

Chitas for Sunday, Parshas Acharei Yud-Gimmel 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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~ 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 **Sara Stiefel** (Shlucha in Arcadia, California)
~ 1st birthday Yud-Beis Nisan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Adelle Tehilla Jian** (Netanya, Israel)
~ 3rd birthday Yud-Gimmel Nisan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Sergeant Levi Yitzchok Yahel** (Kingston, PA)
~ 6th birthday Yud-Gimmel Nisan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Acharei - Rishon with Rashi

After Nadav and Avihu passed away, Hashem told Moshe to teach Aharon how to act in the *Mishkan*.

Even if he feels that he wants to be close to Hashem, Aharon is not allowed to go into the *Kodesh HaKodoshim* whenever he wants to, so that he shouldn't make the same mistake as his sons did. Inside the *Kodesh Hakodoshim*, Hashem's *Shechinah* rests, on the *Aron*, and it is *asur* to go inside unless it is the proper time.

Aharon Hakohen (and every other *Kohen Gadol*) is only allowed to come into the *Kodesh Hakodoshim* when he brings the *Ketores* on *Yom Kippur*.

Even then, he needs to follow all of the steps of the *Yom Kippur Avodah*:

He will not be wearing the regular clothes of the *Kohen Gadol*, the *Bigdei Zahav* — instead he wears *Bigdei Lavan*, four pieces of white linen clothing. The regular clothes of the *Kohen Gadol* have gold in them, which is a reminder of the *Cheit Ha'egel*, when some Yidden served a cow made of gold. On *Yom Kippur*, when the *Kohen Gadol* is asking Hashem to forgive the Yidden, it is not right to wear clothes that are a reminder of an *aveira*.

First, wearing the regular clothes, the *Bigdei Zahav*, the *Kohen Gadol* does the regular morning *Avodah* — bringing the *Korban Tomid* and *ketores*, cleaning out the *menorah*, and bringing his daily *Korban Mincha*. Then he puts on the *Yom Kippur* clothing to do the special *Yom Kippur Avodah*.

The *Kohen Gadol* first says *vidui* over a *korban* that he will bring to Hashem to be forgiven for any *aveiros* connected to the *Mishkan* or *korbanos*.

Then he makes a *goral*: The *Kohen Gadol* stands between two goats. He picks two lots from a container, one with his right hand, and one with his left. The side with the lot that says “For Hashem” will be brought as a *korban*, and the side with the lot that says “For Azazel” will later be sent away to be killed in the desert.

Once the *goral* is decided, the *Kohen Gadol* *shechts* his *korban*, saving the blood for the next part of the *Avodah*.

Now that he has asked Hashem to forgive him for his own *aveiros*, the *Kohen Gadol* brings the *ketores* inside of the *Kodesh Hakodoshim*. Nobody is allowed to be even inside of the *Kodesh* at this time.

The *Kohen Gadol* leaves the burning *ketores* on the floor near the *Aron*, and goes to get the blood of his *korban*. He comes back and sprinkles the blood of his *korban* on the side of the *Aron*’s cover — one time upwards, and seven times downward.

He then *shechts* the *korban* for the Yidden’s *aveiros*, and brings its blood into the *Kodesh Hakodoshim* to be sprinkled there too. This will help Hashem forgive the Yidden for *aveiros* they did by eating *korbanos* or coming into the *Mishkan* when they weren’t *tahor* — by mistake or on purpose.

To forgive the Yidden in case they made the *Menorah*, *Shulchan*, or *Mizbeiach Haketores tomei*, the *Kohen Gadol* then sprinkles blood on the *Paroches*.

TEHILLIM :: 69 - 71

The first *kapitel* of today’s *Tehillim* is *kapitel Samach-Tes*. If you look through the *kapitel*, the beginning looks very sad. Dovid Hamelech is asking Hashem to please save him from everyone who wants to hurt him.

At the end, though, Dovid Hamelech is sure Hashem will help! He says that he will sing and praise Hashem, because He always listens to people who need His help! The skies and the seas will sing to Hashem when he rescues the Yidden — “**Ki Elokim Yoshia Tzion**” — “because Hashem will redeem Yerushalayim.”

