



בזאת יבא "16:3 אהרן אל הקודש"

"With this shall Aharon come into the Sanctuary." The

Posuk says that Aharon Hakohen is to enter the Kodesh Hakodoshim on Yom Hakippurim, "בזאת" – "with this." What is the Posuk referring to? The following Divrei Torah will expound on this topic and support the P'shat offered in the closing paragraph.

Parshas Achari – שם משמאל

ונתן את הקטורת על האש "16:13 – Mos 5681
לפני ד', וכסה ענן הקטורת את הכפורת אשר על
העדות ולא ימות – "He shall place the incense upon the fire before Hashem, so that they cloud of the incense shall blanket the Ark cover that is on top of the Luchos Ha'eidus, so that he shall not die." In all places, the Ketores was brought after the Korbon was brought. The Mishnah in Yuma 3:5 says that the Ketores of the morning was brought between the דם and the אברים, while the Ketores of the evening was brought between the אברים and the נסכים. Why over here, לפני ולפנים, when the Avodah was completely performed inside, it began with Ketores, as it was done even before the דם, the sprinkling of the blood? The Temidim, the daily offering of the morning and the evening, caused there to be an atonement. Bamidbar 21 says that the Korbon Tamid of the morning atoned for the sins of the previous night, while the Tamid of the evening, atones for the sins of the previous day. The Lashon of "קטורת" is a Lashon of "קישור", tying together, as it ties the souls of Klal Yisroel to their source. Thus, there needed to be a Kapparah prior so that the souls were worthy of being connected to their source, as it says in Megilas Esther 4:2 – "כי אין לבוא אל שער המלך בלבוש שק" – for one cannot come to the gates of the palace in sackcloth, in order to come to the "palace", one needs to be in the proper clothing. One needs to be purified first, and then is Zoche to be tied to the Shechinah.

The דם, which represents the soul, is Mechaper for the soul, and the אברים, the limbs of the animals, are Mechaper for the limbs of the person. The main part of the Kapparah is the דם, for

that atones for the Nefesh, and the Kapparah for the limbs is secondary to the Nefesh. Thus, by the Korbon of the morning, when the Midah of Chesed rules, once the דם is accepted for a Kapparah, the אברים which are "attached" to it also get a Kapparah. However, in the evening (late afternoon prior to evening) is a time of Din, and then the אברים are also needed in order to bring about a Kapparah for the Nefesh. Thus, in the morning the Ketores is right after the דם for there is already a Kapparah, while in the evening, the Ketores only comes after the דם and the אברים, for both are needed for the Kapparah. However, this is for all the other days of the year, but not on Yom Hakippurim. Yom Hakippurim is a time that the evil spirits and powers are banished, and it is just Klal Yisroel with Hakodosh Baruch Hu. וכן יעשה לאוהל מועד – "השוכן אתם בתוך טומאותם" – and the Gemara in Yuma 57a says that even when Klal Yisroel are Tamei, the Shechinah resides with them – on Yom Hakippurim, Klal Yisroel are Zoche to have the Shechinah close. On Yom Hakippurim, Klal Yisroel are brought close to their source, and brings them Taharah – purity. On Yom Hakippurim, the attachment of Klal Yisroel to their source takes place even before they attain a Kapparah. On the contrary, it is their coming close to the Shechinah which brings about their Kapparah. Thus on Yom Hakippurim, the Ketores is brought first, and that is the impetus for the Kapparah.

Parshas Kedoshim – שם משמאל

דבר אל כל עדת בני ישראל "19:2 – Mos 5670
ואמרת אלהם קדשים תהיו, כי קדוש אני ד'
ואליכם – "Speak to the entire assembly of B'nei Yisroel and say to them: You shall be holy, for holy am I, Hashem, your G-d." It says in Vayikra Rabbah 24 that this Parshah was said in Hakhel, when Klal Yisroel were gathered together. The Midrash is teaching us that one can only become Kodosh, holy, through the Tzibur, through the community of Klal Yisroel. The Kotzker Rebbe said: How can one become Kodosh? It is because, "כי קדוש אני ד'". The Kotzker is telling us that the only reason why we can become Kodosh is because in every Yid there is a part of him that comes from below the

Kisai Hakovod of Hakodosh Baruch Hu – our Neshama. That is the only reason why we are able to become Kodosh. How do we tap into that? "דבר אל כל עדת בני ישראל", it is because of Klal Yisroel. The more one attaches himself to the כלל, the more he can receive Kedushah. Shabbos Kodesh is the רזא דאחד – the secret of one – when all of Klal Yisroel are one. Shabbos Kodesh, of all the days of the week, is the time when Klal Yisroel are, "ממלכת כהנים וגוי קדוש" – they are one cohesive unit, and thus have the most opportunity for Kedushah on this day.

