



COMUNIDAD JUDÍA DE MARBELLA
הקהילה היהודית במרביאי
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RABBINATE

B”H

PERASHÁ AHARÉ MOT & KEDOSHIM WEEKLY COMMENT

With the beginning of the weekly reading, RASHÍ AH comments, as R Eleazar ben Azariá said: The passage is similar to the fact that a doctor visits a sick person and warns him not to eat cold food or to go to places where low temperature. A second doctor diagnoses him the same, but adds, Take care! So that the same thing does not happen to you as “so-and-so” (D. Protect us).

Undoubtedly, the second observation is more effective than the first, due to the threat. In effect, The Creator tells Moshe Rabenu to communicate to his brother Aharon, that he not enter the Sanctuary inside the Veil at all times, in front of the Mercy Seat that is on the Ark, lest he perish; because I will appear in a cloud above the Mercy Seat.

With the aforementioned, we understand that the sons of Aharon died for offering sacrifices that had not been entrusted to them and when they approached the Altar, a strange fire arose that eliminated them. Another commentator believes that they did not meet the necessary conditions to approach the Altar and even less offer sacrifices.

This Perashá is mainly about the Yom Kippur ceremony and that in our days we detail in the solemn reading of the Seder Avodá. The Yom Kippur ritual involved the purification of the Tabernacle and all that was in it, in order to eliminate the impurities with which it was contaminated, since the Beth Hamikdash, being in the center of the Congregation, was impregnated with the impurities of all the People, transmitted by this one, when by means of the sacrifices atonement was made of the faults committed; therefore, the complete purification of the Sacred Enclosure was necessary.

A second act was carried out, in order to atone for the faults of the High Priest, his family and all the People of Israel. Aharon transmitted the sins and crimes of the congregation to the atoning goat, by means of an act that consisted of placing his hand on the animal, after which this animal was led into the desert and thrown into the void on a hard and rough mount. This ritual has an analogy with that of the purification of the leper, which we read last week, in which one little bird was sacrificed and the other, where the leper's evil was found, was set free and took the evil with it when it flew.

Our weekly reading continues, warning us of the prohibition of maintaining prohibited relationships and thus comments the Torah, the words that HASHEM speaks to Moshe: “Speak to the children of Israel and say to them: I am the Eternal, their Gd. According to the practices of the land of Egypt where you lived, you will not do; and according to the practices of the land of Kenaan where I take them, they will not do and do not follow their customs”. Rashí, A.H. He comments that the practices carried out by the Egyptians and the Kenaanites were the worst of the time and the most degenerate.



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He highlights these portions of the Torah, which are what we recite on the day of Yom Hakipurim, the prohibitions that we must have, in order not only not to maintain relations with relatives and close relatives, whether biological or political, but also the modesty that we must keep close and cohabit with them.

HASHEM help us to fulfill with love and joy each and every one of the Precepts of the Torah.

SHABBAT SHALOM

NOTE: If any member of the Kahal wishes to dedicate this edition for any family or personal aspect, please let us know. LA Torah and LA Sedaká are always united. Any donation is welcome.