

Chitas for Sunday, Parshas Acharei Fourth Day of Chol Hamoed Pesach Chof 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 ~

Mazel Tov **Esther Raisa Berkovitz** (Baltimore, Maryland)
~ 3rd birthday Chof Nisan ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Malka Marinovsky** (shlucha in Cypress, Texas)
~ 3rd birthday Chof-Alef Nisan - Shvii Shel Pesach ~
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 :: 97 - 103

Once when the Frierdiker Rebbe was a young boy, his father the Rebbe Rashab took him to a *Chassidische farbrengen*. It was *Sukkos*, and the *farbrengen* was in the freezing cold *Sukkah*. The *farbrengen* went until very late, and the Frierdiker Rebbe fell asleep.

Rebbetzin Shterna Sarah (the Frierdiker Rebbe's mother) came to take him into his warm bed, but the Rebbe Rashab said to let him stay! The Rebbetzin said, “It is cold for him! Doesn't it say, **'Kerachem Av Al Banim...'** — ‘Hashem has *Rachmanus* on us like a FATHER has *Rachmanus* on his child'? Where is your *Rachmanus* for your son? He might get sick from the cold *chas veshalom!*” (This *posuk* is in today's *Tehillim*! We also say it many times in *davening*.)

The Rebbe Rashab answered, “Let him sleep close to *Chassidim* that are *farbrenging*, and that will keep him warm! This *varemkeit* (warmth) will stay with him for many generations.”

Many years later, the Frierdiker Rebbe told this story at a *farbrengen* with *Chassidim*. After the story, he said, “This is *Mesirus Nefesh* for *Chinuch!*”

TANYA :: Likutei Amarim Perek Mem-Beis

Even though we get *Yiras Shomayim* from the *Neshama* of Moshe Rabbeinu and the Moshe Rabbeinu (the “Rebbe”) of each generation, we still need to do some work ourselves to feel it.

Because our *neshama* is inside of a body, which isn't used to thinking about Hashem, it can make it hard for us to feel *Yiras Shomayim*.

There are two things that make it possible to feel *Yiras Shomayim* even though we are in a body:

1) The first thing is to have *teshuvah* and thoughts of being humble, the kinds of thoughts the Alter Rebbe

taught us to think if we have *Timtum Halev* (starting in *Perek Chof-Tes*). This will take away the distractions of the *guf* and let us have *Yiras Shomayim*.

We will *IY”H* learn the second thing tomorrow!

HAYOM YOM :: Chof Nisan

Today is the fifth day of the Omer!

One *Pesach*, the Mittlerer Rebbe’s brother (R’ Chaim Avraham) went to wish the Mittlerer Rebbe a *Gut Yom Tov*.

He said that their father, the Alter Rebbe, said: “On *Pesach*, we don’t give food or drinks to our guests, but if the guest wants he can take.”

That’s because many people have different kinds of *chumros* on *Pesach*, and we don’t want anyone to feel embarrassed!

(Of course, if you know your guests don’t have any special chumros, you should offer them food as usual!)

SEFER HAMITZVOS :: Shiur #33 - Mitzvas Asei #19

Today in *Sefer Hamitzvos* we learn the same *mitzvah* again (*Mitzvas Asei #19*) — that after we eat, we need to *bentch*.

We learn this from a very famous *posuk* in *Parshas Eikev*: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ
The details are explained in *Mesechta Brachos*.

RAMBAM :: Hilchos Brachos

Perek Zayin: The Rambam teaches us the *halachos* of *Derech Eretz B'Seudah* — the *mentchlich* way to act at a meal. For example, you shouldn’t look at someone else eating, or at someone else’s plate, so that you won’t embarrass him. Another *halacha* is that you shouldn’t throw food or ruin it.

Perek Ches: We learn about the *brachos* on food, aside for *Mezonos* and *Hamotzi*, which we already learned earlier.

Many of the *Geonim* before the Rambam said that sugar cane is either *Ha'eitz* or *Ho'adamah*. The Rambam says that it is not a fruit, and we need to make a *Shehakol*.

If you put food into your mouth without making a *bracha*, what do you do? Do you know?

Perek Tes: Just like we’re not allowed to enjoy eating food without a *bracha*, we aren’t allowed to enjoy a good smell without a *bracha*. We do this at *Havdalah* every week — *Borei Minei Besamim*!

There are specific *brachos* for smells, depending on where the smell comes from, like from a plant or from a flower. Just like *Shehakol* is a general *bracha* for food, *Borei Minei Besamim* is a general *bracha* for smells.

There are certain smells we don’t make a *bracha* on at all, like smells from *Avodah Zarah*.

RAMBAM- PEREK ECHAD :: Hilchos Matnos Aniyim - Perek Zayin

Now we start learning the *halachos* of the *mitzvah* of giving *Tzedakah*! We need to give a poor person what he

needs.

One *halacha* is that if someone says he is hungry, we give him right away. If someone says he needs clothes, we can first check if he is telling the truth. When a person goes from door to door to collect money, we give him a little bit, since he will be getting from a lot of people.

INYANA D'YOMA :: Sefiras Haomer

During Sefiras Haomer, we work on our midos so we'll be ready to get the Torah on Shavuot! When we have good midos and we're aidel, we will be able to have the Torah become a part of us.

During the first week of *Sefira*, we're working on our *chesed* — making sure our *chesed* and *ahava* is in the best way. *Chesed*, being kind, comes from a feeling of love (*ahava*) in our heart.

