

בס"ד

THE RASHI OF THE WEEK

Week of

Yom Kippur

10 Tishrei, 5778 – September 30, 2017

Compiled from the works of
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An Outline of the Rebbe's Explanation of Rashi
Torah Reading - Yom Kippur

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Rashi in His Own Words

ויקרא ט"ז, ד': כְּתוּבָה בְּדִקְדוּשׁ וְלִבְשׁ וּמְכַנְסֵי בְדִקְדוּשׁ וְעַל־בְּשָׂרוֹ וּבְאַבְנֵי בְדִקְדוּשׁ וְיָחַגַר וּבְמִצְנָפֶת בְּדִקְדוּשׁ וְיִצְנַף בְּגַדֵי־קֹדֶשׁ הֵם נִרְחַץ בְּמֵי־אֶת־בְּשָׂרוֹ וְלִבְשָׁם:

רש"י ד"ה כְּתוּבָה בְּדִקְדוּשׁ: מגיד שאינו משמש לפניו בשמונה בגדים שהוא משמש בהם בחוץ, שיש בהם זהב, לפי שאין קטיגור נעשה סניגור, אלא בארבעה, ככהן הדיוט, וכולן של בוץ:

Vayikroh 16:4: He shall wear a holy linen shirt and linen pants shall be upon his flesh. He shall gird himself with a linen sash and wear a linen cap these are holy garments ...

Rashi Heading – a linen shirt: This tells us that he (the Kohen Gadol) does not perform the service inside (in the Holy of Holies on Yom Kippur) wearing the eight garments with which he performs the service outside (the Holy of Holies) because those (garments) contain gold, and a prosecutor cannot become a defender¹. Instead, he wears four garments like an ordinary Kohen, all of which are linen.

Synopsis

Because we observe Yom Kippur on this Shabbos, we do not read the regular Torah reading. Instead we read the portion where the Torah tells us of the service which was performed in the Tabernacle and the Temple on Yom Kippur². The entire service must be performed by the Kohen Gadol. The Torah specifies the vestments which he must wear while performing his service. The first of these is a linen shirt. Rashi cites the words “linen shirt etc.” He explains that this tells us the parameters of the Kohen Gadol’s service within the Holy of Holies. There he does not wear the special eight vestments which he was commanded to wear the rest of the year. Rather he only wears the four garments which a regular Kohen was commanded to wear, and these were made of linen. He explains that the reason is because a prosecutor cannot become a defender³.

Why does Rashi need to explain this? He is telling us why the Torah finds it necessary to tell us here of the obligation the High Priest has to wear the priestly vestments while performing the service. The Torah told us this earlier⁴!

1. The Kohen Gadol enters the Holy of Holies on Yom Kippur to atone for all the Jews. Therefore, he may not enter wearing gold, which is reminiscent of the sin of the golden calf.
2. The portion begins with Vayikroh 16:1.
3. For the explanation see footnote 1.
4. See Shemos beginning with 28:2.

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Therefore Rashi comes to tell us that we did learn earlier that a Kohen Gadol, unlike an ordinary Kohen, performs his service in eight garments. Nevertheless this does not apply to that service which must be performed on Yom Kippur.

Rashi's Explanation

This Shabbos, due to the observance of Yom Kippur, we skip the regular Torah portion. Instead we read the portion of the Torah which describes in great detail the service of the High Priest on Yom Kippur⁵. Among other things the Torah tells us which priestly vestments the Kohen Gadol had to wear while performing this service. We are told that⁶ “He shall wear a holy linen shirt. Linen pants shall be upon his flesh. He shall gird himself with a linen sash, and wear a linen cap. These are holy garments ...” Rashi cites the words “a linen shirt” and explains as follows. “This tells us that he (the Kohen Gadol) does not perform the service inside (in the Holy of Holies on Yom Kippur) wearing the eight garments with which he performs the service outside (the Holy of Holies), because those (garments) contain gold, and a prosecutor cannot become a defender¹. Instead, he wears four garments like an ordinary Kohen, all of which are linen.”

