

**Pesach Sheini**

**It is seemingly** difficult that Rashi explains that the Timayim (impure) said that the Kohanim Tihorim (pure) should sacrifice the Korbon Pesach and Yisroelim Tihorim should eat from it. From Moshe Rabbeinu we see that he made Orei Miklot in Eiver Hayardein (Transjordan) even though they only absorbed when those in Eretz Yisroel were built. From here we learn that even for a person that it is difficult for him to do a Mitzva, but for love of the Mitzvah he should do what he can. If it is difficult to eat a Kezeis Morror he should at least eat a little. If one cannot eat in the Sukkah, they should at least make a Sukkah etc.

- Vort abridged from Sefer Dorash Moshe, Rav Moshe Feinstein ZY"A Parshas Bihaloschoh

**This** is very prudent to the situation we find ourselves in today. Whether it is תורה, תפילה, and all aspects of Avodas Hashem what one cannot fulfill he should do to the best of his ability under the direction of his Rov, etc. One who shows his allegiance to Hashem in any situation he finds himself in, is a true servant and son of Hashem. His איבערגעגעבנקייט shows his true colors. That is a Limud (lesson) of Pesach Sheini.

**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 (purity) should be come and be Mitaher. Since from after a week the gates will close in preparation for Kabolat 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.

אינו מוגה – והוא רחום יכפר

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Kol tuv seloh - Rabbi Naftali H. Ganzweig

**פסח שני**

**Lag BiOmer**

**עוד אמר** כל מי שיש לו אמונה ברשב"י יש לו חיזוק 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, quoted in Sefer Pe'as Zikonechoh

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