

באר היטב פרש"י בע' לשון. דברי תורה, שמחה וחיון. Divrei Torah, Ba'er Heitev.

בס"ד פרשת שמיני תשפ"ה
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וַיִּשָּׂא אַהֲרֹן אֶת יָדָיו אֶל הָעָם וּבֵרַכְם וַיֵּרֶד מִעֲשֵׂת הַחֹטָאִת וְהָעֹלָה וְהַשְּׁלָמִים: וַיִּקְרָא פ"ט פכ"ב

And Aaron lifted up his hand toward the people, and blessed them, and came down from offering the sin offering, and the burnt offering, and peace offerings. [Shemos 9:22]

From here we see that the Priestly Blessing must be accompanied by lifting of the hands. (Talmud, Sotah 38). Blessings and good wishes alone, without lifting the hands to attain them and Bentch [Bless] them are like a soul without a body. The Cohanim [priests], as teachers of the people, must combine action with words. In Tehillim [Psalms] (119) it is written: "I will lift up my hands to Your commandments that I love, and I will speak about Your statutes". This indicates that, before we fulfill "And I will speak about your statutes", using our lips to speak about the statutes of the Torah, we should first use our hands for Your commandments that we love. We should first do actual deeds before merely speaking. Thus, it is written (Eichoh - Lamentations 3) "Let us lift our hearts with our hands to Hashem [G-D] in Heaven", meaning: let us transform the good thoughts in our hearts into actual deeds; let us not be satisfied with cardiac Judaism ["I am a good Jew at heart"].

- Sefer Menachem Tzion

The Sefer Tiferes Shlomo says on the above Possuk as follows. When Aharon HaKohen approached the Mizbeiach to be Makriv [offer] the Korbonos [sacrifices], the Sutton came to him and reminded him of the Cheit Ho'Eigel to disturb him from his Avodoh. Aharon HaCohen's reply was, a person must not let something that he must do Teshuvoh [repent] on, disturb him from Avodas Hashem [Service to Hashem]. Now is the time for Torah and Avodoh, and what I must do Teshuvoh on shall not stand in its way, it has its time to devote to.

As we conclude the Yom Tov of Pesach and Lein [read] Parshas Shmini, we must internalize the lessons acquired from the Yom Tov and its Mitzvos, and that of Avodas Hashem learnt from the Mishkon, all in Chodesh [month of] Nissan.

וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וּלְזִקְנֵי יִשְׂרָאֵל: ספר ויקרא פרק ט' א'

And on the eighth day Moshe called Aharon and his sons, and the elders of Klall Yisroel. (9:1)

Meforshim and Seforim HaKedoshim expound on the emphasis of "Hashmini - THE eight". The consensus of the Meforshim (commentaries) are, that the point of emphasizing "THE" Eighth, is due to the fact that seven is Teva - realm of nature, and eight is "Limaloh min HaTeva - above the regular". This is now by the eighth day after the "Shivas Yimei Hamilu'im - the seven days of fulfilment", which was followed by "Yom Hashmini - Rosh Chodesh Nissan", the day of the inauguration of the Mishkon. This eighth day was an elevated day, as it is bestowed with ten crowns. So too, we find Shmini Atzeres is the eighth day, and Zos Chanukah, is also on the eighth day. Seforim HaKedoshim say, that these days too, are Limaloh Min HaTeva.

שליסעל חלה - שבת געלע מצות

Shlissel Chaloh - Shaboss Geleh Matzos

In the name of The Rav (Rav Pinchos of Koritz ZY"A), the Shabbos after Pesach it is made like Matzos, a Remez - symbol, to the Matzos that are eaten for Pesach Sheini, and it is punctured with a key as a Remez to "Ta'arin Pisuchin - open doors" until Pesach Sheini (14 Iyar). Furthermore, He said, that what the world calls "Geleh Matzos, is a mistake, rather it is (Guteh - Good) [Geuloh - Redemption] Matzos.

- Sefer Imrei Pinchos

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