

Chitas for Tuesday, Parshas Acharei Acharon Shel Pesach Chof-Beis 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 ~

CHUMASH :: Parshas Acharei - Shlishi with Rashi

Today we finish learning about the Avodah on Yom Kippur in the Mishkan and Beis Hamikdash. We will also learn how the Yidden should keep Yom Kippur every year!

The *Kohen Gadol*, wearing his regular *Kohen Gadol* clothing like all year, burns the fat of the *korbanos* on the *Mizbeiach*. The rest of the parts of the animal are taken outside of Yerushalayim by a regular *kohen* and burned there. He then changes back into the special linen *Yom Kippur* clothes, and takes the *ketores* pan and spoon out of the *Kodesh Hakodoshim*.

Once this is done, he needs to go to the *mikvah* and put back on his regular *Kohen Gadol* clothing and finish the *avodah* of the day. He brings the rest of the *korbanos*, the *Korban Tomid*, the regular *ketores*, and he lights the *menorah*. Finally the *Yom Kippur Avodah* is finished. He puts on his regular clothes and goes home.

The *kohen* who burns the rest of the parts of the *korbanos* outside of Yerushalayim, and the one who brought the goat to Azazel need to go to the *mikvah*, and dip their clothes in the *mikvah*, before coming back.

Even though we don't have the whole *Yom Kippur Avodah* since we don't have a *Beis Hamikdash*, *Yom Kippur* is a *mitzvah* forever! Here are the things that happen every year on *Yom Kippur*:

- We do the "inuyim" (not doing certain things that we are usually comfortable doing, like eating and wearing leather shoes)

- We don't do any work on *Yom Kippur*

Yom Kippur is a special day every year, when Hashem will forgive us for our *aveiros*!

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 *mashal* 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 *mashal*, 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 #35 - Mitzvas Asei #215

Today in *Sefer Hamitzvos* we learn the same *mitzvah* again — (*Mitzvas Asei #215*) that every Jewish boy needs to have a *Bris Milah*. A father has a *mitzvah* to make sure his son has one.

We learn this *mitzvah* from a *posuk* in *Lech Lecha*: המויל לְכֹם כָּל זָכָר

The details are explained in *Mesechta Shabbos perek Yud-Tes* and *Mesechta Yevamos perek Daled*.

We also say the beginning of the Rambam's *nusach* in *davening*. (This is one of the places where people who do *Sefer Hamitzvos* say the exact same thing as those who learn 3 *perakim* of Rambam!)

RAMBAM :: Hilchos Milah - Tefillos MiKol Hashana

In today's Rambam, we learn the *halachos* about how to do a *bris* and which *brachos* to say.

Perek Beis: We are allowed to make a *bris* on Shabbos, but we need to prepare everything before Shabbos. If we forgot, we need to do the *Bris Milah* the next day.

Perek Gimmel: We learn the *brachos* we say when we do a *Bris Milah*. There is a *bracha* for the *mohel*, and a *bracha* for the father.

Then we end the second *sefer* of Rambam! As an addition to this *sefer*, where we learned the *halachos* of *davening*, we start reading through the whole *davening* according to the Rambam's *siddur*.

If you pay attention, you will see many differences between our *nusach* and the Rambam's *nusach*!

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

We learn that every city should have a *Gabbai* who is in charge of giving out *Tzedakah* to people who need. Everyone in the city should give money to this *Gabbai* for him to give out to the poor.

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 HATZRICHOS :: 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 “*Shtei 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:

לא ירעו ולא ישחיתו בכל הר קדשי פי מלאה הארץ דעה את ה' בפנים ליום מכסים

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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