

# Chitas for Friday, Parshas Acharei Erev Shabbos Kodesh Chof-Hey 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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לעילוי נשמת הרה"ח הרה"ת הר' משה פינחס בן הר' אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר' מרדכי בן הר' פינחס מענטליק ולזכות רפואה שלימה וקרובה לואב יחזקאל הכהן בן מינדל

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לעילוי נשמת הרה"ח אברהם אהרן הלוי בן הוי"ח שניאור זלמן יששכר געציל רובאשקין ~ ליום הארצות שלו ט' ניסן

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L'ilui Nishmas **Miriam Necha A"H bas R' Moshe sheyichye**

~ for her 36th yartzeit, Erev Pesach ~

Mazel Tov **General Mendel Sossonko** (Shliach in Miami Shores, Florida)

~ 10th birthday Chof-Daled Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **General Mendel Edelman** (Crown Heights)

~ 12th birthday Chof-Hey Nisan ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Leah Greenberg** (Shlucha in Commerce Twp, Michigan)

~ 9th birthday Chof-Hey 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 :: 119 (first half)**

*Today's Tehillim is Kapitel Kuf-Yud-Tes, the LONGEST kapitel in the whole Tehillim! It is so long that we don't even say the whole Kapitel today, just the first half.*

In this *kapitel*, Dovid Hamelech asks Hashem on behalf of all the Yidden that we should be able to understand the Torah and follow the path of *Yiddishkeit*, and be connected to Hashem.

One of the *pesukim*, which is also explained in many places in *Chassidus*, speaks about how Dovid Hamelech praised the Torah. Dovid Hamelech said that the Torah was his comfort in his time of suffering! Even though this is not the TRUE greatness of Torah, which is Hashem's treasure, Dovid Hamelech saw this *maalah* in Torah too. When he was being chased by his enemies, and had to hide for a long time all alone, afraid for his life, learning Torah brought him comfort.

Dovid Hamelech said about that time, “**Zemiros Hayu Li Chukecha Beveis Megurai.**” Hashem, Your Torah was like songs to me (brought me comfort) in the place where I was afraid.”

*Chassidus* explains that Dovid Hamelech wasn't just saying that learning Torah made him feel good. He was saying that because of what Torah is, it is able to bring a person comfort in a scary time!

The Torah is the source of everything that happens in the world. By connecting to the Torah, the source of even those scary things happening to him, he was able to feel higher than them in a certain way, and didn't need to feel afraid!

*See Tehillim Ohel Yosef Yitzchok Hashalem (Kehos), Kapitel Kuf-Yud-Tes and footnotes to maamarim cited in hosafos in the back*

## **TANYA :: Likutei Amarim Perek Mem-Beis**

We have learned so far that when a person uses his mind to think about how Hashem is watching over him and how the world is like Hashem's “clothing,” his thoughts will bring him to have *Yiras Shomayim*.

But the problem is that we need to have *Yiras Shomayim* ALL the time, and we're not always able to be thinking these thoughts! We may be busy with something, or not in the right mood.

So today the Alter Rebbe tells us that all you need to do is remember a few words in your mind. Then, together with the *koach* of your *neshama*, you'll be able to always have *Kabolas Ol*, no matter what — anytime!

These are the words to remind yourself: ***Kabolas Ol Malchus Shomayim***.

Just thinking those few words will remind us how Hashem is our King, and will make us able to act in a way of *Kabolas Ol*, just the way we realize how Hashem is our King when we say *Shema Yisroel* and bow to Hashem in *Shemoneh Esrei*!

*So if you're ever at a farbrengen, and somebody says “We need to have more Kabolas Ol!” you might wonder how it helps to just say that. But like we learn in today's Tanya, remembering those words all the time has a koach to help us act the way Hashem wants!*

## **HAYOM YOM :: Chof-Hey Nisan**

Today is the tenth day of the *Omer*!

*Imagine that you met a person who knows how to cut and polish diamonds, to be used in fancy jewelry. People from all*

over admire his beautiful diamonds and gems. Students come to watch him cutting stones, so they can learn how to do it as well as he does.

Then you hear that this person decided to stop working with diamonds, and went to work in the local bakery. You would think that that's a real waste!

Of course, working in a bakery is a very important job. There would be no bread if there were no bakers! But if you have the special skills to be a diamond cutter, it's not the right job for you.

