

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

בס"ד פרשת אחרי - קדושים תשפ"ה PARSHAS ACHREI - KEDOSHIM 5785 Vol. 16 No. 29

In the Sefer Beis Aharon, it is written that when his father [Reb Osher of Stolin] ZY"A would read on this Shabbos the Parshoh of Yom Hakipurim. He would have great yearning to the level of **כלות הנפש** (zenith of his soul). And he would say it is a **משל** (parable) to when a food is being formulated for a wedding feast before the wedding. Beforehand the food is also tasted. So too, on this Shabbos one must awaken with this Hissorerus (awakening) of the Kedushoh of Yom Hakipurim.

וְכָפַר עַל הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפְשְׁעֵיהֶם לְכָל חַטֹּאתֵיהֶם וְכֵן יַעֲשֶׂה לְאַהֲלֵ מוֹעֵד הַשָּׁכֵן אִתְּכֶם בְּתוֹךְ טְמֵאתֵיכֶם: [פֶּסֶחַ פֶּסֶחַ]

Thus, he shall purge the Sanctuary of the uncleanness and transgression of Bnei Yisroel, whatever their sins; and he shall do the same for the Ohel Mo'ed, which abides with them amid their uncleanness. [16:16]

כִּי אֵת כָּל הַתּוֹעֵבֹת הָאֵל עָשׂוּ אַנְשֵׁי הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וְתִטְמָא הָאָרֶץ: וְלֹא תִקְיָא הָאָרֶץ אִתְּכֶם בְּטִמְאַתְכֶם אֲתָה כְּאֲשֶׁר קָדְּמָה אֶת הָאָרֶץ לִפְנֵיכֶם: [פֶּסֶחַ פֶּסֶחַ - כ"ח]

For all those abhorrent things were done by the people who were in the land before you, and the land became defiled. So, let not the land spew you out for defiling it, as it spewed out the nation that came before you. [18:27 - 28]

One can ask, who do these two Psukim at the end of the Parshoh match with the Possuk in the beginning of the Parshoh? As first it says, **הַשָּׁכֵן אִתְּכֶם בְּתוֹךְ טְמֵאתֵיכֶם** [פֶּסֶחַ פֶּסֶחַ]...I shall dwell within you with your impurity. And at the end of the Parshoh [18:27 - 28], **וְלֹא תִקְיָא וְגו'**. You shall not be spewed etc.? In my humble opinion we may say that the first Possuk [16:16] is referring to **טְמֵאת הגוף** impurity of the body. Whereas at the end of the Parshoh the Pesukim [18:27 - 28] are referring to **טְמֵאת הנפש** impurity of the soul, Hashem Yishmoreinu. - Milaket

כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהָר אֲתָנֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ: [פֶּסֶחַ פֶּסֶחַ]

For on this day an atonement shall be made for you to cleanse you of all your sins; you shall be clean before Hashem. [16:30] It is true that Hashem will be Moichel (forgive) you on your Aveiros (sins), but only when, **לפני ה' תטהרו** when you will cleanse yourselves from your Aveiros. Your Tiharoh will be "before" the Tiharoh of Hashem Yisborach, **לפני ה' תטהרו**.

- Binah Le'itim - Di Torah Kvall

קדושים תהיו יכול כמוני ת"ל כי קדוש אני, קדושותי למעלה מקדושתכם: מדרש רבה

When The Goan Rav Chaim Shmuelevitz ZT"L, Rosh Yeshivas Mir, spoke at the Chanukas Habayis of Mosdos Zvihil in Yerushalayim in the Beis Yisroel neighborhood, he quoted the question of the above Medrash and added to ask that the accepted is that in every **היה אמינא** (first thought) and **מסקנא** (conclusion) there is a point of the assumption that stays also after the conclusion. If so, it is great the question, how is it possible to be to a person the Kedusha (Holiness) that is to Hashem? Said Rav Chaim ZT"L at the event, that when he recognized the great Kedusha of Rav Shlomkoha of Zvihil ZY"A, he started to slightly attain this topic, to which Kedusha a person can attain.

Hoid, Open Gates

ספירת הוד, תרעין פתוחין

On Pesach Sheini the beginning of the week of Hod, a proclamation goes out from Shomayim. For one week the gates are remaining open, he who wants to be Mitaher (purify) should come and be Mitaher. Since from after a week the gates will close in preparation for Kabbalas HaTorah.

- From the words of the Zohar Hakodosh

From this we see the greatness of the week of Hod. Some communities do not say Tachnun during the week of Hod.

Lag BiOmer

ל"ג בעומר

כל מי שיש לו אמונה ברשב"י יש לו חיוזוק בר' שמעון בן יוחאי כשם שהשי"ת הוא ה' לכל כך רשב"י הוא רשב"י לכל. אפילו לפחותים: ספר בית אהרן - ל"ג בעומר

Furthermore, he said, all those who have Emunah (faith) in Rav Shimon Bar Yochai, have strengthening in Rashbi. Just as Hashem Yisborach is Hashem for all, so too is Shimon Bar Yochai Rashbi for all. And even for Pichusim (low ones).

- Sefer Beis Aharon - Lag BiOmer

Someone once asked the Frankfurter - Rav Yisroel, The Yenukoh of Stolin ZY"A, Grandson of the Beis Aharon of Karlin ZY"A, what is the meaning of the words of his Heilige Grandfather the Beis Aharon. The Yenukoh explained as follows. When one goes into a Rebbe, some Rebbe's are stringent that they wear a Gartel, other Rebbe's want the person should have a beard, and some request that they wear a long jacket. To this added the Yenukah, Rav Shimon Bar Yochai was a Rebbe for all. With Gartel or without a Gartel. With a beard or without one. With a long jacket or short one.

There was a Ben Torah that his parents opposed with all their abilities, that he should not let his beard grow. When he went home in Chutz Lo'Oretz for Pesach and Succus, he would shave his beard and when he returned to Yeshiva, he let his beard grow. In the winter of 5712, he decided that it is incumbent on him to decide either to let his beard grow or to shave. He went to the Chozon Ish ZY"A and asked what to do? The Chozon Ish answered him, "Growing of the beard is a Minhag Yisroel, and it is not to the parents to interfere their opinion in this."

- Sefer Maseh Ish page 165, - Sefer Pe'as Zikonechoh

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב

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Ah Guttin Shabbos Koidesh - Rabbi Naftali H Ganzweig