



טעמו וראו

A taste of the
Rebbe's teachings

Parshat Acharei Mot- Kedoshim

>>

Why Did They Cry?

In the Second Temple era, tensions between the Sadducees and the Pharisees would come to a head when the leading rabbis would coach the High Priest for his worship on Yom Kippur.

They would all leave in tears. What exactly was going on?

Teacher's Manual

In honor of
Rabbi **Sholom Ber & Chaya Mushka Shuchat**,
and their children,
Brocho Lifsha, Aliza, & Shaindel.

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Part 1: The Yom Kippur Tradition4

As we read in this week's Torah portion, a special Yom Kippur incense would be brought by the High Priest into the Holy of Holies (source 1). Maimonides explains that this service became complicated with the rise of the Sadducees, who rejected the oral tradition. The rabbis were forced to make the High Priest swear to carry out the service exactly as they dictated (source 2).

The Rebbe cites Maimonides and draws attention to his final statement, that all parties would leave the meeting in tears. Why were they all so emotional?

Part 2: The Innocent Suspect.....8

The Talmud says that you will never be suspected of something to which you have no connection at all (source 3). Additionally, we read in the Midrash that the *ketoret* was a profoundly important and vital service (source 4). In source 5, after the *Sicha*, we read a story about the conflict 'in real time.'

Thus, the Rebbe explains: The High Priest was pained by the fact that he was suspect of perverting the holy service. But the elders—who administered the oath not only upon their own decision but upon Torah's dictates—did not lose their sensitivities either and were pained by the exchange as well.

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The Rebbe takes this as a lesson about *Ahavat Yisrael*: Sometimes you are in a situation where someone else might be hurt, even if inadvertently. Don't pass over the incident; the command of *Ahavat Yisrael* tells us to pay careful attention to every person's dignity.

Opening

In this week's Torah portion, we read about the High Priest and his service in the Holy Temple on Yom Kippur. One of the most significant parts of the service was the offering of *ketoret*—incense—in the Holy of Holies (*ketoret* was offered every day in the outer sanctuary in the Temple, but once a year it was brought by the High Priest into the Holy of Holies).

During the Second Temple era, a group named the *Tzedukim*—the Sadducees—arose among the Jewish people, and they questioned the format of this service. Jewish tradition dictated that the incense be burned within the Holy of Holies. The Sadducees, as part of their campaign against the oral rabbinic tradition, interpreted a certain verse in the Torah to mean that the incense was to be burned in the *kodesh*, the outer sanctuary, and only then brought inside to the holiest place in the Temple.

The details of the service of the High Priest were very important, and it was critical that they be carried out correctly. Stories were told about priests that entered the Holy of Holies on Yom Kippur, only to die at the hand of G-d when they carried out the service incorrectly.

For this reason, the elders of the Jewish people would administer an oath to the High Priest, making him swear that he would not change one iota of the worship as dictated by age-old Jewish tradition. After administering this oath, they would all burst into tears—both the High Priest and the elders.

In this talk, the Rebbe learns a beautiful lesson about *Ahavat Yisrael*, the command to love our fellow, and gives it a very practical application.

Part 1: The Yom Kippur Tradition

Source 1 Leviticus 16:2-4, 12-13

The incense offering known as Ketoret included eleven different spices which were ground together according to a specific formula and offered in the Holy Temple each morning and evening on the small golden altar which stood inside the (outer) Sanctuary. (Following the Temple's destruction, our sages inserted into the morning prayers the recitation of certain texts which speak about the incense, to commemorate the service in the Holy Temple).

But on Yom Kippur, there was a special ketoret service which the High Priest would personally attend to, as explained in these verses.

G-d said to Moses: Tell your brother Aaron not to indiscriminately enter the inner sanctuary behind the curtain concealing the Ark, and he will not die, for in a cloud I will appear on the ark's cover. Aaron should enter this inner sanctuary with a young bull for a Sin Offering and a ram for a Burnt Offering. He must wear a sacred linen tunic and linen pants, gird himself with a linen sash, and bind his head with a linen turban. These are sacred garments; he must immerse in water and then don them.

He shall take a pan-full of fiery coals from the Altar before G-d and a double handful of fine ketoret-incense and bring them beyond the curtain. And he shall place the incense on the fire before G-d; the ketoret-smoke will envelop the cover of the Ark of Testimony, and he will not die.