בזאת יבא אהרן "16:3 – באר משה

– "אל הקודש" – "With this shall Aharon come into the Sanctuary." The Posuk says that Aharon Hakohen is to enter the Kodesh Hakodoshim on Yom Hakippurim, "בזאת" – "With this." What is the Posuk referring to? The Midrash tells us that the Kohen went into the Kodesh Hakodoshim with the Zechus of Shabbos Kodesh, for the Zohar Hakodosh tells us 2:205a that the day of Shabbos Kodesh is a day of the Neshama, and not a day of the Guf. On Shabbos, one is to have complete humility due to the greatness of the day. It says in Mishlei 10:22 "ברכת ד' היא" – "תעשיר" – and the Yerushalmi in Brachos 2:7 says that Shabbos is where all Brachah comes from. Shabbos Kodesh is also the source of Teshuva, as it says in Bereishis Rabbah 22 that Odom Harishon met Kayin and asked him what happened in his judgment for killing Hevel. Kayin told him that he did Teshuva and he made a deal. Odom Harishon fell on his face and said: This is the power of Teshuva, and I did not know. Immediately he arose and said, (Tehillim 92:1) "מזמור שיר ליום השבת". Odom was the first to say this Shira, then it was forgotten, and Moshe Rabbeinu reinstated it under his name.

The מתנות כהונה says that the words, "מזמור שיר ליום השבת" are a Roshei Taivos of "משה", for Moshe put his name in it. However, because of his great humility, he didn't want it to be clear for all to see, so he placed a ל in the middle of it. The ל represents "לימוד", one who teaches Torah to Klal Yisroel. We need to understand what the connection of Shabbos is to Teshuva. It says in that Kapitel of Tehillim, "טוב להודות לד'" – "It is

good to praise Hashem" and the Lashon of "להודות" is also a Lashon of "וידוי," that is it good to recite Vidui and seek a Kapparah. We find explicitly that הודאה and וידוי are one, as it says in Sanhedrin 43b – Rebbe Yehoshua Ben Levi says: One who slaughters his Yetzer Hara, and he is מתודה, confesses, his sin, the Posuk ascribes to him as though he had honored Hakodosh Baruch Hu in two worlds; this world and the world to come, as it says in the Posuk in Tehillim 50:23 "זבח תודה" – "Whoever slaughters a Korbon תודה, a thanks-offering, honors Me." The Gemara is telling us about "זבח תודה" that one who is Makriv a Korbon Todah, and then tells us that one who says וידוי honors Hashem. The Gemara is clearly telling us that תודה and וידוי, are one and the same. We see the same thing in Yerushalmi Shavuot 1:5 that at the time that Hakodosh Baruch Hu said to Moshe, "והתודה עליו", he began saying, "מזמור" from Tehillim 100:1. We see here again where והתודה, saying Vidui, and תודה thanking Hashem, are interchangeable for they are one and the same.

The foundation of Shabbos Kodesh is שבח והודאה, praise and thanks to Hakodosh Baruch Hu, as it says in the Sefer Zera'ei in Hilchos Shabbos that the Chachomim were Mesaken extra Mizmorim to be recited on Shabbos Kodesh, for the honor of Shabbos Kodesh. The reason for this is because on Shabbos Kodesh, Hakodosh Baruch Hu does not want the שירות ותשבחות of the Malachei Hashareis, but only from Klal Yisroel. While Vidui is not permitted on Shabbos Kodesh, there is still a way to achieve a Kapparah, and that is through הודאה, singing praises and thanks to Hakodosh Baruch Hu, for that too is like וידוי. They are one and the same. The name "שבת" is from a Lashon of "השבה", to return, to do Teshuvah. Tosfos in Kesubos 7b says that Shabbos is considered a פנים חדשות, a new face, because it is stated in the Agadah on the Posuk of מזמור שיר ליום השבת – a psalm of song for the Shabbos day. Tosfos is discussing reciting the Brachos of Sheva Brachos, and the Gemara says that Sheva Brachos can only be recited if there are פנים חדשות, new people who had not been to previous Sheva Brachos.

