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מָה בַּפָּרָשָׁה • In This Week's Parashah

- It's a double parashah this week! We combine Aharei Mot and Kedoshim.
- Aharon, the כֹּהֵן גָּדוֹל (kohen gadol, high priest), learns the steps for the Yom Kippur service in the mishkan, which involved two goats.
- One goat was offered as a קָרְבַּן חַטָּאת (korban hattat, sin/purification offering). The kohen gadol would sprinkle its blood in a few places, including inside the holiest part of the mishkan, where the אָרוֹן (aron, ark) was. He could enter this space only on Yom Kippur.
- A second goat would be sent away to the wilderness.
- Through these rituals, Benei Yisrael would gain כַּפָּרָה (kapparah, atonement), which means being completely forgiven.
- God commands Benei Yisrael to be קְדֹשִׁים (kedoshim, holy)—because God is holy.
- The parashah introduces many mitzvot that touch on different aspects of life. For example:
  - Farmers should leave a corner of their fields for people in need.
  - If you're a boss, pay your workers right away. If you work in business, use precise measurements. If you're a judge, treat everyone fairly.
  - You can't place a stumbling block in front of a person who is blind, or curse a person who is deaf. Elderly people should get extra respect.
  - Don't gossip or take revenge. Love your neighbor as you love yourself.
  - There are some people you can't marry, like certain family members.

פְּשַׁט הַפְּסוּקִים • Understanding the Verses

Vayikra 19:3

You shall fear your mother and your father,
and keep My Shabbatot
I am God your Lord.

ויקרא יט:ג

אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ
וְאֶת שַׁבְּתֹתַי תִּשְׁמֹרוּ
אֲנִי ה' אֱלֹקֵיכֶם:

- What do you notice? What do you wonder about in this pasuk?
- Back in Parashat Yitro, we looked at commandment #5 of the עֲשֶׂרֶת הַדִּבְּרוֹת (Aseret Ha-Dibrot, Ten Commandments), which said we have to כַּבֵּד (kabed, honor) our parents. What is the difference between honoring parents and fearing parents? What different things is the Torah asking us to do? What are some ways a person could express fear (or awe or respect) for their parents?
- Why do you think the Torah is so concerned with how we relate to our parents? Why is it important?
- Can you think of a connection between the first line in the pasuk and the second line? What does fearing parents have to do with keeping Shabbat?
- What does the ending, "I am God your Lord," add to this pasuk?

Before or after Shabbat, scan to listen to a discussion of these pesukim on the Aharei Mot-Kedoshim episode of TORAH TIME!



פֵּרוּשִׁים • Commentary

ויקרא יט:יח

לֹא תִקֹּם וְלֹא תִטֹּר אֶת בְּנֵי עַמֶּךָ
וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ
אֲנִי ה':

Vayikra 19:18

Don't take revenge or hold a grudge against your fellow citizen,
Love your neighbor as yourself,
I am God.



What does it mean to love your neighbor as yourself? What's the mitzvah? And how does it connect to the first half of the pasuk?

רש"י על סנהדרין דף פד עמוד ב

"וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ" - לֹא הֻזְהֲרוּ יִשְׂרָאֵל מִלַּעֲשׂוֹת לְחַבְרֵיהֶם אֶלָּא דָּבָר שֶׁאֵינוֹ חָפֵץ לַעֲשׂוֹת לְעַצְמוֹ.

Rashi to Sanhedrin 84b (France, 1,000 years ago)

"Love your neighbor as yourself" - We are only told not to do to others things that we wouldn't want to be done to ourselves.

רמב"ן

וְאִם יִהְיֶה אוֹהֲבוֹ בַּכֹּל יַחְפֹּץ שֶׁיִּזְכֶּה רֵעֵהוּ הָאָהוּב לוֹ בְּעֹשֶׁר וּבִנְכָסִים וְכָבוֹד וּבְדַעַת וּבְחָכְמָה.

