

THE WEISS EDITION

אחרי-קדושים  
*Acharei - Kedoshim*



Total Makeover

Bloodless

Love on Demand

Love in Two Dimensions

*Light*  
*points*

FROM THE TEACHINGS OF  
THE LUBAVITCHER REBBE ON THE  
WEEKLY TORAH PORTION

# *Lightpoints*

לזכרון ולעילוי נשמת

הרה"ח הרה"ת הרה"ג ישעיהו זושא

ב"ר אברהם דוד ע"ה ווילהעלם

נלב"ע ביום ד' שבט התשפ"ב

תנצב"ה

# אחרי *Acharei*

טו:כג | 16:23

וּפָשַׁט אֶת בְּגָדֵי הַקֹּדֶשׁ אֲשֶׁר לָבַשׁ בְּבֵאוֹ אֶל הַקֹּדֶשׁ וְהִנִּיחָם שָׁם

*He shall remove the linen garments that he had worn when he came into the Holy, and there he shall leave them.*

## *Total Makeover*

Regarding the words “and there he shall leave them,” Rashi comments that the Kohen Gadol’s Yom Kippur garments were single-use only; after the service they were stowed away and never used again, even for a future Yom Kippur.

This unique law reflects the essential theme of Yom Kippur: *teshuvah* — repentance and returning to G-d and His service. *Teshuvah* is reinvention. The penitent redirects the course of his life, reinventing himself and his character. In fact, Rambam writes that the penitent even changes his name,

“as if to say, ‘I am a different person, and not the same one who sinned.’”<sup>1</sup>

The ultimate Yom Kippur experience was that of the Kohen Gadol, and as representative of the entire Jewish nation, the Kohen Gadol’s experience is the source from which all Jews draw the strength for their “Yom Kippur makeover”—a total transformation through *teshuvah*. After being in the Kodsh Hakodashim on Yom Kippur, the Kohen Gadol would emerge a new man, even in comparison to his “reinvention” on the Yom Kippurs of previous years. Reflecting the internal transformation that he is set to experience, the Kohen Gadol’s Yom Kippur garments must be entirely new each year, not just a repeat of those he wore in the past.

—*Likkutei Sichos*, vol. 28, pp. 224–225

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1. Mishneh Torah, Hil. Teshuvah 2:4.

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 17:13 | יג:ז
 

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אֲשֶׁר יִצוּד יְצִיד חַיָּה אוֹ עוֹף אֲשֶׁר יֵאָכֵל  
וְשָׁפַךְ אֶת דָּמּוֹ וְכִסָּהוּ בְּעָפָר

*He who traps a wild animal or fowl that is permissible for consumption, when he sheds its blood, he must cover the blood with dust.*

## Bloodless

The Torah instructs us to cover the blood of any fowl or non-domesticated animals that we slaughter. This obligation, known as *kisui hadam*, does not apply when slaughtering domesticated animals, such as sheep or cattle.

Ramban points out that the species which are exempt are those typically offered as sacrifices in the Temple. Whereas all types of domestic kosher animals are suitable for sacrifices, only two species of fowl (dove and turtledove) were offered on the *mizbei'ach*, and even then, they were not slaughtered in the regular manner. Non-domesticated animals were never offered as sacrifices.<sup>2</sup>

In a similar vein, only the blood of animals or fowl that are privately owned must be covered, but not the blood of animals or fowl that belong to *hekdesh* — the Temple treasury.<sup>3</sup> The limitation of *kisui hadam* to “non-*hekdesh*” and “non-sacrifice-worthy” animals indicates that the requirement to cover the blood is essentially due to that blood’s unfitness to be offered on the *mizbei'ach*.

This can be understood in light of what the Torah states

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2. Vayikra 17:11

3. See Mishnah, Chullin 6:1.

earlier, “The soul of the flesh is in the blood, and I have therefore given it to you [to be placed] upon the altar, to atone for your souls.”<sup>4</sup> Meaning that the ideal place for blood is on the altar. Accordingly, any blood not suitable for the altar should be covered.

As such, we can understand the inner meaning and lesson in the mitzvah of *kisui hadam*. Blood is synonymous with life and energy, symbolizing liveliness and enthusiasm. *Kisui hadam* reminds us that the ideal place for blood is on the *mizbei'ach*, meaning that we must sanctify our excitement, and direct them exclusively to activities that are overtly holy. Conversely, in aspects of our lives that are not plainly “sacrifice material,” we are instructed to “cover the blood”—meaning, that physical enjoyment in fulfilling our material needs is “misplaced” and undesirable, and we are therefore to restrain it. Instead, our engagement with the material world must be *purely* for the sake of heaven.

—*Likkutei Sichos*, vol. 37, pp. 52–53

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4. Vayikra 17:11.

