

וְסָמַךְ אֶהָרֹן אֶת שְׂתֵי יָדָיו עַל רֹאשׁ הַשְּׁעִיר הַחַי וְהִתְוֹדָה עָלָיו אֶת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת כָּל פְּשָׁעֵיהֶם לְכָל חַטָּאתָם וְנָתַן אֹתָם עַל רֹאשׁ הַשְּׁעִיר וְשָׁלַח בְּיַד אִישׁ עֵתִי הַמִּדְבָּרָה: וַיִּקְרָא פִּטְוִי כַּכֵּן

And Aaron shall lay both of his hands upon the head of the live goat and confess over him all the iniquities of the people of Klall Yisroel {Children of Israel}, and all their transgressions among all their sins, putting them upon the head of the goat, and shall send him away by the hand of an appointed man into the wilderness. {Vayikra 16:21}

"On the head of the שְׁעִיר" refers to Esov, as it says in Genesis, "Behold my brother Esov is a שְׁעִיר" The actual meaning of the word in that context is 'hairy', but here it is used as a play on words, to indicate that truly Esov should be held responsible for the sins of Klall Yisroel. It is only due to the terrible persecutions which we have undergone by him, and his descendants' hands throughout the long and bitter exile that we have been led into sin. – Rav Levi Yitzchok of Berditchev

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ: וַיִּקְרָא פִּטְוִי כַּכֵּן

For on that day shall the Cohen {priest} make an atonement for you, to cleanse you, that you may be clean from all your sins, before Hashem. {Vayikra 16:18}

The word לפני can also be translated as "prior to". Before one comes to ask forgiveness and absolution from the Holy One, Blessed be He, one must purify himself with perfect repentance ...– Kli Yokor

אֶת מִשְׁפָּטֵי תַעֲשׂוּ וְאֶת חֻקֵּי תִשְׁמְרוּ לְלַכֵּת בָּהֶם אֲנִי ה' אֱלֹהֵיכֶם: וַיִּקְרָא פִּי"ח כַּכֵּן

You shall do my judgments, and keep my ordinances, to follow them; I am Hashem your Lord. {Vayikra 18:4}

It is not enough for one merely to study Torah and observe the Mitzvos in a mechanical manner, which is habitual and routine. We are commanded to renew our enthusiasm and rekindle our efforts daily. The verse describes our involvement in terms of a commitment to "walk, ללכת, with the Torah". The word ללכת implies movement. We must always be moving and growing, always striving to elevate ourselves to a higher level. – Chasam Sofer

וּשְׁמַרְתֶּם אֶת חֻקֵּי וְאֶת מִשְׁפָּטֵי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וַחֲיֵי בָהֶם אֲנִי ה': סֵפֶר וַיִּקְרָא פִּי"ח כַּכֵּן

You shall therefore keep my statutes, and my judgments; which if a man does, he shall live in them; I am Hashem. {Vayikra 18:5}

Perhaps this verse contains a hint that we should observe not only laws that are clearly prescribed by the Torah, but also אשר יעשה אותם האדם, which people - the Sages of each generation - may establish. - Marsham

In the Sefer Beis Aharon, it is written that when his father [Reb Osher of Stolyn] ZY" A would read on this Shabbos the Parshoh of Yom Hakipurim, he would have great yearning to the level of כלות הנפש (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.

- Sefer Beis Aharon

קדושים תהיו יכול כמוני ת"ל כי קדוש אני, קדושתו 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 אמינא (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.

- Mipi Hashmu'oh

לזכר עולם יהי צדיק

הרה"ק ר' ישעי' ב"ר משה מקערסטיר זיעוועכ"א ג' אייר תרפ"ה

All editions of Seforim in Loshon Kodesh & English are available at booksellers. Ask your local Seforim store for them!

בס"ד יצא לאור מחדש ספרי "אוסף הגליונות על התורה ועל העבודה" ד' חלקים, {שנת תשס"ט, תש"ע, תשע"ה, תשע"ח}, וספר "באר היטב" (בענגליש) מכמה שנים

Seforim of "Al HaTorah Val HoAvodah" 5769, 5770, 5775, 5778, And the 1st edition of Sefer "Divrei Torah Baer Heitev" [in English] are now in print, to order call 1-919-459-5858, or 1-844-212-0689

בס"ד יצא לאור מחדש ספר "דברי תורה באר היטב תש"פ ושנים קדומים" BS"D Just released, "Divrei Torah Baer Heitev 5780" "Divrei Torah Baer Heitev 5780 and Previous Years"

Now also available in Hardcover!

לקבל הגליון, בלשון הקודש "על התורה ועל העבודה" והן הנ"ל, ושיעור באידיש או בענגליש, וכן להקדיש גליון לזכות, לרפ"ש, לע"ג, או לזכות את הרבים - אחב"י באלפי מקומות בעולם קע"ה כ"י להתקשר להנ"ל בברכת א גוטין ש"ק, - ידידכם נפתלי הירצל גאנצווייג

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב

© A Project of Cong. Tiferes Zvi - CHIZUK@PROTONMAIL.COM

Contact us for dedications, in honor of a Simcha, Yohrtzeit, or Zechus etc., Loshon Hakodesh "Al HaTorah Val HoAvodah" or English versions, received by thousands worldwide. Send in yours and your friend's addresses to receive ASAP.

Ah Guttin Shabbos Kodesh - Rabbi Naftali H. Ganzweig