

Wetaer libenu AND PURIFY OUR HEARTS

שמיני

לרפואת: מרים בת מסעודה, שמעון בן אסתר
והצלחה ובריאות

הלל אסתר בת הילה יעל, יוחם בן דליה חן בת דינה, יחיאל בן חנה
ונעמי בת יפה להריון בריא ולידה קלה בס"ד

ד"ר אהרן קרן ז"ל מנכ"ל אגודת ישראל
אלימור המורה מצעק המחדר גויטאן להעצב סורה נל בארץ ה
ביי ויעניני

Please won and participated in the printing
of a new edition of my book "AND PURIFY OUR HEARTS"

Conservative Minister of Torah
Rabbi Chaim Kanievsky, zt"l, testified in writing

The book is "Very stimulating"

Fear of God, Virtue, and Torah Study

Thank God all 2000 pages of innovations that
complete the 7 volumes have been completed.

Thus it will be in SD in each volume 400 pages

**Genesis volume + dates donated b"H
missing**

Exodus-Leviticus-in-Desert-Deuteronomy-Passover Haggadah

Each volume is about 30,000 NIS

The great one who misses more than his death,
and the greater of his temple is greater than his livelihood
For meriting eternal life is a perfect eternal favor

And God will also merit you and those who came from your loins that you will live in the eternal world,
and may I also have good in this world, Amen

0527120333 Yohanan Reiner 106855@gmail.com

AND PURIFY OUR HEARTS – שְׁלֵיחַ

“And on the eighth day Moses called Aaron and his sons and the elders of Israel.”

in Moses that he was a true prophet – that G-d spoke to him.

And how did this happen? What made them believe that Moses was indeed a prophet of God and not just a righteous and God-fearing man?? The simple answer is that as soon as G-d revealed Himself and spoke to the entire nation of Israel, they saw that Moses was indeed speaking out of prophecy from G-d, and not only through the power of prayer and piety.

And here, what clearly announced and proved that G-d willingly chose Aaron???

It seems that the death of the two sons of Aaron when they entered without permission to harvest incense, proved that Aaron was chosen by God, because the two sons of Aaron had permission to offer sacrifices, but they took another step and without permission they harvested incense, and they were burned by the fire that went out to burn the sacrifices on the altar, in the way that also burned the two sons of Aaron.

At the same time, everyone saw with a sense that in the matter of entering the holy there were no assumptions!! Only those who are authorized by the will of G-d Himself can enter, because if it depended on the will of Moshe Rabbeinu, they would not have died, because Moshe Rabbeinu certainly would not want his two sons of Aaron, his nephews and students, to die???

And as mentioned, the death of the two sons of Aaron is the absolute proof that Aaron was chosen only by the absolute will of the Creator Himself, and therefore G-d chose for them to die on this particular day, and this was planned in advance, as we will see later, so that they would serve as proof that their father Aaron was the chosen one.

We are taught that some people die to teach us a lesson and meaning. And I will tell a story that was told to me during my studies at the Slobodka Yeshiva, that in the days of the Mashgiach Rabbi Moshe Tykochinsky zt”l, a frightening thing happened in the yeshiva, that in the boarding school in the old building in room number 1 a guy fell ill with the known disease and died, and a while later in room number 2 another guy fell ill and died, and again after a period fell ill and a guy died in room number 3, Then all the guys who lived in rooms 4-5-6 came in a panic to a supervisor who would urgently move them to the new building, because they were shaking for fear that they would die too!!

The mashgiach, Rabbi Moshe, zt”l, immediately gathered the young men to a beit midrash and began shouting, “Teachers and gentlemen!! After all, we see with a sense that people died here sitting in order and not by chance, and everyone saw with a sense that it was the very hand of God!! And guys come to me with a righteous fear that they’re next!! But what is their conclusion?? “Change rooms”!! And that this is the treatment to resolve the “hand of God” and that to escape from the hand of God belongs?? After all, Jonah the prophet fled and Leviathan swallowed him, it is impossible to escape from the hand of God because it will catch up with us everywhere!! “Please run away from you”!!

But the death of young men is not for nothing, G-d wants “teshuvah” from us!! awakening!! not to change rooms!! To replace a way of life, with true strengthening for the Creator!! Indeed, after this strengthening, death stopped in the yeshiva, because death was for the purpose of strengthening and awakening, and we have the obligation to become stronger without people dying for us to become stronger, stronger, stronger, and stronger, amen.

And go out and bless the people – continue

Rashi wrote that G-d demanded that Moses invite the elders of Israel to tell them that according to G-d’s commandment, Aaron enters and serves in the high priesthood, and they will not say for granted that he entered. F The question remains, however, how is it proven that he did not enter for granted?

And if you say that the proof that Aaron was elected is that during all the seven days of reserve duty when Moses served in the priesthood alone, no fire descended from heaven, whereas on the eighth day only when Aaron served as priest only then did the fire descend from heaven, **this is also not necessary** evidence, because some would argue that Moses by the power of his prayer acted that the lamb of fire would descend from heaven only to Aaron and not to him And he did so because he wanted to honor his brothers, and G-d agreed to Moshe’s prayer and will as it is written, “The will of those who fear him will be done,” and there is no evidence that this is also G-d’s decision???

And in fact we found such a claim in my first words, which made it difficult to say in the giving of the Torah, “And they will believe in you too,” and since already in the splitting of the Red Sea it is written, “And they believed in God and in Moses they worked,” they already believed in Moses, and what was new in their faith in Moses in giving the Torah?

And the commentators excuse that in giving the Torah it was added that they would believe the world, and you will also excuse, that in the splitting of the Red Sea they believed that Moses was a righteous man and a servant of God, and by virtue of his prayer God hears his voice, but in giving the Torah it was renewed that they believed

AND PURIFY OUR HEARTS – שְׁלֵיחַ

because as far as they were concerned, they did not care who the priest was, the main thing is that they did what they could correct, And immediately they had the expectation that fire would come down from heaven, even by Moses even though he was not the chosen priest.

On the other hand, there were those among the people of Israel for whom the correction of the sin of the calf was less important, or they were sure of the correction of the sin of the calf, and they did not care about the proof of the correction of the sin, and what bothered them was only to know with clear proof that Aaron was the truly chosen priest, and indeed to them the fire from heaven was not enough.

But it was also necessary for them to die from the fire 2 sons of Aaron, which is very strong proof that only those who are chosen and authorized to act from G-d can serve in the priesthood, and because of such people, the two sons of Aaron died precisely on the Feast of the Tabernacle.

Therefore, in each and every generation, as it is written in the midrashim, **we must weep on Yom Kippur for the two sons of Aaron who died** and also appears in the cycles, and this was puzzling to me and to such an extent, to weep for the two sons of Aaron who died before about 3500, why? And on Yom Kippur?? what's special about it?? **And it seems** that even today there are doubts and doubts among us regarding the great men of Israel, we do not have enough faith in the wise and righteous, and for this sin 2 sons of Aaron died and still this defect has not been corrected, **and there are still people who will be happy for conclusive evidence even at the price of burning the great men of Israel**, and God forbid this for us!! Is it because of them that the 2 sons of Aaron – the righteous of our generation – will die again???

Therefore, it is better to weep for the 2 righteous sons of Aaron on Yom Kippur, so that we understand the message from their passing, and what and how much we must correct by strengthening the faith of the sages, so that we will not know in terrible sorrow the death of the righteous or some other terrible and horrific sorrow in our generation, God forbid.

Hence the great call that if we saw the Gedolim of Israel in dispute, why should we have the fierce wall moss and the audacity to intervene, and although I have heard most explicit words against a certain rabbi and even very blunt things, nevertheless the holy Rebbe, who is all holy and flame for heaven's sake, has the right to fight God's war according to his opinion, which is pure Torah opinion.

But to me, who is all transgressions and touches and mixtures of good and evil, it is crystal clear that I am not jealous for heaven's sake, but involves many of the pleasures of life of false fanaticism out of the undoing of the tongue, and when anything bad is involved, who permits me to speak against a Jewish rabbi, may God have mercy!! And in particular he saw, we saw great warriors who did fanatic deeds for "glory" for their pride in the face of their comrades and for the enjoyment of their friends!! and suddenly their rabbi made peace with his great opponent and they did not know where to swallow their disgrace and zeal!!

Rashi wrote that during all the days of the reserves, Moshe Rabbeinu set up the Tabernacle and served in it as a priest and dismantled it every day, and yet the Shechinah did not serve in it, and the Jews were sad, **and they said to Moses:** Moshe Rabbeinu, whoever bothers that we bothered to have the Shekinah sing among us and know that the iniquity of the calf was atoned for us, and not the Shechina!!

To this he said to them, **"This is what the Lord commanded you to do, and the glory of God revered you,"** Aharon, my brother, is better and more important than me, that by his sacrifices and his work the service that He called upon you, and you will know that the place has chosen him:

And ostensibly it is necessary to examine, for at the beginning of the reserve days the people of Israel saw that Moses was dressing Aaron and his sons in priestly clothes, while Moses himself did not wear the clothes of the high priest but was used with a white coat and not priestly clothes – according to an opinion in the Talmud Taanit 11 and 77:34, and everyone saw and understood that Moshe Rabbeinu was only preparing the priests for the eighth day, when the real day arrives, So why did they expect the fire to come these days? And why were they disappointed??

This, too, is somewhat contradictory to what we wrote earlier according to Rashi, that even on the eighth day when the chosen Aaron was in office, they still did not have enough time for what they saw the fire that consumed the victims, but they needed clearer proof, and only the burning of the two sons of Aaron was proof in their eyes, that they realized that everyone who served without permission died!! **Simply put**, they certainly did not expect fire to descend from heaven on Moses, for they saw and knew that he was not elected to the priesthood?? (Indeed, there is an opinion that Moses served as High Priest every 40 years.)

But it is possible that among the people of Israel there were several groups, there was a group that expected tea for fire at the altars soon as possible just to prove to them that G-d forgave them and corrected for us the sin of the calf they committed by building the Tabernacle, and for this group even when Moses was used in a white coat, they still expected fire to come down from heaven,

AND PURIFY OUR HEARTS – שוֹמְרֵי

Therefore, the guardian of his soul will be farther away from the fire of controversy than fire, it is a violent bacterium like no other, and I wish that our fierce zeal would be invested against every impure sign and coldness in the fear of God that exists in us, so that our sons and generations after us will learn that in our homes we do not talk about rabbis!!

Moses called out to Aaron and his sons and to the elders of Israel- continuation

Aaron, and only in Parashat Tzu was Aaron's name mentioned??

And excuse according to the Midrash, that the Holy One, blessed be He, was strict about Aaron because of the calf's deed and did not want to command him anything, Moses said to Hashem, Master of the Universe Be'er Hatah, i.e., the father Aaron, and its waters are kind, that is, the sons?? For the trees, a plot of honor that is written in the Mishnah, "Everything is kosher for the battle trees except olive and vine because oil came out of them for offerings and wine for the princes", will Aaron not pay tribute for the boys who came out of him?! The Almighty agreed with him, and no longer but that Aaron and his sons, who were told, "Command Aaron and his sons."

But they were really wrong, because Aaron really did not sin against the calf, on the contrary, he wanted to delay them, but the result was horrifying, and for this Aaron and only he brought a calf to really sin, even though it is reminiscent of the golden calf, and as Rashi wrote, "to announce that God atoned for him by this calf for the calf's deed that he did."

And since he did not really sin, therefore with him it was not a categorization, he became an advocate, and moreover, here Aaron was commanded to inform the people of Israel that they would bring a goat to sin because he was clean, and therefore he actually instructed them through correction and atonement, but the Jews who sinned really and intentionally with the golden calf, were forbidden to have a calf for the sacrifice of sin, and therefore they had to bring a goat to sin.

And from the difference between the sacrifices of sin, they already had to learn that G-d Aharon did not sin against the calf, and unlike the people of Israel who did sin against the calf, and if they had learned from the differences in the sacrifices, they would have already understood that Aaron deserved to be chosen as a priest, and they did not need to burn the two sons of Aaron, but they did not learn and did not understand this!!!

We learn that even today there are people who seek the other's evil, and this burns for them more than concern for correcting themselves, and they are also unable to, or even maliciously, do not want to grasp the power and meaning of repentance, they deliberately also shut their minds from realizing that a person who corrected is like a completely new person, for this is the essence of sacrifices to clean and correct!!

And such people will always look for flaws and transgressions committed by the servant in Kadesh in his negative past in life, in his dark life that was before his repentance, and claim that he is not suitable to serve in Kadesh!! And this is a complete and complete mistake!! On the contrary, we will learn from this just as Aaron came and sacrificed sin for himself, it shows that the past does not interfere with the positive future, but even helps the positive future, that here I too understand what repentance and heartbreak of a sin sacrificer is, and

We need a bit of study, since the following verses say, "And the whole community will come closer," and did all the people of Israel really come or only the elders? Also, why is it written in the eight days of reserve that Moses called all of Israel and not just the elders of Israel? And why, on the eighth day, during Aaron's service, did he call only the elders and not the entire nation of Israel???

However, as we have explained above, there was a group among the people of Israel who cared about receiving proof that Aaron was the chosen priest, and as mentioned, it was not enough for them to have fire descend from heaven, but for them it was necessary for the two sons of Aaron to be burned from the fire, as well as the previous explanation.

And it is possible that these doubters were the "Elders of Israel", because sometimes it is precisely among the most important people of the elders of Israel that there is more expectation to grow and become more important, as we saw with Ice and 250 Sanhedr heads who challenged the priesthood in the dispute between Ice and his community!! Therefore, it is possible that they actually demanded proof in their hearts that it was Aaron who was the chosen one, and therefore there is an emphasis at the beginning of the portion that Moses called only the elders of Israel, even though in fact the entire nation of Israel came to see God's revelation in the Tabernacle.

And it is possible that the elders of the community were the ones who doubted whether Aaron was suitable for the priesthood, because they claimed that G-d was angry with him in the act of the calf and sought to destroy it, and how could a person who supposedly had such a serious defect come and serve as a priest?

In particular, according to the truth, Moshe Rabbeinu had to please G-d out of his anger at Aaron, because G-d did not want Aaron to offer sacrifices.

And as I wrote in Parashat Tzu about the verse "Tzu et Aharon", the owners of the additions wondered why in all the works in Leviticus Aaron was not mentioned, only the sons of

AND PURIFY OUR HEARTS – שוֹתֵי

without shame I also share my brokenness with every person who sacrifices sin, yes!! because together we will cleanse and together we will correct, and together we will ascend.

And it was on the eighth day

sanctification of the month, which began in the first month of the month of Nissan, and there is a tremendous idea in the mitzvah in what the Jews count according to the moon and not according to the sun.

After all, counting according to the sun means that we are superstitious compared to the sun, since we supposedly dance around the sun in a rotation for a year because the sun is the center, while the Jews count according to the moon, which means that we are the center of life and the moon is supposedly around us, and this is the idea of the first mitzvah that we know that we Jews are very important because we are the center and the main part of creation.

And on the eighth day of Nissan in the second year, the people of Israel **received a sharp illustration** of the fact that the people of Israel are a special people close to G-d, and that the people of Israel are indeed the center of creation and the world, for G-d was careful about the flaw of His relatives and their death, because the closer they are to notice every small flaw, that G-d is meticulous with the righteous as a thread, because they are closest to G-d.

And Aaron held out his hand to the people and blessed them, and descended from the act of sin and the leaf and the whole

Aaron and his sons, and this helped half of the sons of Aaron.

And this is another reason that Aharon's blessing will be fixed for generations, so that we remember that because of Aaron's great love for us, he did not cry or show any side that the people of Israel would think for a moment that he was angry with them and that God forbid he regretted the blessings, but Aharon was silent and heroically to show that the blessing in your knee was still valid despite everything.

And-for-tat Therefore His blessing also exists for all eternity, and therefore in the blessing of the priests it is the text that "**we sanctified in the holiness of Aaron**" and commanded to bless his people Israel with love.

Because the power of love and holiness that Aaron blessed the people of Israel has remained with us for generations to come, even when we do not have the Temple.

