HADAR Children & Families
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DeVAsH

Because learning Torah is sweet

קְדֹשִׁים Kedoshim

ב"ז נִיסָן - ג' אִיָּר תשפ"ד May 5 - 11, 2024

מָה בַּפָּרָשָׁה • In This Week's Parashah

- God commands Benei Yisrael to be holy because God is holy.
- The parashah lists mitzvot that touch on different aspects of life. Many are בֵּין אָדָם לַחֲבֵרוֹ (bein adam la-haveiro, between different people):
- Farmers should leave a corner of their fields unharvested. People who are poor, or from far-away places, can come and gather what they 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.
- Take extra care to protect vulnerable people. 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 be shown honor.
- Don't gossip or take revenge. You can help correct people if they're making a mistake.
- The parashah also includes mitzvot that are בֵּין אָדָם לַמָּקוֹם (bein adam la-Makom, between people and God): Don't worship idols, don't eat from a new fruit tree for the first three years, don't crossbreed animals or mix crops, and only eat kosher animals.



פֵּרוּשִׁנוּת • Commentary

What's wrong with trying to get back at someone who hurts you?

Our parashah tells us not to take revenge or hold a grudge: לֹא תִקֹּם וְלֹא תִטֹּר (lo tikom ve-lo titor) (Vayikra 19:18).

"Lo tikom" (not taking revenge) and "lo titor" (not holding a grudge) seem to mean the same thing. Why does the Torah seem to say the same thing twice?

In Sifra Kedoshim 4:10-11, Hazal explain the difference between these phrases.

#1

"לֹא תִקֹּם"
"LO TIKOM"



הַשְׁאִילֵנִי מַגָּלְךָ
Lend me your sickle?

וְלֹא הִשְׁאִילוֹ
They refused.

לְמָחָר ...
The next day ...



הַשְׁאִילֵנִי קַרְדֻּמְךָ
Lend me your ax?

אֵינִי מַשְׁאִילְךָ כְּשֵׁם שֶׁלֹּא הִשְׁאַלְתָּ לִי מַגָּלְךָ
No, I will not, just like you would not lend me your sickle

#2

"לֹא תִטֹּר"
"LO TITOR"



הַשְׁאִילֵנִי קַרְדֻּמְךָ
Lend me your ax?

וְלֹא הִשְׁאִילוֹ
They refused.

לְמָחָר ...

The next day ...

הַשְׁאִילֵנִי מַגָּלְךָ

Lend me your sickle?



הֵא לְךָ, אֵינִי כְּמוֹתְךָ
שֶׁלֹּא הִשְׁאַלְתָּ לִי קַרְדֻּמְךָ

Here it is; I'm not like you, who wouldn't lend me an ax.

- Can you see why people want to take revenge? Why might it be so tempting? Why is the Torah telling us not to?
- What are some things you can try besides taking revenge?
- How are "lo tikom" and "lot titor" different from each other? How are they similar?



דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate



Debate: Sticks and stones may break my bones but words will never hurt me.

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!

- If you have a lot of self-confidence, it is sometimes possible to ignore what other people say to you or about you. Thinking of this rhyme can help!
- It doesn't matter what other people say as long as you have the love of your friends and family.

Disagree!

- Words are really powerful. Kind words can bring the greatest joy to people. But mean words hurt very deeply.
- The body can be really good at healing cuts from sticks or stones. But getting hurt from mean words can last a lifetime. That's way worse.
- The Torah has a lot of rules about how to speak properly. (See the previous section, all about words that take revenge!) It wouldn't do that if words couldn't be very harmful.

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שְׁאֵלוֹת הַשָּׁבוּעַ • Parashah Scavenger Hunt

aliyot:
1) Vayikra 19:1 to 19:14
2) 19:15 to 19:22
3) 19:23 to 19:32
4) 19:33 to 19:37
5) 20:1 to 20:7
6) 20:8 to 20:22
7) 20:23 to 20:27

haftarah: Yehezkel 20:2 to 20:20 (for Sefardim); Amos 9:7 to 9:15 (for Ashkenazim)

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. Why should people be קָדוֹשׁ (kadosh, holy)?
2. Where does your heart appear?
3. For how many years is a tree's fruit forbidden to be eaten?
4. Who are we instructed to love like ourselves?



