

Chitas for Shabbos Kodesh, Parshas Acharei Acharon Shel Pesach Chof-Beis Nisan, 5782

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

לזכות רחל בת ראשא ראזע לרפואה שלימה וקרובה
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May the chasunah take place in a good and auspicious time, and may they build a Binyan Adei Ad!

This week is dedicated by
An anonymous sponsor
May he have tremendous hatzlacha in his endeavors!

Mazel Tov **Chaya Mushka Hecht**
~ birthday Chof-Beis Nisan ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Acharei - Shvi'i with Rashi

We learned yesterday that a Yid's marriage is very holy!

The Torah says that the *goyim* in Eretz Yisroel were not acting in a very holy way. This bothered Hashem so much, that they were pushed out of Eretz Yisroel! Now that the Yidden are about to go into Eretz Yisroel, they need to be extra careful that they are not acting the way the *goyim* were. They need to act differently, since they are Hashem's special nation!

- Two men can't get married to each other.
- People can't get married to animals.

If someone does these *aveiros*, even if the *Beis Din* can't punish them, Hashem gives them a kind of *kareis*, cutting off their *chayus* from Hashem so they will pass away young, without having children.

Keeping these *mitzvos* shows that we understand that Hashem is in charge of the world, and knows what is good for us. We understand that He will punish us if we *chas veshalom* do these *aveiros*, and we understand

that Hashem will reward us for acting the way He asks us to!

TEHILLIM :: 106 - 107

Kapitel Kuf-Zayin starts with the words “**Hodu LaHashem Ki Tov, Ki LeOlam Chasdo!**” “Thank Hashem because He is good, His kindness is forever!”

The first word is “*Hodu*,” which means to thank. But it also means something else! *Hodu* also means to “admit.”

What are we admitting to?

The Tzemach Tzedek explains this. We know that Hashem is creating the world EVERY SECOND and is here EVERY MOMENT. But we don’t see it! So we need to admit that it’s true anyway.

When *Moshiach* comes, we won’t have to admit it anymore — we will all be able to see it!

TANYA :: Likutei Amarim Perek Mem-Beis

The Alter Rebbe is teaching us how to have *Yiras Shomayim*. We need to remember that there is an “**Ayin Ro’eh Ve’ozen Shoma’as**,” “an eye that sees and an ear that hears.” When we think about how Hashem is watching everything we do, we will feel the *Yiras Shomayim* that is hiding inside of us, from the *koach* of Moshe Rabbeinu.

When we say “Hashem is watching you,” what do you think that means? Does it mean that Hashem has special glasses to look at you? No! Of course Hashem doesn’t have eyes like we do!

That is just a *maschal* to make it easier for us to think about. Really Hashem just KNOWS everything that is happening with us!

The whole world is part of Hashem, since Hashem made everything! Hashem knows what happens with everything and everyone, just like we know and feel whatever happens in our whole body!

Even though it is only a *maschal*, when we think about this, it will help us to be careful with the way we act, knowing that Hashem is watching everything we do.

HAYOM YOM :: Chof-Beis Nisan

Today is the seventh day of the Omer!

The Baal Shem Tov used to eat THREE *seudos* on *Acharon Shel Pesach*.

The third *Seudah* is called the *Moshiach Seudah*! This is because on *Acharon Shel Pesach*, it shines with the light of *Moshiach*!

In *Pesach* 5666, in the *Yeshiva* in Lubavitch, the *talmidim* all ate together in the *Zal*. There were 310 *talmidim*, sitting at 18 tables! The Rebbe Rashab ate with the *Talmidim* on *Acharon Shel Pesach*. He told everyone to drink four cups of wine, and said “This is *Moshiach’s Seudah*!”

SEFER HAMITZVOS :: Shiur #314 - Mitzvas Lo Saasei #282, #283, Asei #229, #228

Today we learn 4 mitzvot in Sefer Hamitzvos:

1) (*Mitzvas Lo Saasei #282*) Usually we listen to whatever MOST of the judges say, but for a *Beis Din* to punish a person who might be *chayav misa*, there is a special *mitzvah*: The number of judges who say that the person is *chayav misa* have to be at least two more than the amount of judges who say that he isn't. Unless there are two judges more who say that this person is *chayav misa*, it is an *aveira* to punish the person in this way.