Just like this is in Gashmius, the same is true in Ruchnius, with our shlichus in serving Hashem. In today's Hayom Yom, the Rebbe tells us about this:

Every person has a special *Avodah*, a special way they need to serve Hashem. Hashem wants us each to use all of our talents, our knowledge, and our *koach* to do our *shlichus* in the best possible way.

If a person who could polish diamonds is instead baking bread, he is NOT doing the right thing! Of course, baking bread is very important, but it is a job that many people can learn how to do. If he can be doing a very special job, that most people CAN'T do, that's what he needs to do.

The same way, if a person can do a very important and special job in *Avodas Hashem*, and instead he is doing something else — even though for someone else it might be important and good, for this person it is like he is doing an “*aveira*” because he could be doing something more!

The Rebbe took this Hayom Yom from a letter the Frierdiker Rebbe wrote to a Tomim who said that he teaches Chassidus on Shabbos in the place he lives, and has shiurim in Mishnayos and Gemara during the week. The Frierdiker Rebbe told this Tomim that even though he is happy to hear that, since he was one of the best students in Tomchei Temimim, he should be teaching MORE shiurim in Chassidus to the people around him and make more Chassidim!

We also were all zoche to learn from the Rebbe. We have an extra-special *achrayus* to make sure we are being a *dugma chaya* and sharing what we know with those around us!

## **SEFER HAMITZVOS :: Shiur #38 - Mitzvas Asei #154**

Today, we learn a very important *mitzvah* again (*Mitzvas Asei #154*): To rest on Shabbos! Hashem tells us clearly in the Torah that “on the seventh day you should rest.” This *mitzvah* means that we are not allowed to do any *melacha* on Shabbos — and that we can't let our animals or our slaves do *melacha* either.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: וַיָּבוֹאוּ הַשְּׁבִיעִי תִשְׁבֹּת  
The details are explained in *Mesechta Shabbos* and *Mesechta Beitzah* (*Yom Tov*).

The *Chachomim* explain to us what “*melacha*” means — the 39 kinds of work that were used to build the *Mishkan*. There is a whole *mesechta* in *Gemara* that talks about the details of this *mitzvah*, called *Mesechta Shabbos*! Many more *halachos* are also discussed in another *mesechta* about *Yom Tov*, called *Mesechta Beitzah*.

## **RAMBAM :: Hilchos Shabbos**

In Rambam today, we are learning many *halachos* about Shabbos. Today we are learning about the *halachos* of cooking on Shabbos, and *bentching licht*.

**Perek Gimmel:** The Rambam teaches us that we are allowed to begin a *melacha* before Shabbos and let it finish by itself on Shabbos. There are some exceptions to this when it comes to cooking or making a fire. The *Chachomim* were worried that a person might stir the fire to make food cook faster on Shabbos, which is a

*melacha*! This is the reason why we have a *blech*, to cover the fire and remind the person not to make the fire higher on Shabbos. This way, we can let something continue cooking on Shabbos.

**Perek Daled:** This *perek* discusses something called *hatmanah*, covering a pot to keep it hot on Shabbos. We are not allowed to wrap it fully in something that would add heat (like an electric blanket!) even before Shabbos. On Shabbos, we aren't even allowed to wrap a pot with something that DOESN'T add heat, because of *gezeiros* the *Chachomim* made to keep us far away from doing *melacha* on Shabbos.

**Perek Hey:** We learn about the *mitzvah* of lighting Shabbos candles! We learn when to light, what kind of wicks and oil we should use, and not using the light of the Shabbos candles so we don't put it out.

Did you know that the Rambam says it's a *halacha* to have a Shabbos alarm in a city? This way everyone knows when to stop working and when to light Shabbos candles.

## **RAMBAM– PEREK ECHAD :: Hilchos Terumos - Perek Beis**

Now the Rambam tells us the KINDS of foods that need *Terumah*, like if we need to take *Terumah* from *Leket*, *Pe'ah*, or *hefker* foods. We learn what happens if the food becomes *tomei* or mixed up with other foods. We also learn about making a *bracha* when we take *Terumah*, and not taking it outside of Eretz Yisroel, because it will become *tamei*.

## **INYANA D'YOMA :: Hakoras Hatov**

On *Chof-Hey Nissan*, after the Gulf War in Eretz Yisroel (which finished on Purim), the Rebbe said a *sicha* to the guests who came for *Pesach*.