5. How many times does God's face get mentioned in this aliyah?
6. What word appears twice in a row?



7. What does Eretz Yisrael flow with?
8. How many times is Shabbat mentioned in our parashah? In connection with which other mitzvot?
9. How do snakes and sorcery connect in our parashah?
10. **From the haftarah for Sefardim:** What mitzvah did God give to the Jewish people as an אוֹת (ot, sign)? **From the haftarah for Ashkenazim:** What fell down, but God will lift it up?

* Look for the answers on page 6!

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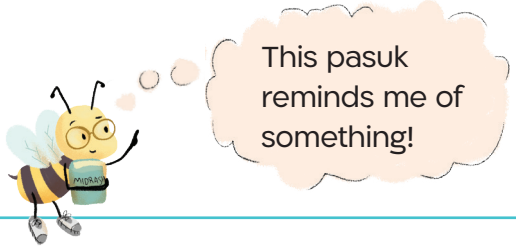
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מִדְרָשׁ • Midrash

Hazal notice that, in a few places, the Torah uses the same language to refer to parents and to God. One of the examples comes from our parashah:



תלמוד בבלי קדושין דף ל עמוד ב

נֶאֱמַר: ״אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ״ (ויקרא יט:ג)
וְנֶאֱמַר: ״אֶת ה׳ אֱלֹקֶיךָ תִּירָא וְאֹתוֹ תַעֲבֹד״ (דברים ו:יג).
הִשְׁוָה הַכָּתוּב מוֹרָאַת אָב וָאֵם לְמוֹרָאַת הַמָּקוֹם.

Bavli Kiddushin 30b

The Torah says: "You shall fear your mother and your father" (Vayikra 19:3). And the Torah says: "Fear God your Lord; worship God alone" (Devarim 6:13). The Torah compares fearing parents to fearing God.



- What does the Torah mean when it commands a person to fear their parents? What does that involve?
- What does the Torah mean when it commands a person to fear God? How do you show or experience that?
- Why do Hazal connect these two kinds of fear? How are they similar?

The Talmud goes on to explain that the Torah uses the same language for parents and God because there is a deep connection between them:

וְכֵן בְּדִין, שֶׁשְּׁלָשְׁתָּן שׁוּתָּפִין בּוֹ.
תָּנוּ רַבָּנַן: שְׁלֹשָׁה שׁוּתָּפִין הֵן בָּאָדָם:
הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ.

It makes sense because these three are partners in a child. Our Rabbis taught: Every person's body is created through a three-way partnership: a father, a mother, and God.

- How are parents and God partners in creation? Can there be more than one way to partner with God in creating a person? How?
- Does this teaching make you think differently about your birth or upbringing?

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דִּקְדּוּק • Grammar

Time for us to look at another vowel, which is sort of not a vowel at all!

The שְׁוָא (sheva)

There are actually two kinds! Here they are, on two words from our parashah.



פִּרְיוֹ
(piryo, its fruit)

שְׁוָא נָח (sheva nah)

This is a resting sheva. You don't really pronounce it at all—it just helps you break up the word into parts (in this case, "pir" and "yo").



קְדֹשִׁים
(kedoshim, holy)

שְׁוָא נָע (sheva na)

This means "moving sheva," because it makes a small sound that moves you forward through the word. When we write Hebrew words in English letters, sometimes people write the sound that the sheva na makes with an e ("kedoshim") and sometimes they write it as an apostrophe ("k'doshim").

So, when you see a sheva, should you pronounce it? How do you know if it's just a resting sheva (sheva nah) or if it moves and makes a sound (sheva na)? Here's the first rule: **If the sheva is under the first letter of the word, then it is always a sheva na and it gets pronounced.**

Find some other examples of this in our parashah, and stay tuned for more sheva rules in future weeks!

Parashah Scavenger Hunt Answers:

1. Because God is (19:2)
2. In the mitzvah not to hate someone in your heart (19:17)
3. Three (19:23)
4. The גֵּר (ger, stranger) (19:34)
5. Three (20:3,5,6)
6. אִישׁ (ish, man) (20:6)—in this case, ish ish means "every person"
7. חָלָב וּדְבָשׁ (halav u-devash, milk and honey) (20:24)
8. Two (19:3,30)—showing respect to parents and to the Temple
9. לֹא תְנַחֲשׁוּ (lo tenahashu, do not try to predict what will happen in the future through idols and magic)—tenahashu comes from the same root as נָחָשׁ (nahash, snake)! (19:26)
10. **Haftarah for Sefardim:** Shabbat (Yehezkel 20:12) **Haftarah for Ashkenazim:** סֻכַּת דָּוִיד (sukkat David, Amos 9:11)—this literally means "the sukkah of David," which might mean the dynasty of kings who descend from King David (Rashi) or the Beit HaMikdash (R. Yosef Kara)