However, Shabbos Kodesh itself is a פנים חדשות, and thus new people are not needed. Hakodosh Baruch Hu said to the Malachim: A new face (Shabbos Kodesh) arrived here, let us sing a song. There too we add in joy in the festive meal in honor of Shabbos. What happens is that through Shira, which is like וידוי, the person becomes a different person, and that new person doesn't have the sins of the previous person – thus it helps with his Teshuva. This concept is as the Rambam in Hilchos Teshuva 2:4 speaks about the דרכי התשובה, the ways of Teshuva, and he says, "ומשנה שמו כלומר אני" – "אחר ואני אותו האיש שעשה אותן המעשים" – "The person changes his name; this means that he says 'I am another person, and I am not that same person who performed those other actions.'" The person is trying to make a real change within himself, and separate himself from the sins. On Shabbos, we do this by way of הודאה, for through the praise and recognition of Hashem's greatness, one will come to regret his sins in his heart. A Remez to this is that the letters of "שבת" are the same as "בשת", to be embarrassed, as the Gemara in Brachos 12b says, one who sins and is embarrassed about it, he is forgiven for all of his sins. Thus, we see that Shabbos Kodesh is the root of Teshuva.

The Kedushas Levi says on the Posuk in Parshas Ki Sisa "את שבתותי" – "תשמורו" – that when Shabbos Kodesh comes, then Hakodosh Baruch Hu illuminates a great light into the person, more than from the hidden worlds, and lights up the Neshama of the person. It is through this that the Neshama can return to its source, and that is why Shabbos Kodesh is such a great Matanah, a gift. As the Gemara in Shabbos 10b says, "מתנה טובה יש לי בבית" – "גנתי וישבת שמה" – "I have a good gift in My treasure house, and Shabbos is its name." This is why Chazal tell us that one who heeds Shabbos Kodesh properly is forgiven for all of his sins. The וידוי which occurs on Shabbos Kodesh through הודאה is all in the heart, and not with the mouth. It is for this reason that immediately after Shabbos Kodesh, on Motzai Shabbos Kodesh, we say, "המבדיל" – "בין קודש לחול חטאתינו הוא ימחול" and we say

in Shemoneh Esrei, "החל עלינו את ימי" – "חטא ומונקים מכל עון ומדובקים ביראתיך" – we right away speak about sins, as this is like וידוי בפה, confessing with the mouth, that which was not done on Shabbos Kodesh. We confess what we did, and we look to a future where we will not sin. On the Shabbosos of the year, we are Zoche to the Kedushah of Yom Hakippurim, which is שבת שבתון and on the day of Yom Hakippurim, Vidui is said with the mouth. When the Posuk says, "בזאת" – it means with the Zechus of Shabbos Kodesh, for the Kohen Gadol is to enter the Kodesh Hakodoshim, he is Zoche to the Kedushah of Yom Hakippurim. It says in the Tikunei Hazohar that the Tefilos of Shabbos Kodesh are a מעין, a semblance, of the Tefilos of Yom Hakippurim. The reason is because the הודאה has included in שיר and שבת – like the וידוי of Yom Hakippurim.

Now we can understand what "בזאת" means – with what did the Kohen Gadol enter the Kodesh Hakodoshim? The Kohen Gadol was seeking a Kapparah, an atonement, for the sins of Klal Yisroel. The Kohen Gadol needed to come close to Hakodosh Baruch Hu in order to attain a Kapparah. The secret to his success was Shabbos Kodesh. Shabbos Kodesh is the opportune time to achieve a Kapparah for one's sins.

Although one does not recite וידוי on Shabbos Kodesh, there is another aspect of the וידוי, and that is הודאה, singing praises and thanking Hakodosh Baruch Hu. The source of all goodness in this world comes from Shabbos Kodesh, including the power of Teshuva. On Shabbos Kodesh, each person has a "new face" – he is a פנים חדשות, for the Kedusha of Shabbos Kodesh transforms him. The more one prepares for it, and the more one makes himself a proper receptacle to receive the Kedusha of Shabbos Kodesh, the more Kedushah he will receive. While we are Zoche to have Yom Hakippurim only once a year, we are Zoche to Shabbos Kodesh every week. Let us take the awesome opportunity of Shabbos Kodesh and put it to good use. May we be Zoche to achieve a Kapparah through Shabbos Kodesh, so that we can truly bond with the Ribbono Shel Olam.