

# **KEDOSHIM (and Acharei Mos): CONCEPTS; RABBI J. B. SOLOVEITCHIK ZT"l**

- The Rav.

Common themes between Acharei Mos and Kedoshim. Symmetry of how topics are presented in Vayikra, maachalos asuros for kohen and yisrael, tuma, metzora, yoledes, etc. Arayos are presented in two parshiyot. The explanation. Common denominator is the way to achieve kedusha. Why we read arayos on Yom Kippur.

The Rav noted that there has to be a common theme between 2 Parshios in order that we should read them together. The Rav focused on analyzing the common theme between Achray Mos and Kedoshim.

Vayikra is called Toras Kohanim. However, the major portion of the laws pertaining to the service performed by the Kohanim and their roles within the service are contained in the earlier Parshios in Vayikra, through Shemini and the consecration of the Mishkan. In the middle of Shemini, the Torah relates the prohibition of Kohanim performing the Avoda while they are intoxicated. The Torah then focuses on the theme of Maachalos Assuros, things that we are forbidden to eat. Next, the Torah tells us about Tumah, impurity, including those Tumos that require the involvement of a Kohen (e.g. Metzarah, Yoledes) and other forms of Tumah as well, since they are related topics. The Torah then in Achray Mos talks about the Avodas Yom Kippur and the prohibition of bringing sacrifices outside the confines of the Mishkan and follows that with a discussion of illicit sexual relationships.

The Rav explained that there is a symmetry in how the topics are presented. The prohibition for a Kohen to perform the Avoda while intoxicated means that wine is a forbidden food for a Kohen who is performing the Avoda. The Torah then continues the same theme and notes things that are forbidden to all Jews to eat, other Maachalos Assuros. The common denominator is that the Torah is stressing that Maachalos Assuros apply to all. However in some cases, there are more restrictive laws, for example wine for a Kohen.

The Torah then discusses the laws of Tumah. Here again the Torah is stressing that there are aspects of Tumah that pertain specifically to the Kohen, for example Tzaraas. However there are also other types of Tumah that are given over to all of Knesses Yisrael. Again, Tumah and its definition apply to all. However in certain cases, the Kohen was given an extra responsibility by the Torah to define Tumah.

The Rav analyzed the connection between the themes of Avodas Yom Kippur and the Arayos found in both Achray Mos and Kedoshim. Also, why are the Arayos repeated in the 2 Parshios?

The Rav explained that the Torah presents the Azhara, prohibition, of the Arayos in Achray Mos, and presents the punishment, usually Korays, in Kedoshim. The Rav noted that the difference in phraseology between the 2 Parshios is very important. The Rambam is of the opinion that not only are the actual relationships mentioned in the Torah forbidden, but Chibbuk Vnishuk are also prohibited by the Torah. The Rav said that the Rambam derived this by the use of the words Lo Tikrivu Legalos Erva. However, punishment is only mentioned in Kedoshim in relation to the forbidden sexual relationship itself, where the Torah uses the term Shechiva. The topic of Arayos discussed in Achray Mos and Kedoshim clearly spans both Parshios and links them together.

Rashi (19:2) notes that wherever we find a Geder Erva, admonishments to refrain from illicit sexual relationships, we also find Kedusha. In fact, all the topics that follow the prohibition of a Kohen to perform the Avoda while intoxicated, fit neatly into the concept of Kedusha. The Torah tells us what we must refrain from in order to be considered Kedoshim. The concept of Kedusha means that we must stay away from Maachalos Assuros, Arayos and Avoda Zara (as the Torah mentions that we are forbidden from imitating the idolatrous practices of the Egyptians and the 7 nations). The Torah mentions the concept of Kedusha in all these topics.

The Rav noted that the Rambam agreed with the statement of Rashi regarding the connection between Geder Erva and Kedusha. The Rav said that in Sefer Kedusha in the Yad Chazaka of the Rambam, we find Maachalos Assuros and Biyos Assuros. This fits in well with the concept that Kedusha requires that we refrain from these activities. [The Rav said that he was bothered by the fact that the Rambam did not include the laws of Avoda Zara in Sefer Kedusha, since based on the above analysis, it belongs there as a Geder. For example, the Torah uses the term Zenus when talking about Avoda Zara, so there is a direct link between them as Gidrei Kedusha.]

The Rav noted that many are bothered by the question of why we read the Arayos at Mincha on Yom Kippur? The Rav said that based on the above the answer is straightforward. The Parsha in Achray Mos that details the Avodas Yom Kippur is describing the process through which Kedusha is restored to Knesses Yisrael on Yom Kippur via the Avodas Kohen Gadol. The other reading on Yom Kippur relates to the Kedushas Yisrael that can be affected by each and every Jew, by refraining from forbidden sexual relationships. Achray Mos/Kedoshim continues the

format of previous Parshios: first it discusses Kedusha as influenced by the Kohen Gadol, later it mentions the Kedusha that is influenced by Knesses Yisrael. The two readings of Yom Kippur share a common theme and must both be read.

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(Submitted by Nisson Shulman)