



ACHARAI KEDOISHIM Shabbos Before Lag B'Omer

B"H

Shabbos Parshas Acharai Kedoishim

Tiere Reb Pinchas, Askonim and Family Sheyichyu :)

Shabbos Before Lag B'Omer :)

Sholom Uvrocho :)

In Parshas Kedoishim HASHEM Commands us, "Kedoishim Tiyu" -Be Holy- How and why?

"Kee Kodoish Oni" Because HASHEM is Holy!

The Yiddisher Neshomoh Feels ALIVE when its connected with HASHEM. A STORY FROM THE PLACE CALLED PRISON.

Walking thru the hallway in the barrack, I passed a line of new prisoners who were just delivered. One prisoner noticed my "Tzitzis" hanging from my side and made a remark that made me stop and ask him if he was Jewish, and he said Yes. He was a Yid from Florida, who had some sort of Jewish Education as a very young child but left it all to become a member in some street gang, and eventually he became their leader. His landed in high security prison for more than 10 years, and he had less than a year to his release, so he was transferred to the medium security facility I was in. My Tzitzis led me to this Yiddisher Neshomoh and with Ahavas Yisroel, a I started a friendship with him.

Externally, his body presented itself as a tough guy, a street fighter who never left his street ways, which was reflect in the nickname he went by "Ghost"! But Internally, he had a Holy Neshomoh which craved the Kedusha of a Mitzvoh to be connected with" HASHEM :) Wanting to breathe life into his Neshomoh, I asked to do the Mitzvoh of Tefillin, and learn some Toirah Thoughts. There were days when he agreed to do the Mitzvoh, and there were times when he claimed to be occupied. But overall, we became a little closer and even agreed to sometimes come to the chapel for a Friday night "service".

Time passed, and one day, he unexpectedly came into the cell looking very agitated. He Told me he wants to put on Tefillin. I was Surprised because typically he would agree to do the Mitzvoh after I approached him, and here he came to ask me on his own! So, I asked him about it. he said to me that he felt very uncomfortable lately, because he was very worried, to the point that he couldn't sleep properly at night, because he is leaving in a few weeks and he is worried about his ability to return into society! So he came to put on Tefillin because doing the mitzvah made him feel Tranquil and at peace with himself!

Mr. "Ghost" had very little connection with his neshomoh for many years, but his connection with doing Mitzvois for the last few months, fed his neshomoh and revived it back to life. Because the Neshomoh is the life of the Body, allowing his neshomoh to express itself thru Toirah and Mitzvois, he instinctively felt how the Tranquility of his neshomoh being connected with HASHEM will bring Tranquility and Happiness also to his physical state of his body also! Clearly, doing a Mitzvoh is not just a ritual that has some spiritual symbolism, Rather, Doing a Mitzvoh brings forth the Holiness of HASHEM in our neshomoh and into our Bodies. This is the point of our Parsha! HASHEM COMMANDS "BE HOLY"! "Kee Kodoish Oni" Thru connecting ourselves to HASHEM who is HOLY, WE ARE ALSO HOLY!

This is also the way we fulfill the purpose of creation :) Because, the Purpose of creation is to bring holiness into our Bodies and into the world around us, and this makes our Physical being as well as the world around us become a Dwelling place for HASHEM :)

Our First Parsha "Acharai Mois" begins with -And HASHEM Spoke to Moishe after the death of the 2 sons of Aharoin, and the second Parsha Begins with "Kedoishim Tiyu" we Yidden need to be "Holy" because HASHEM is holy! There is a connection between the Parshiois.

The Rambam establishes the 13 Principles of Faith, which every yid needs to believe in. It Begins with the Belief that HASHEM exists, his oneness, no corporeality may be ascribed to Him, He is Eternal, Only He may be served and other, Prophecy...Toirah is from Above, The Toirah doesn't change, Reward and punishment, The Belief in Moshiach and the 13th Ani Maamin is the belief in "Techias Hamaisim", which is time a Time when all Yidden who lived and died before will arise to live again!

The 13th Principle of faith; "Techias Hamaisim" -The Resurrection of the Dead-

The Question; Why is the belief in "Techias Hamaisim" a fundamental principal of our Jewish faith? Why Can't the person be considered a "Religious Yid" believe in "Techias Hamaisim" for him to be considered "Religious" and a True Believer? Why can't he be considered "Religious" and he only believes in the first 12 Principals of faith, which is about the Eternity of HASHEM and his Toirah and Mitzvois, without believing in "Techias Hamaisim"? How is the Belief Existence of HASHEM as fundamental as the belief in the Resurrection of the dead?!

The Answer:

In our parsha, HASHEM commands "Kedoishim Tiyu" You Must be Holy, "Kee Kodoish Oni" Because I am Holy! The Purpose of Creation is to make this Physical world "A Dwelling place for HASHEM". Thru our Learning Toirah and Doing the holy Mitzvois we bring Kedusha into ourselves and into the world we live in :)

The word Mitzvoh can be translated as a "Command" something we are commanded to do, and when we do it, we receive a reward for doing it. Some think or believe that a "Mitzvoh" is a "Ritual" or "Tradition" which Jewish people have done in the past. Its something that Jewish Do, but don't understand the power we create when we do the Mitzvoh.