We are taught that what is given wholeheartedly and with devotion is very powerful, and therefore every overcoming of the evil inclination or any observance of a mitzvah with devotion and tremendous difficulty, precisely this is etched and strengthened with an impression for a long time, and therefore we pray that we will not reach trials, but if we nevertheless reach even the most difficult trial, we will not despair, but will be received with love, Because out of the difficulty of experience, if we succeed, it will be etched and change our personality into a better and stronger person, and God willing, we will succeed in overcoming.

In fact, the eighth day was the second Rosh Chodesh Nissan of Am Yisrael, and I looked and found that there is a connection between the first Nissan EV and the second Nissan EV.

For in our parsha, on the eighth day of the reserves, when the two sons of Aaron, Nadav and his father, died sacrificing incense - foreign fire, this is similar to what is written in the next portion – Tazri'a, "**And on the eighth day the flesh of his foreskin shall be circumcised,**" just as in circumcision the flesh of the living is cut, so the death of the two righteous sons of Aaron is a cut in the living flesh.

And just as circumcision sanctifies the circumcised person, so in the death of the two sons of Aaron **holiness is added in the world**, as it is written, "**In the relatives of Aqdash,**" and as Rashi wrote, "**And over all the people I will honor**" – that when G-d makes judgment on the righteous, **he fears and transcends and therefore encounters** those 26 of the wicked.

And actually, on the first year of Nissan, as I wrote in the portion of Bereishit and in the portion of Bathsheba, the first mitzvah is commanded, which is the mitzvah of

Aharon Hacoheh, when he finished the sacrifice of sin even before the revelation of the Shechina, decided on his own initiative and blessed the people of Israel with a priestly blessing with love – **Rashi**. G-d also decreed in Parashat Nasha, "**So bless the children of Israel,**" that this will be the wording of the priestly blessing for eternity to bless with love, just as Aaron intended in the spirit of his sanctity.

And Aaron Hacoheh blessed them willingly and with true joy and love in order to show them that his heart is clean and that he has no anger in his heart for failing him in transgression, and this blessing G-d loved and fixed it for generations, because it comes from a pure heart in forgiveness and atonement and true love.

So when his sons died, Aaron was silent so that he would not seem to regret the blessing that blessed Israel, even though his sons died because of the sin of the calf, and as explicitly stated in Rashi that Aaron was decreed to be destroyed, that is, that his sons should die, and Moses prayed for

AND PURIFY OUR HEARTS – שוֹמְרֵי

And Moses and Aaron came to the tent of Moed, and they went out and blessed the people, and feared the glory of the Lord

But and behold, Moses and Aaron prayed to G-d to prevent Aaron's shame, and even before answering their prayers, they went out to bless the people of Israel, and only then did the glory of God appear, and so why? What did they see to greet the people of Israel, "Let there be Noam" even before they received a miracle???

And it seems to excuse that they wanted to teach the people of Israel a tremendous morality, that even in times of shame and humiliation of spirit very, very much, besides prayer, one must strengthen and bless the people of Israel, because then the blessing comes from the depth of the broken heart, and when there is a broken heart, "and my soul is like dust to all things" a person completely surrenders himself to another.

Or, on the contrary, that they were confident in the power of prayer that a prayer hearer would fulfill their wish, so they safely blessed early, which is what would cause the Divine Presence to sing in their handiwork.

We, too, will be strengthened to believe in the power of prayer, and even with a broken heart, we will bless every Jew with all our hearts and hearts, because a blessing that comes from the bottom of the heart has depth and power, and we, too, with G-d's help, will merit to be blessed with all blessings, and may the Lord our G-d please us, that He will sing in our handiwork, Amen and Amen.

And fire will come out

Moses told Aaron that it came as a great surprise to Aaron???

And this will be explained separately later!!

And it is possible that G-d did not initially plan the dedication of the Tabernacle in this way, because G-d said to Moses, "And I was destined for the children of Israel, and I was sanctified in my glory," but G-d gave Moses room to demand, "Do not call upon my glory, but with my honor."

And perhaps this is just a hint that it might be my honor instead of my honor, and it depended later on, on the behavior of the sons of Aaron, as well as on the prayer of Moses, as Rashi wrote that Aaron was doomed to be destroyed, that is, that his sons should die, and Moses prayed for Aaron and his sons, and this helped half of the sons of Aaron, as the Sages say, prayer makes a partition, and on this side the Creator planned that at the dedication of the Tabernacle the correction would be completed.

And which half of Aaron's sons were chosen???

The answer is, those two sons who sinned while eating at Mount Sinai during the giving of the Torah, and as Rashi says, "And they beheld God, they would look at Him with a rough heart while eating and drinking," and this is what the verse says that they were worthy of death only G-d was waiting for them.

Rashi wrote, when Aharon saw that all the sacrifices had been made and that the Shekinah had not descended into Israel, he was sorry, and said: I know that G-d is angry with me, and for me the Shekinah did not descend to Israel, and he said, Moshe, my brother: "This is what you did to me when I entered and I was ashamed," Moses immediately entered the Tabernacle with him and asked for mercy and the Shekinah descended to Israel.

And I saw how Aaron claimed to Moses, "This is what you did to me when I went in and I was ashamed," because Aaron knew that Moses was sent by G-d???

And if so, did H.V. Aharon make statements here about G-d, which is unacceptable, G-d forbid?

Rather, the answer according to the aforementioned Midrash is that G-d did not want Aaron to sacrifice because of the sin of the calf, and Moses begged G-d to agree to have Aaron serve as priest, so Aaron complained to Moses, you did not have to beg, because I really am not worthy of it.

We, too, will be strengthened to believe in the power of prayer, and even with a broken heart, we will bless every Jew with all our hearts and hearts, because a blessing that comes from the bottom of the heart has depth and power, and we, too, with G-d's help, will merit to be blessed with all blessings, and may the Lord our G-d please us, that He will sing in our handiwork, Amen and Amen.

It is written in Rashi according to the Talmud that the fire came out before G-d, and first burned the two sons of Aaron, and only then continued to the altar and burned the milk on the altar, and all of Israel rejoiced because they saw that G-d sang His dwelling among the people of Israel, but immediately after that they were sorry when they discovered that the two sons of Aaron had died from this fire.

And Nachmanides wrote that Aharon wept aloud, but Moses said to him: Aharon, my brother, I knew that the house would be sanctified by the death of the righteous and honorable of G-d, and I thought it was either me or you, now I see that they are greater than me and you, from the hand of Aharon," and it seems that Moses may have said to him: If you weep over the passing of your sons, you will prove that this fire is not a fire of blessing, G-d.

And it is a wonder why G-d planned that on the eighth day of the dedication of the altar, such an event would occur!! That on this particular day the 2 great men of Israel will die!! And why did G-d plan such a thing???

And indeed I saw that the Rashbam was puzzled by this, and therefore argues against Rashi that it is impossible to interpret that this is the simplification of the verse, likewise Parshi³¹ understands how it is possible that Moses knew about this before and did not tell his brother Aaron? After all, Aaron could have properly prepared for his own death or for the death of his brother or one of his family, and if so, why didn't

AND PURIFY OUR HEARTS – שְׁלֵיחַ

heaven in that Aaron remained silent despite his intense sorrow.

And although it was in the middle of weeping as the Ramban wrote, nevertheless the Chofetz Chaim interprets that he held back so much that they did not even see an expression of sorrow on his face, because he accepted in faith the words of Moses, that it was the perfection of the Tabernacle that the holy and pure were burned in the same fire that he and Moses prayed for to come.

Therefore it is written, "Let there be sorrow because this joy was mixed with great sorrow, even though Aaron bravely overcame his sorrow, nevertheless all Israel wept the fire that God burned.

And we will learn morality for ourselves, to take advantage of everything and use it at the most successful and beneficial time, as we have seen that the Almighty waited and took advantage of their punishment for the right time so that it would be as useful as possible, and for example, I have to mention a huge idea for life that can be learned for our lives and this will upgrade our lives to a more pleasant one, for example I unfortunately roll in long journeys for about two hours each side by public transport, and for every person it causes tremendous sorrow for the loss of time, and especially in a private car the trip is only about 20 minutes, but once you use the travel time to serve Hashem, study Torah and write Chiddushei Torah, in any case there is no great sorrow because there is no cancellation of time, the time is used both for traveling and learning Torah, and this is also how it is while waiting in line, if we take advantage while also learning Torah and getting another page done, So there is no sorrow here for the loss of time, and so instead of suffering, life is calmer and more pleasant.

And sanctify in my glory, "either in me or in you" -continued

because of the calf, since fire descended on the altar and accepted his work, **but would have explained Aaron's death as a clear illustration of the sacrificial service**, which has always been the case. It is necessary to think in offering sacrifices, that my whole self and flesh will be burned for the sake of the name of the Creator.

Indeed, this explanation would not have been explained if Moses had died that day, since Moses had nothing to do with the calf, nor did he offer sacrifices that day, so it does not belong to illustrate it and compare it to the essence of the sacrifices, and if so, what reason would it belong to say that Moses thought that he himself would die?

But nevertheless, G-d said that there would be a sanctification of the name of Heaven at the passing of the great men of Israel on this day, and Moses is the greatest of the generation, and if he died as Moshe Rabbeinu thought and reasoned, it would certainly be Kiddush Hashem.

But if there is no explanation and understanding of the alleged thing, it is not Kiddush Hashem, but the ostensible opposite?

And it is possible that Moses knew that he would not die, but Aaron or his sons or some of them, because he knew explicitly that G-d wanted to destroy Aaron and his sons and prayed for them, so it tends that it was not Moses who would die, but Aaron or the sons of Aaron.

And G-d chose that they die at the dedication of the Tabernacle, so that G-d would benefit and sanctify G-d in their death, and thus correct what they had sinned.

And the benefit: a. Thus everyone saw that in Aaron God chose, and those who were not allowed died. In. See that G-d punishes even the utterly righteous, even though they meant well, only that they made a mistake along the way, that they did not ask their Rabbi. Gimel. See that the essence of "fire will always be burned on the altar" is not only to burn the milk of animals, but a blazing fire for the soul of men, and let him think as if he himself rises and burns on the altar that this is the true essence of the sacrifices. D. Be sanctified therein

It is true that the sons of Aaron deserved punishment and G-d waited for them for the right time, and as mentioned, it was of great benefit and sanctification of G-d.

But what explanation can be given about Moses' thought at the beginning and as she said to Aaron: I thought G-d planned for you or me to die!! And what explanation and reason did Moshe Rabbeinu have to give for this? After all, Kiddush Hashem had to come out of it, and without an explanation of the cause of death, there would be no Kiddush Hashem.

Regarding Aaron, if he had died, someone would have given a mistaken explanation, that since he had something to do with the sin of the calf, therefore God did not choose him, and since he nevertheless served in the priesthood against God's will, therefore he died!! and this claim would have been understandable even if his sons had continued to serve, as mentioned in the Midrash above!!

On the other hand, if Aaron had died, and in the process fire came from heaven and burned the sacrifices on the altar, **this itself proves that Aaron was a true priest by God's will, because if not, fire would not have descended from heaven and burned the sacrifices he made**, since only Aaron sacrificed on that eighth day, and if so, **one wonders why there was a side to Aaron dying on that day???**

And it is possible that if Aaron had died, they would have explained Aaron's death **not as punishment**, especially after his death, they would no longer envy him or challenge his ministry, nor would they have said that his work was wrong

AND PURIFY OUR HEARTS – שוֹתֵי

himself to crown himself with **the important title of "honorable"** of G-d, after all, it is against his humility!!

But in order not to offend the honor of his brother Aharon, Moshe Rabbeinu, the humblest of all men, agreed to present himself as a great pride, provided that Aaron did not offend.

We will learn from this, that sometimes you have to give up your principles even the main measure of your life for the honor of others and for the needs of others, just as the humble Moses supposedly boasted so that Aaron would not be harmed, and therefore it is written, "The pious man mourns and sorrows in his heart and rejoices on his face," because others should not suffer because of his fear of God, likewise even if you are a saint who does not enjoy this world, Nevertheless, for others you must take great care of their physicality, so much so that they say that the other's physicality is my spirituality, it is our outlook on life, to give up for the sake of the other!!

And of course, in consultation with a great rabbi, to know where the boundaries are, where it is a mitzvah and where it is an opening for spoilage, G-d, and in G-d you will be kind upstairs and nice below, and so your words will be heard at home to your family, and also to the society with which you live, artist and artist.

I knew that the house would be sanctified by the death of the righteous and the honorable.

sin as Rashi wrote, and the sin itself was only to silence Satan like a bribe to Satan.

And it is also possible that if Aaron had known in advance that there was a side that Moses would die or that he would die or that his sons would die, then Aaron would have prayed that he himself would die!! And that God forbid Moses his brother should not die, and that God forbid his sons or some of his sons should die, but would pray that God would choose him to die, and that he would be the one who sanctifies heaven by dying, even without knowing and understanding why he would die, The main thing is that this is how the Creator's will will be blessed.

And in order to prevent false prayers, Moses hid this knowledge from his brother Aaron, despite the pain of it and the very unpleasant surprise that came out of it for Aaron.

To teach us that not everything is worthwhile and must be revealed, here we have it that because of peaceful ways it is permissible to lie, and in fact it has become the truth, and as Aharon used to tell when he made peace between a man and his friend and between a man and his wife, and whoever tells the truth and causes quarrel and disagreement, in fact his truth is the greatest lie, and as the Sages said, just as it is commanded to say something that is heard, so it is commanded not to say something that is not heard.

Therefore, if you become stronger, do not tell your wife the sin of youth, which will not cause irreparable damage to the marriage, and in general it is necessary to know what is permitted and what is forbidden to tell and when it is necessary to change peacefully, and in consultation with a rabbi and in prayers and forethought, with G-d's help, we will succeed in not failing in our tongue, because death and life are in the hand of the tongue.

And my son Aaron, Nadav, and his father took a pipe, and sacrificed a foreign fire which was not commanded. continuation

And seemingly from the simplicity of the verses it seems that what they sinned in burning foreign incense, it was only after Aaron was ashamed when he waited for the fire to come from heaven and still did not come, so they with the boldness of holiness that spared the honor of their father and the honor of Israel did something and sacrificed incense, which they knew was very powerful, and so they

In any case, when he came to comfort Aaron, he said that perhaps God wanted to put me to death, so as not to grieve Aaron after he had offered a sin offering that completely atoned for him, and to tell him that he was still being punished for the calf.

And this was difficult for Moses, because he is the humblest of all men, and how could he glorify

himself? **And this** was difficult for Moses, because he is the humblest of all men, and how could he glorify

himself? **And this** was difficult for Moses, because he is the humblest of all men, and how could he glorify

First we asked, how is it possible that Moshe knew before and did not tell his brother Aaron? After all, he prevented Aaron from properly preparing for his own death or the death of his brother or one of his family, so why didn't Moshe find out, and so it came as a big surprise to Aaron???

And it is possible that Moshe Rabbeinu did not want to tell Aaron, because on the side that Moses would die, Aaron would refuse to be the one who brought his brother's death closer, and would beg that a third person serve and not be the one who sacrificed, that then for the burning of his sacrifices his brother Moses would die, and just as Moses pleaded and the priesthood passed from him to Aaron.

And on the side that Aaron will die, then Aaron may think that it is because his sin is not enough to atone and he was very sorry about it, which is really not true, because the sin completely atoned for his

sin. **And on the** side that Aaron will die, then Aaron may think that it is because his sin is not enough to atone and he was very sorry about it, which is really not true, because the sin completely atoned for his

sin. **And on the** side that Aaron will die, then Aaron may think that it is because his sin is not enough to atone and he was very sorry about it, which is really not true, because the sin completely atoned for his

The two sons of Aaron died by burning a soul and an existing body, and as it is written in the Torah of Cohanim they were greater than Moses and Aaron, and there are commentators that both together are more equal than Moses alone or Aaron alone, and the cause of their death is their sin as explicitly stated in the Torah that they sacrificed with foreign fire without permission.