We learn this *mitzvah* from a *posuk* in *Parshas Mishpatim*: לֹא תִהְיֶה אֲחֶרֶי רַבִּים לְרַעַת
The details are explained in *Perek Daled* of *Mesechta Sanhedrin*.

2) (*Mitzvas Lo Saasei #283*) This *mitzvah* is in a case where the *Beis Din* is deciding if someone is *chayav misa* or not (*Dinei Nefashos*): Every judge has to *pasken* the way he understands things himself, not just agree with other judges. He can't rely on what another judge says, even if he respects his opinion, or if most of the other judges are saying the same thing. He needs to *pasken* based on his own understanding.

We learn this from the same *posuk* in *Parshas Mishpatim*: וְלֹא תַעֲנֶה עַל רֵב לְנִטָּה

The Rambam also tells us other things that the *Chachomim* learn from this *posuk*:

- 1) A judge who *paskened* that the person was innocent can't change his mind and say that he is guilty.
- 2) The first judge to say his opinion should be a judge who thinks that the person is not *chayav misa*.
- 3) The *Beis Din* can't go back and change the *psak* if they *paskened* that the person was not guilty.
- 4) The first judge to share his opinion should not be the greatest judge.

The details of this *mitzvah* are also explained in *Perek Daled* of *Mesechta Sanhedrin*.

3) (*Mitzvas Asei #229*) *Beis Din* needs to keep the *halachos* of *Sekilah* (one of the ways a *Beis Din* punishes). The Rambam tells us in the specific *aveiros* when they are punished with *Sekilah*.

We learn this from another *posuk* in *Parshas Mishpatim*: וְסָקְלֹתָם אֹתָם בְּאֲבָנִים וּמָתוּ
The details are explained in *Perek Vov* of *Mesechta Sanhedrin*.

4) (*Mitzvas Asei #228*) *Beis Din* needs to keep the *halachos* of *Sereifah* (another one of the ways a *Beis Din* punishes). The Rambam tells us in the specific *aveiros* when they are punished with *Sereifah*.

We learn this from a *posuk* in *Parshas Kedoshim*: בָּאֵשׁ יִשְׂרְפוּ אוֹתוֹ וְאֶתֶּהוּ
The details are explained in *Perek Zayin* of *Mesechta Sanhedrin*.

RAMBAM :: Hilchos Sanhedrin

In today's Rambam, we learn more about how the *Sanhedrin* works.

In **Perek Daled**, we learn about a special kind of *Semicha*. This *Semicha* is the way to pass down a special *koach* of Hashem to judge as part of the *Sanhedrin*. This *koach* was passed down from one judge to another, and goes all the way back to Moshe Rabbeinu!

Unfortunately, for certain reasons we don't have this kind of *Semicha* nowadays — it was not passed down all the way to our times.

Perek Hey: In this *perek* we learn what each type of *Beis Din* is able to *pasken* on. For example, setting up a king can only be done by a big *Sanhedrin* of 71 judges, and a case where someone might be *chayav misa* can only be done by a *Beis Din* of at least 23 — a small *Beis Din* of 3 is not allowed to *pasken* in such a case.

In **Perek Vov**, we learn what happens if the *Beis Din* made a mistake. We also learn that if someone is afraid a *Beis Din* might make a mistake, he can sometimes choose to go to a bigger one.

RAMBAM– PEREK ECHAD :: Hilchos Shaar Avos HaTumos - Perek Daled

The Rambam explains how bugs and creepy-crawling things make things *Tomei*.

INYANA D'YOMA :: Moshiach Seudah

If all year we're thinking about *Moshiach*, talking about *Moshiach*, and learning about *Moshiach*, what is so special about *Seudas Moshiach*?

The Rebbe teaches us that we EAT by *Seudas Moshiach*. When we eat, the food becomes a part of our body! During *Seudas Moshiach*, all of the *inyonim* of *Moshiach* become a part of us, along with the food we eat! (Just like when we eat *matzah*, our *Emunah* becomes strong.)

It's very important that as many people as possible come to this *Seudah*, so that they will ALL have *Moshiach* a part of them!

