Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

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בס״ד פרשת שמיני - פרה תשע״ט

וַיִּשָּׂא אַהֲרֹן אֶת יָדָו אֶל הָעָם וַיְבָרְכֵם וַיֵּרֶד מֵעֲשֹׂת הַחַטָּאת וְהָעֹלָה וְהַשְּׁלָמִים: ויקרא 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 concretize 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 (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"]. - Menachem Tzion

דַּבְּרוּ אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל הַבְּהֵמָה אֲשֶׁר עַל הָאָרֶץ: ויקרא פי״א פ״ב

***Speak** to the people of Israel, saying; These are the creatures which you shall eat among all the animals that are on the earth. . {Shemos 11:2}*

Of what concern is it to the Holy One, Blessed be He, if one chooses to ritually slaughter an animal and then eat it, or stab it and then eat it? Of what concern is it to Him whether one chooses to eat of "permitted" or "forbidden" animals? **This** can only be explained by saying that the Mitzvos have been given only to refine and purify humanity through them. - Medrash Tanchumah {Shemini 8}

לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֶּאֱכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל: ויקרא פי״א פמ״ז

***To** differentiate between the unclean and the clean, and between the creature that may be eaten and the creature that may not be eaten. . {Shemos 11:47}*

With this verse, the Torah portion of Shemini ends and is followed by the Torah portion of Tazria, which deals with the plagues that come about because of gossip. This comes to hint to us that just as we are to be careful not to take something into our mouths which is forbidden, so to we must be careful not to communicate something out of our mouths which is forbidden. **In** the Haftoroh of Shemini (Samuel II: 6:7) {when the Parsha falls out by itself} it is stated: "And Uzzoh reached out to the ark of Hashem {The Lord} and took hold of it, for the oxen had stumbled. And Hashem was very angry at Uzzoh and struck him [dead] because of the error he did, and he died there by the ark of Hashem". The sin of Uzzoh was that he stretched forth his hand towards the ark of Hashem to make the ark compatible with the cattle - [on the same level] but not to take the cattle to raise them to the same level as the ark. It is our responsibility to make the conditions of our life compatible with the Torah, but not to stretch our hands against the Torah of Hashem so as to make it compatible with the conditions of life that are ever changing. – Menachem Tzion

רבי לוי בשם רבי חמא בר חנינה בדין הוא שתקדים החודש לפרה שבאחד בניסן הוקם המשכן ובשני נשרפה הפרה ולמה פרה קודמת שהיא טהרתן של כל ישראל וכו׳: תלמוד ירושלמי - מגילה כה:

R' Levi said in the name of R' Chomoh Bar Chaninah it would have been correct to read Parshas Hachodesh before Parshas Poroh, since on the first of Nisson The Mishkon {Tabernacle} was erected, and on the second of Nisson the Poroh {Heifer} was burnt, if so why is the order reversed ? Since it is the purification of Klall Yisroel! – Talmud Yirushalmi, Megilah 25:

בשבת פ׳ פרה אמר שצריך להאמין שכשם שנטהרים באפר הפרה ממש להקרבת הפסח ממש - כמו כן נטהרים בזה"ז בקריאת פ׳ פרה כאו"א לפי מדרגתו להארת הפסח ולקדושת כאו"א לפי בחינתו בקדושה: בית אהרן

On Shabbos Parshas Poroh The Beis Aharon of Karlin said "That one must believe that just as we would become pure with the ash of the Poroh Adumah totally, to be pure for the offering of the Korbon Pesach, so to are we purified with the reading of Parshas Poroh, each and every person according to their stage, to the light of Pesach, and the holiness of each and every one according to their elevation in holiness".

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

לע״נ זקנתי שרה לאה (לוין) בת ר׳ שמשון ע״ה
נלב״ע כ״ה אדר תרפ״ו - מנו״כ בביה״ח הישן בעיר ווייטהאל
בקצה דרום גבול פיטסבורג פענן. ארה״ב תנצב״ה

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גם שיעור באידיש - כחצי שעה
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להתקשר להנ״ל - ידידכם נפתלי הירצל גאנצווייג

Contact us for dedications, in honor of a Simcha, Yohrtzeit, or Zechus etc., Loshon Hakodesh or English versions, received by thousands worldwide. Send in yours and your friend's numbers to receive ASAP.
Ah Guttin Shabbos! - Rabbi Naftali H. Ganzweig