

PORTION	DATE	HEB DATE	TORAH	NEVIIM	RENEWED
Acharei Mot / Kedoshim	28 Apr 2018	13 Iyyar 5778	Lev. 16:1-20:27	Amos 9:7-15	Mark 12:28-34

Leviticus 16:1-20:27

Verse 1 starts with “And YHWH spoke” (וַיִּדְבֹּר יְהוָה), and in verse 2 “And YHWH said” (וַיֹּאמֶר יְהוָה). The sages distinguish “spoke / *davar*” and “said / *emor*”. We learned in Leviticus 10:8 that “וַיִּדְבֹּר יְהוָה, אֶל-אַהֲרֹן / And YHWH spoke to Aharon saying”. It means Hashem spoke directly to Aharon after the death of his sons. Yet, in Leviticus 16, Hashem spoke to Moshe to convey the words to Aharon. The sages teach “*davar*” is strict and firm whereas “*emor*” is kinder and subtle. Therefore, Hashem is implying if Moses rebuke Aharon in gentle manner that he will listen to Moshe and accept his teachings.

Few verses later, Hashem forbid Aharon to enter the Holy of Holies other than Yom Kippur (Day of Atonement) despite his love for Hashem. The Rebbe taught that we were created to elevate and refine reality so His presence can manifest this world. Thus, we should “not drink to intoxication” of the wine of holiness that it does not make us oblivious to the world around us. Secondly, we are “not to enter the sanctuary at all times” by our own zeal for Hashem. Nadav and Abihu entered the inner sanctuary on their own initiative rather than response to Hashem’s call or command.¹

This week’s parashat picks up right after the death of Abihu and Nadab² who died when entered the inner sanctuaries of the Tabernacle on the first day of Nisan, 2449. “And there went out fire from YHWH, and devoured them, and they died before YHVH.”³ The sages teach “fire from YHWH” entered through their nostrils and burned up their souls for “strange” offerings.

The commentators speculate their death to intoxication (Lev. 10:9), unauthorized offerings (Lev. 10:1), arrogance, etc. We also learned from Leviticus 10:3 of their love to Hashem in the same verse as He said, “I will be *kadosh* (holy) in them that come near Me.” Even though they offered “unauthorized offerings,” their love for Hashem was recognized by Him.

Acharei Mot means “after death.” It has a *remez* (allegatory) meaning. While our physical body returns to the ground, our soul ascends “after death.” Noam Elimelech teaches that the *tzadik* (righteous) has the power to change *din* (judgment) and annul the decree of Hashem. Because the *tzadik* can ascend to a higher world as the world above has no *din* (judgment). It In the higher world, there is only *rachamim* (mercy) and there is no mixture of *din*.

How do we become a complete righteous? The answer is in Leviticus 16:3-6, “This is how Aharon shall come into the *Kadosh*-Place: with a young bull for a sin offering, and a ram for a burnt offering. He shall put on the *kadosh* linen coat, and he shall have the linen breeches upon his flesh, and shall be dressed with a linen girdle, and with the linen turban shall he be attired: these are *kadosh* garments; therefore shall he wash his flesh in *mayim*, and so put them on. And he shall take from the congregation of the children of Yisrael two goats for a sin offering, and one ram for a burnt offering. And Aharon shall offer his bull of the sin offering, which is for himself, and make *keporah* for himself, and for his *bayit*.”

“This is how Aharon shall come,” he is entering the holy of holies “with a young bull.” The word “bull” (פָּר, *far*, 200+80) has a numerical value of 280 which alludes to the 280 types of judgments. Continuing in

¹ The Lubavitcher Rebbe, Chumash Vayikra, p. 123

² Leviticus 10:1-2

³ Leviticus 10:2

verse 3, פֶּרֶן בֶּן-בָּקָר (*far ben-ba•kar*; a young bull), *ba•kar* has same letters as *bo•ker* (morning). The kindness is symbolized by *bo•ker* as Hashem renews a new day with His *chesed* (kindness), just as He looks upon us with kindness within strict judgment.