AND PURIFY OUR HEARTS – שְׁמִינִי

halacha and sacrifice so that the sacrifices made by their father would finally be accepted.

And according to this, it is also understandable why they did not agree on this between them and did not talk to each other about it, because they were afraid of the prohibition against teaching halacha before the rabbi, so without talking they went and did something, so at least there was no halachic speech in front of the rabbi.

And the lawsuit against them was that they nevertheless had an obligation to approach Moshe Rabbeinu and clarify the matter respectfully and as required by halacha.

And we will learn from this that even with good intentions it is possible to slip into serious mistakes, God forbid, and we must always surrender to the great leaders of Israel and know that their understanding is greater than ours and that we are the ones who are wrong and not them, God forbid, even when we are told that the right is left, and vice versa, it is not always easy, but it is our duty.

continuation

Datan and Aviram, and also of the leadership of Aaron, who pursues peace and does not take care and throws bile at the people of the generation, and this criticism had already begun for them in Matan Torah or earlier.

And indeed, to distinguish between the holy of endowments and the profane, this is how it begins in our generation, first we care about the respect of the rabbis for the audacity that is rude against them, and we are zealous for the honor of the Torah that has been trampled, and slowly the evil inclination turns a bowl upside down, and this becomes criticism in the heart of the leadership of the rabbis and leaders of the generation, and many times all this stems from the persecution of power.

And yet it is very difficult to say about the sons of Aaron, those whom Moses testified to be the greatest of Israel like him and Aaron, as if there was a lust for power and power in them that brought them all this???

Therefore, it is possible to explain, as I saw in the commentators who saw in the Holy Spirit even before the giving of the Torah, that the people of Israel would sin and not enter the Land of Israel, and therefore wanted a firmer and more zealous leadership that would stop the people of Israel from failing in sin, and they felt themselves that they were firm and suitable for a new leadership suitable for the new generation of the people of Israel who were not slaves, with firm and powerful leadership.

And this is perhaps Rashi's intention that they had a lust for power, that is, that they wanted to lead firmly for the sake of Heaven for the benefit and correction of the generation as they saw fit, and this also dragged them here who acted without asking Moshe and gave instructions themselves.

And the influence of wine and the joy that was out of place caused them to take out their conscience and secret and put into practice a

thought to hasten the "fire always" that came from heaven,

And this explanation fits the Gemara Eruvin 63:1 who were punished because they ordered halacha before Moses, who demanded the verse "And the sons of Aaron the priest gave fire on the altar," that although the fire descends from heaven it is commanded to bring from the layman,

And although it is forbidden to instruct before the rabbi, they ordered halacha, because they made a mistake and thought that because of the sorrow of their father Aharon, they were allowed to teach

And herein the Talmud it is written a few more opinions about what they sinned, to one method they drank wine, and the question arises: what did they see drinking wine specifically on the day of the inauguration of the Tabernacle?

And in fact it is reminiscent of their first sin which was in giving the Torah that they ate and drank when they saw G-d, that since then they were doomed to die, and the explanation for their sin in giving the Torah is written in the Midrash that they thought that one should rejoice in giving the Torah, and with this mistake they continued that one should rejoice at the dedication of the altar and therefore also commanded to drink some wine in order to work out of joy, for it is written that there is no joy except in flesh and wine, **Indeed**, it is written in the Midrash that because of this joy that does not correlate either in place or time, joy has therefore become mourning.

And there is an opinion in Sanhedrin 52:1 from the verse Exodus 24:9 "And Moses and Aaron Nadav and his father and seventy of the elders of Israel" that Nadav and his father understood that the sons of Moses and the two remaining sons of Aaron would not lead the generation for which they were not commanded to ascend to the Mount according to the Chach. on the Sefer Parshat Shemini, and since they loved power according to Rashi, so they said when these elders would die and we would lead the generation in their place.

And this is something that is difficult to understand, how did they fall into such thoughts???. And why didn't they think that the sons of Moses and their younger brothers did not immigrate only because of their relatively young age, since indeed the remaining sons of Aaron, although they did not ascend to the Mount, were among the leaders of the generation later in the generations in the days of Joshua and the judges?

And I saw in the voice of Judah that they had criticism of Moses' restraint in the rebellion of

AND PURIFY OUR HEARTS – שוּתֵּי

d that the Master of the Universe does not give up even to the complete righteous who mean the name of Heaven if their way is wrong.

And it also proved that he atoned for Aaron, because Aaron had no intention of making a calf, but the result was terrible that a calf was created, and here he himself was not burned because his way and intention was good despite the result, but they who acted in the wrong way were burned, but in any case the result that came out of their work was that it was Kiddush Hashem, and this completed the terrible result of idolatry that came out of Aaron against his will and intention.

To teach us that not all joy is good, and joy must also be as taught by the Jewish law and the Gedolim of Israel and not decide on our own, because there is joy that is debauchery and there is joy that begins with good and pure but at the end leads to frivolity and debauchery, and a great rule will be in your hands that true joy is internal. "Blessed are we who have been privileged to be corrected" Blessed are we who have been privileged to fulfill a mitzvah with devotion, this is true joy, here I succeeded, Yes, I managed to overcome the urge, I can too, I am capable too, this is true inner joy.

There was one who told me that Torah lessons require some joy, but he meant not joy but jokes and clowning and so-called frivolity for the sake of joy, the truth is that after a few days it turned out that it only served as an opening for the so-called evil inclination to release pressure but mainly to release the fear of God, and as the Sages say, "one clowning rejects a hundred reproaches," and as a letter came out from Maran Rosh Yeshiva that Purim requires the joy of mitzvah and not of frivolity and debauchery, God forbid, For this is not the way of truth, the way of truth is, as stated, that you rejoice in devoting yourself to a holy cause, and that you succeed in fulfilling the holy tasks, and in every success, in every day of happy success, here I succeeded!! Behold, an eternal fire of holiness burns within me, and I am filled with the joy of a mitzvah, for every additional day of holiness and love of G-d forever and amen, amen and amen.

And your brethren, the whole house of Israel, will weep the fire

because they had to work at the command of Moses, and read the key book on Maimonides 30 at the coming of the Temple 85:13. But the rape was only for what was commanded, but the incense that was burned without permission is wrongful work and an offense.

But in a change from other places, here, even though the ending was not good, nevertheless the beginning was not disqualified, and the "blood sacrifice" they made was not disqualified, and so why???? For even the incense they did without permission was well intended to save the honor of their father Aaron and of the people of Israel, who were imprisoned and ashamed, and this act that they gave their lives to defend the honor of their father and the honor of the people of Israel legitimized the work of "sacrificing blood," even though they did it without sanctification of hands and feet that invalidates the work.

Because it was at Moses' command and in addition to that devotion to the honor of the people of Israel, so this work was accepted. **And it** also became clear by the incense that they harvested without permission, and it is also possible that they knew and agreed to it - that they were liable to die because their whole essence was martyrdom, and therefore they agreed to give their lives and work in Moses' command to "sacrifice the blood" even without sanctification of hands and feet, and perhaps this is also the intention "because of one mitzvah they

decision that they understood better than Moshe and Aharon how to act in stressful situations.

Because here the two leaders are ashamed that there is no fire from heaven, and we, like Nachshon who jumped into the Red Sea, will jump immediately and without asking or speaking, but will immediately take action and save the situation, and thus we will also save the honor of our father Aharon, and this will also prove that our incisive path is more correct.

And so they were burned in holiness in the same perfect holy fire that Moses and Aaron and the entire nation of Israel were waiting for, because their intention was for the good only they erred in their way, and this made a great sanctification of G-

It's no wonder that Rabbi Tarfon in the Gemara Moed Katan 28:2 said in his eulogy for Rabbi Ishmael's deceased sons, "And your brethren, the whole house of Israel, will weep the fire," much less what Nadav and his father did not do but one commandment, which says, "And the sons of Aaron sacrificed the blood to him," so the sons of Rabbi Ishmael all the more so.

And seemingly difficult, after all, great tzaddikim were among the greatest of Israel, and what does it mean that they did only one mitzvah??? **And the Maharsha** explains that this refers to one commandment at the beginning of the term for public needs.

And here in the Midrash Rabbah and Bilkut Shimon Ramez 544 it is written that Rav Mani said that the sons of Aaron died because they entered without washing hands and feet. **And it is more difficult than the Gemara in Zebachim 19: "Every sink that does not sanctify four priests has no temple in it,"** which says, "And Moses and Aaron and his sons washed from it," and Rashi interpreted Moses and Aaron and two other sons of Aaron, you have four priests, which is the content of the water in the sink.

That's to say (and I saw with a beautiful face) that indeed Nadav and Avihu did not have water in the sink, and therefore they did not sanctify their hands and feet, and they were like Marranos in the thing

AND PURIFY OUR HEARTS – שוֹתֵי

whole house of Israel shall weep the fire," because there was a mitzvah here that was done out of devotion to their honor.

did" a mitzvah that was legalized by devotion to the honor of the people of Israel, **Therefore, it is appropriate to teach** that on this mitzvah "the

Continuation – "Nadav and Avihu" in perfect obedience with devotion to the words of Moshe Rabbeinu

Chrism with a decent dose of cholent, thinking that no one knew anything about their misdeeds, the Rebbe called them to his room, and they reverently entered the holy place inside, **and** in the room inside the Rebbe sits them respectfully and while talking he asks the gabay to serve the guys a cup of coffee with hot milk to warm up a little, And the guys look at each other in embarrassment, but with the decision they go to drink the dairy coffee, even though they are meaty, because "**the Rebbe said,**" and before they sipped, the Rebbe gave a roar, "**meat and milk**"!!!

But of course the difference is clear, that here Moshe Rabbeinu supposedly knew that there was a lack of water in the sink and yet he dressed it and let it continue the work, **so there is no similarity between the cases**, but the idea that one must obey the words of the sages even says that right is left and left is right is a cornerstone of Jewish faith for generations and forever.

And Pisa seems to emphasize at the end of the Torah portion that Aharon and his sons will do all the things that God commanded by the hand of Moses," and Rashi wrote to say that he examined that they did not tilt right and left.

And the commentators are puzzled, and what greatness did not deviate from God's words, after all, we are talking about the great men of Israel! **One should also** wonder at the longevity of the phrase "**the commandment of the Lord in the hand of Moses**"???. And what is the language 'that did not deviate' instead of 'that did not change'?

And it seems that the Torah reveals to us that all the sons of Aaron took it upon themselves to correct and obey with complete submission to Moshe Rabbeinu, even saying about the left that he is right, without even asking the rabbi that the question is already bias, and the test was in Parshat Shemini in washing hands and feet and as stated.

And since on Purim this article was renewed for me, which is all about teaching merit about the holy and pure sons of Aaron, the great men of the generation like Moses and Aaron, so this is also the place to sweeten a little more and explain the magnitude of the aspiration of the sons of Aaron to lead the generation, according to the story that may be told about the Chofetz Chaim that was met by a childhood friend who was asked by the rabbi, we both learned in the same yeshiva, how is it that the rabbi became a Chofetz Chaim and I remained a simple person???

When you were young, what was your life's ambition to grow? The friend replied: I aspired to be a good Jew!! The Chofetz Chaim smiled at him and said to him: I aspired to be the Vilna Gaon, so I didn't reach the Gaon, but at least half a Gaon is also something, so I came out of Chofetz Chaim, but you aspired to be a good Jew, so half a good Jew is a simple Jew.

And I will never forget what I heard in my youth many years ago, the cry of the late Gaon Radetz Karlenstein who roared, "If you can be big, why come out small"!! and even though decades have passed, this cry still echoes powerfully in my head!! Because a person must have aspirations to grow huge and not fall asleep and settle for little of the things that really matter!!

It is possible that Nadav and his father corrected in this action, everything that they disparaged the leadership of Moshe and Aaron, and agreed to listen to the voice of Moshe completely without answers or complaints, and did not say to Moshe, after all, we have no water in the sink, how do you tell us to continue the work? **And** this was very noticeable, for they lacked water, for they were the greatest of the sons of Aaron, while their younger brothers after them had water, and yet they did not argue or argue against Moses, but continued to obey Moses even though it was really telling you, "**On the left is the right,**" and if so here they corrected their thinking that they would lead better.

And according to this, it is possible that they sacrificed because they made a mistake and understood that Moshe Rabbeinu wanted them to do work without even asking that it was against the rules, and so they continued without asking Moshe whether to harvest incense, because perhaps there are things and times that are not asked, and indeed they meant only for the sake of Heaven.

Therefore, the same fire that burned the sacrifices and proved that G-d was His dwelling with us, the same fire preceded the burning of the holy and pure Gedolim of Israel - Nadav and his father, who gave their lives for the holiness of God, to hear the voice of the righteous without questioning and questioning, and continued until the last moment to fight for the honor of Moses and Aaron their father and the honor of Israel, and for this we will all weep for all of Israel.

And it reminds me of a story I heard in my youth, that the Rebbe of the House Yisrael Magor **zt"** heard that guys from the yeshiva on Friday nights enter the kitchen by no means and take a Shabbat meat cholent **without permission** (to put it nicely and respectfully).

And the Rebb wanted to stop the theft and educate the young men, so after these guys filled

AND PURIFY OUR HEARTS – שְׁלֵיחַ

Widom Aharon

why was their father Ali-Aharon doomed to suffer? And on Aaron's feast day, a day when he entered to sacrifice for the first time in his life?

In fact, the answer to Aaron's claim will be simple, that it is not only punishment but Kiddush Hashem, and if it is Kiddush Hashem, it should not disturb Aaron, but on the contrary make Aaron happy.

But Aharon's claim is actually from circumcision, since the covenant is a great and important mitzvah, and it is a privilege for the parents, and yet G-d is waiting for everyone to be nice in all respects for the time when the circumcision will take place, even though the Gemara's claim is supposedly a small and marginal detail compared to the joy of the mitzvah, and the joy of quick ones precedes the mitzvah, nevertheless the Torah preferred perfect joy even to the smallest and marginal details.

Therefore, here, too, Aharon could claim that the death of his sons on the day of the dedication of the Tabernacle contains some points of sorrow, that it is not appropriate for this to happen on a day of joy, as it is indeed written, **"And the whole house of Israel will weep for the fire which the Lord burned,"** that despite everything there are still points of sorrow on which there is pain and crying.

Although Aaron did not claim this, because the pain had become an immense joy for him as mentioned before, and also that they should not think for a moment that Aaron was meticulous, etc., so he did not want to make any claim just to be silent!!

We are taught that you don't always have to answer even if you're very right!! but it's better to be silent!! And silence doesn't lose, only gains!! Behold, Aaron received a special prophecy, and we, too, when we shut our mouths during quarrels and the like, will receive great lights from Heaven, so we will overcome our nature that requires a counter-reaction, and we will hold back, and this is true heroism, and you are a hero and able to overcome and only gain and honor will come out of it for you and B.B.

and Leviticus begins with the sacrifices of the individual and his connection to the Tabernacle, and also the work of slaughter, which is the taking of the life of the sacrifice, is in the hands of the owner of Israel, In this way, a simple Jew will feel that I am strongly connected to the house of God, and the house of God is intended for me, and only after that is written the honor of the priests during the seven days of reserve duty and on the eighth day of the dedication of the Tabernacle.

Some people think I am not one of the most important members of the community, I am not one of the Rebbe's sons or associates, I am not from the family of the Gedolei Yisrael, only a simple Jew, who even sees me and is interested in me in the synagogue? G-d teaches us first of all, you are the common man, you are the most important to me, so you are written first in the sacrifices!!

"And you were sanctified and you were holy because I am holy."

it in Hillel in the Passover Haggadah, **these are servants of the Lord - may the name of the Lord be blessed from now until eternity,**" it is not written from then until eternity, but from now until eternity, and later on, **"And we shall bless Kafrom**

It is written in the Midrash of wonder, that it is written, **"Videm Aharon"**, meaning that he had something to respond, **the Midrash asks, what did Aaron have to respond?** The Midrash replies that he could have responded, **"And on the eighth day the flesh of his foreskin will be circumcised."**

The question arises, of course, what is the intention of the Midrash?? **And it seems to Be'er** that regarding circumcision it is written in the Gemara Neda La'Why did the Torah say circumcision for 8 days? Let not everyone be happy and his father and mother are sad, because the mother is unclean to her husband in the first week, and so on the eighth she is pure to her husband, the baby's parents are also happy.