In *Tof-Shin-Lamed* (5730), the Rebbe was saying this *posuk* in a *sicha* at every *Farbrengen*! So on *Shavuos*, some of the *bochurim* had an idea — to sing these words to the same tune we use for *Dayeinu*. The Rebbe was very happy with this “new” *niggun*, and there are many recordings and videos where you can see and hear the Rebbe singing it!

TANYA :: Likutei Amarim Perek Mem-Alef

The Alter Rebbe tells us that in order to be a good Jew, it’s not enough to just do the *mitzvah* — you need to do it with *chayus* and *neshama*.

And it’s not even enough for a Yid to remind himself how he loves Hashem, but he needs to think about his YIRAS Hashem, how he’s afraid to do anything that will go against what Hashem wants.

When we think about this before learning Torah or doing a *mitzvah*, it makes our *mitzvah* or Torah learning into an *Avodah Sheleima*, complete.

The Alter Rebbe also tells us today a special *kavana* that a person should have when he puts on his *tallis*, which is to accept upon himself *Malchus Shomayim*.

HAYOM YOM :: Yud-Gimmel Nisan

Today is the *Yartzeit-Hilula* of the Tzemach Tzedek, on *Yud-Gimmel Nisan Tof-Reish-Chof-Vov* (5626). The Tzemach Tzedek's *Ohel* is in Lubavitch.

The Rebbe Maharash told the Rebbe Rashab that when the Tzemach Tzedek was only 12 years old, he already started writing *Niglah* and *Chassidus*!

SEFER HAMITZVOS :: Shiur #26 - Mitzvas Asei #26, #12

Today we learn two NEW mitzvos!

1) (*Mitzvas Asei #26*) A *kohen* has a *mitzvah* to *bentch* the Yidden every day! (Outside of Eretz Yisroel, the *kohanim* *bentch* the Yidden only on *Yom Tov*.)

We learn this *mitzvah* from a *posuk* in *Parshas Naso*: כֹּהֵן תִּבְרַכּוּ אֶת בְּנֵי יִשְׂרָאֵל אָמֹר לְהֵם

The details are explained in the last *perakim* of *Mesechta Megillah*, *Mesechta Taanis*, and *Mesechta Sotah perek Zayin*.

2) (*Mitzvas Asei #12*) Men need to wear *Tefillin Shel Rosh*, *tefillin* on their head. This *mitzvah* is said four times in the Torah!

We learn this *mitzvah* from a *posuk* in *Parshas Vaeschanan*: וְהָיָה לְטֹטְפֹת בֵּין עֵינַיִךְ

The details are explained in *Mesechta Menachos perek Daled*.

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

Perek Yud-Daled: In this *perek*, the Rambam teaches us about *Birchas Kohanim*, the special words that *kohanim* say to bring Hashem's *brachos* to the Yidden! In the *Beis Hamikdash*, the *kohanim* would *bentch* the Yidden using the special *Sheim Hameforash*, the name of Hashem that is written *Yud-Kay-Vov-Kay*, and pronouncing it properly. After Shimon Hatzadik passed away, they stopped using this name of Hashem, even in the *Beis Hamikdash*, in case someone who didn't act properly would learn it.

Perek Tes-Vov: We learn about times when a *kohen* shouldn't do *Birchas Kohanim*, like a *kohen* who is drunk. But being a *rasha* shouldn't stop a *kohen* from *bentching* the Yidden — because it's a *mitzvah*, and we don't make a *rasha* into a bigger *rasha* by stopping him from doing more *mitzvos*!

In the last *halacha*, the Rambam says that any *kohen* that *bentches* the Yidden is *bentched* himself, like the *posuk* says, that Hashem says to Avraham, "**Va'avarecha Mevarachecha**, "I will *bentch* those who *bentch* you." From here we see, "*Kol Hamevarech Misbarech*" — when someone gives a *bracha* to another person, he is *bentched* from Hashem!

Then we start a new set of *halachos*: *Halachos* about *Tefillin*, *mezuzah*, and *Sefer Torah*!

Perek Alef: The Rambam starts by telling us about *Tefillin*. (Many of these *halachos* are also for *mezuzos* and *Sifrei Torah*, which is why these *halachos* are all in the same set of *halachos*.) There are 10 things that *Tefillin* need to have in order to be kosher! The first two are about how they are made:

1) *They need to be written with ink*: We make ink by mixing soot from burning candles with sap and honey,

crushing it into powder, and drying it. We mix it with a liquid (like gallnut juice) and write with that. One *halacha* is that the ink has to be BLACK — if even one letter is written in another color, even gold, they are *posul*!

