

Chitas for Monday, Parshas Acharei Yud Nisan, 5779

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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 :: 55- 59

In today's *Tehillim*, we say *Kapitel Nun-Hey* (55), which Dovid Hamelech said to thank Hashem for saving him from people who wanted to hurt him. Dovid Hamelech talks about how we need to have *bitachon* in Hashem!

He says, "***Hashlech Al Hashem Yehovcha, Vehu Yechalkelecha***" — "Give Hashem your problems, and He will take care of you."

Chassidus explains that sometimes, we know where to go for help. We know which doctor, or which teacher, or which person to ask. We have *bitachon* that they will be good messengers to bring the *bracha* of Hashem, and things will be good.

But even when we have NO IDEA what to do or who to ask for help, we should still have *bitachon* that Hashem will help us!

All of the things we do — like asking a doctor — are like taking out a cup (a *keli*) to catch the *bracha* of Hashem. But even if we don't know where to find a "cup," because we have no idea what to do, "*Hu Yechalkelecha*" — HASHEM will give us a *keli*! We should of course try our best, but Hashem will help us even when it looks like there is nothing we can do.

TANYA :: Likutei Amarim Perek Mem-Alef

We learned a lot in *Tanya* about loving Hashem, and about waking up the *Ahava Mesuteres*, to remember that EVERY Yid loves Hashem.

But that's not enough. A Yid needs to have *Yiras Shomayim*, to be afraid to act in a way which Hashem will not be happy with.

Just like every Yid LOVES Hashem, every Yid also has *YIRAS Shomayim*. When we think about Hashem and what Hashem expects from us, this will keep us from doing something Hashem doesn't want.

How do we do this?

We think about how Hashem is the King of the WHOLE world! That means all of the places in the whole world, even the big oceans and little islands far away. Hashem is also the King of the *Ruchniyus* worlds — *Atzilus*, *Beriyah*, *Yetzirah* and *Asiyah*. We can't see these *Ruchniyus* worlds, but the *Ruchniyus'dike chayus* of Hashem is not hidden there as much!

Hashem gives life to ALL of the plants and animals and people! All of the trees, and grass, and flowers, and bushes; the birds, the cows, the sheep, the fish... Hashem gives each of them *chayus* to exist, and the right amount of *chayus* they need — to grow, to run, or to fly!

Still, Hashem puts all of this aside. What does Hashem care about? What is Hashem looking at? Yidden! And not just at all Yidden — Hashem spends time looking just at ME!

When we think about this, we will realize that the things we do and the way we act are very important! If Hashem is watching to see what choices we make, they must make a difference for Hashem's world.

This will help us have *Yiras Shomayim*. We will want to serve Hashem like a servant who does everything he can for his master!

Many times, the Rebbe told Chassidim to memorize the beginning of this Perek (until “Ke’omed Lifnei Hamelech”) and think about it during the day. Thinking about this can help a person in many ways in his Avodas Hashem.

HAYOM YOM :: Yud Nisan

A Yiddishe marriage is very holy! There is a very special *mitzvah* that husbands and wives keep when they are married, called *Taharas Hamishpacha*. By keeping this *mitzvah*, their children are born in a Torah and *ruchnius’dike* way the way Hashem wants.

The Frierdiker Rebbe wanted more Yidden to start keeping *Taharas Hamishpacha*. He asked the Chassidim to help teach about it. (Later, the Rebbe made this one of the ten *mitvzoyim*!)

Today we learn something to think about that will make sure we are doing this *mitvza* with enough *chayus*: Imagine that Hashem gave you a chance to save a WHOLE CITY from being destroyed. Wouldn’t you do everything you possibly could to save the city? And not only that, wouldn’t you be thankful to Hashem for the *zechus* of being able to do such a big *mitzvah*?

Well, teaching other Yidden about *Taharas Hamishpacha* also saves the lives of Yidden! Just like you would be excited to save the *Gashmius* lives of a whole city, you should be even MORE excited to do everything you can to save the *Ruchnius* AND *Gashmius* lives of Yidden by teaching them about *Taharas Hamishpacha*!

SEFER HAMITZVOS :: Shiur #227 - Mitzvas Asei #98

Today’s *mitzvah* is the same one again (*Mitzvas Asei #98*) that we need to know about how food can become *Tomei*, so we can follow all of those *halachos*.

RAMBAM :: Hilchos Tumas Ochlin

In today’s Rambam, we learn more about how food and drinks can become *tomei*.

In **Perek Yud** we learn about other kinds of liquids that make things *tomei*, because they are like the seven kinds of liquids we learned about before. For example, tears are like regular water. So if someone *tomei* cries, their tears can make things *tomei*.

Perek Yud-Alef has special *halachos* about grapes and olives, and how they become *tomei*.

Perek Yud-Beis teaches us about wet foods becoming *tomei*: We learn that only if they are wet ON PURPOSE, and the person wanted them to get wet, can they become *tomei* from being wet. So if water splashed on a fruit that you wanted to keep dry, it can’t become *tomei*. The Rambam gives us many examples so we will understand what is “on purpose” and “wanting” food to get wet. (For example, if someone had to hide their food in a wet place so nobody will steal it, it’s not counted that they wanted it to get wet.)

RAMBAM– PEREK ECHAD :: Hilchos Shegagos - Perek Yud-Beis

In today’s Rambam, we learn about when a Sanhedrin makes a mistake in their *psak* and Yidden do an *aveira* because of what they said.

Depending on what kind of *aveira* the Sanhedrin made people make, they need to bring a different kind of *korban*. If it was an *aveira* of *Avodah Zara*, they bring a *korban* called *Se’irei Avodah Zarah*. For other *aveiros*, they bring a *Par Helem Davar Shel Tzibur*.

