

Parsha Bullets on Kedoshim/Acharei Mos, 5783 - Getting Up

Rabbi Efrem Goldberg

Vayikra 16:2	ויקרא ט"ז:ב'
Hashem said to Moses: Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover.	וַיֹּאמֶר ה' אֶל־מֹשֶׁה דַּבֵּר־אֶל־אַהֲרֹן אָחִיךָ וְאַל־יָבֹא בְּכַל־עֵת אֶל־הַקֹּדֶשׁ מִבַּיִת לַפְּרֻכֹּת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרֶן וְלֹא יָמוּת כִּי בָעֲנָן אֶרְאֶה עַל־הַכַּפֹּרֶת:

Bullets:

- According to **R. Druck**, Moshe and Aharon did not have jealousy between them. They did not have sibling rivalry, they had sibling revelry. Aharon was his brother.
- The **Otzar Peleos HaTorah** quotes the **Chida** who asks whether or not the Kohen Gadol said Ha-Gomel when he left the Kodosh.

Vayikra 16:4	ויקרא ט"ז:ד'
He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on.	קִתְּנֹתֶיךָ בְּדָ קָדָשׁ יִלְבָּשׁ וּמְכַנְסֵי־בִדֹיֶיךָ עַל־בְּשָׂרוֹ וּבְאַבְנֵי בֵד יִחַלָּךְ וּבְמַצְנֶפֶת בֵּד יִצְנָף בְּגִדֵי־קָדָשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת־בְּשָׂרוֹ וְלִבְשָׁם:

Bullets:

- **Rashi** says that this teaches us that he must not officiate in the "Interior" (in the Holy of Holies) robed in the eight garments which were the insignia of the High Priest in which he performed the service outside (in the היכל and the עזרה) and in which there was gold interwoven, — because the prosecuting counsel cannot become the defending counsel) — but in the four garments.
- The **Otzar Peleos HaTorah** discusses when one can wear gold or adorn ritual objects with gold.
- The **Maamar Mordechai** brings a minhag to have seforim under a cover on Yom Kippur, just like we typically do with challos.

Vayikra 18:5	ויקרא י"ח:ה'
You shall keep My laws and My rules, by the pursuit of which human beings shall live: I am Hashem.	וּשְׁמֹרֶתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחַיֵּי בְהֵם אֲנִי ה':

Bullets:

- The **Chafetz Chaim** asks: what it does it mean to live in the mitvos (בהם)? We live in and by the commandments. It is our very life.
- **R. Soloveitchik** says: "The teachings of the Torah do not oppose the laws of life and reality,

for were they to clash with this world and were they to negate the value of concrete, physiological-biological existence, then they would contain not mercy, lovingkindness, and peace but vengeance and wrath."

- **R. Chaim Soloveitchik** was stringent when it came to saving a life.

Vayikra 18:21	ויקרא י"ח:כ"א
Do not allow any of your offspring to be offered up to Molech, and do not profane the name of your God: I am Hashem.	וּמִזְרַעְךָ לֹא-תִתֵּן לְהַעֲבִיר לְמֹלֶךְ וְלֹא תִחַלֵּל אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי ה':

Bullets:

- **R. Soloveitchik** asks what the connection is between Molech and forbidden relationships. He develops the idea that we cannot put our own selfish desires in front of our children, sacrificing them on the altar of Molech.

Vayikra 19:3	ויקרא י"ט:ג'
You shall each revere your mother and your father, and keep My sabbaths: I Hashem am your God.	אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת-שַׁבְּתוֹתַי תִּשְׁמְרוּ אֲנִי ה' אֱ-לֹהֵיכֶם:

Bullets:

- **R. Moshe Feinstein** says that moving to Israel is a mitzvah kiyumis.
- The **midrash** tells us that it was only due to Hashem's command to Avra(ha)m that he was allowed to go to Israel against his father's wishes. However, this is not the halacha as paskened by **R. Ovadia Yosef**.

Vayikra 19:17-18	ויקרא י"ט:י"ז-י"ח
(17) You shall not hate your kinsfolk in your heart. Reprove your kin but incur no guilt on their account. (18) You shall not take vengeance or bear a grudge against members of your people. Love your fellow [Israelite] as yourself: I am Hashem.	(יז) לֹא-תִשְׁנֵא אֶת-אָחִיךָ בְּלִבְבְּךָ הוֹכַח תוֹכִיחַ אֶת-עַמִּיתְךָ וְלֹא-תִשָּׂא עָלָיו חֶטְא: (יח) לֹא-תִקֶּם וְלֹא-תִטֹּר אֶת-בְּנֵי עַמְּךָ וְאֶהְבֵּת לְרֵעֶךָ כְּמוֹךָ אֲנִי ה'.

Bullets:

- The **Munkatcher Rebbe** asks why we need to be taught this, as we already know to love our fellow as ourselves. The truth is, that it can be especially difficult to love our brother, therefore the Torah needed to teach it.
- **R. Yisrael Salanter** wants to know why it says אֶת-עַמִּיתְךָ. What does the את add? It adds the fact that we also need to rebuke ourselves. We need to check ourselves first.
- **R. Nachman of Breslov** understands לְרֵעֶךָ as 'the bad'. We need to appreciate the bad in our lives and come to love our entire life and who we are.