וַיֹּאמֶר ה' אֶל־מֹשֶׁה דַּבֵּר אֶל־
אַהֲרֹן אַחִיךָ וְאַל־יָבֹא בְּכַל־עֵת
אֶל־הַקֹּדֶשׁ מִבַּיִת לְפָרֹכֶת אֶל־
פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרוֹן וְלֹא
יָמוּת, כִּי בְּעֵנַן אֲרָאָה עַל־הַכַּפֹּרֶת:
בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפֶרֶךְ
בֶּן־בִּקְרָה לְחֻטָּאת וְאֵיל לְעֹלָה:
כֶּתֶנֶת־בַּד קֹדֶשׁ יִלְבָּשׁ, וּמְכַנָּסִי־
בַד יִהְיוּ עַל־בָּשָׂרוֹ, וּבְאַבְנֵיט בַד
יַחְגֹּר, וּבְמִצְנֶפֶת בַד יִצְנֹף, בְּגָדֵי־
קֹדֶשׁ הֵם, וְרָחַץ בַּמַּיִם אֶת־בָּשָׂרוֹ
וְלִבְשָׁם:

וְלָקַח מְלֵא־הַמַּחֲתָה גִחְלֵי־אֵשׁ
מֵעַל הַמִּזְבֵּחַ מִלְּפָנֵי ה', וּמְלֵא
חֲפָנָיו קִטְרֶת סַמִּים דָּקָה, וְהֵבִיא
מִבַּיִת לְפָרֹכֶת: וְנָתַן אֶת־הַקִּטְרֶת
עַל־הָאֵשׁ לְפָנֵי ה', וְכִסָּה עֲנַן
הַקִּטְרֶת אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־
הָעֲדוּת וְלֹא יָמוּת:

Source 2 Maimonides, Mishneh Torah, Laws of the Yom Kippur Service, 1:7

In the days preceding Yom Kippur, the holiest day of the year, a group of elders would prepare the High Priest for the service of the day. In the course of the preparations, something would take place each year which caused both the elders and the High Priest to burst into tears.

Heresy sprung up in Israel in the Second Temple era, and the Sadducees emerged—may they speedily perish—who rejected the Oral Law. They maintained that the Yom Kippur incense is first placed on coals in the outer sanctuary, outside the curtain [of the Holy of Holies] and when its smoke rises, it is brought into the Holy of Holies.

Their rationale was based on Torah's phrase, "For in a cloud I will appear on the ark's cover." They understood this as a reference to the cloud of incense. But our sages learned from the Oral Tradition that the incense is to be placed [on the coals] in the Holy of Holies, before the Ark, as the verse states: "And he shall place the incense on the fire before G-d."

Since the High Priests of the Second Temple era were suspect of heresy, the elders would have them take an oath on the day preceding Yom Kippur. They would tell him: "My sir, the High Priest, we are agents of the court and you are our agent and an agent of the court. We administer an oath to you in the name of 'He Who causes His name to dwell in this house' that you not deviate from our instructions."

He would turn away and cry for being suspected of heresy and they would turn away and cry, because they suspected a person without knowing his opinions. Maybe he had no such thoughts in his heart.

בִּימֵי בֵּית שְׁנֵי צִצְ הַמִּינּוֹת
בְּיִשְׂרָאֵל. וַיֵּצְאוּ הַצְּדוּקִים מִהֶרֶה
יֵאָבְדוּ שְׂאִינָן מֵאַמִּינֵין בְּתוֹרָה
שְׁבַעֵל פֶּה. וְהָיוּ אוֹמְרִין שְׁקִטְרַת
שֶׁל יוֹם הַכְּפוּרִים מְנִיחִין אוֹתָהּ
עַל הָאֵשׁ בְּהִיכָל חוּץ לְפֶרֶקֶת
וְכֹשֶׁיֶעֱלֶה עֲשָׂנָהּ מִכְּנִיס אוֹתָהּ
לְפָנִים לְקֹדֶשׁ הַקְּדוֹשִׁים.

הַטַּעַם. זֶה שְׁפָתוֹב בְּתוֹרָה
(ויקרא טז ב) "כִּי בַעֲנַן אֲרָאָה
עַל הַכְּפֹרֶת" אָמְרוּ כִּי הוּא עֲנַן
הַקְּטֹרֶת. וּמִפִּי הַשְּׂמוּעָה לְמַדּוּ
חֻכְמִים שְׂאִין נוֹתֵן הַקְּטֹרֶת אֶלֶּא
בְּקֹדֶשׁ הַקְּדוֹשִׁים לְפָנֵי הָאֲרוֹן.
שְׂנַאָמַר (ויקרא טז יג) "וַיִּנְתֵּן
הַקְּטֹרֶת עַל הָאֵשׁ לְפָנֵי ה'".