The Zoihar Explains that "Mitzvoh" comes from the word "Tzavsoh Vechibut" -Bond and Connection-. When we do the Mitzvois of HASHEM we connect with HASHEM and HIS Holiness. The Mitzvoh is not just some "Physical" Act we do, The Mitzvoh is the Conduit thru which we bring down the Kedusha from HASHEM upon ourselves :) EVERY MITZVOH IS LIVING CONNECTION WITH HASHEM which brings HASHEMS eternal holiness into ourselves, making ourselves a dwelling place for HIS eternal Holiness. Thru Doing the Mitzvoh, we not only connect our Neshomoh with HASHEM, but also our Physical Bodies become "Bonded and Connected" with HASHEM who is eternal.



And This is why it's so FUNDEMANTEL for a Yid to believe in "Techias Hamaisim"! Because, believing in "Techias Hamaisim" means believing that the Mitzvois we do truly connect us with HASHEM and is not just some "Ritual" or "Tradition" or some external action done. Rather, The Integral Part of our Belief is the Mitzvois is that thru fulfilling the Mitzvois of HASHEM we Bond and connect ourselves with HASHEM YISBORAICH which brings HIS ETERNITY to what is connected with him. Since the Jewish Bodies became holy thru the Mitzvois, this means the bodies became holy and eternal, the death it experienced is only temporary and HASHEM will bring the bodies to life it connected with forever. "Techias Hamaisim" is the belief of how the Mitzvoh Connects us with HASHEM, and this is why the Jewish body will arise and live once again is from the "Kedusha" we brought into ourselves when we fulfill HASHEMS Mitzvois :)

We see this also in the Mitzvoh of "Kisui Hadam" we learn in our Parsha. The Mitzvoh of "Kisui Hadam" is to "cover over" with earth, the blood of the animal or bird that we shecht -Slaughter-. It would be very easy to use our foot to kick the dirt over blood that is on the ground, BUT The Toirah demands that we use our hands, because, in the words of the Rambam "The Kovid for the Mitzvoh is not for itself (The Physical thing we are doing) Rather we have Kovid to the HAKODOISH BARUCH HU who commands is to do the Mitzvoh. Therefore, the way we do the Mitzvoh must be in a way that shows we have proper Respect to HASHEM!

The command to have Respect to HASHEM when doing a Mitzvoh, is not specific to the Mitzvoh of "Kisui Hadam", rather, the Mitzvoh of Kisui Hadam is the Basis of how we must do EVERY MITZVOH FROM HASHEM :) Chazal Express this In 3 words! "Avhuhoin Dekulhu Dam" -The Father of All [Mitzvois] is [The Mitzvoh of] Blood-. Just like the Mitzvoh of "Kisui Dam" must be done in a respectful way, similarly, EVERY MITZVOH we do, must be done with Respect, because we are Respecting HASHEM who gives us the Mitzvoh.

Let's understand this. why is it, that from all the Mitzvois we could learn this lesson from, the Toirah chooses the Mitzvoh of "Kisui Dam" as the "Teacher" in how we need to do EVERY Mitzvoh!?! It must mean that in this Mitzvoh something we need to learn from that Applies to ALL Mitzvois!

Also, wouldn't it be more accurate for the Chazal to say "The Father of all Mitzvois is COVERING the Blood" but Chazal Omit the "Kisui" -Covering- and state only the word "Dam" -Blood-! Which means, the focus is not on the "Covering" as much as it's on the "Blood"! why?!

In Explaining how HASHEMS Mitzvois help us, the Rambam uses 3 expressions;

Alef :) The Mitzvois save us from Groping in the Darkness.

Bais :) The Mitzvois are the Light to straighten that which is twisted.

Gimmel :) The Light to direct us on the Righteous path.

Obviously, the Rambam is not using Poetic language, but is teaching us that there are 3 categories in the Mitzvois of HASHEM, which are as follows;

The world is divided into 3 categories.

1. The things which are forbidden, which the person must separate himself totally from them.
2. The things which are permitted, which the person is permitted to use, BUT he needs to have the proper direction from the Toirah in using them!
3. That which is HOLY!

Corresponding to this, there are 3 categories in Mitzvois!



Aleph :) "Mitzvois Loi Saaseh" which separate the yid from forbidden things.

Beis :) Mitzvois which prepare the permitted things of the person, so they are done in a way of the Toirah (Such as the Mitzvoh of Shchitah which prepares the meat to be eaten)

Gimmel :) Mitzvois which is ALL about Bringing Kedusha onto the person.

And this fits to the 3 expressions of the Rambam!

Aleph :) "The Mitzvois save us from Groping in the Darkness"

Describes the Mitzvois "Loi Saaseh", which separates us from forbidden things, the darkness of the world.

Beis :) "The Mitzvois are the Light to straighten that which is twisted".

Describes how the Mitzvoh takes something which is inherently twisted, and thru the light of Toirah, it becomes straight. These are the Mitzvois we use with permitted things, which are not straight on their own, and ONLY thru using the light of the Toirah, they become straight and fitting for use.