The Rebbe thanked Hashem, talking about all of the *nissim* that Hashem did during the war, and showed that these *nisim* are signs of the *Geulah* which is coming! The Rebbe said we shouldn't be embarrassed to dance to show Hashem how much we want to thank Him!

*One of the things we can learn from this is that when Hashem does a *neis* for us, and especially for many Yidden, we need to show Hashem that we are thankful!*

## **TEFILLAH :: First Bracha of Shemoneh Esrei**

In the first *brachos* of *Shemoneh Esrei* we say praises of Hashem. In the first *bracha*, we describe Hashem in three ways — *HaKeil HaGadol*, *HaGibor*, *VehaNora* — that Hashem is great, strong, and awesome.

In the *Gemara* there is a story that explains why we say these three praises of Hashem and no other ones:

Once, in the *shul* of Rabi Chanina, a certain person was the *Chazan* during *davening*. He added to the *Shemoneh Esrei*, and praised Hashem using many other words too — *Adir*, *Izuz*, *Yarui*, *Chazak*, *Amitz*, *Vadai*, *Nechbad*.

Rabi Chanina spoke to him after he was finished. He asked him, “Did you finish praising Hashem once you used all of those words? Even if you used many more words you would never be able to praise Hashem as much as Hashem deserves! So why did you add extra words?”

“We only say the three words *Gadol*, *Gibor*, and *Nora* in *Shemoneh Esrei* because Moshe Rabbeinu himself said them in the Torah and the *Anshei Kneses Hagedolah* made them part of the *davening*! Otherwise, we wouldn't be able to say those praises either.

“Imagine if someone was talking about a very rich king, who has thousands and thousands of gold coins. He

wants to praise the king, and says that the king has many silver coins. Is that really saying something nice about the king?

“All of the words of praise we could think of using about Hashem are like a few silver coins compared to thousands of gold coins! For Hashem’s *kavod*, we only use the praises that are already written in *Shemoneh Esrei*.”

See Gemara Brachos daf Lamed-Gimmel amud Beis

## **HALACHOS HATZRICHS :: Birchah Ha'ilanos**

There is a *bracha* that we say when we see a fruit tree starting to blossom. This is a special thing to see, and we thank Hashem that we are able to enjoy this part of His world.

There are different opinions on when we are able to say this *bracha*. Really, it should be made in *Chodesh Nisan*, but some opinions say that we can also make the *bracha* in *Adar* or *Iyar*, if that is when we see a blossoming tree. There are also opinions that say that it doesn't have to be a fruit tree, but that it can be any tree with flowers.

The Rebbe writes that from what the Alter Rebbe says in *Seder Birchah Hanehenin*, it is clear what we should do. The Alter Rebbe's opinion is that this *bracha* should only be made in *Chodesh Nisan*, and only on a fruit tree that is starting to blossom.

Based on this, there are only a few days left to say this *bracha*!

See Shulchan Menachem p. 53, and Igros Kodesh Chelek Chof-Gimmel letter #8965

## **GEULAH U'MOSHIACH :: Just Like Moshiach**

In the *haftora* of *Acharon Shel Pesach*, there are many important *nevuos* about *Moshiach*! The first thing we learn is about what kind of person *Moshiach* is.

וְנָחָה עָלָיו רוּחַ ה' רוּחַ חֲכָמָה וְכִינָה רוּחַ עֲצָה וְגִבּוּרָה רוּחַ דָּעַת וְיִרְאַת ה'

The *posuk* says:

***Venacha Alav Ruach Hashem*** — The spirit of Hashem will rest on *Moshiach*

***Ruach Chochma U'Vina*** — A spirit of wisdom and understanding

***Ruach Eitza U'Gevurah*** — A spirit of good advice and strength

***Ruach Daas V'Yiras Hashem*** — A spirit of knowledge and *Yiras Shomayim*.

When we take out the *Sefer Torah* on *Yom Tov*, there is a special *tefillah* we say. In it we ask Hashem that this *posuk* should be true about us!

Even though the *posuk* is talking about *Moshiach*, we want it to be true about ourselves too. In every *Yid* there is a spark of *Moshiach*, and if every *Yid* makes that spark stronger, it will help the *neschama* of *Moshiach* to do its *shlichus*, and bring the *Geulah* for all the *Yidden*!

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