

Chitas for Wednesday, Parshas Acharei

Second Day of Pesach

Tes-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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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 **Chaya Mushka Silberstein** (Shluchim in Ville s Laurent, Canada)

~ 14th birthday Tes-Zayin Nisan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Acharei - Revi'i with Rashi

Now we learn about a new mitzvah!

The Yidden used to be able to bring *korbanos* wherever they wanted. They would just build a *Mizbeiach* for Hashem and they could bring a *korban* there! Now that they have this *mitzvah*, they can ONLY bring *korbanos* in the *Mishkan* or *Beis Hamikdash*.

This will keep the Yidden from doing *Avodah Zarah*, because all of their *korbanos* will be only brought in Hashem's home.

TEHILLIM :: 79 - 82

In today's first *kapitel*, we have a *posuk* that we say out loud by our *Seder*! "**Shfoch Chamos'cha El Hagoyim Asher Lo Yeda'ucha...**" "Hashem, pour out Your anger on the *goyim* that don't believe in You!"

It is our *minhag* to say this paragraph when we are sitting down.

Someone is sent with a candle to open the door, and then says this paragraph there. Everyone else waits for them before continuing the *seder*.

When the Frierdiker Rebbe was a young boy, his father the Rebbe Rashab told him that the seder is a special time to ask Hashem for good things. He should use this time to ask for Ruchnius, not for Gashmius! He should ask specifically to be a mentch, and especially at the time of Shefoch Chamos'cha.

TANYA :: Likutei Amarim Perek Mem-Alef

The Alter Rebbe tells us that our mitzvos need to have a “neshama.” They need to be able to “fly up” to Hashem.

When we think about how Hashem is watching everything we're doing (Yirah) and how we love Hashem and are ready to give everything for Him (Ahava), then that kavana is the neshama for our mitzvos and can make them fly up to Hashem.

Today the Alter Rebbe tells us that we have to have another very important *Kavanah* in the mitzvos that we do: To think about all of the other Yidden when we do our *mitzvah*: ALL of the Yidden should be close to Hashem through our *mitzvah*, and not just us! When we think about this, it brings Hashem a lot of *nachas* — and that *nachas* is called “*Yichud Kudsha Brich Hu Ushechintei!*”

Because we need to have this kavana, every day before Baruch She'amar, we say “*Lesheim Yichud Kudsha Brich Hu Ushechnitei,*” that we are davening in order to bring Hashem this special *nachas*. When we say this, we should have in mind that this kavana is for ALL of the mitzvos that we do the whole day!

(Some people say *Lesheim Yichud* before EVERY *mitzvah*, but the Chabad Minhag is to say it one time for the whole day.)

The Alter Rebbe tells us that only big *tzadikim* REALLY care that every *mitzvah* makes ALL of the Yidden connected to Hashem, but for most Yidden, what we REALLY care about is that WE should feel close to Hashem. But to really care about what happens to all of the Yidden is not so easy.

Still, every Yid, even those who are not great *tzadikim*, should think this kavana. This kavana brings Hashem *nachas*, and it is what Hashem wants — that all Yidden should be close to him!

Since every Yid in his *neshama* wants to do what Hashem wants, this kavana is true for every Jew.

Even though he doesn't want it himself, he wants it because Hashem wants it!

But to be close to Hashem is something that every Yid truly wants, not just big *tzadikim*.

Why?

Because every Yid has in the *koach* of his *neshama* to have *Mesiras Nefesh* to be connected to Hashem!

Every day, when a Yid *davens* and learns, it is a kind of *Mesiras Nefesh*, because when we're davening and learning, we're not thinking about eating and drinking and other things that a person needs. We're only thinking about being close to Hashem, just like a *neshama* in *Gan Eden* only thinks about Hashem's Torah and not about *gashmius* things!

That's what we say every morning in *Birchas Hashachar: Elokai, Neshama Shenasata Bi* — Hashem gave us our *neshama*! When we remember that our *neshama* belongs to Hashem, we will go to *daven* and learn Torah, so our *neshama* will be close to Hashem, just as it was before it came into our bodies.