וּלְפִי שֶׁהָיוּ חוֹשְׁשִׁין בְּבֵית שְׁנֵי
שְׂמָא כְּהֵן גְּדוֹל זֶה נוֹטֶה לְצַד
מִינּוֹת. הָיוּ מְשַׁבְּעִין אוֹתוֹ עֲרֵב
יוֹם הַכְּפוּרִים וְאוֹמְרִים לוֹ אִישִׁי
כְּהֵן גְּדוֹל אָנוּ שְׁלוּחֵי בֵּית דִּין
וְאַתָּה שְׁלוּחֵנוּ וְשְׁלִיחַ בֵּית דִּין.
מְשַׁבְּעִין אָנוּ עֲלֶיךָ בְּמִי שֶׁשָּׂכַן
אֶת שְׁמוֹ בְּבֵית הַזֶּה שְׁלֵא תִשָּׁנֶה
דְּבַר שְׂאִמְרָנוּ לְךָ.

וְהוּא פוֹרֵשׁ וּבוֹכָה עַל שְׁחֻשְׁדוֹ
בְּמִינּוֹת. וְהוּן פוֹרֵשִׁין וּבוֹכִין לְפִי
שְׁחֻשְׁדוֹ לְמִי שְׂמַעְשִׂיו סְתוּמִין
שְׂמָא אִין בְּלָבוּ כְּלוּם:

The Sadducees were a large social and religious group in the Second Temple Era, which counted among its members many of the elite priesthood class. According to the Mishnah, their group—Tzedukim in Hebrew—was named after their founder, Tzadok, student of Antigonus of Socho.

The Sadducees rejected the teachings of the Oral Law, ostensibly returning to the ‘original’—the text of the Torah itself. They rejected the belief in afterlife, reward & punishment, and the coming of Moshiach—all of which are teachings of the Oral Law.

They attempted to interpret the Torah literally. For example, “an eye for an eye” was something they supported in a literal fashion. According to the oral tradition received from Moses, that verse actually refers to monetary compensation, not actual physical retribution. But the Sadducees rejected these interpretations and interpreted the verses literally.

Thus, as Maimonides wrote, this exchange would take place each year.

>> The Rebbe

Why Were They All Crying?

The Rebbe cites the teaching of Maimonides and asks: why, exactly, were they so emotional?

Maimonides writes:

כותב הרמב"ם:

“Heresy sprung up in Israel in the Second Temple era, and the Sadducees emerged—may they speedily perish—who rejected the Oral Law. They maintained that the Yom Kippur incense is first placed on coals in the Sanctuary, outside the curtain [of the Holy of Holies] and when its smoke rises, it is brought into the Holy of Holies. Their rationale was based on Torah’s phrase, ‘For in a cloud I will appear on the ark’s cover.’ They understood this as a reference to the cloud of incense. But our sages learned from the Oral Tradition that the incense is to be placed [on the coals] in the Holy of Holies, before the Ark, as the verse states: ‘And he shall place the incense on the fire before G-d.’

”בימי בית שני צץ המינות בישראל, ויצאו הצדוקין - מהרה יאבדו - שאינן מאמינים בתורה שבעל-פה, והיו אומרים שקטורת של יום הכפורים מניחין אותה על האש בהיכל חוץ לפרוכת, וכשיעלה עשנה מכניס אותה לפנים לקדש הקדשים. הטעם, זה שכתוב בתורה² כי בענו אראה על הכפרת, אמרו כי הוא ענו הקטורת. ומפי השמועה למדו חכמים שאין נותן הקטורת אלא בקדש הקדשים לפני הארון, שנאמר³ ונתן הקטורת על האש לפני ה'.

“Since the High Priests of the Second Temple era were suspect of heresy, the elders would have him take an oath on the day preceding Yom Kippur. They would tell him: ‘My sir, the High Priest, we are agents of the court and you are our agent and an agent of the court. We administer an oath to you in the name of “He Who causes His name to dwell in this house” that you not deviate from our instructions.’ He would turn away and cry for being suspected of heresy and they would turn away and cry, because they suspected a person without knowing his opinions. Maybe he had no such thoughts in his heart.”

This is quite puzzling. Why do they force the High Priest to swear that he won't deviate and then cry for suspecting him!? If it is considered undesirable behavior to suspect him, why did they administer the oath without investigating his opinions? And if Torah rules that the oath must be administered regardless, why cry? They had merely fulfilled G-d's instructions!

Another question: Why would the High Priest cry for being administered the oath? Was he responsible for being suspected?

