

Chitas for Friday, Parshas Acharei Second Day of Chol Hamoed Pesach Erev Shabbos Kodesh Yud-Ches 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 **Motti Zirkind** (Hunt Valley, MD)

~ 6th birthday Yud-Ches Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Second Lieutenant Mussie Kotlarsky** (East Lakeview Chicago)

~ 8th birthday Yud-Tes Nisan ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Acharei - Shishi with Rashi

Since we are Hashem's holy nation, we need to remember that getting married is a very holy thing! Hashem gives us very specific rules about getting married.

- A person can't marry his mother or stepmother
- He can't marry his sister or stepsister
- He can't marry his grandchildren
- He can't marry his aunt
- He can't marry his daughter-in-law

- He can't marry a woman and her daughter
- He can't marry two sisters
- He needs to act differently with a woman who has *Tumas Niddah* (like we learned in *Sefer Hamitzvos*)
- He can't get married to a woman who is married to someone else

Hashem also tells us NOT to do the *Avodah Zarah* of Molech.

TEHILLIM :: 88 - 89

In today's *Tehillim*, there is a *posuk* that says "**Asher Cherfu Oivecha Hashem, Asher Cherfu Ikvos Meshichecha.**" "Your enemies have disgraced, Hashem; they have disgraced the footsteps of the one You anointed."

Many years ago, the Rebbe Rashab started the *Yeshiva* of *Tomchei Temimim*. The Rebbe Rashab said a *sicha*, explaining the job of a *tomim*. There are two types of people that the *Temimim* need to overcome, because they are dangerous for the Yidden:

- 1) Those that don't want other people to believe in Hashem or keep Torah and *mitzvos*. They make fun of them, and say that Yidden don't need it *chas veshalom*.
- 2) Yidden who DO keep Torah and *mitzvos*, but say that you don't need to talk about *Moshiach* or get excited that he is coming.

The *Yeshiva bochurim* have to show that that's not true! We DO need to keep Torah and *mitzvos*, and we all need to be excited that *Moshiach* is coming!

These two are hinted to in the *posuk*! "They disgraced Hashem" (this is talking about the people that say that we don't need to believe in Hashem or keep His *mitzvos*), and "they disgraced *Ikvos Meshichecha*" (this is talking about the people that make fun of Yidden who are excited that *Moshiach* is coming).

The Rebbe told us that this sicha was said to the Temimim then, but nowadays it is the job of every Yid!

TANYA :: Likutei Amarim Perek Mem-Alef

The kavana a person should have before davening or learning is that this connects his neshama to Hashem. This kavana needs to be before davening, before learning Torah during the day, and every hour of learning.

The Alter Rebbe tells us that the reason why we connect our *neshama* to Hashem is to bring Hashem a big *nachas ruach*! This *nachas* is like the *nachas* of a king whose son comes out of prison — imagine how much Hashem appreciates our Torah and *tefillah*, which brings our *neshama* back close to Hashem!

HAYOM YOM :: Yud-Ches Nisan

Today is the third day of the Omer!

In the year Tof-Shin-Gimmel, today was Erev Shabbos Chol Hamoed. The Rebbe tells us that on Erev Shabbos of Chol Hamoed, we say Posach Eliyahu like on a regular Friday, but not the Hodu before Mincha.

Today we learn a piece of *Chassidus* from the Tzemach Tzedek that he said in the year Tof-Reish-Ches. (We read this *posuk* in *shul* on one of the days of *Chol Hamoed*.)

The *posuk* says, “**Im Kesef Talveh...**” “when you lend money...”

The word “*kesef*”, money, also means WANTING something very much, like the word “*Nichsof*”. So in *Ruchnius*, the word *kesef* in this *posuk* is talking about the *neshama*, which WANTS to go up closer to Hashem!

According to this, the *posuk* can also mean, “when You lend a *neshama*!” Hashem lends us the *neshama* to use when we are alive.