HAYOM YOM :: Tes-Zayin Nisan

On the second night of Pesach, we say *Kriyas Shema She'al Hamitah* like every other night. (On the first night, we

skip most of it, since it is Leil Shimurim, and Hashem is watching over us even MORE than usual.)

Before we ask the *Mah Nishtana*, we say, “**Tatteh, Ich Vil Bai Dir Fregen Fir Kashes**” — “Tatteh, I am going to ask you four questions.” This is part of the *nusach* of the *Haggadah*, and we don’t change it! Just like in *bentching*, a person also says “*Es Avi Mori... Ve’es Imi Morasi*” (“Hashem should *bentch* my father and my mother”), even if their parents are R”L not alive anymore, a person says “*Tatteh Ich Vil Bai Dir Fregen*,” whether or not his parents are there.

SEFER HAMITZVOS :: Shiur #29 - Mitzvas Asei #17

Today’s *mitzvah* (*Mitzvas Asei #17*) is a special *mitzvah* for a *Yiddishe* king! He needs to write or buy a *Sefer Torah* to keep with him ALL THE TIME. This will remind him of his very important job!

We learn this *mitzvah* from a *posuk* in *Parshas Shoftim*: וְהָיָה כְּשִׁבְתוֹ עַל כִּסֵּא מְמַלְכָתוֹ וְכָתַב לוֹ אֶת מִשְׁנֵה הַתּוֹרָה הַזֹּאת
The details are explained in *Mesechta Sanhedrin perek Beis*.

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

In today’s Rambam, we will finish this set of halachos.

Perek Ches: The Rambam teaches us more about writing a *Sefer Torah*. We learn about how we leave a space after paragraphs in a *Sefer Torah*: If the space is at the end of a line, it is called a “*Pesucha*” (“open” — in your *Chumash*, you will usually see the letter “*pey*.”) If the space is in the middle of a line, it is called “*Stumah*” (“closed” — you will see a *samech* in your *Chumash*).

If a *sofer* leaves a space in the wrong place, or mixes up the kinds of spaces, the *Torah* is *posul*!

Perek Tes: We learn many more *halachos* about how the *Torah* is written, sewn, and attached to the *Atzei Chayim* (the poles).

Perek Yud: Now that we learned all of these *halachos*, we understand that there are 20 ways for a *Sefer Torah* to be *posul*. Here are two examples: 1) if two letters are touching, or 2) if the ink isn’t black.

We also learn how to treat a *Sefer Torah*: One *halacha* is that a *Sefer Torah* can only be sold if someone doesn’t have anything else to sell and wants to learn *Torah* or to get married.

The Rambam also tells us how we treat all kinds of *kedusha* things, and what needs to go into *sheimos*!

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

We learn how to do the *mitzvah* of *Pe’ah* in more than one field, or a field that is split up in a way that makes it become like two fields.

INYANA D'YOMA :: Haggadah Shel Pesach

An explanation from the Rebbe on Mah Nishtanah:

Golus is like night. During the day, the sun shines, everything is clear, and we can see what’s happening. At night, it is dark. We can’t see everything, and it can be very confusing.

A Jewish child asks, “**Mah Nishtanah Halaila Haze?**” “Why is the *Geulah* from this *Golus* different than the *Geulah* from every other *Golus*?”

Each question shows how the *Geulah* will be so much greater than any other *Geulah*:

- **Dipping:** To become *tahor*, we dip in the *mikvah*. By this *Geulah*, Hashem will make us completely *tahor*, for the *guf* and the *neshama*!
- **Chometz:** Our *aveiros* come from *gaavah*, which is puffed up like *chometz*! When *Moshiach* comes, everyone will have complete *bittul*, and we will not want to do anything that separates us from Hashem.
- **Maror:** Even though they are healthy and make our food yummier, a person can live without vegetables. When *Moshiach* comes, we will see how all of the *gashmius* things are extra, and they will feel like *maror* to us — something bitter!
- **Leaning:** When *Moshiach* comes, we will be completely relaxed! We know we won't ever have to go back into *Golus* again. We will be able to really recline, because we will be free!