TEFILLAH :: Moshiach

The *Chachomim* made *Kriyas HaTorah* part of *davening*. In later years, because of a decree, they added the reading of the *haftora*.

The *Haftora* for *Acharon Shel Pesach* is a section from the *Navi Yeshaya* that starts with the words "*Od Hayom*". It is a *nevuah* about the fall of king Sancheriv's rulership, and about *Moshiach* (the personality of *Moshiach*, and the times of *Moshiach*).

This makes a lot of sense, because as we learned in *Hayom Yom*, on *Acharon Shel Pesach*, the light of *Moshiach* is shining!

One of the *pesukim* in this *haftora* starts with the words "***Venacha Alav Ruach Hashem***." When *Yom Tov* is on a weekday, we actually say this *posuk* before *Kriyas HaTorah*! This *posuk* speaks about *Moshiach*, but it also hints to the spark of *Moshiach* inside every Yid. When the spark of *Moshiach* in each of us has its *Geulah*, it will help make the BIG *Geulah* possible!

In *Igeres Hakodesh*, the Alter Rebbe teaches us that the time of this personal *Geulah* is during *tefillah*! When we *daven*, the spark of *Moshiach* inside of us comes out of *Golus*.

HALACHOS HATZRICHS :: Gebrochts

During the whole *Pesach*, we are very careful about *Matzah Sheruyah*, which is also called "*gebrochts*." We are very careful not to eat wet *matzah*! We cover the *matzah* on the table so no water will splash on it by mistake, and we check our cups before we drink to make sure there are no *matzah* crumbs inside.

We do this because we are afraid that MAYBE a drop of flour didn't get properly mixed into the *matzah* dough, and it MIGHT become *chometz* if it touches water.

Gebrochts is not *ASUR*, but the Alter Rebbe tells us that those who are careful get special *brachos* from Hashem. But that is not talking about the last day of *Pesach*, *Acharon Shel Pesach*. On this day, we don't miss out on the *bracha* from Hashem by eating wet *matzah* because of *Simchas Yom Tov*.

On *Acharon Shel Pesach*, the *Rebbeim* were not careful about *gebrochts* at all. In fact, they DAVKA made their *matzah* wet, with EVERY kind of food at the meal!

One of the deeper reasons for this is that *Acharon Shel Pesach* is at the end of one week of *Sefiras Haomer*.

The *Ruchnius'dike inyan* of *matzah* is *bittul*. It is flat, not puffed up with *gaavah* and *yeshus* like *chometz*! During the first seven days of *Pesach*, we are very careful that our *bittul* shouldn't even have the possibility of *yeshus*. But on *Acharon Shel Pesach*, we are on a higher *Ruchnius* level already. After one week of working on our *midos* during *Sefiras Haomer*, we are able to handle the possibility of a tiny drop of *yeshus*.

We know that eventually, we will need to use much greater levels of *yeshus* in our *Avodas Hashem*. On *Shavuos*, we even bring a *korban* with *chometz*, called the "*Shte Halechem!*" *Acharon Shel Pesach*, when we use the POSSIBILITY of a drop of *yeshus*, is the first step to being able to serve Hashem this way.

GEULAH U'MOSHIACH :: Ki Malah Ha'aretz Deiah Es Hashem

The *haftora* for *Acharon Shel Pesach* is from the *Navi Yeshaya*, which speaks about the *Geulah*.

One of the *nevuos* that it says in that time is about how all the animals will leave peacefully with each other. The Rambam says this means that the other nations won't want to hurt the Yidden anymore.

Then the *posuk* tells us why there will be so much *shalom* in the world:

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הָרָקָדְשִׁי כִּי מְלֵאָה הָאָרֶץ דַּעַה אֶת ה' בַּמִּים לַיָּם מְכַסִּים

Lo Yareiu Velo Yashchisu — They will not hurt or destroy

Bechol Har Kodshi — On my whole holy mountain

Why?

Ki Malah Ha'aretz Deiah Es Hashem — Because the world will be full of knowledge of Hashem

Kamayim Layam Mechasim — As much as the water which covers the ocean!

The Rambam uses the second half of this *posuk* to end off his *sefer*, and to show that at that time, the whole world will only be busy with knowing Hashem!

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