What is the difficulty with this verse? Why does Rashi find a need to comment? The fact is that the Torah told us earlier of the obligation for a Kohen to wear special garments while performing the service in the Tabernacle or the Bais Hamikdosh⁷. It spells out in great detail both the commandment to fashion these vestments, as well as the Kohen's obligation to wear them while serving. In fact it goes even further; the Torah tells us that if a Kohen serves without wearing these garments, he is liable to a death penalty⁸.

When the beginning student learns this verse he has a question. Why does the Torah need to tell us of the garments which were worn by the Kohen Gadol *here*? This is especially so because one has the impression that the Torah is telling us something new! Therefore Rashi explains that this verse does not come to command or teach us something new. Rather its purpose is “to tell us” something new about the vestments. Throughout the year a regular Kohen wears four garments, while a High Priest wears eight. On Yom Kippur the entire service is performed by the Kohen Gadol. For every service which he performs within the Holy of Holies he wears only four garments, as a regular Kohen does all year.

Difficulties in Understanding Rashi

This explanation leaves us with a number of difficulties in understanding Rashi. Why does Rashi need to tell us that “he wears four garments?” All one needs to do is to count the number of garments which the verse

5. See footnote 2.

6. Vayikroh 16:4.

7. See footnote 4.

8 Shemos 28:43.

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lists! Secondly we need to understand why Rashi adds the words “like an ordinary Kohen?” The Torah taught us that a regular Kohen wears four garments quite some time ago⁹! Furthermore, what difference does it make that on Yom Kippur a Kohen Gadol wears the same amount of garments that an ordinary Kohen does during the year? Finally, we need to understand why Rashi tells us that “all of them are of linen.” The verse specifically tells us this regarding each garment.

The Explanation

These questions can be understood in the following manner. Rashi is actually answering a different question which arises from this verse. Why does the Torah chose to tell us the garments which the Kohen Gadol in this particular location. One would think that it should appear in one of two places. It could be written before the Torah tells us of all of the service which must be performed on Yom Kippur¹⁰. Otherwise it could be written after the Torah finishes telling us the details of the Yom Kippur service which must be performed in the white garments¹¹. Why tell us of these garments in the middle of describing the Yom Kippur service?

The verse which tells us of his wearing the four white garments immediately follows¹² “with this shall Aharon enter the Holy of Holies; with a young bull for a sin offering and a ram for a burnt offering.” Therefore one could have assumed that he *only* wears the four linen garments when he enters to bring the “young bull for a sin offering and a ram for a burnt offering.”

However, from the verses following ours two things are clear. Firstly that his burnt offering – the ram for a burnt offering – must be brought while he is wearing the eight garments in which he serves all year¹³. There are other services which he must perform before bringing his burnt offering. These include the two goats which are brought as a sin-offering on behalf of the Jewish nation and the incense offering. These are taught *after* our verse. Yet it is clear that these must be brought while wearing the four white garments.

In order to explain this Rashi says that “this tells us that he does not perform the service inside wearing the eight garments with which he performs the service outside.” From a simple reading of the verses we see that the burnt offerings are described immediately before the injunction to wear the four white linen garments. From this it would seem clear that they must be brought while wearing those four garments. Rashi’s comments explain that this is not the case. Our verse tells us that only for all services which are performed *within* the Holy of Holies the Kohen Gadol must wear the four linen garments. For those which are performed *outside* of the Holy of Holies

9. Shemos 28:40-42.

10. In other words, it should be written one verse earlier; Vayikroh 16:3.

11. It could have been written following 16:22.

12. Vayikroh 16:3.

13. See Vayikroh 16:24 and Rashi’s comments there.

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he wears the eight garments he wears all year. The burnt-offerings are brought outside of the Holy of Holies, in the sanctuary¹⁴. Hence he wears all eight garments.

In contrast to this, the sprinkling of the goat's blood and the offering of the incense are performed within the Holy of Holies¹⁵. He therefore performs those in the four linen garments.

This is also the reason that the Torah tells us of the special vestments for Yom Kippur after saying¹⁶ "With this shall Aharon enter the Holy of Holies, with a young bull for a sin offering and a ram for a burnt offering." The Torah is telling us that the change in clothing is not because of Yom Kippur. It is because of Aharon entering the Holy of Holies. He may not enter there with golden clothing.