But how can we have such a great *Geulah*, if this *Golus* is so hard?

The answer is that “**Avadim Hayinu LeParaoh BeMitzrayim!**” When the Yidden were in Mitzrayim, they also had a very hard *Golus*, but Hashem saved them anyway! Hashem will do that again — even if it seems like it's impossible.

(Later in *Hayom Yom* we will learn another explanation of *Mah Nishtana!*)

See *sicha* of *Pesach* 5732

TEFILLAH :: Sefiras Haomer

Today we start a very special *mitzvah* that we will be doing all the way until *Shavuos*. This *mitzvah* is called *Sefiras Ha'omer*!

Right after *Shemoneh Esrei* of *Maariv*, we do this *mitzvah*, counting the days until *Matan Torah*. (If we forgot to count in *Maariv*, we can still count with a *bracha* until *Alos Hashachar*.)

This is a *mitzvah* from the Torah!

Right after experiencing *Yetziyas Mitzrayim*, we also want to feel how the Yidden felt when they left the *tumah* of Mitzrayim. They didn't just leave the *tumah*, they also counted the days to prepare themselves, making themselves more *aidel* in order to get the Torah.

We also prepare ourselves day by day during *Sefiras Ha'omer* to prepare for *Matan Torah*. We slowly teach our *Yetzer Hara* how to serve Hashem, through the steps of *Sefiras Ha'omer*. When we get to *Shavuos*, we will be much more *aidel* and ready to receive the Torah!

HALACHOS HATZRICHS :: Morid Hatal

Pesach is a *Yom Tov* connected to a season. *Pesach* always needs to be in the spring. So on the first day of *Pesach*, in *Musaf*, we start saying a piece of *davening* connected to the spring and summer: *Morid Hatal*. We stop praising Hashem for the rain and start praising Him for dew!

This looks like just two little words in *Shemoneh Esrei*. But in *halacha*, these words are very important. We are only allowed to talk about Hashem's praise for rain in its proper time.

If someone says “*Mashiv Haruach U'Morid Hageshem*” by mistake, even if he realizes right away, he needs to go back to the beginning of *Ata Gibor* and say this *bracha* again.

If someone realizes that he said “*Mashiv Haruach U'Morid Hageshem*” instead of “*Morid Hatal*” after saying Hashem’s name in the *bracha* at the end of this paragraph (“*Baruch Ata Hashem Mechayeh Hameisim*”), then he has to go back to the beginning of *Shemoneh Esrei* and say it again.

If someone only realizes before the next *tefillah* (like *Mincha*, or *Maariv*, or *Shacharis* for the next day), he should *daven Shemoneh Esrei* twice to make up for his mistake.

What happens if someone wasn’t paying so much attention and can’t remember if he said *Morid Hatal* or *Mashiv Haruach*? It depends what his habit is. If it is still less than 30 days since starting to say *Morid Hatal*, he still has the habit of saying *Mashiv Haruach U'Morid Hageshem*. We say that he probably still said it, and he needs to *daven Shemoneh Esrei* again.

But if it is more than 30 days since starting *Morid Hatal*, his habit is to say *Morid Hatal* already. He probably said *Morid Hatal* if he wasn’t paying attention, and he doesn’t have to say *Shemoneh Esrei* again.

In the first Shemoneh Esrei of Chol Hamoed (in Maariv), we will start saying Vesein Beracha. We will IY”H learn the halachos of those words tomorrow.

See Shevach Hamoadim, dinim of Morid Hatal

GEULAH U'MOSHIACH :: Doing Mitzvos to Bring Moshiach

We are learning now in *Tanya* one *kavana* that a Yid should have when he does *mitzvos*, that the *mitzvah* should help all of the Yidden and bring the *Shechinah* into the world.

Nowadays, Rebbe shows us how even kids can do *mitzvos* with this special *kavana*!

The Rebbe told us that every *mitzvah* we do could bring *Moshiach* and bring the *Shechinah* into the world! When we do *mitzvos* to bring *Moshiach* now, we are doing *mitzvos* with this special *kavana* which we learn in *Tanya*!

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