Hashem gave us a certain amount of days do to our *Avodah* on earth, and each day becomes like clothes for the *neshama* in *Gan Eden*. If a person is missing one day of *Avodah*, they will be missing one piece of clothing in *Gan Eden*.

So we need to make sure to use every chance Hashem gives us to do *mitzvos* every day!

On every day of Chol Hamoed, we read a different part of the Torah! The Rebbe once spoke about how Leb'n Mit Der Tzeit, living with the times, also means to live with and learn lessons from the special Kriyas HaTorah of that day, even when it isn't from the parsha of the week.

In the year Tof-Shin-Mem-Ches, the Rebbe said a sicha each night of Yom Tov, including Chol Hamoed, and explained the lesson we can learn from that day's Kriyas HaTorah!

From today's Hayom Yom, we learn a lesson about how important it is to make sure every day is used out fully.

SEFER HAMITZVOS :: Shiur #31 - Mitzvas Asei #19

In *Sefer Hamitzvos* today, we learn the *mitzvah* (*Mitzvas Asei #19*) to thank Hashem after we eat. This is the *mitzvah* of saying *Birchas Hamazon* (*bentching*).

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 Alef: The Rambam explains what *brachos* are, and who made the *nusach* of the *brachos* we say. Then the Rambam teaches some general rules about *brachos*. For example, we learn that *lechat'chilah*, we should make a *bracha* in a loud enough voice to hear. We also learn that when we hear a *bracha* we need to answer *Amen*!

Perek Beis: In this *perek*, we learn about *Birchas Hamazon*, which is the only *bracha* that is from the Torah. (All other *brachos* are *Miderabanan*.) We learn how it is said differently on *Shabbos*, *Yom Tov*, and by a *chasuna*.

Perek Gimmel: We learn about the *brachos* on foods made from grain. There are five kinds of grain that can make food *Mezonos* or *Hamotzi*, depending on how they are prepared.

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

We learn the *halachos* about *Shichecha*: If someone forgets a bundle of grain in the field, he has to leave it for the poor. We also learn that if someone forgets to pick the fruit off one of the trees in his orchard, that is also *shichecha*.

INYANA D'YOMA :: Chai Nissan

Today is TWO very important days on the *Chassidische* calendar! Today is the birthday of the Rebbe's father, R'

Levi Yitzchak, and ALSO the day of the Rebbe's *bris milah*!

On *Chol Hamoed Pesach*, at a children's rally, the Rebbe told this story about his father's *Mesiras Nefesh*:

It was getting closer to *Pesach*. In Yekatrinoslav, one of the biggest cities in Ukraine, the government officials knew that soon the Yidden would be looking for *matzah*.

Back then, the Russian government owned EVERYTHING. Nobody could have their own store, or their own factory, or their own *Matzah* Bakery. The government would need to arrange for *matzah* to be baked. Since Yidden would only buy *matzah* with a *hechsher*, they decided to ask R' Levi Yitzchak (the *Rav* in their city) to be the *Rav* and say that it was kosher.

R' Levi Yitzchak agreed — but when he explained how they would need to make the *matzah Shmurah*, they didn't want to follow all of the rules. It would cost the government more money and be complicated to make the *matzah* properly! They wanted R' Levi Yitzchak to give a *hechsher* even without doing it right. They tried to convince R' Levi Yitzchak to agree.

The Russian government in that time would give people very big punishments, even for little things. (This actually happened to R' Levi Yitzchak later in his life, and he passed away early because of it.) Everyone had to listen to exactly what they said — or else!

Even though the Russian government was so powerful and so scary, R' Levi Yitzchak didn't think about what would happen. He knew that it wasn't right to give a *hechsher* to *matzah* that wasn't made exactly the way *halacha* teaches. He told the government that he did NOT agree!

Really, that would have been enough for R' Levi Yitzchak to deserve a huge punishment! How dare he tell the government that he won't do what they told him to!

But instead of punishing him, they said that they can't follow all of his rules unless they get permission from the higher officials in Moscow. They sent him there to ask himself.

