

Within this week's Parsha the Jewish people are exposed to new laws:

1. Following the death of Aaron's sons, God states that only the kohen gadol is permitted to enter the holy of holies
2. It mentions the prohibitions of korbanot
 - It can only be done in the temple
 - One may not eat the blood of the animal
3. We are given a list of laws regarding forbidden sexual relationships
 - Incest
 - Adultery
 - Bestiality
 - Marrying two sisters
 - Lying with a woman in her time of separation

The torah states that the reason for these laws was because the Land of Israel did not tolerate these sins and if they refused to adhere by these laws they would be thrown out of Israel similar to their previous predecessor

4. The laws of Yom Kippur
 - The kohen Gadol may enter the holy of holies on this day only
 - The High Priest is to take a young bull as a sin offering and a ram as an elevation offering on his own behalf, and two goats as a sin offering and a ram as an elevation offering for the people.
 - Typically, the kohen gadol would wear 8 garments 4 of which were gold, however on yom kippur he entered the holy of holies with only 4 linen garments. The torah explains that the color white allowed him to act with more humility and it represents forgiveness. In essence this is the entire purpose of Yom kippur, asking for forgiveness from the almighty.

וְבָא אַהֲרֹן אֶל־אֹהֶל מוֹעֵד וַיַּפְשַׁט אֶת־בְּגָנִי הַבָּד אֲשֶׁר לְבָשׁ בְּבָאוֹ אֶל־הַקְדֵּשׁ וְהַנִּיחַם שָׁם:

And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there.

Rashi, 16:23

וַיַּפְשַׁט אֶת בְּגָדֵי הַבָּד. אַחֲר שֶׁהָזִיאָה, וְלֹזַבֵּשׁ בְּגָדֵי זָהָב לְתַمִּיד שֶׁל בֵּין הַעֲרָבִים; וְזֹהוּ סִדר הַעֲבוּדֹת: תַּמִּיד שֶׁל שְׁחִיר בְּבְגָדֵי זָהָב, וְעַבְדָּת פָּר וְשֵׁעִיר הַפְּנִימִים וְקַטְרָת שֶׁל מִחְתָּה בְּבְגָדֵי זָהָב, וְאַיִל הָעָם וְמִקְצַת הַמּוֹסְפִּין בְּבְגָדֵי זָהָב, וְהָזִיאָת בְּפָר וּמִחְתָּה בְּבְגָדֵי זָהָב, וְשִׁירֵי הַמּוֹסְפִּין וְתַמִּיד שֶׁל בֵּין הַעֲרָבִים וְקַטְרָת הַהִיכָּל שֶׁעַל מִזְבֵּחַ הַפְּנִימִי

בְּבָגְדֵי זָהָב; וַיַּדַּר הַמְקָרָאֹת לְפִי הַעֲבֹדֹת כֵּן הִיא: וַיְשַׁלַּח אֶת הַשְׁעִיר בַּמְזֹבֵר, וַיַּחַז אֶת
בָּשָׂרו בַּמִּים וְגֹזֶן, וַיֵּצֵא וַיַּעֲשֵׂה אֶת עַלְתוֹ וְגֹזֶן, וְאֶת חֶלְבַּת הַחֲטֹאת וְגֹזֶן, וְכָל הַפְּרַשָּׁה עַד
וְאַחֲרֵי כֵן יָבֹא אֶל הַמִּתְחָנָה — וְאַחֲרֵי כֵן וּבָא אַהֲרֹן:

AND HE SHALL PUT OFF THE LINEN GARMENTS — after he had brought it (the censer) out. Then he attired himself in his golden garments to offer the continual burnt offering due in the afternoon. Thus the order of the services on the Day of Atonement was as follows: The offering of the morning continual offering — in the golden garments; the service connected with the bullock and the ram the blood of both of which was sprinkled in the Interior, (v. 6—22) and the offering of the incense in the censer (in the Holy of Holies) — in the linen garments. The offering of his (the High-Priest's) ram and that of the people and one part of the additional offerings (the seven lambs mentioned in **Numbers 29:8**; cf. **Yoma 70a**) — in the golden garments. The bringing out of the spoon and the censer — in the linen garments. Finally the offering of the remaining additional offerings (the bullock and the ram mentioned in **Numbers 29:8**, 11) and of the continual burnt offering due in the afternoon and of the daily incense in the **היכל** which was burnt on the golden altar — in the golden garments. The sequence of the Scriptural verses according to the rites as actually performed is as follows: "and he shall send the goat forth into the desert" (v. 22), then "and he shall lave his flesh with water and come out and burn his burnt offering etc." (v. 24) and the whole section up to "and afterwards he shall come into the camp" (end of v. 28), and only after this (v. 23) "and Aaron shall come etc."

