

Chitas for Wednesday, Parshas Acharei Third Day of Chol Hamoed Pesach Yud-Tes Nisan, 5782

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

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
~ by the Duchman Family ~

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May the chasunah take place in a good and auspicious time, and may they build a Binyan Adei Ad!

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May he have tremendous hatzlacha in his endeavors!

Mazel Tov **General Yaakov Resnik** (Pleasanton, CA)

~ Bar Mitzvah Yud-Tes Nisan ~

May he grow as a Chossid, Yerei Shomayim and Lamdan, and bring the Rebbe and his family much nachas!

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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 :: 90 - 96

The first *kapitel* in today's *Tehillim* was written by Moshe Rabbeinu. Dovid Hamelech later put it in *Tehillim*. It starts with the words "**Tefillah LeMoshe, Ish HaElokim.**" "A *Tefillah* by Moshe Rabbeinu, a person of Hashem."

Why is Moshe Rabbeinu called an "*Ish HaElokim* — a person of Hashem"?

Hashem is everything and everything is Hashem — but we can't see Him! Hashem made the world because he wanted Yidden to act in a certain way that will make Hashem happy here.

But if we can't see Hashem, how do we know how to act? That's why Hashem gave Yidden a Moshe Rabbeinu, who is "a person of Hashem." A Moshe Rabbeinu has two parts — one part of him that is "of Hashem" — very close to Hashem so he knows what Hashem wants, but he is also "a person" — so he can teach us what we need to do!

There is ALWAYS a *Nasi*, like Moshe Rabbeinu, who helps the Yidden do what Hashem wants at that time. Now, of course, the Rebbe is our Moshe Rabbeinu!

The Rebbe told us that we are about to see the *Geulah*, and we need to strengthen *Yiddishkeit* and learn and spread *Chassidus* everywhere! We need to get excited about the *Geulah* and ask Hashem for *Moshiach* NOW!

TANYA :: Likutei Amarim Perek Mem-Beis

The Yidden are like sheep, and we have shepherds. (These shepherds are also our special *Ushpizin* guests on *Sukkos*!) They each help our *Avodas Hashem*.

They are:

Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, Dovid

For example, Avraham gives us Chesed, and Yitzchak gives us Gevurah.

Moshe gives the *neshama* of a Yid the *koach* to be able to REALLY FEEL Hashem! (Moshe showed us Hashem by *Kriyas Yam Suf* and on *Har Sinai*, and his *Neshama* gives Yidden the *koach* that we can feel Hashem too!)

But that's not it! There is also a Moshe Rabbeinu in every generation — the Rebbe of that time. The Rebbe gets the strong *koach* of Moshe Rabbeinu so that he can teach Yidden in his time about Hashem, so that they can feel Hashem in a real way!

This way, we can really feel that "*Vehinei Hashem Nitzav Alav*" — that Hashem is watching us, and we'll be able to have the *Yirah* that the Alter Rebbe teaches us about in *Tanya*.

When we look at a picture of the Rebbe, it helps us remember that Hashem is watching us!

Do you know something special? The place where the Alter Rebbe tells us about "Vehinei Hashem" is the Tanya for Yud-Alef Nissan in a leap year! Now we understand why — because the Rebbe is the one who gives us the koach to feel that posuk!

HAYOM YOM :: Yud-Tes Nisan

Today is the fourth day of the *Omer*!

In the year Tof-Shin-Gimmel, the year the Hayom Yom was written, today was Shabbos. We learn some of the minhagim for Shabbos Chol Hamoed: In the last paragraph of Lecha Dodi, we say "Besimcha" instead of "Berina"

because it's part of Yom Tov! When we say Shalom Aleichem and the other paragraphs before Kiddush, we say them quietly.

The Rebbe Rashab once explained how *Mah Nishtana* is talking about the *Geulah*!

Mah Nishtana — How is this night (this *Golus*) different from every other *Golus*?

Each one of the four questions shows us how this last *Golus* is different, and prepares us for the *Geulah*!

The first question is about dipping. Dipping is the idea of becoming *tahor*, like dipping in a *mikvah*. It shows us that in this *Golus* we “dip” twice, which makes us ready for the final *Geulah*!

1) **Ain Anu Matbilin** — In every other *Golus*, the *Golus* didn't make us *Tahor* because we had to go back into *Golus* afterwards, but (*Halayla Haze*h,) after THIS *Golus* we will become *Tahor* in TWO ways! Our *Guf* will become *Tahor*, AND we'll be able to feel the *Neshama*!

The second question is about *matzah*. *Matzah* is flat, like a person who has *bittul*, and *chometz* is puffed up — *yeshus*, like a person who has *gaavah*. This *Golus* prepares us so that we will not have any more *gaavah*, any more *chometz*!

2) **Anu Ochlim Chameitz O Matza** — After every other *Golus*, we had our *Neshama*, which is like *matzah*, and ALSO our *Yetzer Hara*, which is like *Chometz*. But after THIS *Golus*, we'll only have our *Neshama*, our “*matzah*,” because Hashem will take away the *Yetzer Hara*!

The third question is about vegetables. *Yerakos*, vegetables, also means green. This is the idea of jealousy, since when someone is jealous, the *Chachomim* say that their face turns green. This *Golus* gets us ready for the time when we'll only have a GOOD kind of jealousy!

3) **Anu Ochlim She'ar Yerakos** — In all other kinds of *Golus*, people were jealous in lots of different ways. After THIS *Golus*, *Tzadikim* will be jealous (like *Maror*, in the strongest way) of how close other *Tzadikim* are to Hashem.

The fourth question is about leaning. *Chassidus* says that in *Ruchnius*, leaning is the idea of enjoying a feeling of *Taanug*, a very good feeling for the *neshama*.

