OURS!

When we have a toy that is OURS, we put it away in a special place, we spend time playing with it and figuring out how it works.

The Torah is ours too! When we think about that, we will want to keep Torah close to us! We will want to spend time learning and understanding this special present that belongs to us.

See Der Rebbe Redt Tzu Kinder, vol. 5 p. 245

HALACHOS HATZRICHS :: Birchah Ha'ilanos

There is a bracha that we say when we see a fruit tree starting to blossom. This is a special thing to see, and we thank Hashem that we are able to enjoy this part of His world.

There are different opinions on when we are able to say this bracha. Really, it should be made in Chodesh Nisan, but some opinions say that we can also make the bracha in Adar or Iyar, if that is when we see a blossoming tree. There are also opinions that say that it doesn't have to be a fruit tree, but that it can be any tree with flowers.

The Rebbe writes that from what the Alter Rebbe says in Seder Birchah Hanehenin, it is clear what we should do. The Alter Rebbe's opinion is that this bracha should only be made in Chodesh Nisan, and only on a fruit tree that is starting to blossom.

Based on this, there are only a few days left to say this bracha!

See Shulchan Menachem p. 53, and Igros Kodesh Chelek Chof-Gimmel letter #8965

GEULAH U'MOSHIACH :: Just Like Moshiach

In the haftora of Acharon Shel Pesach, there are many important nevuos about Moshiach! The first thing we learn is about what kind of person Moshiach is.

וְנָחָה עָלֵינוּ רוּחַ ה' רוּחַ חֻכְמָה וּבִינָה רוּחַ יִצְחָק וּגְבוּרָה רוּחַ דָּעַת וְיִרְאַת ה'

The *posuk* says:

Venacha Alav Ruach Hashem — The spirit of Hashem will rest on *Moshiach*

Ruach Chochma U’Vina — A spirit of wisdom and understanding

Ruach Eitza U’Gevurah — A spirit of good advice and strength

Ruach Daas V’Yiras Hashem — A spirit of knowledge and *Yiras Shomayim*.

When we take out the *Sefer Torah* on *Yom Tov*, there is a special *tefillah* we say. In it we ask Hashem that this *posuk* should be true about us!

Even though the *posuk* is talking about *Moshiach*, we want it to be true about ourselves too. In every Yid there is a spark of *Moshiach*, and if every Yid makes that spark stronger, it will help the *neshama* of *Moshiach* to do its *shlichus*, and bring the *Geulah* for all the Yidden!

- Credits, sponsorships, and contact info at KidsChitas.org -