

PARSHA INSIGHT

Speak to the entire assembly of Bnai Yisroel and say to them, “You shall be holy, for holy I am, Hashem your G-d.” (19:2)

Why is it necessary to specify that this mitzva (to be holy) is being commanded to all of Bnai Yisroel? Wasn't every mitzva commanded to all of Bnai Yisroel?

The nature of a person is that he is drawn to follow the conduct of his environment. (Rambam Dayos 6:1)

Based on the premise of the Rambam, the Ramban explains why the posuk notes that the mitzva of 'to become holy' was said to all of Bnai Yisroel. It is difficult for a person to become holy in a vacuum. A person needs a positive environment in order to achieve this goal. Therefore, Hashem specified the command of 'to become holy' to all of Bnai Yisroel because the ability for a person to fulfill this command depends on the participation of his brethren, all of Bnai Yisroel.

However, why did Hashem add “for I am holy” to this command?

Rav Aharon M'Klivna explained that not only does a person's environment influence his spirituality; it also has the ability to re-define holiness. If a person is surrounded by vulgar people, not only will his goal of 'to become holy' be more difficult to achieve, but the definition of holy will also change. With those type of people surrounding him, the standard of holy will take on a new meaning - it will mean to only be holier than those sub standard people. Hashem therefore added, “for I am holy” to teach that the definition of holiness is determined by Him. Holiness is not defined by time, place or society; it means to emulate Hashem's Way of conduct.

The Alshich offers a different explanation of the posuk and thereby answers the above questions. One may think that holiness is attainable only by a select few Jews and is not within the reach of all Jews. Hashem therefore specified this command in front of all Bnai Yisroel to teach that it applies to all Jews and can be fulfilled by any Jew.

Hashem concluded the command with the words “for I am holy.” “I am holy” is the reason that sanctity is within the grasp of every Jew. Since every Jew is a “child of Hashem” (Re'ay 14:1) and “I am Holy,” therefore holiness is in the spiritual DNA of every Jew. With holiness being a part of every Jew's makeup, it is definitely possible for him to attain holiness.

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**IN MEMORY OF
HIS MOTHER**

**ON HER UPCOMING
FIFTH YARTZEIT**

ט"ו אייר

DILEMMA

With this Aaron shall come into the Sanctuary... so he shall not die. (16:3)

On Yom Kippur, Hashem's Presence is more powerful and apparent in the Kodosh HaKodoshim than on all other days of the year (Vayikra Rabba 16:17).

If Aaron would enter the Kodosh HaKodoshim during the year, when Hashem's Presence is less intense, he would be punished with death. However, on Yom Kippur, when there is an increase of Hashem's Presence, Aaron is commanded to enter into the Sanctuary, and of course, not die. Doesn't logic dictate the opposite?

A GLIMPSE OF GREATNESS

He shall provide atonement for himself, for his household, and for the entire congregation of Yisroel. (16:17)

There was a bochur in the yeshiva of Rav Ezra Attia who involved himself in community matters. He spent a lot of time arranging and attending rallies, and advocating on behalf of the community.

Rav Ezra Attia called the bochur into his office and told him, “Your intentions are outstanding. You desire to help people and improve the situation for Jews. Yet your process is not correct.”

He continued to explain as follows. “When the Kohen Gadol advocates for Bnai Yisroel on Yom Kippur, his personal atonement is achieved first, followed by the atonement for his family. The reason is because the Kohen Gadol cannot advocate for the atonement of others until he himself has been forgiven. Once he has been forgiven, he can advocate for his family. After he has personally been elevated and his immediate environment has improved, then he has the capability to advocate for the larger group - Bnai Yisroel.”

“The same precept applies to you. You want to be an advocate for the community and involved in communal matters. First you must elevate yourself - that can only be achieved by remaining in the Bais Medrash and learning. Afterwards, some issues will automatically be resolved because your improved character will create a positive influence upon those who are around you.”

...And provide atonement for himself and for his household. (16:6)

Rebbi Yehuda said, "We also must designate a second wife for the Kohen Godol. Perhaps his first wife will die and he will be without a wife on Yom Kippur and the posuk says, "for himself and for his household," with the definition of the word "household" being his wife. (Yoma 2a)

A Kohen Godol can only marry a na'ara (a girl whose age is between twelve and twelve and a half). He cannot marry a bogeres (a girl who is older than twelve and a half). (Yevomos 59a)

A person under the age of twenty is not punishable by Heaven for his sins and therefore does not need the atonement that a korban offers. (Chacham Tzvi 49)

Since the second wife of the Kohen Godol must be under the age of twelve and a half, according to the Chacham Tzvi she will not gain from the atonement that the korban offers. If she is not being serviced by the korban that he is sacrificing and by the atonement it generates, how can she fill the role of "his household (wife)"?

What is the role of communal korbonos? 1) They atone for the sins of the community, or 2) They are obligatory korbonos that also atone.

Rav Chaim Soloveitchik (Kreesus 27b) explains the difference between private korbonos and communal korbonos. A private korban is intended for atonement; if there is nothing to atone for, the korban is not brought. On the other hand, a communal korban is always brought, like a chatos on Rosh Chodesh. However, there is a side benefit - it generates atonement. Even if no one had sinned during the month, a korban would still be brought.

With the above premise, we can answer why the second wife is considered "his household" in regard to the korbon of Yom Kippur. The korbonos on Yom Kippur are communal korbonos (even the one that the Kohen Godol brings on his own behalf), and therefore do not need to generate atonement to be valid. Therefore, even if the second wife is too young to need the atonement of a korban, she is considered a member of the "communal korban" aspect, which is sufficient to have her fill the role of "his household".

TORAH RIDDLE

How did the Cheit Ha'Egel (sin of the golden calf) determine the garments of the Kohen Gadol?

Last week's riddle:

When is a Kohen not allowed to tell the metzora that he has tzoras?

Answer: 1) On Yom Tov 2) During Sheva Brochos for either a chosson or kallah.

Congratulations to: Eric Mack, Y.D. Solomon

PIRCHEI

Zichron Chaim - Yavne 2475 S. Green

5:15

Grade 3 - 4: Dock

After 6:00 Mincha (6:25 - 7:00):

Grades: 5-8: 30 Minute Father and Son Learning Seder
Followed by a five minute Shiur

BNOS

2:30 - 3:30

Kindergarten Etty Aron 14455 Summerfield

Grade 1 - 2: Sora Mindy Thav 2416 White

Grade 3 - 4: Sara Kaliff 2421 Claver

WHO AM I?

1. We were identical
2. Our ends are different
3. Our purpose is similar
4. I caused drawings

Last week's clues: I am not for songs, I am mentioned at the Seder, I am for a boy, I am after a week.

Answer: Eighth Day

1. I was designated
2. For me there are sukkos
3. For me there was food on Yom Kippur
4. I put things over the edge

Last week's clues: I am for you, I am for your clothes, I am for your house, I could reveal treasures.

Answer: Tzoraas

KOLLEL BULLETIN

MAZEL TOV

- ♦ Mr. and Mrs. Joey Edelstein on the Bar Mitzva of Menachem
- ♦ Mr. and Mrs. Ronnie Greenfeld on the engagement of Yaakov
- ♦ Mr. and Mrs. Ronnie Shulman on the birth of a girl

SUMMER ZMAN

Shacharis 7:30

Mincha 7:45

Ma'ariv 9:50

Please submit answers to
OnegShabbos@Beachwoodkollel.com