

Chitas for Monday, Parshas Acharei Erev Pesach Yud-Daled Nisan, 5784

**For the safety and security of the Yidden in Eretz Yisrael
and the success of the soldiers fighting for its protection**

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

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

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L'ilui Nishmas **Miriam Necha A"H bas R' Moshe sheyichye**
~ for her 36th yartzeit, Erev Pesach ~

This week is dedicated

L'ilui Nishmas

Yitzchak Eliyahu ben Lipman Kosofsky ~ 14 Nissan

Baila bas Chaim Prus ~ 19 Nissan

Mazel Tov **Mendel Roness** (proud soldier in Tzivos Hashem)

~ Upshernish Yud-Daled Nisan ~

Sheyegadluhu L'Torah, L'Chuppah, U'Maasim Tovim!

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 :: 72 - 76

In *Kapitel Ayin-Gimmel* (73), Dovid Hamelech says “**Beheimos Hayisi Imach**” — “I am like an animal with You,” and in the next *posuk*, “**Va’ani Tomid Imach**” — “I am always with You.”

The Alter Rebbe explains in *Tanya* that even though we need to use our *sechel* to understand *Achdus Hashem* and how to connect to Hashem through Torah and *mitzvos*, still our connection to Hashem needs to be MORE than what we can understand. There has to be *emunah* for the things we are not able to understand. In that way, we are compared to an animal (*beheimah*) who can’t understand the way a person can.

Now on *Pesach* we make our *Emunah* stronger. When we eat *matzah* it gives us *Emunah*. This will help us to always be with Hashem — “**Tomid Imach**” — to be close to Hashem always, for the whole rest of the year.

TANYA :: Likutei Amarim Perek Mem-Alef

Why is it so important for someone to be AFRAID to do something against what Hashem wants? Because the *posuk* says “*Ve’oso Saavodu*” — you need to SERVE Hashem. *Avodah*, serving, is like the way a servant listens to a king, because he is afraid to not listen.

Later, a person can also do what Hashem wants like a child who listens to his father becomes he LOVES him, but first he has to start serving Hashem with *Yirah*, like a servant.

HAYOM YOM :: Yud-Daled Nisan

The *minhag* of the *Rebbeim* is that instead of having a *Rav* sell our *chometz* FOR us, we sell our *chometz* to the *Rav*. Later the *Rav* sells it to a *goy* (since a *goy* is allowed to have *chometz* on *Pesach*!).

On *Erev Pesach*, the Rebbe Rashab would go to the *matzah* bakery and watch them bake the *matzos*. He would say *Hallel* while he was watching, and used to stop in the middle to tell them instructions about the baking.

SEFER HAMITZVOS :: Shiur #27 - Mitzvas Asei #13

Today’s *mitzvah* (*Mitzvas Asei #13*) is to put on the *Tefillin Shel Yad*, the hand *tefillin*. The Torah tells us about this *mitzvah* in FOUR places!

It is a separate *mitzvah* from the *Tefillin Shel Rosh*, so if someone can’t put on the *Tefillin Shel Rosh* for some reason, he should still put on the *Tefillin Shel Yad*.

Women don’t do this *mitzvah*, because the Torah connects the *mitzvah* of *Tefillin* with the *mitzvah* of learning Torah all the time, and women don’t have that *achrayus*.

One of the places we learn this *mitzvah* from is from a *posuk* in *Shema*, in *Parshas Vaeschanan*: וְקָשַׁרְתֶּם לְאוֹת עַל יָדְךָ
The details are explained in *Mesechta Menachos perek Daled*.

RAMBAM :: Hilchos Tefillin U'Mezuzah V'Sefer Torah

Perek Beis: In today’s Rambam, we learn how the *parshios* of *Tefillin* are written. The Rambam says that

Tefillin NEVER need to be checked if they were written by a good *sofer* that we can trust! In fact, Hillel HaZokein wore *tefillin* that he got from his zaidy, and he never got them checked! (Nowadays, though, we are careful to check our *tefillin* very often.)

Perek Gimmel: The Rambam explains how the leather boxes are made for the *tefillin*. (Did you ever wonder how leather becomes such a perfect square?) When the leather is wet, we put it into a special wooden mold that helps make perfectly square *tefillin*, with holes in the right place to put the four pieces of parchment.

The Rambam tells us that the knot for the *Tefillin Shel Rosh* looks like a *daled*, but there is no way to describe it — you need to see it to understand it!

Perek Daled: When a person wears *tefillin*, he needs to be very careful with what he does and thinks. The *tefillin* are even more holy than the *Tzitz* that the *Kohen Gadol* wears on his head! The *tzitz* only has Hashem's name once, and each of the *Tefillin* has Hashem's name 21 times!