ולפי שהיו חוששין בבית שני שמא כהן גדול זה נוטה לצד מינות, היו משביעין אותו ערב יום הכפורים, ואומרים לו, אישי כהן גדול, אנו שלוחי בית דין ואתה שלוחנו ושליח בית דין, משביעין אנו עליך במי ששכן את שמו בבית הזה, שלא תשנה דבר שאמרנו לך, והוא פורש ובוכה - על שחשדוהו במינות, והן פורשין ובוכין - לפי שחשדו למי שמעשיו סתומין, שמא אין בלבו כלום.”

ולכאורה, תמוה ביותר: מה מקום להנהגה זו - להשביע את הכהן הגדול שלא ישנה כו', ואחר-כך לבכות על שחשדוהו?! ממה-נפשך: אם פעולה זו (שהשביעוהו מפני החשד) אינה רצויה - מדוע משביעים אותו מבלי לבדוק את מעשיו; ואם זהו דין בתורה שבכל אופן צריכים להשביעו - מה יש לבכות, הרי בכך מקיים את ציווי הקב"ה?

גם צריך להבין: מה פשר בכיו של הכהן הגדול על שהשביעוהו - מהי אשמתו שחושדים בו?!

Part 2: The Innocent Suspect

Source 3 Talmud, Tractate Moed Katan 18b

One important point is that suspecting a person of wrongdoing is a very grave statement.

A famous proverb says, "Where there is smoke, there is fire." Being suspect of something doesn't bode well for a person, even if he is technically innocent. As we see in the following statement in the Talmud:

Rabbi Reuven ben Itztrobili said: A person won't be suspected of something unless he did it. If he did not do it fully, he did it partially. If he did not do it partially, he planned to do it. And if he didn't plan to do it, he saw others do it and he was happy.

אָמַר רַבִּי רֵאֵוֵבֵן בֶּן אִצְטְרוֹבִילִי:
אִין אָדָם נֶחְשָׁד בְּדָבָר אֲלָא אִם בֵּן
עָשָׂא, וְאִם לֹא עָשָׂא כּוּלּוֹ - עָשָׂא
מִקְצָתוֹ, וְאִם לֹא עָשָׂא מִקְצָתוֹ
- הִרְהֵר בְּלִבּוֹ לַעֲשׂוֹתוֹ, וְאִם לֹא
הִרְהֵר בְּלִבּוֹ לַעֲשׂוֹתוֹ - רָאָה אַחֲרֵיהֶם
שְׂעָשׂוּ וְשָׂמַח.

Source 4 Tanchuma Tetzaveh 15

A second important point is that the ketoret was no minor event. The following text teaches us about the importance attributed to the service:

The High Priest would place the incense in a pan on Yom Kippur and enter the most sacred spot, the Holy of Holies... If the cloud of incense ascended upward like a cluster of grapes, he knew that Israel's sins were forgiven...and his service was acceptable, but if the smoke of the incense did not cover the ark, he knew that he would die.

Consequently, the High Priest and all Israel trembled from the moment the High

בְּשַׁעַת שְׁהִיָּה כִּהֵן גְּדוֹל נוֹטֵל
אֶת הַקְּטֹרֶת בְּאוֹתָהּ מִחֶתֶת בְּיָוֶם
הַכַּפּוּרִים וְנִכְנַס לְפָנָי וּלְפָנָיִם
בְּבֵית קֹדֶשׁ הַקְּדוֹשִׁים ... כְּשֶׁהָיָה
עֲנַן הַקְּטֹרֶת מִתְמַר וְעוֹלָה וּפּוֹנָה
לְמַעַלָּה וְנִעְשָׂה כְּאֶשְׁכּוֹל, הָיָה
יֹדֵעַ שְׁנֵתְכַפְּרוּ עֲוֹנוֹת יִשְׂרָאֵל...
וְשְׁנֵתְקַבְּלוּ מַעֲשָׂיו. וְאִם לֹא כִסָּה
עֲנַן הַקְּטֹרֶת, הָיָה יֹדֵעַ שֶׁהוּא
מֵת...

נִמְצָאָה אוֹמֵר, שֶׁכִּהֵן גְּדוֹל וְכָל

Priest entered the Holy of Holies until he withdrew in peace. When he would exit, the People of Israel would rejoice that it had been received favorably,

...G-d said: Of all the sacrifices you offer, the incense is most beloved...