DARKEI HACHASSIDUS :: Erev Yud-Alef Nissan

What is a *Nasi Hador*?

Hashem makes sure that the Yidden always have a leader. Hashem gives the leader of the Yidden the *neshama* of Moshe Rabbeinu, our first leader! He has the *shlichus* to show the Yidden in his time the way to serve Hashem. We call that leader the *Nasi Hador*, the leader of the whole generation! Just like Moshe Rabbeinu brought the *mahn* to all the Yidden, the *Nasi Hador* brings the *brachos* for everyone in his time.

But that isn't all!

In the *Chumash*, a "*Nasi*" can also mean a king! Everyone in the country knows about the king, and the whole country is called "his." Everything in the country (even the streets!) is called the KING's.

(That's why the Torah tells us to wipe out even the animals of Amalek — because everything in the country has the name of Amalek, it all needs to be destroyed.)

The same thing is true with the *Nasi Hador*, the king of the generation. Everything in his time is called "the *Nasi's*!" Hashem put everything there to help us do the job the *Nasi* tells us to do, how to serve Hashem the right way for that time.

In our time, the Rebbe told us that every Yid has the *shlichus* to bring the *Geulah* by spreading *Yiddishkeit*, Torah and *mitzvos*, to himself and to others! So everything that is in the world in our time is here to help us with that *shlichus*.

So for example, the next time you go to your computer or your phone, ask yourself: How is this machine going to help me fulfill the Rebbe's shlichus that I was given to help bring Moshiach closer?

See farbrengen Yud Shevat 5722

TEFILLAH :: Haggadah Shel Pesach

We are going through the basic way *Maggid* is set up, the part of the *Haggadah* where we tell over the story of *Yetziyas Mitzrayim*. The *nusach* of our *Haggadah* was not written down until much later, but the general structure is already there in the *Mishnah*.

Yesterday we went through the part of the *Haggadah* that we say on *Shabbos Hagadol*, from *Avadim Hayinu* until "*Lechaper Al Kol Avonoseinu*." The *Mishnah* says that the father should teach his child the story of *Pesach* so he will understand it, in a way of "*Maschil Begnus Umesayeim Beshevach*," starting with the shameful part and finishing with praise. Then we explain the paragraph "*Arami Oved Avi*" according to the *Medrashim* of *Chazal*, from the *Sifri*.

After that, the *Mishnah* tells us exactly what else needs to be done at this part of the *seder*:

First of all, Rabban Gamliel teaches that we need to speak about three important things at the *seder*: *Pesach* (the *Korban Pesach*), *Matzah*, and *Maror*. We explain why we have them at our *seder*, and show what they are.

Then we say the famous *Mishnah* (which is one of the *Yud-Beis Pesukim*) of "*Bechol Dor Vador*," that Yidden of every time should see themselves as if they are coming out of *Mitzrayim* themselves!

Of course, if we feel like we came out of *Mitzrayim*, we will feel so happy and thankful to Hashem! Just like the Yidden did when they came out of *Mitzrayim*, we will want to praise and thank Hashem! So we say part of *Hallel*.

There are different opinions in the *Mishnah* of how much of *Hallel* we should say here. We follow the opinion of *Beis Hillel* and say the first two paragraphs, ending with the words *Chalamish Lemaayno Mayim*.

We finish off with the *bracha* where we thank Hashem for taking us out of Mitzrayim, and that we are able to sit tonight with *matzah* and *maror*. We ask Hashem that we should be able to celebrate *Yomim Tovim* with *Moshiach Tzidkeinu* and again eat from the *korbanos*! Then we will thank Hashem with a new song, a *Shir Chadash*!

We drink the second *kos*, and then we go on to the next part of the *seder*.

HALACHOS HATZRICHOS :: Haseibah

Don't forget the Nasi! Today is the tenth day of Nisan, which is Shevet Dan.

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Part of the *mitzvah* of the *seder* is to feel like we ourselves are going out of Mitzrayim! Because of this, we celebrate the *seder* in a way of *cheirus*, freedom!

We show that we are acting in a way of freedom by leaning on our side as kings do when they eat. We lean on our left side (even a lefty!) when we drink the cups of wine or eat the *matzah* at the *seder*.

Our *minhag* is that women don't do *haseibah*. Women rely on the opinion that says that since nobody leans during the year anymore, it isn't a sign of freedom.

See Alter Rebbe's Shulchan Aruch siman Tof-Ayin-Beis

GEULAH U'MOSHIACH :: Yetzias Mitzrayim in the Days of Moshiach

There is an opinion that says that *Le'asid Lavo*, we will still talk about *Yetzias Mitzrayim*. (We say this in the *Haggadah*.)

Why will we talk about *Yetzias Mitzrayim*, if the *Geulah* from this *Golus* will be so much greater?

In Mitzrayim, the Yidden were stuck in a lot of *tumah*. It took an extra special *koach* from Hashem to pull them out of the *tumah* at the time of *Yetzias Mitzrayim*!

When *Moshiach* comes, there won't be any *tumah* anymore. We won't need the extra-special help from Hashem to take us away from the *Yetzer Hara*.

But still, we will want that extra special *koach* of Hashem! The way we can get it when *Moshiach* comes is by learning about the time when Hashem used that *koach*, the time of *Yetzias Mitzrayim*! Then we will have that *koach* of Hashem, in the best way possible, even *Le'asid Lavo*, after *Moshiach* comes!

See Maamar Kimei Tzeischa 5742

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