The law is that a Kohen serving without all of the proper vestments is liable to a death penalty. If so, how can the Kohen Gadol enter with only four garments? He is seemingly in the category of what the Sages call a "Mechusar Begodim - Missing Vestments." Rashi's explanation that "a prosecutor cannot become a defender" would not seem to suffice. That is not a reason to allow a Kohen Gadol to transgress the law!

In order to answer this question Rashi specifies that on Yom Kippur in the Holy of Holies the Kohen Gadol "wears four garments like an ordinary Kohen, all of which are linen." He is not wearing four of the eight vestments which he must ordinarily wear. Rather at that time he is serving "like an ordinary Kohen," who is only obligated to wear four garments.

This also explains why Rashi writes that "all of which are linen." He is not merely pointing out that his clothing does not serve as a prosecutor. He is emphasizing that on Yom Kippur his service is comparable to that of an ordinary Kohen.

A Deeper Lesson from Rashi

Rashi's comments provide us with a very important lesson in our personal service of Hashem. There are times that a Jew strives to reach the level of¹⁷ "you shall be cleansed of all of your sins before Hashem." He not only wishes to reach this level himself, but he would like to bring those around him to this level. He would like to bring himself and those surrounding him closer to Hashem, His Torah and His Mitzvos. The first step is that he must go "inside" the Holy of Holies. He must "enter," serve with the innermost, deepest parts of his soul. It is only with this strength that he will be able to affect another Jew.

How can he enter the depth of his soul? He must first take off his own "honor and glory¹⁸," his golden clothing. One cannot reach the depths, the innermost intention of Hashem, as long as he is involved with his own

14. See Vayikroh 16:24 and Rashi's comments.

15. Even a service which is not actually done within is done for the need of that which is done within.

16. Vayikroh 16:3.

17. Vayikroh 16:30.

18. Shemos 28:2.

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“honor and glory.” It is only when he feels like an ordinary Kohen, with simple, white linen clothing rather than vestments of gold, can he accomplish his goal. It is only then that the pure simplicity of G-d and his soul shine¹⁹.

This alone entitles him to go “within.” In this manner he accomplishes atonement and purity not for himself alone. Rather, in the words of the Torah²⁰ “...he shall bring atonement upon himself, his household, and for all the congregation of Israel.

(Adapted from talks given on Shabbos Parshas Acharei 5736)

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19. See Likkutei Torah, Vayikroh beginning with page 28 at the end of side 2. See also at length Atteres Rosh, the section dealing with Yom Kippur beginning with Chapter 5.

20. Vayikroh 16:17.

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the Lubavitcher Rebbe**

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**IN HONOR OF
Chaim and Aiden Oded שיחיו Morris**

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to Torah Study, Chupah and to Good Deeds

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Mr. and Mrs. Nochum and Shulamit שיחיו Mendelsohn**

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Atara Liba bas Mesoda שתחי**
For a complete and speedy recovery

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Hatomim Moshe Shlomoh Zohar שי Mars**

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MAY HE MERIT TO BE A CHOSSID, A YEREI SHOMAYIM AND A LAMDON

* * *

**IN HONOR OF
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&
Mrs. Berocho bas Soroh שתחי Cohen**
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נדפס ע"י הוריהם

הרה"ת ר' מנחם מענדל וזוגתו מרת חי' מושקא שיחיו מאריס

לזכות

החיילת ב"צבאות השם" אביבה חנה שתחי' מענדלסאהן

נולדה ביום ט"ז אלול ה'תשע"ז

יה"ר שהורי' יזכו לגדלה לתורה ולחופה ולמעשים טובים

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עטרה ליבא בת מסעודה שתחי'

לרפואה שלימה וקרובה

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לזכות

ר' שלום משה הכהן בן צבי' שי' כהן

ומרת ברכה בת שרה שתחי' כהן

לרפואה שלימה וקרובה

נתרם ע"י

הת' משה שלמה זהר שי' מארס

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