And here it is written in the Midrash that some say that the sons of Aaron died because they did not marry a wife, as it is written, **"and they had no sons,"** and ostensibly why is this a reason for them to die?

And it is possible that according to what is known, when G-d punishes a person, He does not do so if his family member or friend does not deserve to suffer the punishment to be sorry about it, and therefore it is written, **"And they did not have sons,"** because perhaps if they had a wife and sons, they would not die because their family does not deserve this punishment and sorrow.

Perhaps this could have been Aharon's argument that even if Nadav and his father were sentenced,

A little thought in conclusion, here is even before the Torah tells about the days of the establishment of the Tabernacle and the dedication of the Tabernacle, the Torah writes down all the sacrifices of the individual, **and why???** **And it seems to explain simply** that if a person sees priests sacrificing in the Tabernacle and not Israel, he may think that the main thing in the Tabernacle is the priests and not the people of Israel, much less the individual person, **so the Torah in the Pentateuch**

I saw a wonderful article in the name of one of the righteous - E. Chatam Sofer here, that a person is allowed to make himself as if he were holy, **"and you have been sanctified"** and so in the end he will merit **"and you shall be holy,"** and as I wrote about

AND PURIFY OUR HEARTS – שוּתֵי

Rebbe do, took that grandson and first thing put on him a golden robe of the greatest rabbis (by the way from this we learn that great rabbis had fancy clothes and it is not God forbid pride), and said to him from today you are "**Rabbi**".

And we gave his relative, Rabbi Shimon ben Isi, that they would study Torah and restore it, and indeed this is how he returned him with complete repentance, until he became Tana Rabbi Yossi ben Rabbi Elazar ben Rabbi Shimon bar Yochai His right and their right will protect us, Amen.

Here we have it, that even though the day before this for years the same grandson was immersed in serious offenses Rahal, but from the moment the Holy Rebbe severed sharply from the past, the matter was cut sharply and smoothly!! and part of cutting the matter and promoting it to holiness and promoting it to become a holy Tana is that the Holy Rebbe determined his title to "**Rebbe**".

The pig that from Paris a hoof is and a horseshoe cleft and he lives not an impure jaeger is a continuation

be defiled anymore, and once you truly decide and you shun evil altogether it really is "**and you have been sanctified**," and then it is no longer hypocrisy!!!

And even though you do not yet have commandments and holiness, you are allowed to make yourself righteous and holy, because by leaving impurity completely and truly, you will eventually reach true holiness "**because I am holy**"!! That holiness is a gift from God, and God who possesses holiness promises **that you will be holy**!! Just let go of impurity altogether.

And it is seemingly difficult that here it is written, "**And you were holy and you did not defile your souls**," and as it is explained here that it is enough to decide and break away from impurity and evil, **while in the Shema** it is written, "**And you shall not seek after your heart and after your eyes, and you have done all my commandments and you have been holy**," which means that only if you do **all the commandments** only then **will you be holy**!!

But the answer to this is simply, **that in the Shema** it is written that if a person maintains purity of eyes and thought, it will promote and sanctify him to reach that he will also merit to do all of God's commandments, and by reaching all this **he is already truly holy as the servant angels**.

Whereas here it is written that this is **the gate that brings man to holiness**, that the very thing that is careful of impurity and detaches himself from impurity, it already sanctifies a person, and designates him to the Creator of the universe, **although** this is only the entrance gate, and of course this holiness does not resemble the holiness

now until eternity." Why?? Why not since, as it is written, God reigned in the past, present, and future???

But to tell that even if you were once a sinner and evil, God forbid, do not despair because of the dark past, you can be a servant of God from this moment on, leave the past!! **Start from now on, you will be a servant of God from now until eternity**, Jews do not despair, strengthen and embrace, "**You are servants of God.**"

And in fact in this way we found that the holy Rabbi behaved with the grandson of the Divine Tana Rabbi Shimon bar Yochai according to the Gemara (**Baba Mitzva 85a**) that once the Holy Rabbi came to the city of the Holy Tana Rabbi Elazar the son of the Divine Tana Rabbi Shimon bar Yochai their right will protect us Amen, **the Rabbi asked**, Is there a son and grandson of Rabbi Shimon and his son Rabbi Elazar? Answer him, There is a son of Rabbi Elazar, but Hashem Yeracham He deals with very serious offenses, **what did the**

The Torah is very strict about hypocrisy, because here in the impure animals it is written, "**The camel that raises a horseshoe is not from Paris is unclean to you, and the pig that from Paris a hoof is and a horseshoe cleft and he lives is not an unclean eger is to you.**"

And the difficulties that explain why the pure mark in them is written first, even before the mark of impurity in them is written, it is necessary to emphasize the impurity in them and not the purity in them???

Rather, it is interpreted by the Gedolim of Israel, that indeed **part of the impurity of them is that they show that they have a kosher mark**, and as Rashi wrote about the pig that shows its hooves, here is kosher I, "**hypocritically**"!! **Therefore**, even **the mark of purity in it becomes like a mark of impurity and repulsion**, so much so that it appears **as the main disadvantage of impure animals**.

And if so, here the son asks, where is the line between "**and you were sanctified**" as stated before that we must make ourselves as if we were holy, which is positive and good because it ultimately brings us to "**and you were holy**", and hypocrisy that shows signs of kosher, "**I am kosher**"? **Where is the difference** between things between the impure and the pure, between **the impure and "you were holy"???**

And it seems to excuse raids as the meaning of the rest of the verse, which says, "**And you were sanctified and sanctified** because I am holy, **and you shall not defile your souls**," that once you want to make yourself holy, **take 100% care not to**

AND PURIFY OUR HEARTS – שוֹמְרֵי

heard aloud in the beit midrash, was very enthusiastic and happy, and the Rebbe recited the verse, "Peri tzaddik tree of life, and takes wise souls."

But at the beginning of Rabbi Yossi's grandson, the holy Rabbi was still not enthusiastic and read the aforementioned verse, nor did he praise the working souls, because the main thing in holiness is to hold on to the holy way and to determine ourselves in Torah and purity for all eternity, as it is written, "Who will ascend the mountain of the Lord – and who will rise in the place of His sanctity."

Therefore, we too will know that it is possible to quickly become "holy" by entering the gates of holiness, by truly deciding that we are disconnecting from impurity altogether, and will not be satisfied with this, but will always strive to reach "and you have done all my commandments", and begin an even slow but steady upward ascent!! In this way, we will merit to fulfill all my commandments, and you have been holy, Amen and Amen.

"For I am the Lord who raises you up from the land of Egypt to become your God, and you shall be sanctified."

And just as we explained that along with the disengagement from impurity, there must also be an aspiration to advance and ascend to "you have done all my commandments," then G-d raises it at once from impurity even from **the gates of impurity to the gates of holiness**, just as it was during the Exodus, **but** as then we must remember, we received a gift from G-d that we raised at once from end to end, from terrible impurity to the height of holiness, even though we didn't work on it, because we didn't work on the gates of holiness, and all this G-d raised to meet the gates of holiness so that we would be excited and feel the good feeling of the great holiness.

of "and you did all my commandments and were holy."

And just as the Rebbe set the name of Rashbi's grandson at the beginning of his spiritual path to "Rebbe", and this was in order for him to enter Shaare Kadosha, but only after a period of time when he established his seat and life in the beit midrash only then did he indeed become a perfect Tana and the continuation of his great ancestors Kadosh Supreme.

Indeed, when he settled in the beit midrash forever and regularly, the Rebbe heard Rabbi Yossi's voice

What is the connection between "and you were sanctified and holy, and the Exodus from Egypt"??? And in the Shema, there is the same ending, and there too it is necessary to clarify what is the idea that connects the two things??? **But** the things are frightening, that just as in the Exodus from Egypt, the people of Israel performed light commandments, and the Master of the Universe at once took them out and raised them from **the gates of impurity to the gates of holiness, from end to end**, so too it happens here in the sanctity of foods and in the holiness of eyes and thoughts, that if a person sanctifies himself to break away from impurity completely, then God helps him to become very sanctified and exalted.

And just as then, immediately after the Great Light, sometimes there is a tremendous spiritual fall!! because after tasting the first day of Shaarei Kadosha, it is necessary to self-work to be sanctified every day and add to self-holiness, as was the case in the counting of the Omer, that immediately after the enormous lights of the Holy Gates that they received as a gift from G-d on the Seder night, the people of Israel had to immediately after the first holiday of Passover to count the counting of the Omer for 49 days and ascend on their own in the 9 Sha'arei Holiness Until Shavuot.

So, too, after the great Light of "And you were sanctified – and you were holy", we will begin the work and count the holy days of the 40 days of keeping our eyes, and we will ascend these days more and more in prayer and Torah study and other matzos, because we too can come by self-work to reach the Shaare Kadosha, as then and today!! As G-d emphasized in the verses, "And you shall be holy, for I am the Lord who raises you up from the impurity of Egypt," because that is how it works forever!! Therefore, we will ascend in holiness with effort and without despair, G-d!!

"The goat of sin was demanded by Moses, and behold, he burned and foamed."

"And the better in his eyes," Parshi: He confessed and was not ashamed to say I did not hear.

And keys that interpret from the meaning that it is written "and not Bush" means that there is room for shame here, and make it difficult that

And later it is written, "And Aaron spoke to Moses, 'Today they sacrificed their sin and their sacrifice before the Lord, and you shall call me these, and I have eaten the sin of the day, the better in the eyes of the Lord there'?? "And Moshe heard, and the better in his eyes,"

AND PURIFY OUR HEARTS – שְׁלִיטָה

although Aaron was forbidden to mourn, and although he began to cry immediately, he overcame the Ari "**Videm Aharon,**" and completely stopped crying as Moses commanded, so only he was able to prove to the entire nation of Israel that for him the halacha was not forgotten.

And how did Aaron win? And how did he manage to overcome??? For he by the commandment of Moses overcame the sorrow, so much so that even within himself he did not mourn, and Aaron was overcome by strengthening the belief that his sons died in the sanctification of God, and that it was the holy fire on the altar that burned his sons, that all fire is the sanctification of God from beginning to end, and this thought of faith not only banished the sorrow from him onwards but also filled him with immense joy that he gained the great sons of Israel from the temples of the name of Heaven.

Another proof that Aaron was happy, for Aaron received a prophecy about the prohibition of working in the temple for wine drinkers, and since there is no prophecy but out of joy, and so Aaron was filled with the immense joy of mitzvah and holiness that brought him to prophecy, **and thus** Aaron was able to sanctify heaven himself perfectly, because he controlled his thoughts over his turbulent emotions, and managed in the middle of crying to break away bravely and accept the decree with love and turn it into the joy of a mitzvah, **Indeed**, Aharon did not sin by forbidding him to teach before his rabbi, because he had already received this halacha from his rabbi Moshe, and acted according to it only that the halacha was completely forgotten about Moses.

And as we have explained, Aharon held back and remained silent because he did not want to harm the people of Israel, and this reminds me of what I heard from the Gaon mashgiach Rabbi Baruch Frank Shlita, according to the Talmud that Rabbi Yochanan all his children died one after the other, and at Petir T his tenth son saw at the funeral that he was leaning over and touching the body of his little son, they thought maybe there would be a miracle and Rabbi Yochanan would put up his tenth son Cheers, but no, he just took one tooth from his little boy and put it in his wallet, and so why??? Because after a while when he comforted mourners, he would take out the tooth and tell them to be comforted, here is the tooth of my last son that I buried, and I survived and continued to live, so you too will be comforted.

And this is frightening, what was Rabbi Yochanan thinking about at the tragic funeral of his last son??? Not about how poor and miserable he is, but how we can use his tragedy to help comfort others, this is how the great men of Israel behave, full control of emotions for holy purposes, and we too will follow their path, and despite the storms of our emotions, and our burning creature in our midst, we will take control and decide so far, "and you were sanctified and you were holy" We will work on ourselves and truly attain this level "and you were holy" Amen and Amen.

* And you were sanctified and holy

very last verse of the portion, and why was it written before the conclusion of the Torah, "**This is the law of the beast, and G-d to distinguish between the impure and the pure**"?

this is praise and not derogatory, since it is written in the tractate of the forefathers: Zamdot b'Chacham, and A. of them that I have not heard of what he did not hear I have not heard???

And it is also a great wonder that if indeed Moshe Rabbeinu really did not hear, then Aaron and his remaining sons also actually **ordered against their Rabbi Moshe, and how is it possible** that in this matter the two sons of Aaron, Nadav and his father failed, according to one opinion in the Talmud, who died because they had given an order to their Rabbi, and that **the remaining ones and Aaron would return** at their head and sin again for this and that same day??? **And** some of the first commentators interpret that he confessed and said **I heard and forgot**, and he was not ashamed to say that he forgot, that if he were ashamed he would say I did not hear, **and this is how they explain Rashi's words.**

And here it is written that at the time of Moses' death, the laws of the people of Israel were forgotten, and Otniel ben Kanaz returned them in his palpoas explicitly stated in the Gemara **Tamura 16:1**, and therefore even at the death of the two sons of Aaron it was necessary for them to forget the words of the Torah from the people of Israel, since Moshe testified that they are as important as him and Aaron, and they are the honorable ones of G-d, the two great men of Israel, **and therefore** Moshe Rabbeinu completely forgot the halacha as if it had never been said to him, as if she had never heard before. **And this forgetfulness** proved to all of Israel that they were indeed truly the great men of Israel, seeing that even from Moshe Rabbeinu who received the Torah, the halacha was completely forgotten from him as if it had never been heard,

The Gemara Berakhot Najdrasha "And you were sanctified" is the washing of hands - the first water, "and you were holy" is the last water, and we need some clarification as to why the Torah put this matter here? And why wasn't this verse written at the very end of the matter – the

AND PURIFY OUR HEARTS – שְׁלֵימָה

does not correct the souls ends the Torah with the emphasis "which you shall not eat," it is true that it is pure and kosher to eat but is not fit for eating a Jew, because the purpose of eating this Jew is to sanctify and sanctify.

Therefore, both before and after eating, a Jew is obligated to wash his hands and clean himself properly, and if a person knows that the work of eating is before and after the meal, he will understand that he will not eat coarse food, but will eat to his heart's satisfaction only, and end the meal with holiness and cleanness, even with oil with a good smell, which is the opposite of clumsy eating.

It is also possible that the last verses of the portion, "To distinguish between the impure and the pure, and between the animal that is eaten and the animal that will not eat," is a continuation of the verses and that you were sanctified and you were holy, that G-d demonstrates to us that the purpose of eating kosher and pure foods is to be sanctified by eating holy, for the sake of heaven and to correct the souls reincarnated in foods, so the Torah illustrates to us that even kosher food is not always fit to be eaten according to the purpose of eating. which is to repair the foods, and as the Chatam says, it is said that food in which there was a rabbi's question is not corrected by the soul rolled in it by eating Israel.

Concluding the portion of the prohibitions against eating in the Pentateuch of Leviticus and the Pentateuch of Deuteronomy

with what is permitted to you," restrain yourself from eating as you desire, but a righteous person eats only to his soul's satisfaction.

And the Torah there in Deuteronomy gives examples of foods that, although inherited as kosher, such as the wilt of a kosher animal, as well as kosher meat and kosher milk only together, are forbidden, as well as kosher agricultural produce, but before they are enriched, all of these, although they are of a kosher kind, are nevertheless forbidden to eat, so G-d wants to refine to us "sanctify yourself with what is permitted to you", yes it is kosher but hold back.

Because not everything kosher is eaten, only there is kosher that is forbidden to eat – pure animal wilt, and meat and milk, and there is kosher that you willingly decide I will not eat, because I want to be sanctified, and G-d asks you to compare it with you as wilt and meat and milk, because the purpose of Jewish eating is to be sanctified by the foods by eating them for the sake of heaven and thus correcting the soul of those rolled up in foods.

