

בס"ד פרשת שמיני - החודש - תשפ"ד
PARSHAS SHMINI - HACHODESH 5784 Vol. 15 No. 27

ויהי ביום השמיני קרא משה לאהרן ולבניו ולזקני ישראל: ספר ויקרא פרק ט' א'
החדש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה: שמות פי"ב פ"ב

I heard from my grandfather The Baal Shem Tov זלה"ה who said once in Chodesh Nisnon to The Maggid Reb Dov Ber of Mezritch Z"l. "Now is the time that one must daven since on the first of Nisnon is the Rosh Hashana for the kings" (Rosh Hashana 2). And then it is appointed all the Sorim (ministers) and Shiltonim (leaders) in the world. Etc.

- Degel Machneh Ephraim, Parshas Bo - Baal Shem Tov Al HaTorah

Every day of the first twelve days of the month of Nisnon is a preparation for that number month of the year. [Day #1 is Nisnon, #2, Iyar, etc....]. The Heilige Chozeh of Lublin ZY" A, would say on each day what would happen in the corresponding month. In the last year of his life, he said until the fifth day of Nisnon, as he was Nifter in the fifth month. Zichuso yogein oleinu, Omein.

Parshas Hachodesh is read on Shabbos since both Shabbos and so too Rosh Chodesh are the times when the inner will of the heart are opened. And a person can come to renewal as the Possuk says,

כה אמר ה' ד' שער החצר הפנימית הפנה קדים יהיה סגור ששת ימי המעשה וביום השבת יפתח וביום החדש יפתח: יחזקאל מ"א א'
The innermost of the heart, which is closed a whole week, opens on Shabbos and on Rosh Chodesh.

- Seforim, Der Torah Kvall

להבדיל בין הטמא ובין הטהר ובין החיה הנאכלת ובין החיה אשר לא תאכל: 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 Possuk, the Parshoh of Shemini ends and is followed by the Parshoh of Tazrioh, which deals with the plagues that come about because of Loshon Horoh [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 too we must be careful not to communicate something out of our mouths which is forbidden. In the Haftorah 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.

- Sefer Menachem Tzion

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב

© A Project of Cong. Tiferes Zvi CHIZUK620@gmail.com

לע"נ זקנתי שרה לאה (ליון) בת ר' שמשון ע"ה
לב"ע כ"ה אדר תרפ"ו - מנו"כ בביה"ח הישן בעיר ווייטהאל
בקצה דרום גבול פיטסבורג פעננ. ארה"ב תנצב"ה

And on the eighth day Moshe called Aharon and his sons, and the elders of Klall Yisroel(9:1).

Meforshim and Seforim HaKedoshim expound on the emphasis of "Hashmini- THE eight". The consensus of the Meforshim(commentaries) are, that the point of emphasizing "THE" Eighth, is since seven is Teva - realm of nature, and eight is "Limaloh min HaTeva - above the regular". This is now the eighth day after the "Shivas Yimei Hamilu'im - the seven days of fulfilment", which was followed by "Yom Hashmini - Rosh Chodesh Nisnon", the day of the inauguration of the Mishkon. This eighth day was an elevated day, as it is bestowed with ten crowns. So too, we find Shmini Atzeres is the eighth day, and Zos Chanukah, is also on the eighth day.

וישא אהרן את ידו אל העם ויברכם ויגיד מעשת החטאת והעלה והשלמים: ויקרא פי"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 {Eichoh - (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"] - Sefer Menachem Tzion

דברו אל בני ישראל לאמר זאת החיה אשר תאכלו מפל הבהמה אשר על הארץ: ויקרא פי"א פ"ב

Speak to the Children of Yisroel, 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 Tanchumoh {Shemini 8}

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

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 your and your friend's addresses to receive them ASAP.

Ah Guttin Shabbos - Rabbi Naftali H Ganzweig