R' Levi Yitzchak traveled to Moscow, and told the government officials there firmly what they need to do in order for him to be able to give a *hechsher*. Amazingly, they agreed to what he said! They wrote an order that all of the mills where they grind the flour for *matzah* have to follow the rules that Rabbi Schneerson gives — even if it ends up being more expensive for them!

~

In *Tof-Shin-Nun-Alef* (5751/1991), a *maamar* was published for *Chai Nissan*. This *maamar* was once said to a *chossid* in *Yechidus* on *Vach Nacht*, the night before his grandson's *Bris*. The Rebbe edited this *maamar* and it was published for *Chassidim* to learn!

TEFILLAH :: Freeing the Neshama

When the Frierdiker Rebbe lived in Russia, he was sent to jail many times for spreading *Yiddishkeit*. The seventh time he was in jail was especially hard. The Frierdiker Rebbe wrote down what happened in prison in his diary (*Reshimas Hamaaser*, printed in *Prince in Prison*).

In the introduction, the Frierdiker Rebbe writes that we need to remember that we use jail as a *mashal* for the way the *neshama* feels when it is stuck inside of a body that only cares about *Gashmius*. The *neshama* feels like it is stuck in prison, and it suffers very much. In fact, it is much worse than the suffering of a person in jail, because that is just a *mashal*, and a *mashal* can never show how strong the real *inyan* is.

When we think about that, we will feel very bad for our poor *neshama*!

One main time that our *neshama* is allowed to feel free from its “prison,” and can go speak to Hashem is the time of *davening*! When we *daven*, our *neshama* goes and cries to Hashem. It says, “It is so hard to be in the *guf*! I want to be close to You, Hashem, and I am stuck in this body!”

Through the words of *davening*, Hashem reminds the *neshama* that it is in the body for a very important reason: To do *mitzvos* and to fulfill its *shlichus*! The words of *davening* comfort the *neshama* that the body won't be a prison forever. When *Moshiach* comes, the body won't stop the *neshama* at all. It will help the *neshama* all the time, so it can be close to Hashem!

The time of *davening*, when the *neshama* can speak to Hashem, is very important for the *neshama*. It gives the *neshama koach* to stay in the body and do its *shlichus*, even though it is hard. The time of our *davening* is what makes us able to serve Hashem properly!

See also *Tanya Perek Lamed-Alef*

HALACHOS HATZRICHOS :: Chol Hamoed

Chol Hamoed is still part of *Yom Tov*, even though it has a different level of *Kedusha*. It is not a weekday.

Just like it is a *mitzvah* to be happy on *Yom Tov*, it is a *mitzvah* from the Torah to be happy on *Chol Hamoed*. For men this is to drink wine every day, since that's one thing that makes people happy. For women, it is wearing beautiful clothing. For children, they should have sweet things and toys!

To make sure that we don't treat *Chol Hamoed* like a weekday, the *Chachomim* made certain *takanos*. The clothes we wear should be clean and nice, and even better if they are *Shabbos'dik*. We don't do *melacha* that is not necessary for *Yom Tov*, and we don't do some kinds of *melacha* that would take away from the *simcha* of *Yom Tov*.

GEULAH U'MOSHIACH :: In OUR Time

One of the foundations of *Emunah* is to believe that *Moshiach* will come, and hope for him to come every day!

People may have a question when they hear this. How can *Moshiach* come in OUR time? There were so many *tzadikim* in other generations who were much greater than us, and *Moshiach* didn't come in their time! So how can we think that *Moshiach* will come now?

The answer is that all of the good things that were ever done stay! So today, we have with us all of the *mitzvos* and special things that were done by the Yidden and *tzadikim* of the past generations. When we add this to the little bit that we did compared to them, with all of those good things together, we can be sure that we will see *Moshiach* very soon!

See *sicha* of *Acharon Shel Pesach* 5718, printed in *Likutei Sichos chelek Alef* p. 247

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