Also, it is interesting why the Torah ends the portion "and between the animal that will not eat", after all, it seems preferable that the portion end with the good, that is, it ends with "and between the animal that is eaten", because in this verse itself we find that the Torah began with the impure and ended with the pure, and ostensibly the reason for ending with goodness, and if so, also for it to end with "the animal that is eaten"??

And I found Chatam a writer who explains that indeed the Torah in the last verse speaks only of a pure animal, only that the Torah distinguishes between an animal that is eaten, which means that this animal is strictly kosher without the question of a rabbi, and that it is eaten, meaning that by eating it it can be brought to its correction – that is, correction to its soul,

But there is an animal that is not eaten, it refers to an animal in which doubt has arisen and has been asked to the rabbi, and although the rabbi has permitted it, it is still not eaten, and the intention that eating it does not involve the correction of its soul.

And according to his words, it can be understood that the Torah takes the trouble to explain to us that eating a Jew is not like eating a Gentile who can satisfy his soul, but eating a Jew is for the purpose of sanctifying others and sanctifying others, that is, correcting the souls that are reincarnated in foods, because eating that

In Parshat Ra'a, the theme of forbidden foods ends: "Every pure chicken you shall eat:(21) You shall not eat any scoundrel to a stranger who at your gates will beg and eat or sell to a foreigner, for with a holy people you shall not cook a goat with milk amo," and there Rashi interpreted "holy thou" – sanctify yourself with what is permitted to you.

And this fits the foundation that we wrote here according to the Chatam Sofer, which the Torah states here in the Pentateuch and Leviticus that even foods that according to halacha are permitted only had a question that the rabbi had to examine and permit, that nevertheless they are not eaten, that is, according to the purpose of Jewish eating, which is to correct the foods that will receive correction for the soul reincarnated in them.

And the Torah indeed concludes with an idea that sharpens this idea, and says that it is true that there are foods that are permitted from the point of view of halacha mehadrin, nevertheless the Torah claims that this is against the foundation of Jewish eating, and therefore "sanctify yourself

AND PURIFY OUR HEARTS – שוֹמְרֵי

For I am the Lord who raises you up from the land of Egypt to be yours to God, and you were sanctified, for I am holy:

correct their souls by eating holy, even though we supposedly work in their place, and we correct them instead of them correcting themselves, and why would we do that? **For** this is how the Almighty behaved with us whom we sanctified in the Exodus without us working ourselves, and raised us up from meth gates of impurity and sanctified us with meth gates of holiness, with all His mercy and grace with us.

To teach us how much we must care to correct others, and even more so that we must also correct ourselves **As the Talmud says, decorate yourself first, but at all costs and in any way never do the opposite, lest you cause, God forbid, neither directly nor indirectly to spoil others, Woe to those who cause a Jew to be spoiled and fall spiritually or physically!! Fear fear!! Therefore, it is incumbent upon us to carefully consider our step so that we will not be one of the sinners of others, much less the sinners of many, God forbid, Because the evil inclination especially in our generation, the Internet generation, easily gives you many options for you to sin others while wanting to sin yourself, and without realizing it, you are one of the many sinners who have no part in the afterlife!! Woe to the man who falls for this!! Woe to him, woe to his soul!!**

And all of Israel will cry the fire

of Israel will weep for the fire that the Lord burned," because if Aaron and his sons are sorry, it will cause damage to all the people of Israel that Aaron and his sons were sorry for.

And I thought accordingly, that here the Almighty gave Aaron good news, that the death of his sons was not because of the sin of the calf or because of their sin, but because of the sins of the people, but because of their own sin or Aaron's sin they died, so why would there be harm to the people of Israel by justifying Aaron and his sons sorry for the death of the two sons of Aaron, since they did not die for the crime of the crowd but for their own private sin? But indeed, two sons of Aaron died for the crime of the generation.

Indeed, we found in the Gemara, as I mentioned earlier, a number of reasons for the death of the two sons of Aaron, but the main reason was to atone for the people of Israel and to make Kiddush Hashem, and as I wrote and proved at length before, as well as in the portion after his death.

And it is very amazing that G-d has determined in the nature of the world that a righteous person will be punished for the atonement of the generation, because G-d knows that most of the righteous will give their lives for the people of Israel, and in any case we will know how to appreciate each and every righteous person for the magnitude of the burden on his shoulders, and we will certainly not speak ill of any righteous person, and we will not give grades on who is considered righteous and who is not, because a large part of the audacity of this generation that the children see at home as contempt for important and famous rabbis, And then sometimes the son disqualifies your gentlemen because it becomes easy for him, and from there the road to doom is very, very short!! Therefore, the sages be careful with your words, and see the goodness of Jerusalem all the days of your life, do not raise your rabbi at the expense of disrespecting other rabbis, but see only the good and positive without hatred, etc., and out of love and a positive atmosphere, raise your children to Torah and fear of God, Amen and Amen.

Ostensibly, it is necessary to explain what is the connection between the purpose of eating in holiness and the Exodus from Egypt?

And it is possible that in the Exodus from Egypt God raised us from meth gates of impurity to meth gates of holiness, without us making an effort ourselves, so God asks us to reciprocate grace with sinful souls reincarnated in foods and

I saw in Chatam a scribe who brought the words of the Talmud **Ketubot** Khashbesh at the death of Rish Lakish's son, told him in mourning that his son had died to atone for the generation, and the Chatam Sofer asked, after all, because of the sorrow of the righteous over the death of his son because of the sins of the public, will the generation again have to atone for sins?

He excuses that usually the righteous person forgives his sorrow for the sake of the atonement of the generation, and indeed, the Chatam Sofer adds that if the righteous person does not forgive his contemporaries for the sorrow of his son's death in such a case, the generation is in danger of receiving punishment for the death of the son of the righteous.

And according to this, the Chatam explains that G-d tells Aaron Hacoheh not to weep and regret the passing of his sons, and therefore **"your heads do not riot and your clothes will not unravel or die, and the whole community will foam and your brothers the whole house**

AND PURIFY OUR HEARTS – שוּתֵּי

And I ate the sin of the day the better in the eyes of the Lord

not want to punish them, so here too for one reason God would not punish them with the joy of the dedication of the Tabernacle.

And according to this, the ways of Aharon Hacoheh, who was privileged to aim for a higher opinion than Moses, are wonderful, that it was clear to Aharon Hacoheh that they died not because it was filled with satan, so to speak, but that they died to atone for the entire generation and sanctify heaven there, and in any case the difference between the joy of the Torah and the joy of the dedication of the Tabernacle must be explained that there is a difference between joy over something permanent and joy over something temporary.

Whereas according to Moses' words there was still room to interpret differently and therefore Moses was angry, but when he heard the words of Aharon who bribed and smooth he learned from the ways of God the difference between temporal and temporal times, because surely the sons of Aaron died to atone for the generation without any doubt, and the evidence that Aharon Hacoheh ruled in practice according to this without fear at all of the prohibition of a teacher of halacha before his rabbi, And without fear at all of the prohibition against abolishing the mitzvah of eating Kaddishim, and this proved to Moses that Aaron the priest accepted the words of Moses who said, **"He who spoke the word of the Lord in my midst I will sanctify and over all the people I will honor"** who died for the sanctification of God, so Aaron stopped his cries and overcame like an Aryan.

And it may also be said that, indeed, as the Gemara says, there are reasons for the death of the sons of Aaron, both because of the sins of Aaron's sons as detailed by the Gemara, and also because of the sin of the calf that was condemned to Aaron's death, and Moses' prayer helped that only half of the sons of Aaron would die, and also so that there would be Kiddush Hashem, **And in fact** everything is true because everything is written in the Torah in explicit verses or detailed in the Gemara, but because Aaron Hacoheh accepted as a decent student the words of Moshe Rabbeinu who said that the sons died for the sake of Kiddush Hashem, and Aaron accepted them as the only and clear truth because that is what the rabbi told him.

And as the Chassidim say, the first paragraph of the rabbi is what counts, and therefore Moshe heard the better in his eyes, because there is a teaching here for generations how a student should accept the words of his rabbi completely without any sufficiency.

The author of the book "Mirrors of the Armies" in his book **The Azov Society** ask show Aharon Hacoheh ordered halacha before Rabbo-Moshe to burn the bull of sin, after all, there are opinions in the Talmud that his two sons died because his parent went before their rabbi?

And excuse that Aaron learned from reality that there is a difference between a temporary state and a permanent one, for Rashi wrote that in giving the Torah at Mount Sinai, the two sons of Aaron were already condemned to death when they ate and drank when they saw the glory of God, but G-d waited for them because he did not want to spoil the joy of giving the Torah to the people of Israel, whereas at the dedication of the Tabernacle G-d did not wait and killed the two sons of Aaron, And what has this joy changed from the first joy?

However, there is a difference between the joy of giving the Torah, which is a permanent joy because the Torah is permanent forever, and therefore G-d did not want to spoil this permanent joy, but the joy of the dedication of the Tabernacle, since the Tabernacle was temporary because the Tabernacle was shelved and a Temple was built in its place, and then the Temples were destroyed, and since it is not a joy over something permanent, it is therefore easier to spoil the joy, and therefore in this temporary joy the two sons of Aaron died, even though it was in the middle of the joy of the dedication of the Tabernacle.

And in any case, the reality that G-d showed is that there is a difference and there is no likening between a temporary state and a permanent state, and indeed from this Aaron learned as a clear thing that it is not considered a renewed instruction, that the improvement of sin done for the time being will be burned, because differently he violates a permanent sin that is eaten for the priests.

And yet it is true that Moshe's anger must be understood, it may be explained that this division is not so absolute that it can be learned from the action of G-d who killed the sons of Aaron in this joy and not in the joy of the Torah, that it may not be because of the difference between permanent joy and joy, but that here the glass was supposedly filled, as the Talmud says that they sinned here by teaching their rabbi either wine drinkers or did not sanctify hands and feet, And since this and that causes them to die even in the midst of joy,

But it is possible that for one reason only, it is possible that just as in giving the Torah God did

AND PURIFY OUR HEARTS – **וְשִׁוּר**

We are taught that it is our duty in all circumstances to obey the opinion of our gentlemen without touches, without reflection and without doubts, and remember that he who meditates after his rabbi as if he ponders after the kingdom of heaven, and we learn from Aaron, who was a high priest and Moses' older brother, nevertheless accepted Moses' words as perfect truth without any doubt.

Soon, I'll dedicate

reverence and correct what they had sinned by giving the Torah lightly, as it were.

And it is possible to add to his words that there were indeed many reasons for their death, but as soon as they gave their lives in order to correct the impression that they made light of giving the Torah by eating and drinking, therefore it is supposedly an offense for its own sake, and therefore they were punished, but by dying they atoned and corrected their first sin, and in the sanctification of God that they did at the time of their death, they corrected their first sin, caused the main reason for their sin to be in the **"relatives of Aqdesch."**

And so Moses told Aaron the perfect truth, that his sons died out of the sanctification of God out of their strong desire to correct their defect, and therefore **"Widom Aharon"**, who was glad that his sons took advantage of the situation and died for the sanctification of God out of a desire to correct the past, **and as mentioned** earlier, Aaron accepted Moses' words completely that there was no supposed fulfillment of Satan here, which continued to sin even at the time of the dedication of the Tabernacle, for which God immediately moderated and did not wait to die until after the joy, Rather, it was clear to him that his sons had corrected their sin by fearfully sacrificing incense as the Chatam Sofer said, and yet God chose to wait for the sanctification of Hashem, and did not postpone their death, because here it is a temporary joy for an hour and not as a giving of the Torah which is eternal joy, whereas Moses may have said so to Aaron,

It is puzzling, after all, how many reasons were said about the death of the sons of Aaron in the verses and Gemara, and how did Moshe Rabbeinu tell Aaron that his sons died because of the **"relatives of Ekdesch"** that G-d decreed that at the dedication of the Tabernacle, two great men of the world would be fired, so much so that Moshe Rabbeinu said that he even had doubts whether it was about him and Aaron that they would die? After all, according to how many reasons are written that they died because Aaron was decreed that his sons should die because of the sin of the calf, or because they ate and drank in front of the sight of the Divine presence in the giving of the Torah, or other reasons mentioned in the Talmud, and did Moses supposedly beautify the situation to Aaron? Perhaps in order to comfort him and so that Aaron could overcome the pain and continue the sacrificial work, so he told him this reason why they died for the sanctification of God?

And it appears to Be'er according to **the Chatam Sofer**, who wrote about what is written in the portion, **"And fire shall come out before the Lord, and shall eat on the altar the leaf and the milk, and all the people shall fear and shoot and fall on their faces"**: that the two sons of Aaron, Nadav and his father, when they saw that the people of Israel, seeing the revelation of the Shechina, accepted it with fear and awe and fell on their faces, they understood that the people of Israel reacted and acted the opposite of what Nadav and his father ate and drank in the giving of the Torah, Therefore, immediately Nadav and his father took machetes to continue the

AND PURIFY OUR HEARTS – שְׁלֵיחַ

useful, Or they also died because it was supposedly full of satan.

he was still doubtful as to whether their answer was completely

We are taught that even if a person is predestined to punishment or suffering, he can turn them from end to end into something positive and shining and wonderful, for example, a person who is doomed to bother every day for 4 hours to his place of work and return home, there are those who will grumble and will be angry at the cancellation of their time, but there are those who will use this time to fulfill mitzvot and walk you on the way, and sanctify heaven there, and so instead of punishment and suffering he turned these 4 hours into holy hours in which he ascends most and sanctifies the name of Heaven, I also saw a man with photo pages of an educational facilitator folded in his suit pocket, in the minutes when he waits for the bus instead of grumbling about waiting, and especially when the bus is delayed or runs over it because it is full, this person is not angry but happy that he can finish another page of an educational facilitator, that way life is beautiful and perfect.

** Camel

stork, as the Gemara Cholin Sejma says, her name is Hasidah because she does chesed only with her friends and not with the other men, and according to the Ramban, the birds that are forbidden to eat are due to their cruelty, and therefore the Chidushi Harim claims that the stork is unfit for Israeli consumption, and a camel that does chesed is therefore worthy of being kosher in eating?

And it seems to excuse according to the Talmud's words in Sanhedrin Ko', that the camel wants to have horns, and not only does it not receive it, but also shortens its ears, and it seems to explain this article in the Talmud according to what was said earlier from Maran, the minister of the Torah. That the camel is indeed born in nature with a virtue of kindness with its enemies that gives them an opportunity to escape and be saved.

And it is possible that the Gemara means that the camel wants to change its good nature and become more dangerous and have horns, and therefore it is punished that its ears are shortened so that it will not hear an enemy approaching, and thus the camel is also less protected and less willing to attack, and therefore the camel is an impure animal because its ambition is unacceptable and evil against the degree of kindness inherent in it.

Maran, the minister of the Torah, Rabbi Chaim Kanievsky, zt"l, in a chapter in the poem a chapter of poetry, asked why on the song of the camel it is written, "The Lord from on high will roar and from his holy dwelling will give his voice, a roar will roar on his navehu"?

According to the words of Hari Magash B. B. Tzaj, Maran explains that unlike all animals that attack in ambush or surprise, the camel when it wants to attack it shouts first and this helps the attacked person to escape and not be harmed by the camel.

And to this extent, God acted with His people Israel, who warned them several times before the punishment of the destruction of the Temple, and did not surprise the people of Israel with sudden destruction, because He gave them time to repent and flee from danger and trouble.

Indeed, in the Midrash Rabbah Exodus 9:9 it is explicitly written that unlike flesh and blood that attacks his enemy by surprise, God informed Pharaoh of each and every blow in order to give him the opportunity to repent.