2) *They have to be written on parchment*: There are actually three kinds of parchment! Parchment is made from the skin of an animal, which we soak in things that make it get smaller and harder. Once it is ready, it is called *g'vil*. But the *g'vil* can be separated into two parts — the *klaf* (the part facing outside of the animal, where hair grows) and the *duchustos* (the part facing inside, where the meat of the animal is). It is best to write a *Sefer Torah* on *g'vil*, a *mezuzah* on *duchustos*, and *Tefillin* on *klaf*. (Nowadays, we use only one kind of parchment, which has some of the top and most of the bottom rubbed off. This makes the parchment a lighter color.)

The Rambam also teaches us about the *kavana* the *sofer* needs to have when he is writing. If he writes Hashem's name without thinking about the *kedusha* of Hashem, the *tefillin* (or *mezuzah*, or *Sefer Torah*) is *posul*!

RAMBAM– PEREK ECHAD :: Hilchos Kilayim - Perek Yud

In this *perek*, we learn the *halachos* of *Kilayim* in clothing — *shatnez*. *Shatnez* means mixing wool and linen together. Any way we mix them — by sewing them together, making a kind of material with wool and linen, or even just sewing one thread of wool into linen — are all *asur*! But it IS okay to wear a linen belt over wool clothes, because they are not connected.

Shatnez isn't just for clothes — if it can touch your skin and make you warm, it is also *asur*! So sheets, towels, and soft squishy beanbags also can't have *shatnez*.

Mazel Tov! We have now finished learning this set of halachos!

INYANA D'YOMA :: Yud-Gimmel Nissan

Today is the day of the Tzemach Tzedek's *histalkus*. The Tzemach Tzedek's mother, Rebbetzin Devorah Leah, passed away when he was just three, and his Zaidy, the Alter Rebbe, took care of him.

The Tzemach Tzedek wrote a lot of Torah, like we see in today's *Hayom Yom*, even when he was young!

The Rebbe tells us that on *Yud-Gimmel Nissan* we should learn some of the Torah that the Tzemach Tzedek wrote.

Here is something that the Tzemach Tzedek teaches us about *Ahavas Yisroel*: (There is a *sefer* from the Tzemach Tzedek that explains what many of the *mitzvos* mean in *Ruchnius*, called *Derech Mitzvosecha*. Here is something he explains about the *mitzvah* of *Ahavas Yisroel*.)

There are two important things that will help us with this *mitzvah*:

1) **Remember that all of the *neshamos* of the Yidden together are one thing!** Only because of the *guf* is each person separate. We are only complete when we connect ourselves to the rest of the Yidden. That is why we accept the *mitzvah* of *Ahavas Yisroel* before *davening* — so that our *neshama* is complete before we stand before Hashem in *davening*.

2) **We should treat others the way we would like to be treated!** When we make a mistake, we realize that we were trying, and next time we will try even harder and do better. We should treat other people the same way — we can accept and respect them even if they did something wrong. We understand that they also are trying, and next time they will try harder too.

We don't start screaming at ourselves and say "I don't want to sit next to me anymore! I'm never going to be

friends with myself again! I don't want to have anything to do with me ever again!" We say, "I did something wrong, but I'm still a good person." We should also say that about other people. Even if they did something wrong, we can still be nice to them, sit next to them, and treat them with respect.

When all of the Yidden show respect and love for each other, Hashem will do the same to us, and give all Yidden *brachos* — including the main *bracha* that we all need, the *Geulah*!

TEFILLAH :: Zman Cheiruseinu

In *davening* on *Pesach*, we use the name "Zman Cheiruseinu," the time of our freedom, when talking about *Pesach*.

In a *Michtav Kloli*, the Rebbe explains what *cheirus*, freedom means!

Being free is not the same for everything in the world. Being free means being able to use our special *kochos* and having everything we need without anything holding us back!

For a flower to be free, it needs to have plenty of room to spread its roots, lots of water and sunshine. Then, even though it is stuck in the same flowerpot and can't go anywhere, it is free! It has what it needs and it has room to grow!

But if we take an animal and put it into a small pen, then even if we give it lots of food and water, the animal will feel very stuck. One of the main *kochos* of an animal is that it can move around. If we don't let the animal use its *koach* of moving and walking, the animal is very stuck and not free at all!