וְלֹא שֶׁיִּשְׁוֶה אֵלָיו אֲבָל יִהְיֶה חָפֵץ בְּלִבּוֹ לְעוֹלָם שֶׁיִּהְיֶה הוּא יוֹתֵר מִמֶּנּוּ בְּכָל טוֹבָה. וִיצַוֶּה הַכָּתוּב שֶׁלֹּא תִּהְיֶה פְּחִיתוּת הַקִּנְאָה הַזֹּאת בְּלִבּוֹ.

Ramban (Spain, 800 years ago)

If you love someone completely, you want that beloved friend to have riches, property, honor, knowledge, and wisdom.

However [because of human nature it is likely that] you wouldn't want that person to be equal to you. In your heart you might still want to have more than your friend in all these good things. That's why the Torah commands you not to have this jealousy in your heart.

So, what is "Love your neighbor as yourself"?

Rashi thinks of it as giving us a minimum. At the very least, you should not harm your neighbor, just like you would not want to be harmed by anyone else. That's the least you can do for others.

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Content and editing by Yitzhak Bronstein, Elie Kaunfer, Chana Kupetz, Shoshie Lockshin, Jeremy Tabick, Ethan Tucker, Effy Unterman. Illustration by Rivka Tsinman. Design by Jen Klor.

Ramban thinks it's a bigger command about your attitude. You should want your neighbor to enjoy all the best things in life. When we truly want others to have goodness, we won't hold anything back from them in our hearts or our actions.

And what's the connection to not being jealous?

Rashi thinks all the mitzvot in the pasuk belong together because they're all about how to avoid harming others.

Ramban thinks that getting rid of envy is something you have to do before you can fully love your neighbor.



- Does being a moral person mean avoiding causing harm to others (like Rashi thinks), or does it mean truly wanting the best for them (like Ramban thinks)? Can you make both arguments?
- When you are in the playground with other people, how can you avoid causing harm to others, and how can you help provide the best experience for others? Which is harder? Why are both important?

מִדְרָשׁ • Midrash

Who's the Torah for?

Here's a midrash that has a lot to say about this question. The midrash is prompted by something unusual in this pasuk in our parashah.

Vayikra 18:5

You shall keep My laws and My rules,
which a person shall do and live through them.
I am God.

ויקרא יח:ה

וּשְׁמַרְתֶּם אֶת חֻקֹּתַי וְאֶת מִשְׁפָּטַי
אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם
אֲנִי ה':



The first line in the pasuk is addressed **to** people ("You shall keep..."). But the second line is talking **about** a person ("which a person shall do..."! Why does the Torah make this switch? What can we learn from the way the Torah talks about הָאָדָם (ha-adam, a person)?

Bzzzz
A lot of midrashim are **bugged** by something unusual in the Torah text

ספרא

הָיָה ר' יִרְמְיָה אוֹמֵר, מְנַיִן אַתָּה אוֹמֵר אֲפִילּוּ גּוֹי וְעוֹשֶׂה אֶת הַתּוֹרָה הֲרֵי הוּא כְּכֹהֵן גָּדוֹל? תַּלְמוּד לוֹמַר "אֲשֶׁר יַעֲשֶׂה אֹתָם **הָאָדָם** וָחַי בָּהֶם."

וְכֵן הוּא אוֹמֵר "וְזֹאת תּוֹרַת הָאָדָם ה' אֱלֹקִים" (שמואל ב ז:יט). "תּוֹרַת הַכֹּהֲנִים וּלְוִיִּם וְיִשְׂרָאֵל" לֹא נֶאֱמַר, אֶלָּא "תּוֹרַת הָאָדָם."

וְכֵן הוּא אוֹמֵר "פִּתְחוּ שְׁעָרִים..." (ישעיהו כו:ב): "וְיָבֹא כֹהֲנִים לְוִיִּם וְיִשְׂרָאֵל" לֹא נֶאֱמַר, אֶלָּא "וְיָבֹא גּוֹי צַדִּיק שֹׁמֵר אֱמֻנִים."

...וְכֵן הוּא אוֹמֵר "הֵטִיבָה ה'..." (תהלים קכה:ד): "לַכֹּהֲנִים לְוִיִּם וְיִשְׂרָאֵל" לֹא נֶאֱמַר, אֶלָּא "הֵטִיבָה ה' לַטּוֹבִים."

הָא אֲפִילּוּ גּוֹי וְעוֹשֶׂה אֶת הַתּוֹרָה הֲרֵי הוּא כְּכֹהֵן גָּדוֹל.

Sifra

R. Yirmiyah used to say: How do we know that someone from any nation who observes the Torah is like a kohen gadol (high priest)? The Torah teaches: "which **a person** shall do and live through them."

It also says elsewhere in Tanakh, "This is the Torah (law) for a person, Lord God" (Shmuel Bet 7:19). It doesn't say "the Torah for kohanim (priests), Levi'im (members of the tribe of Levi), and Yisrael." It just says "the Torah for a person."

It also says elsewhere "Open the gates..." (Yeshayahu 26:2). It doesn't say, "so that kohanim, Levi'im, and Yisrael can enter." It actually says, "so that a righteous non-Jew, a keeper of the faith, can enter."

...It also says elsewhere that "God is good..." (Tehillim 125:4). It doesn't say, "to kohanim, Levi'im, and Yisrael." It actually says, "God is good to all those who are good."

This shows that someone from any nation who observes the Torah is like a kohen gadol.



This midrash compares the pasuk in our parashah, about ha-adam, to many other pesukim in Tanakh. According to the midrash, all these pesukim share one important message: Torah is open to people from every background. All people have value and dignity and can serve God, and can be loved and rewarded by God.

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- Why is it important to emphasize that Torah is for everyone, not just Jewish people? How might that change our behaviors or attitudes?
- In our parashah, the kohen gadol seems really important. We hear many details about the jobs he does that no one else can do. How can you balance the details of our parashah with the message of this midrash?





רֶגַע שֶׁל עִבְרִית • A Moment of Hebrew

Vayikra 19:27

You shall not **round off** the side-growth on your head, or destroy the side-growth of your beard.

ויקרא יט:כז

לֹא **תַקִּפוּ** פְּאַת רֹאשְׁכֶם וְלֹא תַשְׁחִית אֵת פְּאַת זְקָנֶךָ:



aliyot:
1) Vayikra 16:1 to 16: 24
2) 16:25 to 17:7
3) 17:8 to 18:21
4) 18:22 to 19:14
5) 19:15 to 19:32
6) 19:33 to 20:7
7) 20:8 to 20:27

haftarah: Amos 9:7-15

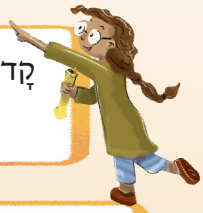
שְׁאֵלוֹת הַשָּׁבוּעַ • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.



Good luck!

1. Two clouds are mentioned in this aliyah. What are they?
2. What holiday is called שַׁבַּת שַׁבָּתוֹן (Shabbat Shabbaton, a Shabbat of complete rest)?
3. Does the Torah use a special word for "aunt"?
4. Why should people be קְדוֹשׁ (kadosh, holy)?



5. Where does your heart appear in this aliyah?
6. In this aliyah, who are we instructed to love like ourselves?



7. What does Eretz Yisrael flow with?
8. Our parashah contains a pasuk that connects the mishkan to Shabbat. Can you find this pasuk?
9. How many times in our parashah are we told not to consult an אוֹב (ov) or a יִדְּעֹנִי (yid'oni), things people use to communicate with spirits?
10. **From the haftarah:** When God returns Benei Yisrael to Eretz Yisrael, what kinds of properties will they have?

* Look for the answers on page 11!



Find the Word!

This is the only place in the Torah where this שֹׁרֶשׁ (shoresh, root) appears! But it's elsewhere in Tanakh. Look at Sefer Yehoshua (chapter 6), when Benei Yisrael are told to march in circles around the city of Yeriho for seven days. Can you find this shoresh in the story? How do the circles work out for Benei Yisrael and Yeriho?



דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate

The mitzvah to give תּוֹכָחָה (tokhahah, rebuke) appears in our parashah (Vayikra 19:17).

Debate: If you see someone doing something wrong, tell them to stop immediately.

How to play:

Here are some arguments to get you started, but try to come up with your own. Then debate someone!

For a true one-minute debate, give each side 30 seconds to make its best case.





Agree!

- We're all responsible for each other. You can't just look the other way.
- They might not realize they're doing something wrong.
- If nobody tells them to stop, they're probably going to continue doing it.



Disagree!

- Sometimes telling a person to stop will make the situation worse, especially if you embarrass them or make them feel bad.
- If they won't listen to you, what's the point in telling them? That just creates bad feelings.
- It's best to slow down and think about how to give your feedback in a helpful and kind way.
- It can be awkward, and even scary, to tell someone else what to do!



בּוֹאוּ נְדַבֵּר עַל זֶה • Tell Me More About This!

Our parashah opens with the command to be קְדוֹשִׁים (kadosh, holy), because God is kadosh. What exactly is kadosh? How do you do it? And how does the mitzvah to be kadosh relate to all the other mitzvot in our parashah?

Here's how Ramban explains it.



Ramban (Spain, 800 years ago)

A person with lots of temptations might try to be... among the wine drinkers and gluttonous meat eaters, and might speak with bad words, since the Torah didn't specifically forbid this.

But this person would be a naval bereshut ha-Torah (a lowly person within the Torah's boundaries).

So the Torah comes to teach us, after specifying some things that are entirely forbidden, that in general we should separate even from some things that are allowed.

רמב"ן

יִמְצָא בַּעַל הַתַּאֲוָה מָקוֹם
לִהְיוֹת... בְּסֹבְאֵי יָיִן בְּזוֹלְלֵי
בָּשָׂר לָמוֹ וַיְדַבֵּר כִּרְצוֹנוֹ בְּכָל
הַנִּבְלוֹת, שֶׁלֹּא הֻזְכַּר אִסּוּר זֶה
בַּתּוֹרָה.

וְהִנֵּה יִהְיֶה נָבָל בִּרְשׁוּת הַתּוֹרָה.

לְפִיכָךְ בָּא הַכָּתוּב אַחֲרֵי שֶׁפָּרַט
הָאִסּוּרִים שֶׁאָסַר אוֹתָם לְגַמְרֵי
וְצִוָּה בְּדָבָר כְּלָלִי שֶׁנִּהְיֶה
פְּרוּשִׁים מִן הַמֻּתָּרוֹת.

The Torah allows us to eat (kosher) meat... but does that mean it's ok to stuff ourselves with it?

The Torah allows adults to drink wine... but does that mean it's ok for them to get drunk?

Ramban says: No! The mitzvah to be kadosh tells us that not everything is covered by rules in the Torah. Sometimes, we have to learn the Torah's values, and be able to apply those in our lives even beyond what the rules tell us to do. And this might mean that some things might not have been technically outlawed by a specific prohibition, but we still know we shouldn't do them.



- Ramban says that speaking with bad words is an example of being a naval bereshut ha-Torah—doing something the Torah doesn't specifically tell us not to do, but we can probably tell that it goes against the Torah's values. He also applies this to getting drunk or stuffing yourself with food. Why is naval bereshut ha-Torah a helpful way to explain what's wrong with these things?
- Compare this Ramban to the Ramban we saw in the פַּרְשָׁנוּת/Commentary section (p. 3), about loving your neighbor. What does Ramban believe it takes to be a good person?
- Why can't the Torah just make enough rules to cover every possible kind of situation? Why is it important to sometimes go beyond the letter of the law?

הֲלָכָה • Halakhah



Learn one way the parashah practically impacts our lives

Has anyone ever asked you for advice? And was there ever a time where it might have helped you to give someone else bad advice or information? If it hasn't happened to you yet—it will.

Imagine you are playing a game with someone who is still learning the rules. They ask you if they should make a certain move, and you tell them, "Yes!" But actually, that move will help you win and you are taking advantage of them.

Or maybe they want to sell you something and they ask you for a fair price. You tell them a price you know is very low, and they agree. Is it allowed to do things like that?

Our parashah has something to say about it:

Vayikra 19:14

And don't place a stumbling block in front of a blind person.

ויקרא יט:יד

וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשֹׁל:

It sounds like this is about literally tripping somebody with an actual object on the ground. That's certainly not allowed. But the Rabbis interpret the pasuk to also mean much more than that:

Rambam, Laws of Murder and Protecting Life 12:14

...And anyone who leads astray someone who is "blind" about something and gives them bad advice... that person violates the prohibition of lifnei iver ("in front of a blind person...").

If someone asks you for advice, give them good advice!

רמב"ם רוצח ושמירת הנפש יב:יד

...וְכֵן כָּל הַמַּכְשִׁיל עִוֵּר בַּדָּבָר וְהִשִּׁיאוֹ עֵצָה שֶׁאֵינָהּ הוֹגֶנֶת...הֲרֵי זֶה עוֹבֵר בְּלֹא תַּעֲשֶׂה שֶׁנֶּאֱמַר "וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשֹׁל."

הַבָּא לִטֹּל מִמְּךָ עֵצָה תֵּן לוֹ עֵצָה הַהוֹגֶנֶת לוֹ.

Some people can't see because they lost their eyesight, or were born that way. But all of us sometimes can't "see" in the sense that we don't have all the information we need. When we turn to each



Parashah Scavenger Hunt Answers:

1. God says God will appear in a cloud over the כַּפֹּרֶת (kaporet, the cover of the ark) (16:2); a cloud of קְטֹרֶת (ketoret, incense) covers the kaporet on Yom Kippur (16:13)
2. Yom Kippur (16:31)
3. No, here it describes aunts as אֲחוֹת אָבִיךָ (ahot iveha, your father's sister) and אֲחוֹת אִמְּךָ (ahot imeha, your mother's sister) (18:12–13)
4. Because God is קָדוֹשׁ (kadosh, holy) (19:2)
5. In the mitzvah not to hate someone in your heart (19:17)
6. The גֵּר (ger, stranger) (19:34)
7. חָלָב וּדְבָשׁ (halav u-devash, milk and honey) (20:24)
8. אֶת שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ (observe My Shabbatot and fear My Mikdash) (19:30) Hazal say this pasuk teaches us not to break Shabbat in order to build the mishkan or Beit Ha-Mikdash.
9. Three times (19:31, 20:6, 20:27)
10. They'll have vineyards to drink wine from, and gardens to eat fruit from (Amos 9:14)

other for help, the Torah expects us to be there for each other, to do our best to guide each other to good decisions.

It can be pretty easy to trick other people and get away with it. Our tradition calls this mitzvah a דָּבָר מָסוּר לַלֵּב (davar masur lalev)—something that is entrusted to each person's heart. Only you know in your heart if you are giving good or bad advice—follow the Torah and help people out!

תְּפִלָּה • Prayer in the Parashah

On Yom Kippur in the Beit Ha-Mikdash, the כֹּהֵן גָּדוֹל (kohen gadol, high priest) would quote a line from our parashah, ending with these words:

לִפְנֵי ה' תִּטְהָרוּ

Before God you shall be purified

(Vayikra 16:30)

When saying this, he would say God's actual name–the one that's so holy and special that we never say it out loud, and don't even know how!

It was intense. When people in the Beit Ha-Mikdash heard the name, they would fall down on the floor and say:



We reenact this scene in our Musaf prayers on Yom Kippur. Also every day, when we say the opening line of Shema, we respond by whispering "Barukh shem kevod..." The first line of Shema contains God's name, two times in only six words. Even though in Shema we don't say God's most super-holy unspeakable name, we still react with awe to hearing or speaking God's name.

- Why do you think we whisper this line instead of saying it out loud? (We discussed this in Devash for Vayehi! You can look that up for one explanation.)

- *Try it!* Next time you say Shema, imagine the experience of people in the Beit Ha-Mikdash hearing God's name. How did they feel? Would you want to feel like that?