And according to this, one must wonder why the camel from the prohibitions of eating, the most in it is supposedly the measure of kindness and mercy? After all, regarding the

AND PURIFY OUR HEARTS – שְׁלֵיחַ

To teach us that if we were born with a seemingly natural virtue, God forbid we lose it and want to resemble a society that does not have that virtue and sometimes has the negative opposite of the virtue you were born with, and a sick shepherd saw that there are children and young men who are by nature more spiritual and less corporeal, and who have a natural tendency to devote themselves to prayer and Torah study diligently, and to abstain from everything bad, but society in many cases instead of encouraging and taking pride in them, She mocks them with contemptuous epithets like Tzol and Hanyuk, etc., and tries to attract and spoil those guys who will also be like them.

And these children are sometimes attracted by public opinion and most of the light and laughing society in their supposedly light lives, and these children sometimes try to shake off their virtue, and sometimes they try to resemble society even when society does not despise them and even admires them, because still they notice that they are supposedly outside society and their pleasures and in their hearts a desire to be part of the life of society and their pleasures, and therefore they fight themselves and not only try to detract from themselves their natural virtue, they also sometimes try to be extreme to the other side to the negative side, Let the change and the opposite of their previous nature and behavior be pronounced.

But G-d makes them like a camel, supposedly mocking them and their attempt to change and weakening them even more, and these guys who didn't keep themselves become ridiculed and cursed and come out bald from here on out, the good guys laugh and despise them for not proudly preserving their natural virtue, and the opposite society mocks them because they are remembered for their good past, and not only did they not solve their supposed social problem but also worsened their situation, That all types of society from both ends despise them. Therefore, please remember the first halacha at Shulchan Aruch, "I am equal to God against me always, and he shall not be ashamed of those who ridicule him," and rejoice in the gift of your share and see it as a privilege and a perfect treasure that you must guard and he will protect you, and with your perseverance you will grow and succeed up and up, only strong and courageous and happy and enjoy your true virtues always!!

And on the eighth day – the sons of Aaron sat shiva on themselves?

habitually, but would set up a place to sit as sitting on shiva.

Therefore, Moses also argued that Aaron and his sons should not mourn after the death of the two sons of Aaron, even though only the High Priest has no laws of mourning, nevertheless his sons were exempt from mourning and forbidden to mourn after the death of their brothers, because they had already sat shiva before the death, and this was the argument between Moses and Aaron about what burned the sin, and therefore Moses claimed that the people of Israel would mourn and not Aaron and his sons.

By the way, a miraculous thing comes out here that my son Aharon, Nadav and his father sat shiva over their deaths!! And the Midrash continues, and Aaron would keep mourning without

In the Midrash Tanhumait is written "Let there be" the language of sorrow, which at the end of the previous portion is written, "And from the opening of the Tabernacle you shall not go out for seven days, and at the opening of the Tabernacle you shall sit day and night", Moses told them to Aaron and his sons in hint (on the words of the commentators of the Midrash), "keep mourning for 7 days even before mourning comes upon you, "and you have kept the watch of the Lord" Thus the Lord mourned the generation of the flood seven days before the flood, and this explains the commandment to sit at the opening of the tent of Moed night and day for seven days, even though every day during these days they dismantled and rebuilt the Tabernacle, and yet there was a law of sitting here for seven days, that they would not go to their homes as people

AND PURIFY OUR HEARTS – שְׁלֵמָה

And perhaps this is implied in the verse, that only "a bad thing they did not know," but that they should have evil, only the knowledge of evil will diminish from them, and the accompanying evil will become a mitzvah and good for them.

And in fact, here a wonderful thing was renewed that the month of Adar its last day has "and vice versa", that here the last seven days of Adar served as the opposite of the way of the world that mourns only after death has occurred, while here they turned the tables and mourned before the disaster occurred, and also from seven days of sad mourning became seven days of joy of a mitzvah fulfilled by the commandment of G-d, "For I did command."

And indeed, when I saw a novelty, my eyes lit up because I suddenly realized that I did indeed have a debt and a large mortgage to the bank on my apartment, but instead of it being a mere burdensome debt, it became a mitzvah of honoring a father for every bondage and debt I committed to this apartment that I bought according to the will of my late father, who wanted me to move to a better neighborhood for my children's education.

And the highlight is the righteous Jew named Rabbi Maxim Dadon, who was born on Purim and although it is the best day of luck for Israel, nevertheless for 14 years he has been tormented in horrific agony because his whole body is surged and has almost no bones but irons instead of bones, and every movement for him is horrific suffering, but the righteous Reb Maxim as his name implies, he turned his horrific and terrible situation into an unparalleled tool of spiritual ascension, That out of Job's suffering, he cries out to G-d, Father, I am yours and thanks you for every drop of life, and does not doubt you, God forbid, but thanks You for all that You have given me, and He strengthens me and all those who hear him that man is indeed fighting with supreme heroism for his life and his movements, all out of gratitude to the Creator.

It's indescribable, it's an experience that I don't wish anyone to experience and more in a row for 14 years, but dear Reb Maxim did a real "and vice versa"!! He turned the suffering into an enormous mitzvah of "Love the Lord your G-d with all your heart and with all your soul" at face value that suffering is worse than death, and yet Reb Maxim thanks G-d and is full of intense love for the Creator, He is a true righteous man and he deserves to be blessed, and he protects the entire generation because of his great righteousness, so that he will endure, and may the Almighty heal him and give him strength and joy always, Amen.

Eating Grasshoppers — The Immense Morality

And perhaps, since these insects are usually a kind of curse, and as stated in the Mishnah in Berakhot it is disputed whether they are blessed at all, because they are a kind of curse, so the people of Israel refrained from eating them.

Therefore, in most of the Jewish people there is no tradition about their kosherness, and it is to Israel's praise that although it is permissible to eat, they refrained from eating anything that is not

knowing what, but kept it as the king commanded and as Moses told him, "For I did command," and then it is said, "The observant of the mitzvah knew nothing wrong."

And simply the explanation of the verse "The observant of the mitzvah did not know evil" written on this matter, that although in the end it was bad for Aaron and his sons, because the two sons of Aaron died on the eighth day, nevertheless "the observant of the mitzvah knew nothing bad," because during the observance of the mitzvah of mourning they did not feel sorry or feel bad, but on the contrary they felt that they were fulfilling a good thing - the commandments of God, and this is the secret of the Midrash that they did not suffer from mourning but fulfilled the mitzvah of God with joy.

After all, it is written that grasshoppers and grasshoppers are kosher to eat, and on the 27th most Jews do not eat them because there is no tradition regarding their kosherness.

And it is difficult why such a situation was created from heaven, after all, foods need the correction of their soul and their reincarnation?

AND PURIFY OUR HEARTS – שוּתֵּי

curse into our body, and this includes forbidden sight and impure thought, God forbid, because it penetrates the most important part of man – the mind and thought!:

And we will merit to be truly purified to G-d and we will merit to correct ourselves and others in the holiness of our eyes and our pure thought, always Amen and Amen.

Do not immerse your soul in all that spawns and runs, and do not defile them and become defiled with them

if you have claims as a grenade even 150 of the most logical arguments against the decision of your Rabbi that you know he is an expert on you that a complete righteous person is first and foremost this puzzling instruction that He instructed you.

And just as Rashi Deuteronomy 18:22 wrote about Elijah the prophet and other great men who permitted things against the Torah by temporary order, because he is held to you and an expert is to you the truth that he is a complete righteous and meticulous man, etc., then yes to the Gedolim of Israel you must trust the Gedolim of Israel who are held to be righteous and persistent in the Torah and in the service of God, and listen to their voices even though there are 150 most serious and supposedly just claims against them.

And my friend Rabbi Shlomi Mamo Shlita added to me, that they say in the incense fattening, "If he gave it a pinch of honey, no one could resist its smell," and immediately it is written, "Why is there no honey mixed in it?"

And seemingly puzzling what the question is, and why?! After all, first we will say a reason that a person cannot resist because of its smell!:

Rather, the answer is to emphasize to us that it is not the logical and rational reason that is the main thing, but the main reason is because the Torah forbade, as it is written, "For any light shall not be cut off from him a wife to G-d," and congratulations to dear Rabbi Shlomi for this important addition.

To teach us that he was baptized and spawned in his hand, this is anyone who does not believe in the Torah or does not even believe in the words of the sages innocently and wholeheartedly, who then is not purified by the sanctity of the Torah and the prayers of Rachel.

And here is resin, and foam

rebuke them? ***Especially*** since they burned the sacrifice and did not eat it, they prevented perfect atonement for Klal Yisrael, because priests eat and husbands make atonement.

And we also found in the Gemara blessings to God that the boy Samuel ordered halacha before his rabbi Ali Hacoheh, regarding the permit to slaughter a sacrifice in a stranger, and therefore he undertook death, even though this halacha did not

blessed to G-d, because they did not want to eat without giving G-d gratitude, and also did not want to eat and enjoy a kind of curse that would be part of their body.

Therefore, we, the children of Abraham, Isaac and Jacob, will always remember not to introduce a

The Gemara in Eruvin 13 tells us that a veteran student in Yavneh would purify the gecko in 150 flavors, Rabina said here is an explanation, what a gecko snake is and multiplies pure impurity, that runs that does not kill and multiplies impurity not so much that it will be pure, and the Gemara that a gecko snake kills is like a thorn.

And ostensibly what is the meaning of this Talmud, after all, the Torah explicitly forbade it several times? But this is precisely why the Gemara tells us this, in order to tell us that if our opinion were different from it in 150 reasons, and not just stupid reasons but weighty reasons, as the Gemara says a veteran student in Yavneh, namely that in the Yeshiva of Rabban Gamliel HaNasi Divneh opened by Rabban Yochanan ben Zakkai, And in order for us to know the intensity of the reasons, the Gemara cites an attempt by the aforementioned Rabina to untie the spawn by virtue of Sabra,

And despite Rabina's greatness, the Gemara nevertheless rejected his reasoning for permitting, namely that the 150 reasons of that veteran student from Yavneh were extremely powerful that there were no reasons to reject them, and only because the Torah explicitly forbade against human intellect and the deepest logic of human beings, only for this reason is it really forbidden – against any powerful human logic.

And this is in order to teach us that the Torah is the wisdom of God and not of flesh and blood even at the highest level, so when G-d tells us, "You will do as much as He wills," even telling you about the right which is the left and the left which is the right, then even

Our rabbis said that since Moses was angry with the sons of Aaron, he therefore failed in the matter of halacha, and it seems that it is written to throw bile at the students, and Moshe Rabbeinu was right to rebuke them, especially since they were wrong about halacha something that cannot be corrected, and they were also wrong in front of everyone when the entire nation of Israel saw it and can learn halacha from it as a great deed, and why should he not

AND PURIFY OUR HEARTS – שוֹתֵי יַיִן

and in their favor was the rebuke, so why was Moses punished for his anger?

And it is possible that here there was an argument about Moses that he himself demanded, or at least caused Aaron to rise above nature and remain silent during his great sorrow over the death of his sons as it is written in the midrashim, and Aaron was truly silent that even in the muscles of his face there was no sign of sorrow – Ramban, so Moshe was now required to act differently from the way of nature, and to delve even deeper, Or ask Aaron with restraint what is the reason for burning sin.

And while examining the issue of Samuel and Ali, here we found another halacha that was unknown to Ali and to all the people of Israel, for prayer in a whisper, did not know about me, so she thought she was drunk, and Hannah renewed the halacha for generations, and like his mother, Samuel renewed the halacha that slaughter was kosher to shoot a stranger, and before that they did not know this halacha.

And just as Hannah who renewed did not deserve punishment but reward, so did Samuel, although she did not order yes in public but acted herself when Ali saw her, but from the sons of Aaron we learn that even doing an act without speaking is considered an instruction, but the sons of Aaron did it before the people of Israel and therefore their actions serve as instruction, and it is possible that Samuel who renewed a new halacha does not deserve punishment for ordering halacha before his rabbi, Because the rabbi did not know this halacha, nor is it a disgrace to the rabbi's honor, because it is not the fault of the rabbi but it is a special innovation that was renewed for Shmuel, and perhaps this is what Hannah meant when she begged Ali not to observe Shmuel, saying, "To this boy I prayed," that just as she renewed, so it was renewed for Shmuel halacha, Vil'a.

The Midrash's special story about the drunkard – and what is the message?

came a few days later to check on their father, saw him drunk as a lot with barrels of wine around him!! The sons said to themselves, if God cares for our father with special providence, who are we to oppose it, and decided to provide wine to their father as He wished.

Indeed the boys were right that it was Providence that their father should continue to receive wine and be drunk,

But they were wrong in the message, they thought it was a special providence by the grace of God and God's mercy on their father, but they were wrong, because the message is that they will make a mistake and not only will their father lose his property because of addiction, his sons will also be deceived and impoverished because of their father's addiction, and providence was not out of God's mercy and mercy, but part of an evil decree Rahal.

know about me, and Samuel renewed the accuracy of the verses, and if nevertheless Ali was angry with Samuel and obliged him to die for ordering yes, what good is it that Moses admitted that this halacha I did not hear? And first in D.H., Moses demanded the goat of sin, and behold, he burned and foamed." I answered this question, but there is still room for Moses to rebuke the two remaining sons of Aaron before he learned that he had forgotten, and especially since it is possible that the rebuke was to prevent them from being punished by death for ordering against their rabbi,

The Midrash in the portion goes at great length against drunkenness, and one of the arguments is that if the sacrifices on the altar have a measure of wine according to the size of the beast, and perhaps because common sense is used instead of warning, so there can be punishment even without warning, and the Midrash mentions that drunkenness causes addiction that a person sells his assets, **and the Midrash brings an act of a drunkard** who sold his assets to his addiction to wine, and therefore his sons decided to lay him in a cemetery and when he wakes up from his drunkenness he may panic and decide to stop drinking wine, But after they threw him in a cemetery, the king's army that came to put the city in order decided to place their wine barrels in a cemetery in a relatively isolated and guarded place, and the drunkard woke up and in front of him a quantity of wine, and he feasted on it and got drunk again and again, and his sons, when they

AND PURIFY OUR HEARTS – שְׁלֵמִים

And we must remember that we must not be blinded by magic and false sights, but rather walk with the truth as common sense and the opinion of our gentlemen dictate, and in times of confusion we will consult with them lest we indulge in a grave mistake that will drag us into the well of Shahal Rachel.

What is special about the eighth day that was not written in the books (as far as I know)

to expand further, that the death of the two sons of Aaron on the eighth day of reserve duty is the day on which the tenth time of seizing the tablets in his hands was completed, and this supposedly expresses the fall of the people of Israel in the first two commandments I will not have, by sinning in the sin of the calf, (and perhaps because he who meditates after his rabbi contemplates the kingdom of heaven and there is an opinion in **Gemshanhedrin 52 A** Nadav and his fathers said when they will die These elders and we will lead the generation in their place, and I have extended earlier, that here we have corrected this sin.)

And the people of Israel who sinned against the calf, it was because they were waiting for Moses, and here too was the gift of the entire nation of Israel to a holy fire that had not yet arrived, and here they supposedly corrected the sin of the calf, because in their death they made a great Kiddush Hashem, that the whole nation understood that God chose Aaron alone, that the one who showered foreign fire died and see above.

In the Talmudon Shabbat Przetana: That day he took **10 Atarot**, the first of Genesis, the first for presidents, the first for the priesthood, the first for work, the first for the fire, the first for eating Kadashim, the first for the Shechina, the first to bless Israel, the first for the prohibition of stages, the first for the newcomers.

And I thought to add that maybe the eighth day of the reserves, it was the tenth time that hands touched the tablets of the law, and here is the detail, receiving the first tablets and receiving the second tablets, and all 7 days of reserve Moses would dismantle and build, as **Rashi says in Numbers 7:1.**

And simply, in all these days, just as he took the trouble to dismantle everything, so he made sure to repair all the dishes, and simply this includes that he prepared the ark by putting the tablets in the ark, thereby qualifying them to be a holy vessel as written in **Rashi's supplement in Parashat Pekodi chapter 4.**

And if my words are correct, perhaps it is **against the 10 commandments**, and perhaps it is possible

And it was on the eighth day

And maybe he didn't suffer twice here, or maybe he didn't even get sick once, but here on the eighth day of his reserve duty, Hashem proved to him that he wanted to ascend in great holiness and wanted to be a high priest instead of his older brother Aaron, and he had to understand to trust God to give him the job despite the degree of humility that God gave him as his life's work, as I wrote in **Parashat Vaera at length**, That the job is not for pride but for spiritual elevation for Moses himself, and the proof that despite his great humility, Moses longed for the high priesthood, even though he was busy for an entire week preparing Aaron and his sons for the priesthood.

