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## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Yom Kippur in Nisan

Presented by Rabbi Yitzchak Kaminetsky, Kollel Scholar

At the beginning of Parshas Acharei Mos, the Torah describes the service of the *Kohen Gadol* on Yom Kippur. The Chayei Adam raises a number of compelling questions about how the Torah presents this commandment and offers one fascinating idea to answer them.

First, the Torah usually introduces the holiday and only then describes the *korbanos* (offerings) of the day. Here, the Torah does not mention Yom Kippur until verse 29 — after already detailing the entire service. Second, throughout the first section, the Torah repeatedly refers to Aharon specifically, but later it shifts to “the anointed Kohen,” without mentioning Aharon. Third, the Torah omits any mention of the *Korban Mussaf* for Yom Kippur, even though it mentions other *korbanos*. Finally, the sections conclude by stating that Aharon performed the service. Why would we think he wouldn't?

The Chayei Adam, quoting the Vilna Gaon, explains that Aharon HaKohen had a unique privilege: he could enter the Kodosh Hakodashim (Holy of Holies) any day that he wanted, as long as he performed the complete service of Yom Kippur. The first 28 verses describe this special privilege. And indeed, following the commandment, Aharon performed the Yom Kippur service even though it was Rosh Chodesh Nisan – not Yom Kippur. The *Korban Mussaf* is not mentioned because that *korban* is very specifically for Yom Kippur and would not have been brought in those circumstances. Only after describing Aharon's special status does the Torah establish that for future generations, this service and the ability to enter the Kodosh Hakodashim is reserved specifically for Yom Kippur.

While this answers all of the textual questions, what is the lesson?

Often, the cycle of the year aligns with the parsha we read. For example, we read about Sefiras HaOmer during the Omer period. It is therefore noteworthy that Acharei Mos, which describes the service of Yom Kippur, is read months earlier, in Nisan or Iyar.

The Maharsha observes that although most holidays require preparation thirty days in advance, there is no such requirement for Rosh Hashanah or Yom Kippur, because *teshuvah* is meant to be on our minds all year long.

Perhaps this is the message of Aharon's unique ability. While Yom Kippur is the designated day of repentance for all generations, a person can, in a sense, create a “mini Yom Kippur” at any time. Even without the Beis Hamikdash, we can tap into the themes of reflection, growth, and return whenever we choose.

Parshas Acharei Mos comes about halfway between two Yom Kippurs. Perhaps it serves as a reminder to look back at the goals and aspirations we had months ago, and to rededicate ourselves to the process of *teshuvah* — not just in Elul, but throughout the entire year.

**Wishing you a Good Shabbos!**

## TABLE TALK

### Point to Ponder

**Every man, your mother and father you shall revere... (19, 3)**

A person is not permitted to call his parent by their name, not while the parent is alive, nor when the parent has left this world. (Yoreh Deah 240)

Yaakov wanted to reveal to his children what would occur at the end of days, and the Shechina left him. Yaakov said, "Perhaps I have a child that is unworthy, as my father had Esav and my grandfather had Yishmael." So Yaakov's children responded, "Shema Yisrael / Hear Yisrael... (referring to their father – Rashi) just as you only have one G-d in your heart, so too we only have one G-d in our hearts." (Pesachim 56a)

How could Yaakov's children refer to their father by name, calling him Yisrael?

### Parsha Riddle

**You shall not eat over the blood... (19:26) Besides the prohibition to eat meat while there is blood in it, what other prohibition is derived from this verse?**

Please see next week's issue for the answer.

**Last week's riddle:**

**How does Bris Mila relate to the laws of tumah and tahara (purity and impurity)?**

**Answer: One reason a bris is performed on the eighth day is so that the mother will no longer be tameh (spiritually impure) from having given birth.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Acharei Mos* (16:3-4), the Torah commands: "With this shall Aharon enter the Holy: ... He shall wear a holy linen shirt and linen pants shall be upon his flesh, and he shall gird himself with a linen sash and wear a linen cap ..." While some commentators understand that Aharon was to wear the rest of his priestly vestments as well (i.e., the *choshen*, *ephod*, and *me'il* – Ibn Ezra, and cf. Rashbam *Shemos* 28:35), most understand that he was to wear only those enumerated here. The Sages offer several reasons for this (see *Yerushalmi Yoma* 7:3 and *Vayikra Rabbah* 21:10), the most well known of which is the following:

**Rav Chisda said: For what reason does the High Priest not enter the innermost sanctum, the Holy of Holies, with his golden garments to perform the service there on Yom Kippur? It is because a prosecutor [kateigor] cannot become an advocate [sanneigor].** Since the Jewish people committed the sin of worshipping the Golden Calf, the High Priest may not enter the Holy of Holies to atone for the Jewish people wearing golden garments, as they would bring that sin to mind. (Bavli *Rosh Hashanah* 26a)

The Talmud, however, proceeds to qualify the principle in a number of ways, including the following:

**But there are the golden garments** the High Priest wears **outside** the Holy of Holies? **What we are saying is** that a sinner should not adorn himself with gold **inside** the Holy of Holies, but outside there is no concern.

The Ritva accordingly allows the wearing of a *tallis* containing gold on Yom Kippur, since the wearer is certainly "outside." Other authorities, however, do record a custom not to wear gold in the synagogue on Yom Kippur (*Teivas Gomeh* [Teomim] *Acharei Mos* 4, and cf. *Sefer ha-Minhagim* [Tirna] Yom Kippur *hagahos* 159). R. David Oppenheim reports that the custom in Prague was not to use any gold or gold-plated Torah scroll adornments on Yom Kippur, and while he recommends deference to the custom, which he assumes is certainly a venerable one, he argues, like the Ritva, that in light of the various Talmudic qualifications of the principle that "a prosecutor cannot become an advocate," including the limitation that it is limited to "inside," it would not apply to Torah scroll adornments in the synagogue (*Nishal David* OC 16).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am for the fruit.
2. I am for the lips.
3. I am for a baby boy.
4. I am for the heart.

#### #2 WHO AM I?

1. I am right before Shabbos.
2. I am similar to bird sending.
3. I flip from honor.
4. I am a nature switch.

#### Last Week's Answers

**#1 Tazria/Metzora** (We are double, We are similar, Our end is different, One makes the red white.)

**#2 Counting the Omer** (We start after "Shabbos," You can count on us, We are dazed and weak, but not really, Stand for us.)

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