...Look how precious *ketoret* is—a plague was halted by *ketoret*, as Moses said to Aaron: “Take your fire-pan, and put fire on it from the Altar, and place *ketoret* upon it.... Aaron took it as Moses instructed and ran into the midst of the assembly; and behold, the plague had begun among the people...”

יִשְׂרָאֵל מִרְתִּיתִים בְּשַׁעַה שְׁכָהוּ
גְדוֹל נִכְנַס לְפָנָי וּלְפָנָיִם, עַד
שָׁהִיָּהּ יוֹצֵא מִשָּׁם בְּשָׁלוֹם. כִּינּוֹן
שָׁהִיָּהּ יוֹצֵא, הִיָּתָה שְׁמִמְחָה גְדוֹלָה
בְּיִשְׂרָאֵל שְׁנִתְקַבַּל בְּרָצוֹן.

אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: מִכָּל
הַקְּרִבֹּת שְׁאַתֶּם מִקְרִיבִין, אֵין
חֲבִיב עָלַי כְּקִטְרֶת...

רָאָה כַּמָּה חֲבִיב הַקְּטֹרֶת, שְׁעַל
יְדֵי הַקְּטֹרֶת נִעְצְרָה הַמַּגָּפָה.
בְּשַׁעַה שְׁאַמַּר מֹשֶׁה לְאַהֲרֹן, קַח
אֶת הַמִּחְתָּה וְתֵן עָלֶיהָ אֵשׁ מֵעַל
הַמִּזְבֵּחַ וְשִׂים קִטְרֶת, וַיִּקַּח אֶהֲרֹן
כַּאֲשֶׁר דִּבֶּר מֹשֶׁה וַיִּרְץ אֶל תוֹךְ
הַקֹּהֵל וְהִנֵּה הַחַל הַנֶּגֶף בָּעַם.

>> The Rebbe

They Didn't Ease Their Conscience

Now we can put things into perspective. The High Priest, understandably, is upset that he is suspect. However, the elders could have eased their consciences. The *ketoret* was very important, and it was vital to ensure that it was done correctly. The fact that they were emotional as well tells us something about their sensitivities. Instead of excusing themselves, they were profoundly disturbed for suspecting another Jew.

The explanation:

“**The High Priest would turn away and cry,**” because, as our sages taught, “a person won’t be suspect unless...” In other words, if you are suspected, you clearly are somewhat capable of it. If it was indeed out of the question, you would never have been suspected of it.

והביאור בזה:

“הוא פורש ובוכה” - ע”פ מה שאמרו חז”ל⁴ “אין אדם נחשד אלא אם כן כו”, היינו, שעצם העובדה שחושדים בו מוכיחה שיש לו שייכות לדבר, כי אילו ענין זה לא היה שייך אצלו כלל, לא היתה אפשרות שיחשדוהו על כך.⁵

לכל כהן גדול), הרי לא שייך לומר שסיבת החשד היא מפני “שיש בו?” ויש לומר הביאור בזה – ששבועה זו היא אמנם דין בתורה, אבל אף על פי כן, הסיבה לדין זה היא – מפני שהתורה על הרוכב תדבר, ואם כן, יש מקום לחשש זה. [קטע זה – לא זוכרים היטב] ויש להאריך בזה, ואין כאן מקומו.”

4) מ”ק יח. ב. קטע זה נאמר בשיחה עצמה. הוא הושמט מהשיעור, אך כדאי לדעת זאת, במקרה ש”תלמיד ממולח” המשתתף בשיעור, יעלה את השאלה הזו. “אמנם, תלמיד ממולח” יכול עדיין לשאול: בשלמה אם היו משיביעים אותו בגלל שחושדים בו – שייך לומר שזוהי הוכחה שיש בו משהו מענין זה; אבל מכיון ששבועה זו היא דין בתורה (פסק-דין ברור ברמב”ם בנוגע

“They would turn away and cry, because they suspected a person without knowing his opinions. Maybe he had no such thoughts in his heart.”

They were compelled to administer the oath (despite the unpleasantness of the exchange) to ensure that the Yom Kippur service in the Holy of Holies was executed properly.

For, the *ketoret*-service of the High Priest in the Holy of Holies was a most important service that had profound implications for the Jewish people's upcoming year.

The High Priest's bull and ram had various levels of significance. There was the sacrifice of the High Priest, of his household and of his tribe, and of the entire People of Israel, and other sacrifices as well. However, the *ketoret* service on Yom Kippur was a singular service that was carried out only once a year, on the holiest day, in the holiest spot—the Holy of Holies, and by the most sanctified Jew in the nation, the “Holy Nation,” as the verse states, “And Aaron was separated to be sanctified as holy of holy.”