This parsha goes into extensive detail into the laws of the cohen gadol. It discusses the process of the kodesh hakodashim and other korbanot. Because of its detailed-oriented nature, the parsha is hard to follow. This Rashi uses halakhic sources to give us the final order of the Yom Kippur korban, the only time the Kodesh HaKodashim is accessed. It helps us paint a picture of the process the Cohen Gadol goes through in an easy to understand manner. This fits within Rashi's MO of helping the common Jew learn Torah.

Parsha Playlist

1. Stand By Me by Otis Redding
<https://open.spotify.com/track/1aj4GXfmEYXfdVZohCpNKu>

This classic song is about reassurance in a time of struggle. At the beginning of the Parsha, Aharon's children had just died. He must have questioned Hashem in his grief. Moshe consoles him, Stands by him, if you will, by reassuring him in the importance of his job. This, in turn, helps add more meaning to the temple service Aharon is instructed to do.
2. Hurt by Oliver Tree
<https://open.spotify.com/track/1Xls3QHvOQ7YLB54R6BvgG>

This song is about someone who was betrayed by someone they cared deeply about. In this week's parsha, Aharon was feeling betrayed by Hashem. After all he did, dedicating his life to being Cohen, his sons get killed in front of him. And yet he continues on, and in this week's parsha, reach the highest of highs: the Holy of Holies. The song also deals with the worry of "not being enough", which harkens to the need to give a korban. People feel the need to give something tangible to Hashem, which is why we feel the need to give korbanot.
3. Tints by Anderson .Paak ft. Kendrick Lamar
<https://open.spotify.com/track/1gnwGVoG7Vo8vMX3hyr9ox>

Tints, a song by acclaimed California rapper and singer Anderson .Paak, is about the need for privacy. This is reminiscent of the Holy of Holies: Hashem only lets the Cohen Gadol come in for one day, alone, every year. The song explains that famous people, such as the authors, would like privacy. It is important, then, to think why Hashem would want privacy. Maybe so that it is special for those in Olam Haba'ah. Maybe, like with saying Hashem's name in vain, it is to keep it special.
4. Pass The Vino by Mathien
<https://open.spotify.com/track/5u4VFkDXVtOQ4cuSRIfnXq>

This song is about the struggle with dealing earthly desires, "Cosmopolitan Delights". The song talks about how it is healthier for one to "dial it back Sometimes" or you will come to regret your actions. So too, in this parsha does the Torah warn about the threat of forbidden relationships within the land of Israel, how it is unhealthy within the land.



By Yoram Raanan

This magnificent painting depicts an image of 2 goats which symbolizes something quite interesting. Typically, before yom kippur the kohen gadol has a responsibility to deliver 2 sets of korbanot. The first set is for himself, which includes a young bull as a sin offering and a ram as an elevation offering. The second set is on behalf of the jewish

people which entails two goats as a sin offering and a ram as an elevation offering. The two goats depicted in the image represent the two goats sacrificed on behalf on the jewish people in order to alleviate them from their sins.



By Illustrator of Henry Davenport Northrop's 'Treasures of the Bible', 1894

Within this week's parsha portion we are given the laws regarding korbanot (sacrifices). It talks about the specific places in which we are allowed to perform it, who is allowed to perform it, and how they can be done. The picture I have chosen is the kohen gadol giving a korban in the beit hamikdash, which properly aligns with one of the many laws given. I also noticed the garments the kohen is wearing and one can infer that it isn't yom kippur since he is wearing 8 garments that aren't all white.