

Parshas Acharei-Kedoshim

This week's Parsha begins "after the death of the sons of Aaron after they drew near to Hashem and died." The rest of the Parsha discusses Yom Kippur and other services in the Kodosh Hakadashim. The repetition of the laws and the methods by which one needs to be holy and refrain from certain acts to differentiate oneself as a Jew. Since the Torah is from the word Hora'ah and Ohr (which means lesson and light), the Torah itself is a beacon and a guide for navigating our time on this earth.

The Freidieker Rebbe explains in his Maamer (V'Chol Banayich Limudei Hashem) where the Rebbe explains the parallels between the 10 utterances that created the world, and the 10 commandments of the Torah, and the fact that "your children will enjoy abundant peace" through the learning of Torah and that abundant peace will be brought into the world through learning Torah. By learning Torah and proliferating it in the world, achieved through Jews learning and living according to the Torah, and acting correctly in the service of Hashem, you shine a light and bring peace into the world. Therefore, the restrictions, as some see, of the Torah, which are the laws of what we can and cannot do, aren't there to make our lives miserable, Chas Vishalom, instead, they are the method through which we are set free, because

they are the acts to refrain from (Lo Sa'asehs) or perform (Aseyhs) which builds and rebuilds the world and with it brings peace.

Because our time on this earth is to serve Hashem, the Torah gives us multiple iterations of the same laws, so there is certainty in the law. Even if the Rabbis use the various versions of pesukim to derive the rules (the Oral Torah, that extends and refines the laws of the written Torah), which are canon, and how we live our lives even today, in what some may say is a different world from when the Torah was given. The eternity and truth of the Torah are so profound that it has never changed.

I bring this as a theme applied to our Parsha, because even though the sons of Aaron are considered righteous in some respects, they circumvented the law and took matters into their own hands (to name one of the problems with their actions), which is not appropriate. The Rebbe and Freidieker Rebbe in the Maamar referenced above, directly talk about or reference the idea that there are people who can convince themselves of their righteousness, or are so self-centered that they end up divesting themselves from Hashem, because when they are so self absorbed by their righteousness, or themselves, they are unable to let anything else into their souls, or allow space of another person let alone Hashem.

In conclusion, if there is anything to learn from this Parsha, it is that the Torah is true, and our guidebook, and our restorer of the world and the bringer of peace, and therefore the laws define our lives of how to live to achieve that, and bring peace, which will culminate with the coming of Mashiach, when true peace will be unlocked.

Good Shabbos