Because of the lofty nature of this service, it was important to do everything possible to ensure that it was carried out correctly, even if it would imply that we suspect another Jew.

“והן פורשין ובוכין - לפי שחשדו למי שמעשיו סתומין, שמא אין בלבו כלום:”

הסיבה לכך שהוצרכו להשביעו (למרות שעל-ידי-זה מראים שחושדים בו) היא - כדי להיות בטוחים שעבודת הקטורת דיום-הכיפורים בקדש הקדשים תהיה כדבעי.

דהנה, עבודת הקטורת דכהן גדול ביום הכיפורים לפני ולפנים, היא - ענין הכי נעלה הנוגע לכלל ישראל על כל השנה כולה.

בנוגע לעבודת הפר ושעיר - ישנם בזה חילוקי דרגות, הקרבן של הכהן גדול בני ביתו ושבתו, הקרבן של כלל ישראל כו', ושאר קרבנות כיוצא בזה; מה-שאינ-כן עבודת הקטורת דיום הכיפורים - היא עבודה אחת ויחידה... עבודה שנעשתה “אחת בשנה” - ביום הקדוש, במקום הכי מקודש - קדש הקדשים, ועל-ידי היהודי הכי מקודש מכל כלל ישראל, “גוי קדוש” - “ויבדל אהרן להקדישו קדש קדשים”.

ומפני גודל העילוי והחשיבות דעבודה זו - היה הכרח לעשות את כל ההשתדלות האפשרית כדי להבטיח שעבודה זו תהיה בתכלית השלימות, וזאת - גם אם בשביל זה יצטרכו להראות שחושדים ביהודי.

Nonetheless, they retained their feelings of *Ahavat Yisrael*. They were profoundly disturbed by the fact that they needed to suspect another Jew, even by the command of the Torah, to the point that they were moved to tears, which, [according to Kabbalah] represent extensions of our intellect. In other words, the more they contemplated the matter, the more they could not contain their distress, to the point that it was expressed through tears.

ואף על פי כן, מצד הרגש דאהבת ישראל - הרי העובדה שהיו צריכים לחשווד ביהודי, עם היותה על פי ציווי התורה, נגעה ללבם כל כך, עד כדי דמעות, הבאות ממותרי מוחין⁸, היינו, שככל שמעמיק להתבונן בשכלו בדבר זה, אין מוחו יכול להכיל צער זה, עד כדי כך שהדבר בא לידי ביטוי בדמעות ממש!

Source 5 Yalkut Shimoni 571

The Midrash relates an incident when the High Priest was actually a Sadducee and performed the service according to their version.

Our rabbis taught: It once happened that a Sadducee burned the incense before entering the Holy of Holies. When he exited, he was overjoyed, and he happened to meet his father.

תנו רבנן: מעשה בצדוקי אחר שתקנו מבחוץ והכניס, ביציאתו שמח שמחה גדולה, פגע בו אביו.

His father told him: Although we are Sadducees, we are wary of the Pharisees.

אמר לו אביו: אף על פי שצדוקין אנו, מתיראין אנו מהפרושי.

He responded: All my days, I was pained by the verse, "For in a cloud I will appear on the ark's cover." When would I have the opportunity to fulfill it? And now that I had the opportunity, I shouldn't fulfill it?

אמר לו: כל ימי הייתי מצטער על מקרא זה: כי בעננו ארצה על הכפרת אימתי יבא לידי ואקמנו, עכשו שבא לידי לא אקמנו?!

It was said: It wasn't long before he died and was disposed in a garbage heap with worms exiting his nostrils.

אמרו: לא היו ימים מועטין עד שמת ומטל באשפה והיו תולעין יוצאין מחוטמו.

(8) ראה תו"א וישלח כו, א. ובכ"מ.

Part 3: How to Treat Your Fellow

>> The Rebbe

Take a Lesson From the Elders

The lesson is simple and straightforward:

Here we see the great value of loving your fellow: The teaching speaks of the day before Yom Kippur, when everyone is occupied with their preparations for the holy day of forgiveness. The elders of the court were making the final preparations to ensure that the Yom Kippur *ketoret* offering in the Holy of Holies would be carried out properly, and they therefore administered the oath to the High Priest. And after they had fulfilled their Torah-given obligation, in a matter so significant and so vital, they would leave in tears, because they were forced to suspect another Jew. And this was canonized as a ruling by Maimonides regarding the Yom Kippur service!

If we need a lesson about the significance of loving your fellow, this one law will do.