Hashem declared the last day of the week as Shabbat. On other days, it is just first day, second day, third day, and so on. But on the seventh day, He sanctified the seventh day and decreed to be Shabbat, a day of rest.⁴ The universe Hashem created is synchronized with Hashem's clock. Therefore, just as the entire world observe Shabbat, we are also commanded to observe the Shabbat. There is another day the entire world gets elevated to a higher level. And that is Yom Kippur (Day of Atonement).

We offer “a sin offering” as the righteous always remembers past sins, reviews past events to determine if we fulfilled halachot. “And a ram for a burnt offering” hints at prayer as the offering ascends upwards, that we are to be swift, and not allowing anything to interrupt us or stand in the way of praying.

Because we sometimes do good things and sometimes we don't. The sages teach when a person is angry, lashon hara, or impatient, he needs to do *teshuvah* (repentance) before coming to the Temple. In Matthew 5:22-24 says, “And I say to you, That whoever is angry with his brother without a cause shall be in danger of the mishpat: and whoever shall say to his brother, Raca, you nothing idiot, shall be in danger of the Sanhedrin: but whoever shall say, You fool, shall be in danger of Gei-Hinnom fire. Therefore if you bring your gift to the altar, and there remember that your brother has anything against you; Leave your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift.”

When we pray, our *nefesh* (life force) leaves our body from the world of *Asyiah* (action) and enters higher level *ruach* (Spirit) in the world of *Yetzirah* (Formation), and perhaps *Neshamah* (breath) in the world of *Beri'ah* (Creation). Therefore, when we are leaving higher world (concluded prayers), it can cause harm to our spirit rather than being beneficial because we entered higher level without *teshuvah*.

That is the reason why the Curtains are placed before entering the holy of holies. That Curtain is our sin; anger, cheating, stealing, and it is preventing us to enter the holy of holies. So, before we can enter the holy of holies, we are to have remorse and regret in our heart before entering. There is no other way.

How do we do *teshuvah*? The admission that you have sinned is the beginning of *teshuvah*. It has four parts:

1. Regret – To regret what we have done wrong.
2. Leaving the negativity behind – To stop dwelling on the transgression in thought and action.
3. Verbalization – To verbally state the transgression.
4. Resolution – To be determined not to let the transgression happen again.⁵

“Why are you red in Your apparel, and Your garments like him that tramples in the winepress?”⁶ When Yeshua returns, He is coming back for people whose garment have not stain, no wrinkle, no spot, pure and holy without blemish.⁷ Baal Shem Tov teaches that we need to open the gate of assistance of heaven, and with broken heart which will break all the gates of heaven. When Jacob fought with the angel of Esau, their fight was so fierce, the dust (prayer) created by them was going up. Therefore, when our Messiah returns, we must ensure we don't leave anything (sin) behind.

⁴ Genesis 2:2

⁵ www.aish.com, Four Steps to Change

⁶ Isaiah 63:2

⁷ Ephesians 5:27

“He shall don a holy linen tunic” – This alludes that we should rectify our physical body that it shine like a garment of light (אור) with alef rather than ayin (עור) which would make a leather of garment when Adam and Chava wore before they fled Gan Eden.

“Linen breeches shall be on his flesh” – The pants atone for sins of promiscuity, and so we should cover them at all time. Thus we should cover up the lusts and physical desires so that there will be no trace of lust in our heart.

“He shall gird himself with a linen sash” – This alludes to the need to gird his loins with courage like a brave warrior.

“And wrap his head with a linen turban” – The turban atones for pride and arrogance. We are to be so holy that we remove our bad traits by wrapping turban (*teshuvah*) around our head.

“These are holy garments” – Everything can be made holy and thus be made into garments of holiness.

“He shall immerse himself in water and then don them” – This alludes that we should not learn Torah or pray if the body is tainted and impure. Therefore, he need to immerse (in order to become pure) then immerse himself in the pool of mikveh to purify himself. So, that it will be like a spiritual garment for his soul.

Azazel is a scape goat. It also means steep cliff, and also the name of wilderness demon. It is a word used as a curse in modern Hebrew when someone is angry. The force of evil hangs around desolate, abandoned places, i.e., old outhouse, cemetery. The demon will not attack when two or more people are together. The sages teach we are not to take young child to a cemetery as he/she is vulnerable to attack by demons. There is a prayer before entering the cemetery and a ritual of washing hands before entering our homes after leaving the cemetery to rid of any *shedim* (demons) attached to our fingernails during the visit.

