

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 הנפש כלות (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.

וכפר על הקדש מטמאת בני ישראל ומפשעיהם לכל חטאתם וכן יעשה לאהל מועד השכן אתם בתוך טמאתם: [פט"ז פט"ז]

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]

כי את כל התועבת האל עשו אנשי הארץ אשר לפניכם ותטמא הארץ: ולא תקיא הארץ אתכם בטמאתם אתה פאשר קאה את הגוי אשר לפניכם: [פי"ח פכ"ז - 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, השכן...

I shall dwell within you with your impurity. And at the end of the Parshoh [18:27 - 28], 'ולא תקיא וגו', You shall not be spewed etc.? In my humble opinion we may say that the first Possuk [16:16] is referring to impurity of the body. Whereas at the end of the Parshoh the Pssukim [18:27 - 28] are referring to impurity of the soul, Hashem Yishmoreinu. - Milaket

The reason we do not Bentch the Brocha of Shahechyonu on the Mitzvah of Sefiras Ha'Omer, which is a Mitzvas Asei is, since it is not a new thing. Rather on the first night [of Pesach] we acquire all of the heights, and afterwards on each night we rise step after step.

- Sefer Imrei Pinchos, Shar Daled, Shabbos & Moadim

כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו: [פט"ז פ"כ]

For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before Hashem. [16:20]

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 הוה (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 Shlomkoh of Zvihil ZY" A, he started to slightly attain this topic, to which Kedusha a person can attain.

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig