

## פרשת אחרי

**ONE POINT** from

לקוטי שיחות חלק יז, שיחה א לפרשת אחרי

*Use these words to fill in the blanks:**\* כהן גדול \* day \* person \* place \* purpose \****In the Parsha:**

In פרשת אחרי we learn about the עבודה of the \_\_\_\_\_ on יום כיפור.

The פסוק says וַיִּכַּפֵּר בְּעַדוֹ וּבְעַד בֵּיתוֹ, he atones for himself and for בֵּיתוֹ, his “household”.

The משנה explains that the word בֵּיתוֹ in this פסוק refers to his wife.

We learn from this פסוק that כהן גדול who did the עבודה on יום כיפור had to be married.

**Question:**

If the תורה wants to teach us that the כהן גדול must be married, why doesn't the תורה simply say וַיִּכַּפֵּר בְּעַדוֹ וּבְעַד אִשְׁתּוֹ?

Why does the תורה refer to the wife as בֵּיתוֹ?

**Answer:**

When the כהן גדול did the עבודה in the בית המקדש on יום כיפור, he was the holiest \_\_\_\_\_ of all people, in the holiest \_\_\_\_\_ in the world, on the holiest \_\_\_\_\_ of the year.

The כהן גדול being married tells us about his שלימות, his perfection.

By referring to his wife with the word בֵּיתוֹ, the תורה is telling us how the כהן גדול appreciated his wife, not only as his wife, but for the \_\_\_\_\_ for which he married her.

The כהן גדול saw his wife as his partner in fulfilling the purpose of raising a Jewish family and building a Jewish **home**.

**Further discussion:**

- What is the connection between this דין in the **beginning** of יומא with the **end** of יומא where ר"ע states אתה מטהר את ישראל, אף הקב"ה מטהר את ישראל (שיחה ז אות ז and onward, in the שיחה).