Gimmel :) "The Light to direct us onto the Righteous path".

This Describes the Light of the Mitzvois which are not to straighten the twisted, but to direct us onto the Righteous path, these are the Mitzvois which HOLY In themselves!

These 3 categories are emphasized in the Mitzvoh of "Kisui Hadam" -covering the blood-

The explanation of this is based on the Ramba"Ns Explanation on why the Mitzvoh of "Kisui Dam" is only for the Blood of Animals and Birds and NOT on the Blood of Bhaimois and sheep?!

HASHEM commanded us to cover the blood of animals and birds, because their blood is not brought on the Mizbe'ach! (Although there are 2 types of birds which were used as a Korbon, BUT, that is ONLY 2 of ALL other types of birds and even these 2 were NOT Shechted) therefore their blood should be covered.

By the "Bhaimois" (Such as the ox cow sheep or goats) which are commonly found, since they are shechted in honor of His Holy name, and their blood is used for a "Kaporoh", therefore, it's not fitting to cover over their Blood. Ak.

This means; The Command to cover the blood depends on the possibility of bringing the blood on the holy Mizbe'ach. As it says in our parsha -Because the soul/life of the flesh is in the blood...therefore, HASHEM gives it to us, so we can bring the blood on the Mizbe'ach to atone for "Nefesh".

Also, this is the reason why blood is forbidden to be eaten, because the of eating blood is a result of the bloods importance that its used on the Mizbe'ach for our atonement.

From this we know that, Blood is something which is really ONLY worthy to be brought on the Mizbe'ach, its visibly holy and important, and therefore it doesn't need to be covered over with earth. But the blood which is not worthy to be brought on the Mizbe'ach, it's not visibly and not being used as a Kaporoh, therefore there is the obligation to cover it with earth, because this is the way its importance is nullified.

From this we have an amazing lesson to use in our Avidas HASHEM :)

BLOOD is the idea of "LIFE"! as it says "Kee Hadam Hu Hanefesh" -Because, blood is the soul/Life- . BLOOD or LIFE needs to be used with purpose of serving HASHEM! When we do a Mitzvoh we Need to do with LIFE and EXCITEMENT :) because EVERYTHING In Kedusha, needs to be done with LIFE and REVEALED EXCITEMENT :) and this LIFE should NOT be covered up! It should be VISIBLY SEEN :)



On the other hand, things that we use for mundane purposes, which are the permissible things we are permitted to use, these things need to be used in a way which is Absent of "LIFE and EXCITEMENT" meaning without putting our heart and feeling in them. We need to do them with purpose in serving our Creator, and NOT for personal pleasure.

This is reflected in the Mitzvoh to "cover the Blood" of a Animal or Bird which we use for our physical use. When we encounter the worldly things, we should not place our LIFE and EXCITEMENT in them, rather, we need to COVER THE BLOOD, and do them without putting our life in them which is hinted with the Mitzvoh of "Kisui Dam" -Covering the Blood- so there is no Evident Excitement in them!
The Toirah teaches us 3 lessons regarding "Blood"

Aleph :) The "Dam Chulin" the Blood which is worldly and therefore it needs to be covered.

Beis :) The Blood that comes from a Bhaimoh (The worldly things we bring on the Mizbeach) which does not need to be covered, because, the person has corrected the physical things around him, until they became also holy.

Gimmel :) The "Dam Hamkudoshin" Blood that comes from things which are initially Holy, and specifically by the HOLY things, the blood, meaning our LIFE and Our Excitement needs to be REVEALED!

This explains the ACCURAY in the wording which Chazal use, saying;

"The Father of ALL Mitzvois is Blood"! (and Not "Covering of the Blood") Because, the "covering" of the blood is not a Mitzvoh in itself, rather, the Covering of the Blood is a Detail of the General Lesson which the Toirah is Teaching us about "Blood" in General! which is mainly not about the "Covering" of the Blood, Rather it's the other way around!

The Blood, our life and Excitement and Heart, needs to be used for the "Mizbe'ach" for holy things! as HASHEM says "Lehakriv LEE chailev Vodom" to bring to ME your "fat" (Enjoyments) and Blood (LIFE). So, when it comes to us doing ALL the HOLY THINGS, we DO THEM with LIFE and EXCITEMENT. Then, because of this, comes the Mitzvoh of "Kisui Hadam" which means, when it comes to doing things that are only permissible and Not "Kedusha" We cover over the blood, we cover over the LIFE and EXCITEMENT!

**YEHEE ROTZOIN FROM HASHEM YISBORAICH TO GIVE EVERY YID HIS AND HER GEULOH PROTI WITH
OUR GEULOH KLOLI NOW WITH MOSHIACH TZIDKAINU :)**

A GUTEN UN FRAILICHEN SHABBOS :)

PODOH BESHOLOM NAFSHI :)

BESUROIS TOIVOIS DIDAN NOTZACH :)

UZI AILECHO AZAMAIROH, KEE ELOIKIM MISGABI, ELOIKAI CHASDI :)

Sholom Mordechai Halevi Ben Avrohom Aharoin Sheyichye ☺