Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

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בס״ד פרשת אמור תשע״ט

וְהַכֹּהֵן הַגָּדוֹל מֵאֶחָיו אֲשֶׁר־יוּצַק עַל־רֹאשׁוֹ שֶׁמֶן הַמִּשְׁחָה וּמִלֵּא אֶת־יָדוֹ לִלְבֹּשׁ אֶת־ הַבְּגָדִים אֶת־רֹאשׁוֹ לֹא יִפְרָע וּבְגָדָיו לֹא יִפְרֹם: ויקרא פרק כ״א פ״י

And he who is the Cohen Godol {High Priest} among his brothers, upon whose head the anointing oil was poured, and who is sanctified to put on the garments, shall not uncover his head, nor tear his clothes; {Vayikra 21:10}.

The Cohen Godol must be מאחיו of his brethren, a friend and a brother to every one of his people, sharing in their sorrows and joys, just as he would for a flesh-and-blood brother. – The Chozeh {Seer} of Lublin

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה: ויקרא פרק כ״ג פט״ו

And you shall count from the next day after the Sabbath, from the day that you brought the bundle of the flourish offering; seven Sabbaths shall be complete. {Vayikra 23:15}.

According to the Torah, Sefirah, counting of the days until the receiving of the Torah on Shavuos, is supposed to begin when the Omer offering is brought. Conversely, the Omer is supposed to be brought when we begin counting the days until the receiving of the Torah. This interdependence brings to mind the Talmudic saying: If there is no flour there is no Torah, yet if there is no Torah there is no flour! - Maharal of Prague

וּבְקֻצְרְכֶם אֶת־קְצִיר אַרְצְכֶם לֹא־תְכַלֶּה פְּאַת שָׂדְךָ בְּקֻצְרֶךָ וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי ה׳ אֱלֹקֵיכֶם: ויקרא פרק כ״ג פכ״ב

And when you reap the harvest of your land, you shall not make clean riddance up to the corners of your field when you reap, nor shall you gather any gleaning of your harvest; you shall leave them to the poor, and to the stranger; I am the Hashem your G-d. {Vayikra 23:22}

You are to observe Shavuos, the festival commemorating the Giving of the Torah, not only because of the statutes for which we would never have felt a need if they had not been set down in the Torah, but also in thanksgiving for the laws which make sense even to the human mind, such as the laws pertaining to compassion for the unfortunate and charity to the poor. Experience has shown that, without faith in Hashem, people are liable to become like wild beasts which do not have a spark of compassion, and therefore they can commit the worst crimes in order to satisfy their selfish desires. Only if you observe the commandments concerning the leaving of parts of your harvest for the poor and the stranger are you permitted to proclaim the festival of Shavuos "a holy convocation", to give thanks even for such readily understandable commandments of charity and compassion as these, for had the Torah not been given, you might never have come to observe them. – Meshech Chochmoh

תנא ליה חייא בר רב מדפתי כתיב ועניתם את נפשתיכם בתשעה לחדש בערב, וכי בתשעה מתענין והלא בעשרה מתענין אלא לומר לך כל האוכל ושותה בתשיעי - מעלה עליו הכתוב כאילו מתענה תשיעי ועשירי: מסכת ברכות דף ח׳ עמוד ב׳

One who eats and drinks on the ninth day of Tishrei (the day before Yom Kippur) is regarded by Scripture as if he had afflicted his soul on both the ninth day and the tenth. {Berachos 8:2}

Why should eating on Erev Yom Kippur (eve of the Day of Atonement) be regarded as afflicting one's soul? Said The Rebbe Reb Elimelech of Lizhensk; "If, on the eve of Yom Kippur, one would contemplate the holy and fearful day about to begin, how could one possibly wish to eat? Indeed, observing the commandment to eat on the ninth day of Tishrei would then become a real hardship." – Sipurei Chasidim

לימוד אור החיים הק׳ בחבורה ליל ששי 8:30pm

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לקבל הגליון, הן בלשון הקודש "על התורה ועל העבודה" גם שיעור באידיש - כחצי שעה
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Contact us for dedications, in honor of a Simcha, Yohrtzeit, or Zechus etc., Loshon Hakodesh or English versions, received by thousands worldwide.
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Ah Guttin Shabbos! - Rabbi Naftali H. Ganzweig