One of the things we need to be very careful with when we have *Ahavas Yisroel* is “*tzu rechenen zich mit dem tzveiten*” — to think about how the other person will feel.

For example, if you want to be nice and share your favorite car or doll with someone else, think: Do they really want to play with your car or your doll? Maybe they would rather share your crayons?

We don't just have *Ahavas Yisroel* because WE want to do something, we need to think about who we're having *Ahavas Yisroel* for.

This last *Golus* came from Yidden not having proper *Ahavas Yisroel*. By fixing up our *Ahavas Yisroel*, not only will we be ready for *Matan Torah*, but we will be ready for the *Geulah*!

TEFILLAH :: Yetziyas Mitzrayim

In the *Haggadah*, we say the *posuk* of “***Bechol Dor Vador***,” saying that we need to see ourselves as if we are going out of Mitzrayim.

Chassidus explains that in Mitzrayim, the Yidden were stuck in *tumah*. When Hashem took the Yidden out of the land Mitzrayim, He also took them out of the *tumah* of Mitzrayim. Then they were able to connect with Hashem!

This kind of *Yetziyas Mitzrayim*, leaving *tumah* so we can connect to Hashem, doesn't just happen when we relive the story on *Pesach*. Every day we are in a kind of Mitzrayim. Our body, that only thinks about what it enjoys, is a type of *tumah*. The world, that is always trying to get us to do *aveiros*, is also a kind of *tumah*. Every time we stop giving into the *taavos* of the body and the *nisyonos* the world gives us, we are leaving Mitzrayim!

This *Yetziyas Mitzrayim* happens every time we learn Torah and do *mitzvos*, when we break away from the *tumah* and connect to Hashem. But it is especially strong when we accept *Ol Malchus Shomayim*, when we decide that we are ready to do whatever Hashem asks us to. We are saying that the *tumah* of the *guf* and the *tumah* of the world is not in charge of us, and we only want to connect to Hashem!

When we say *Shema* every day, we are accepting *Ol Malchus Shomayim*. We say that Hashem is all that matters, and the rest of the world is only there to help us with that!

At the end of the third paragraph of *Shema*, *Vayomer*, we speak about *Yetziyas Mitzrayim*. Even though remembering *Yetziyas Mitzrayim* is a separate *mitzvah* from *Kriyas Shema*, since this is what *Shema* is all about, it is included as one of the paragraphs of *Kriyas Shema*! When we say *Shema*, we break away from the *tumah* of the world, accept Hashem's gift of Torah and *mitzvos*, and connect to Hashem. That is *Yetziyas Mitzrayim*!

HALACHOS HATZRICHOS :: Vesein Bracha

During the summer months of the year, starting from *Pesach*, we start to say “*Vesein Bracha*” in the *bracha* of *Bareich Aleinu*. We stop asking Hashem for rain, and ask only that He should give *bracha*.

If someone forgets and asked for rain by saying the words “*Vesein Tal Umatar*,” he needs to go back to the beginning of *Bareich Aleinu*. Even if he realized right away, he still needs to start this paragraph again.

If he realized only after finishing *Shemoneh Esrei* (after the last *Yihiyu Leratzon*), he needs to go back to the beginning of *Shemoneh Esrei* and *daven* again.

What if someone can’t remember if he said *Vesein Bracha* or not? Does he need to go back? It depends.

For the first 30 days after starting *Vesein Bracha*, we are still getting into the habit of the new words. It’s much more likely that we still said it the old way, saying *Vesein Tal Umatar*. Therefore, the *Chachomim* tell us that we need to go back.

But after 30 days, we already made a NEW habit of saying *Vesein Bracha*. If we can’t remember what we said, we probably said *Vesein Bracha*, and we don’t need to go back.

In places like Australia and New Zealand, the *halacha* is a little different! Even though *Vesein Bracha* is also said there starting from *Chol Hamoad Pesach*, if a person already finished the *bracha* of *Bareich Aleinu*, they do not have to go back. Then we rely on the opinion that says that it goes according to the LOCAL season, and therefore the *bracha* should not be said again.

See *Shevach Hamoadim, Halachos of Vesein Bracha*

GEULAH U'MOSHIACH :: Everyone Will Know Hashem (2)

The *posuk* says that *Le’asid Lavo*, “***Kulam Yeidu Osi***,” everyone will know Hashem.

Still, the same *posuk* continues, “***Lemiktanam Ad Gedolam***,” “from small to big.” This means that there will still be “small people” who don’t understand Hashem as much, and “big people” who understand Hashem better.

If everyone knows Hashem, why are there differences?

We can understand this from a *mashal*:

People and animals were created from the ground, but we don’t live in the ground.

The *Gemara* says that fish were created from water, and they live inside of the water, too! They live inside of the source of their *chayus*.

The same thing is with us nowadays: We get our *chayus* from Hashem, but we don’t “live inside of it,” we don’t feel that it is all around us.

But when *Moshiach* comes, we will be like fish! We will feel the source of our *chayus*.

Even with fish, though, there are different sizes and kinds! Some are bigger, and some are smaller. Some live in warmer water, others in colder water. Some live near the top of the ocean, and others live on the bottom.

Le'asid Lavo we will feel that everything is from Hashem, but not all of us will understand it the same way! Some people will understand more than others. We won't need to teach people that Hashem is the source of their *chayus*, but we will still need to learn and teach more about understanding Hashem.

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