For a person, even that is not enough to be free. It's not enough to just let a person run around and have the food and drink they need. A person has a special *koach* of *sechel*! If we don't let a person think, and we don't give them chances to learn more and use their *sechel*, they are not free!

The Rebbe tells us that a Yid has ANOTHER special *koach* that we need to be able to use in order to really be free. What is that *koach*? Our *neshama*!

For a Yid to be free, we need to be able to use our *neshama* to learn Torah and do *mitzvos*. Only then will we really be able to feel free!

Every day, we are given new *koach* in our *neshama*. We get new chances to grow and do more *mitzvos*. So every single day we need to have a "Yetziyas Mitzrayim," to go free again — to use our new *koach* to become even better than before! Then we will really be free.

See *Michtav Kloli*, *Yud-Alef Nisan Tof-Shin-Chai*

HALACHOS HATZRICHS :: Bedikas Chometz

Today is the last day we say an extra section in *davening* connected to the *Nesiim*. We say the paragraph that starts with the words "Zos Chanukas Hamizbeiach," which is a summary of all of the *korbanos* that were brought by all of the *Nesiim*.

We also read the beginning of *Parshas Behaalosecha*, which speaks about how Aharon lit the *Menorah*, and so this section is connected to *Shevet Levi*.

~

Tonight (Sunday night) is *Bedikas Chometz*! Here are some of the *halachos*:

It is good to wash *Negel Vasser* before starting to search, so we do the *mitzvah* with clean and pure hands.

We start *Bedikas Chometz* right after *davening Maariv* in *shul*. (If someone is usually not able to *daven* with a *minyan*, he should start right at *Tzeis Hakochavim*, when the stars come out at night, and *daven Maariv* after the *Bedika*.) We don't start a meal or sit down to learn from a half hour before, so that we won't get carried away and push off *Bedikas Chometz*!

We make a *bracha* before starting to search for *chometz*. We don't interrupt after the *bracha*, so we start searching right away, in the room the *bracha* was made. Until after the entire house is searched, we don't talk (unless we need to for the purpose of *Bedikas Chometz*).

We use a candle for *Bedikas Chometz*. The *Gemara* learns this from a *posuk* in Tzefania that speaks about *Moshiach*, "***Achapeis Es Yerushalayim Baneiros***" (Hashem says, "I will search Yerushalayim with candles"). We use a beeswax candle, which burns with the clearest light. (It is fine to use a flashlight to search in places where a candle would be dangerous, like under a bed.)

There are many more halachos and minhagim about Bedikas Chometz and things we need to know about preparing for Pesach. It is a good idea to read halacha newsletters put out by different Rabbonim. You may find some halachos you didn't know before! Here are some ideas:

- *Pesach Day-By-Day (Horav Yosef Yeshaya Braun)*
- *Halacha Newsletter (Horav Shmuel Lesches)*

GEULAH U'MOSHIACH :: Achdus Brings Geulah

In a farbrengen in honor of the 100th yartzeit of the Tzemach Tzedek, the Rebbe told this story:

The Tzemach Tzedek had to go to Petersburg for meetings where they wanted *Rabbonim* to make changes in *Chinuch* and how someone can become a *Rav*. The Tzemach Tzedek spoke out very strongly not to make any changes, even though he was going against the government, which was very dangerous! Someone asked the Tzemach Tzedek how he was able to put his life in danger if there are so many *Yidden* that are relying on him to show them the right *derech* in serving Hashem.

The Tzemach Tzedek said he would give two answers (like we see a lot of times in *Gemara*, "*Iba'is Eima*"):

- 1) There are the children — if something *chas veshalom* happens, they (the Tzemach Tzedek's children) can show *Chassidim* what to do.
- 2) Through the *Achdus* of *Chassidim* they will overcome all hardships, and will be able to bring the "*Emes Hashem Leolam*," the true *derech* of Hashem, into the world so EVERYONE will know.

In that *farbrengen*, the Rebbe finished by saying that today, the second thing the Tzemach Tzedek said is important for all *Chassidim* to know, because together we have the responsibility to teach others the *derech* of Hashem the way the *Rebbeim* showed us.

See farbrengen of Yud-Gimmel Nissan, 5726

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