With the exception of Yom Kippur, we are constantly attacked by evil spirits. HaSaTaN (ה 5, ש 300, ט 9, י 50) has a numerical value of 364. Esau's angel's name is Sa'yir (שַׁעִיר goat, Lev. 20:6) So, on Yom Kippur, we want to prevent the prosecution of Satan by offering him a bribe. What is the bribe? We take a goat chosen by lot and take it out to the wilderness where Satan hangs out and pushes Azazel off the cliff. We are not allowed to slaughter the goat selected for Azazel as the slaughtering is considered as a sacrifice. We want to show it is not a sacrifice nor an offering as it is a gift (or bribe) to Satan to distract him away from us.

“Places sin on the goat” is a mitzvah which creates an angel. For example, we go to a restaurant and orders fresh oysters as an appetite (creates evil angel), then changes our mind and decide not to eat them (creates good angel). When we repent, our repentance seals the mouth of evil angel. When we lax, Satan removes the seal. So every year, we place all the sin on the goat, and pushes off the cliff that destroys the prosecutor (Satan). That means Satan can no longer prosecute you for all the sins that was created (evil angels).

So, how do we make the ultimate sacrifice? We have to learn how to eat. In Leviticus 19:5 says, “When you slaughter a peace offering for Hashem; according to your will you shall slaughter it.” The Torah is teaching us what will happen when we sacrifice and offer up our own *yetzer hara* (evil inclination).

A “peace-offering” in Hebrew is *shelamim* (שְׁלָמִים). The word ‘*shalem*’ means complete and ‘*shalom*’ is peace. Therefore, our offering has to be complete and in peace (purity).

“According to your will you shall slaughter it” means bring “your will” to Hashem. The offering is “your will” and place it on the altar of Hashem so it (sin) will not rule over you with strong and healthy body.

“On the day of your offering, it shall be eaten” – If it is eaten by itself, without desire it is only necessary to be eaten in order to sustain yourself. Our desire for eating is only to draw abundant life and blessing to this world. In other words, we cannot continue to bicker, fight, evil tongue that can lead to destruction. Our purpose is to bring life (by caring through kindness) with the love of Hashem.

“And on the next day” – When we bring life (doing good deeds, loving) to this world, our reward will be in the next world (*Olam Haba*). So, do not expect for instant gratification. When we do, Yeshua said, “Therefore when you perform your mitzvot, do not sound a shofar before you, as the hypocrites do in the synagogues and in the streets, that they may have tifereth from men. Truly I say to you, They have their reward.”⁸ He is telling us there will be no reward in *Olam Haba* when we strut with arrogance or false piety for everyone to see.

“And whatever is left over on the third day” – If you wish to have something (reward) left over for the third day alludes to the return of our Messiah as said in Hoses 6:2, “After two yamim (days) He will revive us: on the third yom He will raise us up, and we shall live in His sight.” We no longer desire to eat (sin) as our Messiah is with us.

To sum it up, “according to your will you shall slaughter it.” The main thing is to “slaughter” your *ratzon*, and instead choose life. The next words in the verse (Lev. 19:7) teach us that when you accomplish this, you will see great reward for your deeds: “On the third day of your offering, it shall be eat” – that is, the fruit [of your action] you will eat in this world, and the principal [reward] is left for the future world *Olam Haba*, as it says “whatever is left over [can be eaten up to] the third day.” If you wish to “leave over” anything at the time of resurrection, “burn it in the fire” – you must serve Hashem with fiery enthusiasm.⁹

There are 613 commandments in the Torah. If we subtract what applies to us today, there are about 50 commandments we are to keep. And as we count omer as commanded by Hashem, we really count up to 49 days. Because I have to initiate 49 days (keep 49 commandments), and on 50th day Hashem counts it as said in Exodus 20:2, “אָנֹכִי יְהוָה אֱלֹהֶיךָ” Amen. Amen.

⁸ Matthew 6:2

⁹ Noam Elimelech, Kedoshim, p. 192-193