

Chitas for Thursday, Parshas Acharei First Day of Chol Hamoed Pesach Yud-Zayin 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 **First Lieutenant Moshe Meir Chazan** (Postville, IA)

~ 7th birthday Yud-Zayin Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Sonia Heidingsfeld** (Melbourne, Australia)

~ 6th birthday Yud-Zayin Nisan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Acharei - Chamishi with Rashi

Yesterday we learned that the Yidden are not allowed to *shecht* a *korban* outside of the *Mishkan* or *Beis Hamikdash*. Today, the *posuk* adds that burning the *korban* outside of the *Mishkan* or *Beis Hamikdash* is another *aveira*.

We also learn about the punishment for eating blood. We are not allowed to eat blood, because the *chayus* of a living thing is in its blood. This is also why we need to cover the blood of animal when we *shecht* it ("Kisui Hadam").

If someone eats a kosher bird that wasn't *shechted* properly, he becomes *tomei* and his clothes become *tomei*, too. He is not allowed to eat from *korbanos* or go into the *Beis Hamikdash* until he goes himself into the *mikvah*, and dips his clothing into the *mikvah* too.

Now Hashem tells the Yidden to remember about Hashem, and not to act like the *Mitzriyim*, who didn't know that getting married is a very holy thing! The Torah will give us rules about who we can marry.

We also learn from these *pesukim* that Yidden need to behave differently than the other nations (“*Uvechukoseihem Lo Seileichu*”). We need to be dedicated to learning Hashem’s Torah and doing His *mitzvos*.

TEHILLIM :: 83 - 87

In today’s *Tehillim*, in *Kapitel Pey-Daled*, it says, “***Ki Shemesh UMagen Hashem Elokim!***” “Because the name of Hashem and *Elokim* is like the sun and its cover.”

A *marshal* for the *chayus* of Hashem is the sun, which shines very strong. If the sun shines on us with all of its might, it would make the world too hot! The world can only be a place where we can live because there is a cover on the sun, so we can enjoy its light.

The same is with the *chayus* from Hashem: The *chayus* from the name *Havaya* is so strong that we wouldn’t be able to feel like people — we would all just become a part of the *chayus* of Hashem. But the *chayus* from Hashem’s name *Elokim* covers up the *chayus* that comes from the name *Havaya* so the world can keep on being the way it is.

The *Gemara* says that *Le’asid Lavo*, Hashem will take the sun out of its cover and it will bring a *Refuah* to Yidden! That’s because *Le’asid Lavo*, every Yid will have the *koach* to be able to live and still see the *chayus* of Hashem in the world.

TANYA :: Likutei Amarim Perek Mem-Alef

We have been learning in Tanya that it is not enough to have kavana just in our thoughts, we need to actually speak or do the mitzvos! That’s because Hashem sent us into this world not for our neshama, but for the guf and for the world, to make it a Dira Betachtonim!

But, even though using the Gashmius is the main thing, it isn’t the ONLY thing! We need to make sure that the Gashmius will be able to become full of kedusha, and we do this by thinking the right things — doing our mitzvos with Kavana Lishma.

The right kind of kavana for our mitzvos needs to have Yirah and Ahava. In the beginning of the perek, we learn about Yiras Hashem, that it comes first, and when and what we should think about it.

Now we are learning about the kavana of Ahavas Hashem:

Ahavas Hashem means that a Yid loves Hashem and wants to be connected to Him, even if it means to have *Mesiras Nefesh*, to actually give up its life to stay connected to Him.

In a way, every time we do a *mitzvah* or learn Torah, we are having *Mesiras Nefesh*. That is because just like when a person has *Mesiras Nefesh* he gives up his *guf* for Hashem, we are also not thinking about what our *guf* wants or needs. We are only thinking about the *davening* and learning or *mitzvah* that Hashem wants, and that we should be connected to Hashem!

In *Birchos Hashachar* every morning, we remind ourselves of this *kavana*. When we say *Elokai Neshama*, we think about our *neshama* and how it will one day go back to *Gan Eden*. That reminds us of how we should feel now also: Just like a *neshama* in *Gan Eden* doesn’t think about *Gashmius* things that it needs, when we do a *mitzvah* we shouldn’t care about anything else in *Gashmius*!

