

Truthfully, it would be appropriate to read Parshas Hachodesh before Parshas Poroh, as such was the order. The first day of Nisnon was the הקמת המשכן and on the second day of Nisnon the Poroh Adumoh. Nevertheless, the Chazal advanced the reading of Parshas Poroh מפני ישראל - as it speaks of the Purification of Klall Yisroel.

- Rashi Megillah 29. in the name of Yerushalmi Megillah 3:4

Parshas Poroh is immediately after Parshas Zochor. The reason is because the Tumah on the whole world comes from Amoleik. Thru them comes all the evil forces, concealment and Nisyonoss (trials and Tribulations). Therefore, we need the purification of the Poroh to purify from the impurity.

- Sefas Emes - Der Torah Kvall

בפיוט: לטהר טמאים לטמא טהורים באומר קדוש We can explain as such: Through the saying of Kedusha which a Yid says intended for Hashem from the depths of his heart, even if he is in the category of Tomei (impure), he can in this process become Tohor (pure). But one who afterwards come through this to Gavoh (haughtiness), and Pni'oss (ulterior motives), he is Mitameh Tihorim Rachmona Litzlon מטמא טהורים רח"ל

- Sefer Divrei Shmuel

In the name of Horav Hatzadik Reb Elimelech (of Lizhensk) ZTVK"L who said that the time when a child comes into this world he is taken thru Gan Eden and shown all great tanugim and lights of Tzadikim in Gan Eden. Possibly why is such done? The truth is that a person should be able to come to the level of which he grasped previously. Since if he would not see it before totally, he would not be able to attain it at all. But once he is shown it first, then he can come to entirety in this world through keeping the Torah and Mitzvohs of Hashem. This is the explanation of "And he was put in Gan Eden". He was led thru Gan Eden, instructed to observe it and watch it. Meaning, he should observe what he saw previously before he came to this world, and thru the lasting impression of Gan Eden, he can come to Torah, Shabbos, Korbonos and all Mitzvohs והבן

- Sefer Beis Aharon

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כי תשא את ראש בני ישראל וגו' (ל' י"ג)
When you will appoint a head and leader over the Yidden, you should only appoint such who is ready to be Mosser Nefesh for Klall Yisroel.

- Alshich - Der Torah Kvall

Similarly, it is said in the name of the Rebbe Reb Elimelech of Lizhensk ZY"A "when there is no Rosh (head), the Baal Dover (Sutton) is the Rosh"

Reb Yochanon of Stolin Karlin ZTVK"L told as following when Reb Chaim Chaikel of Amdura ZTVK"L was Nifter, the clock in house stopped working, and it was not fixable. The clock was in Stolin, and it was given to numerous watch repairmen, but they were not able to fix it.

- Sefer Kisvei Kodesh - Mateh Aharon

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Shiur in Seforim HaKedoshim Leil Shishi 8:30 pm

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