As said, the physical Temple no longer exists, but nevertheless, it is represented in a spiritual form through our thoughts and speech (in prayer) and even in action, by fulfilling deeds that aren't limited to the Temple era. The same is true here—we learn a powerful lesson about the significance of loving your fellow.

ומזה רואים את גודל הפלאת הענין דאהבת ישראל: מדובר אודות ערב יום הכיפורים - שעה שהכל עסוקים בהכנותיהם לקראת יום הקדוש, "קץ מחילה וסליחה לישראל", וזקני בית-דין עושים את ההכנות האחרונות כדי להבטיח שעבודת הקטורת דיום הכיפורים לפני ולפנים תהיה כדבעי - להשביע את הכהן גדול, ולאחרי שמילאו את החובה המוטלת עליהם - על פי תורה - בענין הכי חשוב והכי חיוני, היו פורשין ובוכין, מפני שהיו צריכים לחשוד ביהודי! וענין זה נעשה הלכה ברמב"ם בנוגע לאופן ההכנה לעבודת יום הכיפורים!

אם צריכים לימוד והוראה אודות גודל החשיבות דאהבת ישראל - מספיקה הלכה אחת זו!

וכאמור, בית המקדש הגשמי אמנם אינו קיים, אבל אף על פי כן, ישנם כל הענינים בעבודה הרוחנית, במחשבה ובדיבור (עבודת התפלה), ואפילו במעשה - באותם ענינים שאינם תלויים עם זמן הבית, וכן בנדון-דין - ההוראה שלמדים מענין הנ"ל אודות גודל החשיבות דאהבת ישראל.

This talk was delivered at a gathering on Shabbat Bireishit which directly followed Simchat Torah. In this last segment, the Rebbe associated it with something very relevant:

Thousands of people would attend the Simchat Torah celebrations in the Rebbe's presence. The joy was intense, as was the crowding. The synagogue would be so full during hakafot that dancing in the customary circle was impossible, and most in attendance would dance and sing in their places.

Naturally, there was pushing and shoving here and there, but people took it in stride. It was a minor price to pay for attending the Rebbe's electrifying hakafot and joyous gatherings.

But there was one person who thought about it—the Rebbe himself. At the conclusion of this talk about the importance of loving your fellow, the Rebbe connected it to something that, to others, may have seemed unimportant. If you accidentally pushed someone, don't forget to apologize. And don't just pay lip service; do it out of sincere love for your fellow Jew.

This all connects to Simchat Torah:

ביאור הקשר דכל הנ"ל לשמחת תורה:

We see that on Simchat Torah, a situation might arise in which you do not properly respect another person's dignity, and it is even possible that you will push him. The above lesson teaches us how careful we must be to preserve another person's dignity. Even when the elders of the court fulfill their obligation, administering the oath of the High Priest to fulfill their instructions [without adding anything else], it still brought them to tears.

...ורואים במוחש שבשמחת תורה עלול לקרות מצב שלא יקפידו כל כך בכבודו של יהודי, ועד שיתכן אפילו שיתנו לו דחיפה. ועל זה בא הלימוד והוראה הנ"ל, עד כמה צריכים להקפיד על כבודו של יהודי. שכן אפילו כאשר זקני בית דין מילאו את החובה המוטלת עליהם, ואמרו לכהן גדול משביעין אנו עליך שלא תשנה דבר שאמרנו לך, [ויותר מזה - לא אמרו מאומה], נגע הדבר ללבם עד כדי בכיה.

We raised this subject because of this situation. If someone suspects that he may have pushed a fellow without pure intentions... everything will be forgiven if you'll apologize to the individual. But it needs to bother you to the point of tears...

...ומטעם זה מדברים עתה על ענין זה, שאם ישנו מישהו שיש לו ספק שמא דחה את חבריו שלא לשמה... הנה הכל מחול לו כו', אם יבקש מחילה וסליחה מחבריו! וענין זה צריך להיות נוגע בנפשו עד כדי בכי!!

A Story - "No Farbrengen? Why Not?"

Adapted by Yerachmiel Tilles | <https://www.myascent.org/no-farbrengen-why-not/>

It was late in November 1974. Outside of 770 Eastern Parkway, Chabad headquarters crowds milled about, buzzing with casual conversation after the completion of the morning service. The synagogue attendant arose to make the usual announcements. The congregation at 770 waited perfunctorily, already expecting what to hear.

According to system, the attendant would look to the Lubavitcher Rebbe while making the announcements. If the Rebbe walked away before the time for mincha, the afternoon prayer, was announced, it was understood that a farbrengen ("gathering" of chasidim) would take place, with mincha following afterward. If the Rebbe remained in his place, there would be no farbrengen that afternoon and the usual time for mincha would be announced.