In today’s *Tanya*, the Alter Rebbe tells us that we need to remind ourselves of this *kavana* many times during the day. Even in *davening* we remind ourselves again, before the end of *davening* when we go to learn Torah. In *Tachanun*, after *Shemoneh Esrei*, we say “*Eilecha Hashem Nafshi Esa*” — Hashem, I am ready to have *Mesiras*

Nefesh to be connected to You!

We should remind ourselves again before we learn Torah throughout the day. Just like a *sofer* needs to have *kavana* and think about the reason he is writing before he starts to work, we need to have our *kavana* before we start to learn!

If we are learning for many hours in a row, that isn't enough either! Every hour, there is a new *chayus* of Hashem in the world. We need to stop our learning every hour to remind ourselves about the *kavana* we need to have, that through our learning we are connecting our *neshama* to Hashem!

HAYOM YOM :: Yud-Zayin Nisan

Today is the second day of the Omer!

It says in the *Haggadah* that anyone who speaks a lot about *Yetziyas Mitzrayim* at the *seder* deserves to be praised! “*Vechol Hamarbeh Lesaper BeYetziyas Mitzrayim — Harei Zeh Meshubach!*”

The Rebbe tells us today that the word *Zeh* also means a level in *kedusha*. So the words “*Harei ZEH Meshubach*” can also be talking about the *kedusha* inside of us. When we talk about *Yetziyas Mitzrayim*, our “*zeh*” becomes “*meshubach*” — the *kedusha* inside of us becomes even better!

The Rebbe brings this vort from what the Friediker Rebbe said at the seder in the year Tof-Reish-Tzadik-Zayin. The Friediker Rebbe reviewed this vort again the next year, and added that talking about Yetziyas Mitzrayim can also be about simple things, like what kinds of clothes or pants the men were wearing when they were leaving Mitzrayim!

The Rebbe also chazered this vort at the seder in the year Tof-Shin-Yud-Alef.

SEFER HAMITZVOS :: Shiur #30 - Mitzvas Asei #14

Today's *mitzvah* (*Mitzvas Asei #14*) is to wear *tzitzis*! We need to attach special *tzitzis* strings to the corners of clothes that have four corners. One of those strings is supposed to be blue, called *techeiles*! But even if we don't have the blue string, we still do the *mitzvah* with just white strings.

We learn this *mitzvah* from a *posuk* in *Parshas Shelach*: וַעֲשׂוּ לָהֶם צִיצֵת וְגו' וְנִתְּנוּ עַל צִיצֵת הַכֹּהֵן פְּתִיל תְּכֵלֶת
The details are explained in *Mesechta Menachos perek Daled*.

RAMBAM :: Hilchos Tzitzis

We learn the WHOLE *Hilchos Tzitzis* today. The Rambam explains all of the *halachos* in just three *perakim*!

In **Perek Alef**, we start to learn about *tzitzis*! Really, the *tzitzis* are supposed to have seven white strings, and one *techeiles* string. But since we don't have *techeiles*, we can still do the *mitzvah* with just white strings.

Perek Beis: Even though there are other ways to make a color that LOOKS like *techeiles*, only real *techeiles* will stay the same color no matter what. So to check if a string was dyed with real *techeiles*, we soak it in a strong liquid to see if the color fades! Only real *techeiles* is kosher for *tzitzis*.

Perek Gimmel: According to the Torah, only clothes made of wool or linen need *tzitzis*, but the *Chachomim* told us to put *tzitzis* on clothes made of ANY material with four corners.

Did you know that a kapote can have four corners? If you look at your Tatty's kapote, you will see that one of the

corners is rounded, so it doesn't count as a corner. If it wasn't round, you would need to put tzitzis on your kapote too!

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

When one or two stalks fall down when we are harvesting, they belong to the poor people — that's *Leket*. But if they fell down because a person who was harvesting hurt himself, they don't belong to the poor. We learn what happens if *leket* gets mixed up with the rest of that person's grain.

Peret means one or two grapes that fall off the clusters when we are harvesting the grapes. They belong to the poor people. We are not allowed to put a basket under the vine to catch any grapes that fall, because that is stealing from the poor!

