

בס"ד פרשת אחרי מות - תשפ"ד  
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וְכַפֵּר עַל הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפְשָׁעֵיהֶם לְכָל חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשְּׁכָן אִתְּם בְּתוֹךְ טְמֵאתָם: [פִּט"ז פִּט"ז]

Thus, he shall purge the Sanctuary of the uncleanness and transgression of Bnei Yisroel, whatever their sins; and he shall do the same for the Ohel Mo'ed, which abides with them amid their uncleanness. [16:16]

כִּי אֵת כָּל הַתּוֹעֵבֹת הָאֵל עָשׂוּ אֲנָשֵׁי הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וַתִּטְמָא הָאָרֶץ: וְלֹא תִקְיָא הָאָרֶץ אִתְּכֶם בְּטְמֵאתְכֶם אֲתֵהּ כְּאֲשֶׁר קָאָה אֵת הַגּוֹי אֲשֶׁר לִפְנֵיכֶם: [פִּי"ח פִּי"ז - כ"ח]

For all those abhorrent things were done by the people who were in the land before you, and the land became defiled. So, let not the land spew you out for defiling it, as it spewed out the nation that came before you. [18:27 - 28]

One can ask, how do these two Psukim at the end of the Parshoh match with the Possuk in the beginning of the Parshoh? As first it says, ...השכן אתם I shall dwell within you with your impurity. And at the end of the Parshoh [18:27 - 28], ...ולא תקיא וגו' You shall not be spewed etc.? In my humble opinion we may say that the first Possuk [16:16] is referring to impurity of the body. Whereas at the end of the Parshoh the Psukim [18:27 - 28] are referring to impurity of the soul, Hashem Yishmoreinu. - Milaket

וְסִמְךָ אֹהֶרֶן אֵת שְׂתֵי יָדָיו עַל רֹאשׁ הַשְּׂעִיר הַחַי וְהִתְוֹדָה עֲלֵיו אֵת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֵת כָּל פְּשָׁעֵיהֶם לְכָל חַטָּאתָם וְנָתַן אֹתָם עַל רֹאשׁ הַשְּׂעִיר וְשָׁלַח בְּיַד אִישׁ עֵתִי הַמְדַבֵּר: [פִּט"ז פִּכ"א]

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

“On the head of the שְׂעִיר” refers to Eisov, as it says in Toldos [in Sefer Bereishis], “הן עשיו אחי איש שער”, “Behold my brother Esau is a שער”. The actual meaning of the word in that context is ‘hairy’, but here it is used as a play on words, to indicate that truly Esau should be held responsible for the sins of Klall Yisroel. It is only due to the terrible persecutions which we have undergone by him, and his descendants’ hands throughout the long and bitter exile that we have been led into sin.

- Rav Levi Yitzchok of Berditchev

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי ה' תְּטַהְרוּ: וַיִּקְרָא פִּט"ז פ"ל

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

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

- - Kli Yokor

In the Sefer Beis Aharon, it is written that when his father [Reb Osher of Stolin] ZY”A would read on this Shabbos the Parshoh of Yom Hakipurim. He would have great yearning to the level of כלות הנפש (zenith of his soul). And he would say it is a משל (parable) to when a food is being formulated for a wedding feast before the wedding. Beforehand the food is also tasted. So too, on this Shabbos one must awaken with this Hissorerus (awakening) of the Kedushoh of Yom HaKippurim.

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי ה' תְּטַהְרוּ: [פִּט"ז פ"ל]

For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before Hashem. [16:30]

It is true that Hashem will be Moichel (forgive) you on your Aveiros (sins), but only when, לפני ה' תטהרו when you will cleanse yourselves from your Aveiros. Your Tiharoh will be “before” the Tiharoh of Hashem Yisborach, לפני ה' תטהרו.

- Binah Le'itim - Di Torah Kvall

אֵת מִשְׁפָּטֵי תַעֲשׂוּ וְאֵת חֻקֵי תִשְׁמְרוּ לְלַכֵּת בְּהֶם אֲנִי ה' אֱלֹקֵיכֶם: וַיִּקְרָא פִּי"ח פ"ד

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

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

וּשְׁמַרְתֶּם אֵת חֻקֵי וְאֵת מִשְׁפָּטֵי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחִי בְּהֶם אֲנִי ה': סֵפֶר וַיִּקְרָא פִּי"ח פ"ה

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

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

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