# קדושים *Kedoshim*

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יט:יח | 19:18

וְאַהֲבַתְּ לְרֵעִיךָ כְּמוֹתְךָ

*You shall love your fellow as yourself.*

## *Love on Demand*

The Torah’s command to love your fellow Jew—to the same degree that you love yourself—raises a number of difficulties. How can we be commanded to experience an emotion? The average person can choose how he or she will *act*, but not necessarily how he or she *feels*! Moreover, is it even possible to love someone else to the same degree that you love yourself?

Rashi answers these questions by citing Rabbi Akiva’s well-known saying, “You shall love your fellow as yourself”: This is a fundamental principle of the Torah.”

Being that the mitzvah to “love your fellow like yourself” is a *principle*, it follows that your *actual* observance of this mitzvah is primarily through the concrete *details* that result from it—i.e., the numerous mitzvos in the Torah that direct

your interactions with others. Those mitzvos can in fact be observed by any person, “on demand.”

In addition, by citing Rabbi Akiva as the source for the great significance attributed to this mitzvah, Rashi hints to the way in which a person can truly come to love his fellow Jew as much as he loves himself.

Rabbi Akiva taught, “Beloved are Israel, for they are called children of G-d.”<sup>1</sup> Moreover, the Talmud relates<sup>2</sup> that Rabbi Akiva explained the virtue of providing for the Jewish poor with the following parable:

Suppose an earthly king was angry with his son, and put him in prison and ordered that no food or drink should be given to him [analogous to the person whom G-d has destined to be poor], and someone went and gave him food and drink. If the king heard of it, would he not send him a gift? And we are called “children,” as it is written, “You are children to Hashem your G-d.”

Meaning that even if a Jew is deserving of Divine retribution, he is still G-d’s child!

Considering that every Jew, without exception, is the child of G-d, it follows that we are all brothers and sisters in the full sense of the word.<sup>3</sup> When we reflect on this teaching of Rabbi Akiva, to love one another is only natural.

—*Likkutei Sichos, vol. 17, pp. 216–219*

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1. Avos 3:14.

2. Bava Basra 10a.

3. See Tanya, chapter 32.

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 19:18 | ט"ח
 

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וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ

*You shall love your fellow as yourself.*

## *Love in Two Dimensions*

There are two well-known sayings of the Sages regarding the mitzvah to love your fellow Jew. Rabbi Akiva said, “You shall love your fellow as yourself—this is a fundamental principle of the Torah,”<sup>4</sup> meaning that this mitzvah is the underlying principle behind numerous other mitzvos in the Torah (namely, those that govern our interactions with others). A few generations earlier, Hillel said even more than that: “What is hateful to you, do not do to your neighbor. That is the entire Torah; the rest is simply commentary.”<sup>5</sup>

These two sayings reflect two dimensions of the love you must have toward your fellow Jew, which in turn correspond to two different dynamics in the relationship between a Jew and the Torah.

The Midrash<sup>6</sup> tells us that in “G-d’s thought” the Jewish people preceded everything, even the Torah itself. The Jewish soul, at its G-dly source, is rooted and attached to G-d to a degree that transcends even the G-dliness of the Torah.

Nevertheless, when the soul descends to this earthly world, its connection to G-d is specifically through the Torah. The Zohar thus states,<sup>7</sup> “The Jewish people attach themselves to

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4. Sifra, Vayikra 19:18.

5. Shabbos 31a.

6. Bereishis Rabbah 1:4.

7. Vol. 3, p. 73a.

the Torah, and the Torah is attached to the Holy One, Blessed be He”—i.e., in *this* world, the soul’s bond with G-d comes to the fore through the Jew’s observance of His Torah.

These two dimensions of the Jewish soul and its relationship with the Torah are reflected in the teachings of our Sages cited above.

At its core, the basis of our love for our fellow Jew is the inherent unity of the Jewish people due to our common G-dly source, a source so high that indeed it *transcends* the Torah. Hillel therefore said that love for your fellow Jew *is the entire Torah*: The purpose of the entire Torah is to cultivate and reveal the Jew’s *essential* connection to G-d, which is best achieved through our love for one another, whereby we reveal our mutual Divine source that transcends the Torah.

Rabbi Akiva, however, spoke of the mitzvah to love your fellow Jew as it must be observed practically in this physical world, where the Jewish people’s connection to G-d is *through* our observance of the Torah. Accordingly, Rabbi Akiva could not say that this mitzvah *is* the entire Torah, because on this plane even your love for your fellow Jew must be observed as *a mitzvah among the mitzvos of the Torah*. He therefore said that loving your fellow as yourself is *a* fundamental principle in the Torah, but at the same time may not override your observance of the rest of the Torah.

—*Likkutei Sichos, vol. 17, pp. 219–224*



לעילוי נשמת  
הרה"ח דוד ב"ר ישראל ע"ה  
גלוב

גלב"ע ו' אייר ה'תשפ"א

תנצב"ה

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