RAMBAM– PEREK ECHAD :: Hilchos Matnos Aniyim - Perek Alef

In this *perek*, the Rambam tells us about the five gifts that a person has to give to the poor from the things he grows. They are called *Pe'ah*, *Leket*, *Peret*, *Olelos*, and *Shichecha*.

The *Chachomim* say that a person should leave over 1/60th of his field or orchard as *Pe'ah*, but if a person was *bentched* with more than he expected, he should give more. The more you give, the more reward you get!

INYANA D'YOMA :: Birthday of the Rambam

Today, *Erev Pesach*, is the birthday of the Rambam. From all of the *tzadikim* in the time of the Rambam or before, we usually don't know what time of the day they were born.

We DO know that the Rambam was born in the afternoon (after *chatzos*), close to *Pesach*.

The Rambam has a very special connection to *Pesach*, going out of *Mitzrayim*. It's even hiding in his name! "Rambam" stands for "**Revos Mofsai Be'erez Mitzrayim.**" — Hashem says He will make many *nisim* (like the *makos*) in *Mitzrayim* so the Yidden can go out and get the Torah. The Rambam was a doctor and was forced to live in *Mitzrayim* for many years.

Today is a good day to inspire another Yid to start learning Rambam! There are many good tools to help make this easier, like the one you are using now! Other good tools are Dvar Malchus, Chayenu, or Chabad.org!

It is also your last chance to give Maos Chitim! Some options are Colel Chabad, The Shluchim Fund, CSSY, Adopt A Family, and your own local Maos Chitim — for your community and family.

TEFILLAH :: Korban Pesach

There is a very special part of the *siddur* that we say only one day of the year: today!

In many places in *davening* we speak about the *korbanos* brought in the *Beis Hamikdash*. Because *davening* is instead of bringing *korbanos*, the *Chachomim* teach us to learn about the *korbanos* at the time they are brought. That's why we read about the *Korban Tomid* in the morning and in the afternoon before *davening*.

In the time of the *Beis Hamikdash*, the *Korban Pesach* was brought only once a year — today, *Erev Pesach*, at *Mincha* time! Because of this, after *Mincha*, we read all about how the *Korban Pesach* would be brought in the *Beis Hamikdash*.

The Alter Rebbe writes in his *siddur* that we should be careful to read this section before *Shekiyah*, during the actual time when the *korban* could be brought. When we read it, we should think about how we want Hashem to rebuild the *Beis Hamikdash*, so we can actually bring the *Korban Pesach* the way Hashem wants us to!

HALACHOS HATZRICHOS :: Erev Pesach

On Erev Pesach it is our minhag not to eat from the ingredients used for the Charoses or the Maror.

During *Makas Bechoros*, Hashem gave the *Malach Hamaves* permission to kill ALL firstborn boys. But Hashem made a *neis* and had the *malach* skip over the houses of the Yidden, and all of them were saved!

To remember this *neis* of how the *bechorim* were saved in Mitzrayim, nowadays firstborn boys fast on the day of *Erev Pesach*.

If a firstborn son isn't *Bar Mitzvah* yet, his father fasts for him until he is old enough to fast on his own.

We are allowed to break this fast to eat at a *Seudas Mitzvah*, like a *bris*, *Pidyon Haben*, or *siyum*. In *shul*, there is usually a *siyum* after *davening*, and the *bechorim* are allowed to break their fasts to celebrate at this *siyum*.

Here are links to Halacha Newsletters, to make sure we are doing everything the way Hashem wants us to on Erev Pesach and Pesach!

- *Pesach Day-By-Day (Horav Yosef Yeshaya Braun)*

- *Halacha Newsletter (Horav Shmuel Lesches)*

GEULAH U'MOSHIACH :: Teshuvah with Emunah

The Rambam says in *Hilchos Teshuvah* that when Yidden do *teshuvah*, the *Geulah* comes right away! **"Yisroel Osin Teshuvah U'miyad Hein Nigalin!"**

The Rebbe once said at a *farbrengen* that the words the Rambam uses to connect *Teshuvah* and *Geulah* can really be explained in a way that everyone will understand how it works. This is something we could explain so everyone understands why *teshuvah* brings *Geulah*.

Still, it is even better if we don't understand why! It is better to use our *emunah* and just follow what the Rambam says, because *emunah* comes from a higher part of the *neshama*! Our *teshuvah* will be a better and stronger *teshuvah* if we do it with *emunah*, and we will have the *Geulah* even faster!

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