2) That the role of leading the people of Israel, which Moses initially refused, is not kingdom, but burden and slavery and the sacrifice that he must die in the desert and not enter the Land of Israel, as a shepherd who cares for his flock, as a devoted father to his sons, who does not leave them behind, and does not despair of them, but cares for their end, and because of which they are resurrected and reach complete redemption.

Regarding the prohibition of forbidden foods, it is written in holy language

Leviticus as "holy", and here in the virtue of the whole it is written that it contains food for everyone,

In Midrash Rabbah 11:6, it is written that although G-d persuaded Moses in all sorts of ways for 7 days that he would accept the leadership of Am Yisrael in the end, Moses said, "**Please send with your hand, send,**" so G-d measured yes to him.

There is one opinion during the seven days of reserve duty that Moses thought he would be a High Priest, and on the eighth day he was disappointed that his brother Aaron had accepted this position, **and a second opinion on** the days of Adar before his death, Moses prayed to enter the Land of Israel and in the end was disappointed that he did not enter the Land of Israel.

And it is generally known that these and these are the words of the living God, especially when it is possible to fulfill the words of both, and indeed it seems that both things actually happened, and if so it is seemingly difficult that why should Moshe Rabbeinu, whose only intention is to refuse to lead the people of Israel out of humility and out of his reluctance to harm the honor of his older brother Aaron, why should he be punished and beaten twice?

The sacrifice of Shlomim is the only sacrifice that is referred to in the **Onkelos translation** in

AND PURIFY OUR HEARTS – שְׁמִינִי

Kaddishim, they may come lightly, God forbid, but on the contrary, it is precisely in the sacrifice of the whole that every Jew is given an opportunity to become sanctified, which will equate eating him to eating an altar, which in eating an altar has no lust but is entirely for the sake of Heaven, to smell the scent of a woman to God.

How Moshe Rabbeinu apologized to Aaron and his sons for being angry with them

there is also a danger that they will say that while Moses is wrong, as Ice claimed, and as I expressed such a view in the Torah portion of the rumor, (and we did not find that Moses apologized publicly in other places that he was angry, such as in the Midian War),

But it is possible that here Moses taught the basics of the Torah to the people of Israel!! Virtue!! Let the sons of Aaron know that Moses was wrong, and shut up!! And it wasn't easy because their father Aaron was scolded, and yet they kept quiet!! And it is possible that Moses also published their reward that was unique in talking about them, besides Moses teaching to confess the truth.

The battle between the wild bull and Levi Let the future come, when and why, and what does this have to do with Parshat Shemini?

And please add me sources to reinforce this article – must!! Sources to print

the world to come, an eye did not see, and G-d means an eye, no prophet saw what God would do to those who waited for him, but your eyes were upon Kim:

And herein the Midrash **Leviticus Rabbah 133** explains why Moses warns the people of Israel not to eat forbidden foods, because all the commandments are to join and correct people in them.

Anyone who has not seen a circus and plays and competitions of battles and hunting of the nations of the world in the world because it is a seat of litzim and cancel the Torah, gets to see the most powerful battle competition of all that will take place in the future.

Let him see the battle between the wild bull/beasts and the whale how they fight and are killed, the beasts are smashed into the whale with its horns and tear apart, and the Leviathan smashes the beasts with its fins and snorts and, in order to understand the power the Gemara brings there, Rabbi Yochanan said when a hungry Leviathan takes Abel out of his mouth and boils all the waters in the depths, and if he did not put his head in heaven no creature can withstand his smell, and while thirst makes furrows in the sea And Rav Acha bar Yaakov said, there is no abyss that returns to us up to seventy years, and in the consolation in our parsha, it is written that a feast is made for the righteous from the beast and Leviathan, and there is no slaughter there, Leviathan is a strange creature, and the angels are afraid of him, and they throw a few pieces of iron at him, and he writes to him.

and brings peace to the world, and it may be added that precisely because it has many eaters, it has room to become stronger and sanctified to eat for the sake of Heaven, and not to belittle the intention of eating in holiness for the sake of Heaven and thanks to God.

Because by eating in a large group, especially Israelis, who are not accustomed to eating

It is written in the Midrash **Rabbah 13:1**, as soon as Aharon explained to Moses why they burned the bull, and Moses heard the better in his eyes, he issued a proclamation to the whole camp, saying: **I made a mistake in halacha and Aaron my brother came and studied me, Elazar knew the halacha and kept silent, Itamar knew the halacha and kept quiet. We are privileged to talk about them and their father and their father's brothers in their lives.**

And it's a huge wonder that Moshe Rabbeinu takes such pains to publicize his mistake!! After all,

In the Midrash that will be brought to Kamen it is written that in the future G-d makes a battle between the wild bull and the Leviathan, and in the end both are killed, and herein **the Gemara Baba Batra Def A'ahmer Rabbah A.R. Yochanan** G-d will make a feast for the righteous from Leviathan's flesh, and the rest distribute it and make merchandise in the markets of Jerusalem, and in the midrashim it is also stated that the meal will be the meat of the bull and not only of the Leviathan, and to Kamen I will write another explanation of the language of the Gemara.

And there is a disagreement among the greatest commentators as to whether this is meant literally by the opinion of the **Rashba and Rabbeinu in the life of Genesis 1** as **A' Rabbi Yitzchak Caro**, as the opinion of the **Ra'avad** in the laws of **Teshuva 8:4**, while **Maimonides** and other Rishonim and the **Maharal** that it is not literally a physical battle between animals, but alludes to a spiritual interest, and **the Chofetz Chaim** wrote in the name of the world of observance of **Shabbat 4** in the proofreading, which by all accounts towards the hidden light that was shelved for the righteous in the future, It's a literal yes.

And it is necessary to remember what is written in the prophet **Isaiah Sadja'al**, the world to come, which is in the seventh millennium: **"And they never heard, did not listen, did not see, God but thy will do to those who await Him,"** and as **Rashi** wrote, all the prophets said, all of them did not prophesy except for the time of the Messiah, but for

And purified his eighth son

And also what is the matter of eating the meat of the wild bull and the whale? Also, what is the matter that the merchants of Jerusalem actually get to receive the rest of the meat?

And it seems that G-d wants to bring to the righteous the peak of lust, as it were, both the lust for eating and the peak of the lust for canceling the Torah, and shows the righteous this, and G-d waits for their question, and that it is permissible to eat? After all, it's forbidden!! That they know that this is the peak of lust and yet they overcome and claim that it is forbidden to eat.

As it were, they examine the sight of the enormous battle, not to see so-called world action, but to learn Torah from it, so instead of immediately eating at least the whale that does not need to be slaughtered, they hold back and first they ask whether it is permissible to eat from the animal that was run over, after all, is there no slaughter here?

And it is possible that the Almighty says to them, "A new Torah will come out of me," because here is a temporary instruction that it is kosher to eat, and in fact the Almighty says to them, know that the whole purpose of the restriction in the foods that you had to keep in this world that was, to keep kosher the foods that are permitted to eat and some that are forbidden, and also that are permitted have in some of them an obligation to slaughter first, the prohibition was so that you would hold back and limit yourself in lust, May you have restraints, and as **the Midrash** says and the words of **consolation more** sharply, the purpose of the commandments is to include people in them.

And also the prohibition against canceling the Torah for hunting animals and plays, and in our time movies and so on, and not to admire the wonders of the Creator or the wisdom of human beings, as it were, is so that you will be restrained and restrained from people's pleasures, especially the unnecessary pleasures in which man is not obligated, and seemingly the two matters are intertwined, because it does not seem that there are righteous people who will only see the battle and will not get to eat of the flesh, and there will be righteous people who will only eat and will not see the battle, However, one root of both, that a person who holds back and is very careful about forbidden foods is also a person who is very careful about canceling the Torah and forbidden pleasures.

And it is possible that in the special battle of the wild bull and the whale, which is the peak of the records, as well as the unique delicacy of the flesh of the wild ox and the male and female whale that was salted for the righteous, as well as wine preserved for the righteous, which is the perfection of food and the perfection of drinking, and the fierce battle that is the perfection of thrills, come to refine the righteous from the physical world, that once they receive this, the peak of this world, they will

And is there a version that the righteous to come will ask God when He offers them to eat the meat, and that this is kosher slaughter? Surely the animal was not slaughtered, only snored that the fins tear the animal from its nose and penetrate and tear to the brain? **And** Rabbi Avin bar Kahane said that G-d answers: "A new Torah will come out," a renewal of the Torah from Ety will come out, that is, a **temporary order** according to the commentators of the Midrash.

And as the Midrash continues, Rabbi Brachiah said in the name of Rabbi Yitzchak, "A meal that G-d will do to His righteous servants in the future, and whoever has not eaten carrion in this world gets to see him in the Lord, as it is written (Leviticus 7) "And wilted milk and milk of predation shall be done for every craft, and you shall not eat it," so that you will eat of it in the future, and the Midrash concludes that therefore Moses warns Israel and says to them, "This is the animal that you will eat."

Indeed, from the question of the righteous whether slaughter is kosher, it means that it is literal and not a parable for the world and a spiritual matter, as well as from the Gemara Shem 22, which cited earlier the article of Rabbi Yochanan that demanded that G-d bring good stones and feet that are 30 by 30 and enacted in them 10 by 20 and placed them at the gates of Jerusalem, this is literal and as will already be proven, and it is possible that the continuation of the Gemara about the future is also literal.

That the Talmud tells us that he was ridiculed by the same student who had a diamond the size of a small dove's egg and would be found to be such a huge size? Later his ship sailed in the sea, he saw the janitor's angels who sat sawing good stones and feet that were L on L and engraved with ten bromine twenty, asked them why these? They told him that G-d would place them at the gates of Jerusalem, and the disciple came before Rabbi Yochanan and said, "Rabbi is needed!" You are handsome to demand, when you said yes I saw! Rabbi Yochanan Rika said to him: If you hadn't (not) seen, wouldn't you believe it? Mocking the words of the wise you are!! He set his eyes on him and a wave of bones became (and the student claimed that he should have asked for forgiveness and correction and not graded Rabbi Yochanan).

And this means that it is indeed at face value that the student wondered, since there is no such size in reality, and indeed when he realized that there are such huge diamonds in reality, I again saw **that Rabbi Schnitz** proved yes.

And according to the explanation that this is indeed literal, incomprehensible, and that a righteous man who abstained all his life from gentiles' plays and films, because of the cancellation of the Torah and clowning, how is the prize he will receive the best show in the world?

And purified his eighth son

Temple that burned was made of stone, only burned by fire, but according to the fact that you see that the Temple that descends in fire is built from heaven, this is tremendous proof that the time of redemption has come, and there is no need for the Messiah to prove from the light that shines that the time of redemption has come.

Likewise, the Rabbeinu wrote in the portion of Villach, "Behold, I have given before you today the life and the good", based on the text of this portion of the previous portion, which speaks of the promise of redemption, (for it is very near to you that it is very much in your mouth and in your heart to do it): that the time of resurrection will take place 206 years after the coming of the Messiah as a minyan, "Ra'eh life and goodness", and as Solomon said (Song of Songs 8:12), "Thou shalt be Solomon, and thou shalt bear its fruit," and this thousand shall die the Messiah who is of Solomon's seed, "and two hundred," 6 years upon hundreds, that the time of the resurrection 206 after Solomon's coming, that those who besieged its fruit who awaited redemption and died before the redemption will be resurrected, and in fact this is what Nachmanides wrote the Song of Songs, the writings of Nachmanides 1916 Only according to the Ramban, the resurrection of the dead is after 200 years and not after 206.

And seemingly why won't the resurrection be the coming of the Messiah? Why is it that only after 200 years does the Messiah come, only then does the resurrection take place?

But it is possible that at the beginning of the Messiah's coming, people are still corporeal, because they were corporeal until the moment the Messiah came, and therefore apparently the Third Temple was first built with regular construction, and therefore even an ordinary person is able to stand on the roof of the Temple, and therefore he brings evidence, "Behold the Uri who shone upon you," and only later and within a thousand years of the Messiah will the Temple be replaced, as it were, to the Temple from fire, And maybe only then will the walls of Jerusalem be made of huge diamonds.

It is also not appropriate immediately upon the coming of the Messiah that there will already be a resurrection, because there will be a huge spiritual gap between the dead who were spiritual in the real world, souls without bodies, and those who

thereby disconnect from this world and its desires completely. Then the righteous ascend to be in perfect spirituality and detached from physicality, Again I saw something similar to what Rabbeinu said in Genesis 1:21 that he wrote: **And perhaps this meal intended for the righteous will be at the end of the time when physical activities are practiced in food and feasting, after which that custom will be abolished from them, and they will sit with their crowns on their heads and refine themselves from the Divine Ziv (and it is also quoted in the name of the Rashba).**

And Rama Fano wrote that it would be like Elijah the prophet who wrote that by virtue of eating he did not eat or drink for 40 days and nights, so this special eating would cause them not to have to eat and drink forever.

Because, in fact, as Rashi says in Zechariah 14:7, the verse "And one day he knows 'neither day nor night, and in the evening there shall be light,' which refers to the days of the Messiah that will be 1,000 years as the day of the Almighty, which is known today for the preparation of God's salvation, "neither day nor night" – not the light of Venus in the light of the world to come, hated (Isaiah 30), and the light of the sun will be seventy as light." And not night and not a time of trouble like the trouble of enslavement of exiles, "and it was evening time" – before the thousand years are over there will be the light of Venus and all the good that is said about Israel.

In fact, throughout the millennium of the Messiah there will be a process in which we will disconnect from physicality and increase and increase spirituality until we are without physicality at all, which is the perfection that will exist in the next world without a body at all.

Indeed, there will not immediately be miracles above nature, for we are assured at the end of the lamentations and in the blessing of consolation, "For you are the one who will build it by fire, and by fire you will build it," as stated: "And I will be a wall of fire around her, and I will be honored to be in her."

And seemingly difficult, for it is written in the Greater Pesikta (Man of Peace) paragraph 30 - Kumi Uri, and Bilkut Shimoni, Isaiah 65 Mark 199: "Sleep, gentlemen, while the Messiah King comes standing on the roof of the Temple, and he hears them to Israel and says humble, the time has come for your redemption, and if you do not believe, see the Uri that shone upon you. And if the Third Temple is immediately from fire, then why does the Messiah, who stands on a structure of fire and does not burn, still have to prove that he is the Messiah and not an ordinary person?

And an important student from Torat Emet 22 suggested that maybe the Temple only went down in flames, but it was built of stone, just as the

And purified his eighth son

whale in order to completely disconnect from the physical world, so the merchants will be given an opportunity, that is, the rest of the Jews who were privileged to live in Jerusalem in the days of the Messiah, only who were impaired by forbidden eating, who will also be able to eat and disconnect from materialism by commerce, who supposedly pay in other mitzvot they made sure to be in exchange for what they impaired in forbidden eating, but eating them is not as perfect as eating the perfect tzaddikim they ate before.

And the Gaon Rabbi Pinchas Friedman Shlita remarked how it was possible for the merchants to accept eating forbidden meat, **and I answered him by the way** that just as G-d permitted eating to the righteous on behalf of a new Torah from Itai to come out - a temporary order, ostensibly so the permit vis-à-vis the merchants, and perhaps the whale that does not need to be slaughtered is given to the merchants in the language of the Gemara that did not mention the meat of the wild ox only the meat of the whale

And as the Talmud says there, Rabbi A.R. Yochanan said that G-d is destined to make a **sukkah for the righteous from Leviathan's skin**, Oshin won him a sukkah, Oshin did not receive a sukkah for him, Oshin did not receive a giant, Oshin did not receive an amulet, that everyone would merit but less than the previous ones, all according to their rank.