Although many years earlier the Rebbe had conducted farbrengens frequently, the gatherings eventually dwindled to either the monthly Shabbos before the New Moon or a special Shabbos on the Jewish or Chabad calendar. That particular year, 5735, the Rebbe had farbrenged more often than usual, which was why the chasidim assumed a farbrengen would take place, and especially since this Shabbos was 9 Kislev, both the birthday and yahrzeit of the Mittlerer (Second) Lubavitcher Rebbe, and the following day, Sunday 10 Kislev, would mark the commemoration of his release from prison.

The attendant, too, was certain. He began making his usual announcements—mitzvah tanks that would go out Sunday to Manhattan—expecting the Rebbe to walk away from his place, the signal to announce that day's farbrengen at 1:30. But instead the Rebbe remained in his place.

The attendant, still certain of a farbrengen, continued making announcements. He urged people to participate in all the Rebbe's mitzvah campaigns, mentioning those the Rebbe had initiated over the years. But after he had drawn out saying anything he could, he saw the Rebbe still standing there. The hint was clear: the Rebbe was not going to farbreng.

The attendant gave one final look, then announced, "Mincha at four."

The chasidim groaned in disappointment. Quietly the Rebbe left and went up to his room, followed by his chief secretary, Rabbi Chadakov.

Groups of students gathered around, trying to find the reason why they didn't merit a farbrengen on that special Shabbos. Perhaps the Rebbe wanted to announce a new mitzvah, which he would save for the farbrengen that would surely take place the next day and could be broadcast the world over.

At the same time the Chassidim were leaving 770, the morning service ended in the Franklin shul on the edge of Crown Heights. As Kiddush was being prepared, a young and somewhat different-looking boy sat excitedly at the head of the table. It was his bar mitzvah, the day he was "now a man" and would be religiously responsible. Around him adults chatted about the farbrengen that day for 9 Kislev, urging everyone to finish before 1:00 so they could walk over to 770.

As guests hurried past the boy and wished him mazel tov, the boy nodded and smiled back, yet sighed, resigned to a short ceremony. This significant event in his life would be finished in less than an hour.

Just then a neighbor who prayed at 770 walked in. "Sorry, folks, no farbrengen today."

The Franklin congregants were both shocked and disappointed. Nevertheless, now free of any rush, they raised their glasses in toast to the boy, and the Kiddush turned into a mini-farbrengen that lasted almost until mincha. The bar mitzvah boy was delighted.

The next day, Sunday, was 10 Kislev, so the Rebbe went as usual to the Ohel (burial place of his father-in-law and predecessor) that morning. The chasidim eagerly awaited his return. Naturally the Rebbe would go to his office for the afternoon prayer, then speak to Rabbi Chodakov about a farbrengen.

To their dismay, the Rebbe returned in the late afternoon and went straight to the afternoon service. He left his office afterward without a word to Rabbi Chadakov.

It was clear: no farbrengen that day, either.

Rabbi Nachman Yosef Twersky, a young student at the time, just knew there had to be a reason behind all this. He managed to contact someone “in the know,” who related the most wondrous story.

It began a few months earlier. The mother of a boy in a Chabad school in New York sent the Rebbe a letter complaining about her son who, because of his unusual appearance, was being teased mercilessly by his classmates.

The Rebbe advised the woman to speak to the principal, who would certainly intervene. A few weeks later, the woman wrote back. Apparently the principal did little and the teasing continued.

The Rebbe called for Rabbi Chadokov. He asked his secretary to contact the school and ask, on the Rebbe’s behalf, why this painful situation had not been corrected.

“What are they waiting for?” the Rebbe demanded. “That I myself visit the school and handle this?”

Rabbi Chodakov phoned the school. After hearing the Rebbe’s instructions, the principal immediately took action, and the bullying stopped.

That Shabbos, 9 Kislev, after the Rebbe finished mincha and went to his room, he again summoned Rabbi Chodakov and explained that the boy’s bar mitzvah was taking place that Shabbos afternoon.

“The boy must not feel cheated that his farbrengen ended earlier than usual because of mine,” the Rebbe insisted. It was for this reason that the Rebbe chose not to farbreng.

The next day, continued the Rebbe, would be the boy’s bar mitzvah celebration. Had the Rebbe conducted his usual farbrengen, the hasty departure of so many guests would ruin the boy’s celebration.

So on 10 Kislev 5735, there was no farbrengen either.