Finally we learn about *Olelos*. The Rambam says that they are called *Olelos* because an *olel* means a baby, and these grape clusters are like babies, since they never grew up into big clusters of grapes. They need to be left for the poor, even if the whole vineyard is full of them!

INYANA D'YOMA :: Sefiras Haomer - Fixing Our Midos

The Yidden suffered in Mitzrayim for many years. When it came time for them to be freed, Hashem did not send a *malach* to save the Yidden. Hashem HIMSELF took the Yidden out! This was important because the *Golus* of Mitzrayim was very strong. The Yidden needed the direct *koach* of Hashem to be able to leave.

In *Tanya*, the Alter Rebbe teaches that even this *koach* of Hashem only pulled the *NESHAMOS* of the Yidden out of *Golus*. But their *Nefesh Habehamis*, which was used to the *tumah'dik* way of living in Mitzrayim, didn't change so quickly. It still was living the way it did in *Golus*.

To be ready for *Matan Torah*, the Yidden needed to prepare for 49 days. They slowly helped their *Nefesh Habehamis* to be more *aidel* so it could start to live in a way of *Geulah*!

Every year on *Pesach*, our *neshama* has a kind of *Geulah*. However, we also need our *Nefesh Habehamis* to feel the *Geulah* too! This is the reason we have *Sefiras Ha'omer*, to work on ourselves, step by step, so our *Nefesh Habehamis* can live with the new level of *Geulah* that our *neshama* got on *Pesach*. This way, we'll be a *keili* for receiving the Torah on *Shavuot*!

See Maamar Usefartem 5711

TEFILLAH :: Fixing Our Midos

The way we think and act when things happen comes from our *midos*. Sometimes we have good *midos* that help us do the right thing, but we can also have *midos* that are not so good. We can get angry or jealous or act *chutzpadik*. Those kinds of *midos* need to be changed!

There are two ways to change our *midos*: We can work on how we behave, or we can spend time working with our *sechel* to make ourselves feel differently.

Of course, we need to do both!

We work on how we behave by giving ourselves new habits. When someone says something that gets us upset, we can come up with an idea to help us react differently. We might decide to wait some time before we do anything, and do something to keep us from thinking about it until then. Every time we do this, it will make our not-good *midos* weaker!

That is a very good way of working on our *midos* when something happens.

When we learn *Chassidus* and *daven* properly, we are ALSO able to work on our *midos*. When we learn and *daven*, we are using our *sechel*, our *Chochma*, *Bina*, and *Daas*, to think about Hashem and what we are in the world to do.

When we think about this, we will realize that Hashem and His *mitzvos* are the most important things.

When our minds get used to thinking this way, our *midos* will start to change. When we know what really counts, we won't waste our time and energy getting angry about what other people do, or feel like giving up if a *mitzvah* gets too hard. Our *midos* will start to match up with what we understand, and become beautiful.

See Sefer "Lodaas Es Hamidos" by Rabbi Zalman Gopin

HALACHOS HATZRICHS :: Sefiras Ha'omer

Many of the halachos of Sefiras Ha'omer are connected to mourning. We don't start these halachos, like not listening to music, until AFTER Pesach.

The best time to count Sefiras Ha'omer is right after *Maariv*, at the beginning of the night. But we are allowed to count all night.

Starting at *Shkiah*, we are careful not to say what day of the Omer today is, because that might be like counting, and then we wouldn't be able to count with a *bracha* that day. Instead, we try to answer how many days we counted yesterday.

GEULAH U'MOSHIACH :: Sefiras Ha'omer

After counting the Omer, we say "**Horachaman Hu Yachazir Lanu Avodas Beis Hamikdash**," asking Hashem to let us do the *Avodah* in the *Beis Hamikdash* again. What does this have to do with Sefiras Ha'omer?

The real *mitzvah* of Sefiras Ha'omer is to count the days after the *Korban Omer* was brought. Nowadays we don't have an Omer to count afterwards, but the *Chachomim* taught us to count, "*Zecher Lemikdash*," to remember the way it was done in the *Beis Hamikdash*.

So after we count the best way we can, we ask Hashem to bring back the *Beis Hamikdash* so we can do the *mitzvah* in its proper way!

See the Alter Rebbe's *Shulchan Aruch*, *siman Tof-Pey-Tes se'if Yud-Alef*

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