Perhaps the idea of a whale canopy is to remind us of the virtue of the righteous, who used materialism in this world only as a means of enabling them to serve G-d with reason, just as a sukkah for shade is not pleasure and an end in itself, but serves as a means to land beneath it.

And anyone who does not enjoy this world for the sake of pleasure gets to decorate himself with a large canopy of whale skin, which looks and reminds us of his immense work to enslave materiality to the service of God, while those who are less who worship the pleasures of this world for the service of God will receive a ringer or a talisman giant, in memory of the little of the pleasures of the world that has been enslaved to the service of God.

And according to this, it is possible that what is said 3 times "**holy**" in holiness is against the 3 holinesses that exist in the redemption, the first holiness at the time of redemption when Messiah ben David and Elijah repent of the people of Israel, and it may be mentioned in the first blessing – the shield of Abraham.

And a second holiness at the time of the resurrection, which will be about 200 or 206 years after the coming of the Messiah according to **Nachmanides and Rabbeinu in my life**, because then the redeemed people of Israel will be sanctified and cut off from physicality and ascend in holiness so that they can connect with the dead who were in

were physically alive who gained their bodies to reach the days of the Messiah, and only after about 200 years of the Messianic days that living people have ascended spiritually and become relatively detached from physicality, only then are they able to live together with those who rise from the dead.

Again I saw in Aruch Lenar on the issue Sukkah Ma'ash, as he said that first the Third Temple will be built by a person and only after that there will be a "**Temple of the Lord, set up your hands**" that will ascend spiritually as a soul within the body, and according to his words, I was renewed in the prayer of Mussaf, which says, "**Build your house as in the beginning, and build your temple on its foundation,**" meaning that there are 2 stages: first ordinary construction from stone, as in the beginning, and then "**and establish your temple on its foundation,**" turning it like fire into a spiritual temple.

Indeed, as Rashi says that most of the wonders that are told in the Bible about the future that will be above nature will take place mainly at the end of the thousand years of the Messiah, **as he wrote, "And it was in the evening" – before the thousand years are over, there will be the light of Venus and all the good that is said about Israel.**

And if so, simply the battle between the wild bull and the whale and the dance that the righteous will have in the future, it will take place close to the end of the thousand years of the Messiah, that in the evening there will be light, that the battle will mark a final separation from physicality, that in this way we will merit to be more spiritual and closer to the light and far from the darkness of the physical.

Indeed, in the 7th millennium the Third Temple will not be destroyed, God forbid, but everything will become spiritual without materiality, people will be like Elijah who went up in fire and horses of fire to heaven, so materiality will be completely abolished and there will only be a spiritual world.

And according to this, it is understandable that the rest of the meat will be given to the merchants in Jerusalem, which means that just as the complete righteous who did not harm their lives with non-kosher food, and the righteous who held back from enjoying the cancellation of the Torah of plays, etc., were able to eat the meat of the wild ox and the

And purified his eighth son

Yeshayahuhinted at 1933: "Jerusalem is destined to spread throughout the Land of Israel and the future is the Land of Israel that will spread throughout all lands," and on the other hand it is written about Jerusalem that Rabbi Yochanan said: The future of Jerusalem will be from touch to the gates of Damascus – **Midrash Rabbah Hashem 7:4.**

And the answer is, as stated, that the more we advance in the years of the Messiah, in which we will rise more and more in spirituality and diminish materialism, the more we will be worthy of great miracles, and just as miracles are, the holiness of Jerusalem and the Land of Israel will spread more and more, it is all a matter of stages.

Incidentally, in the apparent dispute between Maimonides and Rashi regarding the issue **in the Gemara of vows** from **whether** the Temple will be built by man or descend ready from heaven, there may be no disagreement among the great Rishonim, but rather depends on the rights of the people of Israel before the redemption.

And as the prophet Zechariah says of the Messiah, "Behold, your king shall come unto you, righteous and saved he is, poor and riding on a donkey," Zechariah 9. Whereas in the prophet Daniel Zhikub **that the Messiah comes with the clouds of heaven, and the Gemara in Sanhedrin Zakha** excuses: "Zako, with the clouds of heaven, did not merit, is poor and rides on a donkey."

We also found in Sukkah 52 **that Moshiach ben Yosef would die in battle before the coming of Moshiach ben David and as quoted in the prophet Zechariah 12, and indeed Rabbi Chaim Vital wrote that the Ari of blessed memory Mori of blessed memory warned us very much that we should remind us in every prayer to aim with the words,** "And the throne of David your servant, may Moshiach ben Yosef live and not die" – **fruit of the Tree of Life, Shaar HaAmidah, as well as in Ben Ish Chai** (Parashat Beshalah).

And if so, it is possible that the Temple will immediately descend from heaven ready by fire, as Rashi says and Tosefot in the vows there, and if they have not won, then it will be built by man-made, and only afterwards will it be upgraded, as it were, to the Temple from fire that will be worn on it, and as the Aruch says for a candle.

And when I woke up on the morning of Chol Hamoed, G-d thought in my heart that if these words were true, then it is possible that the first controversy we brought forth, that if Israel won and soon the Temple came down from heaven, and Moshiach ben Yosef did not die, and Moshiach ben David descended from heaven, then the war between the wild bull and the whale and the feast would be spiritual and not corporeal, and if they did not win then they would build a temple out of man-made stone, And Moshiach ben Joseph will die in battle, and Moshiach ben David will come as a poor

the real world in heaven in spiritual holiness. And on this we will fix a second blessing of the resurrection of the dead.

And the third holiness is against the World to Come, the 7th millennium that everyone will be holy every day without corporeal at all, as they say, "And holy people every day shall praise Salah," and Rashi Yeshayahu 6 "In the name of Midrash Aggadah **that the act of a chariot is, and in Radak,** against 3 worlds, the upper world is the world of angels and souls, and the middle world is the world of wheels and stars, and the world of the lowly and it is the world, **And in Malbim** – against past, present and future.

According to the explanation I wrote, this corresponds to the prayer order corrected by the members of the Great Assembly, i.e., the order of the first 3 blessings, and accordingly the requests for further request for knowledge and forgiveness and redemption and physical healing and blessing, etc. This is so that we will succeed in reaching the settlement of knowledge that needs the service of God and will make it easier for us to be sanctified, so that we and our descendants will merit redemption and the life of the world to come.

And according to this, the apparent contradiction is excused that on the one hand it is written in the **Midrash Rabbah and Leviticus 9:7** that all sacrifices are void and the sacrifice of gratitude is never void, and on the other hand it is written in the **Gemara Shabbat 12** and wrote on his notebook, I am Ishmael ben Elisha Kiriti and I lit a candle on the Sabbath, **When the Temple is built I will bring fat sin,** and surely all sacrifices are void except for thanksgiving? And also in prayers we pray that we will merit to offer sacrifices Our duties are perpetual in order and added as they are, Indeed, it is necessary to divide between single victims and public sacrifices, that only one sacrifice will be canceled apart from thanksgiving, while that of the public will not be canceled, but this does not answer the words of Rabbi Ishmael?

And maybe in the thousand years of the Messiah, as mentioned, there will be stages of elevation in spirituality, and at first there will be victims of sin to correct transgressions committed to them in the Old World, such as what Rabbi Ishmael wrote, but when the years advance in the days of the Messiah, all the sins that have been committed in the past will already be corrected, and there are no new sins, because there is no evil inclination, and only a thanksgiving offering will be that God will be thanked for all spiritual elevation.

Likewise, **P.Z. understands the articles that supposedly contradict the size of the Land of Israel in the future, the Land of 9 Nations – Rashi Genesis 15:19, and on the other hand it is written that the Land of Israel is destined to spread throughout all the lands – the books of Deuteronomy, and in the Bilkut Shimoni**

And purified his eighth son

on the contrary, one must believe even more that God is omnipotent and can naturally do anything as He pleases, as it is written, "**Be amazed at the Lord speak,**" Therefore, the student who saw spiritual angels should be ashamed that he did not believe his Rabbi's words that God would make gates out of huge diamonds, because God would not wonder anything even in the way of nature, as Rav Haya said to his daughter, whoever told the oil to light up will tell the vinegar to light up.

V. of "underbelly" halfletters of S.T., "demanded demand" half of the words, a great moral idea!

necessary to divide the speech, and to me there is an examination of "**a word in stone and silence in three/two**", and in a hint way, when there is anger, sharp restraints must be placed in speech, which will not be in a foam flux, but divided and cut, so that an unnecessary word will not be emitted that is better to be silent than to say.

And if indeed Moses also exercised restraint here in his words when he was angry, it is possible that for this he was not punished as a continuation of the wisdom that he wanted to claim that in the Gemara on Pesachim 66 the words of Rish Kish who said that every person who is angry if wise - wisdom and departs from him, and they learned this from Moses that it is written, "**And Moses foamed at the orders of the corps,**" and after that it is written, "**And Elazar the priest said to the military men who come to war, this is the law of the Torah which the Lord commanded Moses.**" From all of Moses, halacha disappeared from him, while Moshe's anger at the sons of Aaron did not bring evidence in the Talmud.

Rabbi Elazar ben Azariah said in 3 places that Moses became angry and made a mistake and 1 of the 3 is here, and I am not sure that I really understood the words of the continuation of wisdom, because Moses really thanked Aaron that Aaron was right, that he heard halacha and was forgotten about him.

And about the V. of Gahon, which is half of the letters in the Torah, I heard in the name of the Emery Emet from Gur, ז"ל, that this is meant to imply that a person feels that he has fulfilled Chisro in Shas and poskim - "**walking on a belly**", supposedly walking on his stomach full of pride, who knew that he was not really full of Shas and poskim, but that it was only supposedly half the work, and this is somewhat similar to the words of the Nachalat Yaakov that we brought about "**Deresh Daresh**".

And it may be added that here Rashi here wrote "**walking on a belly**" - it is a snake, and a belly tongue swimming, that walks chess/bent and falls on its intestines, while in Genesis in the punishment of the serpent it is written in Rashi "**On your belly you will walk**" - legs were cut off.

And ostensibly in the first source Rashi had to explain that it is from the language of swimming walking bent, and also in Genesis it means that he walks on his stomach because he has no legs, whereas here it means that walking not on his stomach only falls on his stomach after walking bent, and perhaps the snake tries to return to its dignity and first greatness to walk as before by

man riding on a donkey, and the battle between the wild bull and the whale and the feast will be corporeal.

And according to this, it is understandable why Rabbi Yochanan set his eye on a student who doubted that the gates of Jerusalem would be made of huge good stones, and precisely after the student saw angels that this would be the case, Rabbi Yochanan made sure that he did, because on the contrary, since there are high spiritual attainments,

Thus the Gemara Kiddushin 30 sermoned, and Ramah wrote that the first sermon ends the first half, and the second sermon begins the second half, and in Tractate Soferim 9 it is written that the first sermon ends the line, and the second sermon begins a new line.

And Rabbeinu Ephraim, one of the students of the Rif, wrote that this implies that even though previous generations demanded flavors, innovations and secrets about the Torah, nevertheless you too can begin to preach in the Torah as if anew and add to the Torah, and similarly the Nachalat Yaakov wrote that although a person thinks that he has completed everything he is capable of achieving in the Torah, that he knows that he can supposedly begin to obtain and demand much in the Torah, and this implies a new gospel, as it were.

And thank G-d these things make me very happy, and indeed every year anew that I have to add renewals or innovations to this week's Torah portion or holidays, I am afraid that what else can I renew, but G-d in His mercy surprises me every week and holiday every single year that gives me gifts of new innovations Thank the good and benevolent G-d.

And in this verse too, I thought to demand, that here Moses was very angry with the sons of Aaron, and as the Targum Jonathan wrote, "**Moses boiled,**" and in the light of life he brought the language of the Midrash and Leviticus Rabbah, "**The remaining sons of Aaron,**" Rabbi Pinchas said, "I wish you did not stay," and there seems to be a meaning that Moses was angry with them, and in the second explanation the light of life was brought according to the Midrash (B.R. Ag 9) in the verse "**The remaining white sheep.**" which is the tongue of cans, and here the "**remainder**" remain the tongue of cans:

Bu in the language of the Midrash, "**He said to Hun, no Athon shall I Ashrithon,**" you did not stay either, and this can be interpreted not that Moses wanted them to die, but that you had a side to death, as the Midrash says at the beginning, that the death sentence was on all the sons of Aaron and they were saved thanks to Moses' prayer.

In any case, this means that Moses was very, very angry, and perhaps that is why this verse says that it is half of the words, that when there is anger it is

And purified his eighth son

so whoever boasts that he has filled his belly with Shas and poskim and is proud.

Maybe for a moment it seems that he manages to impress by standing, but then he collapses and falls on his stomach, on his chair supposedly full of Shas and poskim, that he has no help to reach the truth in the Torah because pride leads to distance from Hashem, that anyone who is rude (in the Talmud it means pride) said G-d does not and He cannot dwell in the world, **deviate from G-d**.

What did Moses initially think when he foamed at the sons of Aaron, and why did he admit in the end that they had done the right thing for the scholars!

And it is also possible that in Moshe's opinion, all the sacrifices made during the seven days of reserve duty as well as on the eighth day, as is the way and according to the law of these sacrifices for generations, is considered a generational sacrifice and not a temporary order, which is why **the Chatam Sofer argued** that because of the change in the whole during the reserve days, in which the market was also sacrificed compared to all the whole sacrifices for generations in which the market is not combating, therefore it is considered a temporary order.

This means that the rest of the sacrifices that exist according to the laws of sacrifices that exist for generations, even though they are special victims for reserve days, are not considered a temporary order, and therefore Moses argued that there should be no division between the 3 sins, that goat hair and nachshon hairy are not considered temporary orders and therefore are equal to the sin of Rosh Chodesh.

Although it is difficult for P.Z. why did Moses command them to eat the offering by masturbating, after all, in the sacrifices of generations it must be burned? And perhaps this is what Aaron argued, and Moses agreed with Aaron's words, that from what the Torah supposedly changed without reason to sacrifice the market of the Shlomim unlike all the Shlemim of generations, is to discover that all the sacrifices sacrificed for the purpose of reserve days are considered a temporary order, and not only the Shlomim whose sentence has changed from the payers of generations, And so it is understood that the division between the sins is that the sin of EV is considered generations and therefore burned, and as I extended last week on this matter.

standing on its feet, but since it has no legs because it was chopped off, so in its attempts to walk standing it collapses and falls on its stomach, WILA.

And maybe Rashi changed here from what he wrote in Bereishit, to demand a moral idea according to the way the Emery Emet said, that ventral is the middle of the letters in the Torah **scroll and the letter V of a large ventral is** because it implies that the snake is trying to stand as at first and this causes it to collapse and fall on its stomach,

Rashi wrote, 3sin hairs were sacrificed on the same day, a goat and a hairy Nachshon and an EV hair, and of all of them it was not burned but that of Rosh Chodesh, and he brought the eleventh that because of connoisseurs was burned, because he was Kadeshi Dorot, but in Kadeshi She'ar they trusted Moses who told them in the Mincha and ate matzo.

And it is possible to interpret according to the Chatam Sofer that we expanded on in his remarks at the end of Parashat Tzu that Moses himself wore white clothing for all the sacrifices during the seven days of reserve duty that he sacrificed even though only the Shlomim had a change and a temporary order to sacrifice the market in it as well, and he was afraid to wear priestly clothes because the sash was made of hybrids, and why he did not divide between the sacrifices that are a temporary order and the other sacrifices that were sacrificed as they did all generations, And although the division between the victims was Aaron's argument, Moshe's argument was that the sacrifices should not be divided even when there are some of the victims in which there is a temporary order, and therefore Tama asked 2 questions why some were eaten and some burned, because he argued that the victims should not be divided.

Nevertheless, Moshe finally agreed with Aaron's argument, and as I argued at length in the previous portion, Moshe Rabbeinu did not divide between temporary and permanent sacrifice victims, or that regarding white clothing there were other reasons why Moses did not perfume, especially the opinion that every 40 years in the desert Moses served in the high priesthood in white clothes.