4) **Bein Yoshvim Uvein Mesubin** — After every *Golus*, we feel *Taanug*, a very good feeling of closeness to Hashem. There are different ways to feel *Taanug*, but after THIS *Golus*, we will all feel the HIGHEST and BEST level of *Taanug*!

SEFER HAMITZVOS :: Shiur #311 - Mitzvas Asei #248

Today, we learn the same *mitzvah* again (*Mitzvas Asei #248*) — that we need to give the *yerusha* (inheritance) to the right people as it says in the Torah. This includes that the *bechor* gets a double portion.

We learn this *mitzvah* from *Parshas Pinchas*: אִישׁ כִּי יָמוּת וְיָבֵן אֵין לוֹ

The *halachos* are explained in *Mesechta Bava Basra perakim Ches* and *Tes*.

RAMBAM :: Hilchos Nachalos

Perek Vov: In this *perek*, we learn that we are not allowed to change who is supposed to get the *yerusha*! A person can give away his property as a present, to keep his son from getting it, but he can't say that his son doesn't get part of the *yerusha*, because that is given by the Torah.

But the *Chachomim* teach us that it is NOT a good thing for a person to give away all of his property to keep the children from getting a part of the *yerusha*.

Perek Zayin teaches us that the *Beis Din* doesn't let someone have their part of the *yerusha* until they are sure that the person really passed away. So if the father disappeared when he was on a long trip, the sons don't get the *yerusha* even if they think that their father must have passed away.

Perek Ches is a very short *perek*! The Rambam teaches us that we don't let a different relative take care of a field for a child under *Bar Mitzvah* who got it as a *yerusha*. That's because that relative might then say that it was HIS field that he got as a *yerusha*, and people could believe him, since after all, he is a relative.

RAMBAM- PEREK ECHAD :: Hilchos Shaar Avos HaTumos - Perek Alef

The first *perek* of *Hilchos Shaar Avos HaTumah* teaches us about today's second *mitzvah*: that a *neveilah*, the dead body of an animal, or part of one, makes other things *Tomei*.

If a kosher animal was *shechted*, it does not make other things *tomei*.

INYANA D'YOMA :: Mesechta Sotah

During *Sefiras Haomer*, every day *Chassidim* learn *Mesechta Sotah*, which has 49 pages, like the 49 days of the *Omer*! (Later we will see this in *Hayom Yom*.)

In today's page of *Sotah*, we are starting to learn about how a *Yid* has to be very careful not to be a *Baal Gaavah*. A *Baal Gaavah* thinks he is very important and he needs to have whatever he wants, even if it's not exactly what Hashem wants.

That's why the *Chachomim* said that if somebody is a *Baal Gaavah*, it's like he is serving *Avodah Zarah chas veshalom*! Because he only thinks about what HE wants, and doesn't remember that we are here in the world to do what Hashem wants. That's like *Avodah Zarah* because he's forgetting that Hashem is really the One in charge.

When we learn this, it helps us make our *Midos* better, which is what we are supposed to do during *Sefira*!

TEFILLAH :: Mesiras Nefesh

The Alter Rebbe says in *Tanya* that when we *daven* and learn Torah, it's really a kind of *Mesiras Nefesh*.

Why? It doesn't put us in danger!

The words "*Mesiras Nefesh*" mean "to give up the *neshama*." When a person does *Mesiras Nefesh*, he gives up the life of his *guf* and returns his *neshama* to Hashem. We do the same thing, in a different way, when we *daven*!

When we don't pay attention to our *guf* like we usually do, we are having *Mesiras Nefesh*, giving up part of its life! We eat before *davening* if we need to, so that it won't bother us in the middle of *davening*. We focus completely on the words of our *tefillos* and on our connection to Hashem. Our *neshama* is returned to the way it felt when it was in *Gan Eden*, when nothing *Gashmius'dik* distracted it!

That's a kind of *Mesiras Nefesh*.

So when it comes time to stand before Hashem and *daven*, we need to do it in a way of *Mesiras Nefesh*. At least during *Shema* and *Shemoneh Esrei* (the most important parts of *tefillah*), we should forget about all of

our *Gashmius* distractions. Only think about how the *neshama* is speaking directly to Hashem, asking to have *hatzlacha* in fulfilling the *shlichus* it has in the world, and about the *nachas* Hashem has from a Yid in this world connecting to Hashem through *davening* and keeping Torah and *mitzvos*.

See *Tanya end Perek Mem-Alef*

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 Hamoed 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

In *Perek Mem-Beis* in *Tanya*, the Alter Rebbe brings a *posuk* that the *Navi Yirmiyah* says about *Le'asid Lavo* (*Yirmiya 31:33*):

“...?לא ילמדו עוד איש את רעהו ואיש את אחיו לאמר דעו את ה' כי כולם ידעו אותי למקוטנם ועד גדולם נאם ה'...”

Velo Yelamdu Od Ish Es Rei'eihu — When *Moshiach* comes, a person won't have to teach his friend anymore

Ve'ish Es Achiv — And a person won't need to teach his brother anymore

Leimor De'u Es Hashem — Telling him, “Know Hashem!”

Why won't we have to teach anyone about knowing Hashem when *Moshiach* comes?

Ki Kulam Yeidu Osi — Because EVERYONE will know Hashem!

Lemiktanam Ve'ad Gedolam — From young children to old people, they will ALL know Hashem!

Ne'um Hashem — So says Hashem.

The Alter Rebbe also brings this posuk in the introduction to Tanya. The Alter Rebbe asks that if someone doesn't understand something in the Tanya, he should go to the greater Chassidim who will help him. They shouldn't act humble, and should share what they know! The Alter Rebbe finishes off with this posuk as a bracha, that soon we should be zoche to the time when we won't need to teach each other, because everyone will know Hashem!

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