

BOSTONER TORAH INSIGHTS

BOSTONER 'CHASSIDUS' TRANSLATED INTO ENGLISH

PARSHAS ACHREI MOS KEDOSHIM – 12 IYAR 5781

Bostoner Rebbe shlit" a – Yerushalayim

Secretariat Email: bostonrebbe@gmail.com



~~~~~

“With this shall Aharon come into the Kodesh...” (Vayikra 16:3). The Midrash (Vayikra Raba 21:7) explains that Hashem told Moshe that Aharon was permitted to enter the Kodesh at any time as long as he performs this Avodah in this order. The Vilna Gaon is quoted as saying that this special privilege was only for Aharon and not his descendants. They would only be permitted to enter the Kodesh Kodashim on Yom Kippur utilizing this same Avodah.

Since the last Pausk of Sefer Shemos says, “The cloud of Hashem would be on the Mishkan by day and fire would be on it at night, before the eyes of all Beis Yisroel throughout their travels” (Shemos 40:138), the Meshech Chachma postulates that the entire 40 years in the Midbar had a status of Yom Kippur vis-à-vis the permission for Aharon to enter the Kodesh Kodashim after performing the corresponding Avodah.

At the end of the Perek that deals with the Yom Kippur Avodah the Torah attests, “This shall be to you an eternal decree to bring atonement upon Bnei Yisroel for all their sins once a year...” (Vayikra 16:34). For future generations, it would only be on Yom Kippur that the Kohen Gadol could enter the Kodesh Kodashim, since only on this day were the people deemed like angels and the Shechina dwelled on the Kaporet of the Aron in the Kodesh Kodashim.

The question arises whether Elazar, the son of Aharon, was also able to enter the Kodesh Kodashim from Rosh Chodesh Av, when Aharon passed away, until Bnei Yisroel entered Eretz Yisroel. The Meshech Chachma suggests that he could, since the Shechinah of Hashem constantly dwelled in the Mishkan. However, one could disagree and suggest that it was prohibited for Elazar, since the Ananei HaKavod that appeared in the merit of Aharon disappeared after his death. Even though the Clouds of Glory reappeared in the merit of Moshe, Elazar might have been prohibited from entering the Holy of Holies during this time, with the exception of Yom Kippur, since the clouds did not return in his merit.

Parshas Kedoshim begins, “Speak to the entire assembly of Bnei Yisroel and say to them. You shall be holy, because holy am I, Hashem Elokeichem. A man should revere his mother and his father, and My Shabbos days shall you observe – I am Hashem Elokeichem. Do not turn to idols and Elohei Maseicha you shall not make for yourselves – I am Hashem Elokeichem.

One a group of non-religious intellectual Jews came to the Imrei Emes of Gur and asked why the opening Pesukim of Kedoshim repeat ‘I am Hashem Elokeichem’ at the end of each Pasuk. The Imrei Emes explained that each Pasuk corresponds to a different group within Klal Yisroel.

The first Pasuk is talking to those Jews who are sanctified in their thoughts, words and actions, that they should know that Hashem’s sanctity is on a higher level and there is always higher levels of sanctity to strive for.

The second Pasuk corresponds to the group of Jews who keep the basic Mitzvos like Shabbos and Kibbud Av V’Em. They must know that Hashem values them and aids them with divine providence.

Finally, the third Pasuk is speaking even to those Jews who turn to idols and ideologies that are foreign to Torah. Even to these Jews, Hashem expresses that He is ready to help them return through the path of Teshuva.

May it be His will that we should merit to rebuild the Beis HaMikdash and put our study of the Yom Kippur Service into practice. To see the Kohen Gadol perform the Avodas Yom HaKippurim and receive atonement and purity for Klal Yisroel as we serve Hashem together and bring Nachas Ruach to our Creator, speedily in our days.