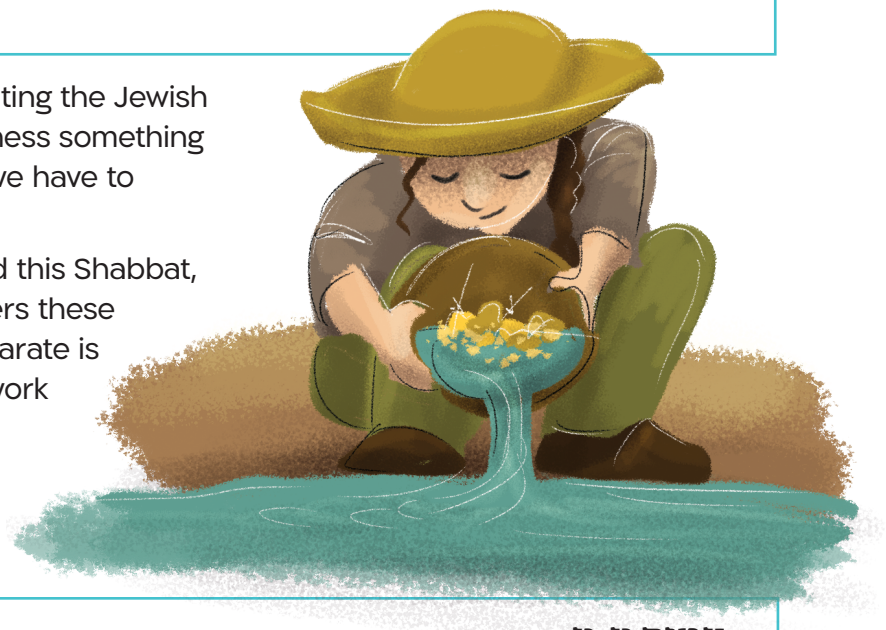
הַפְטָרָה • Haftarah

Vayikra 20:26

You shall be holy to Me, for I am your holy God, and I have separated you apart from other peoples to be Mine.

ויקרא כ:כו

וִהְיִיתֶם לִי קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי ה׳
וָאַבְדִּל אֶתְכֶם מִן הָעַמִּים לִהְיוֹת לִי׃



Our parashah describes God separating the Jewish people for holiness. Is this separateness something we're born with? Or is it something we have to achieve?

In the haftarah that Ashkenazim read this Shabbat, the נָבִיא (navi, prophet) Amos answers these questions. Amos says that being separate is something we achieve. We have to work for it.

According to Amos, here's what happens if we do the work God wants us to do:

Amos 9:9

I (God) will command, and I will shake the House of Israel through all the nations. It will be like a person shakes sand through a sieve, and not a pebble falls to the ground.

עמוס ט:ט

כִּי הִנֵּה אָנֹכִי מְצַוֶּה וְהַנְעוֹתִי בְכָל
הַגּוֹיִם אֶת בֵּית יִשְׂרָאֵל כַּאֲשֶׁר
יִנּוֹעַ בַּכָּבָרָה וְלֹא יִפּוֹל צְרוֹר אָרֶץ׃

But if we don't do what God wants, Amos says, then God will consider Benei Yisrael no different from anybody else:

Amos 9:7

To Me, Benei Yisrael, you are just like the Kushites.

עמוס ט:ז

הֲלוֹא כִבְנֵי כֻשִׁיִּים אַתֶּם לִי בְּנֵי יִשְׂרָאֵל



- How can our actions and choices make us holy, like God is holy?
- Why is it important to be separated in order to live a holy life?

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פֵּרוּשִׁים • Commentary



Our parashah emphasizes some ways that farmers should make it possible for people who are poor to collect food from their fields:

Vayikra 19:9-10

When you gather the harvest of your land, don't collect all the way to the edges of your field, and don't gather whatever you drop while harvesting.

Don't pick your vineyard bare or gather the fallen fruit of your vineyard. Leave all this for the poor and the stranger. **I am God your Lord.**

ויקרא יט:ט-י

וּבְקֻצְרְכֶם אֶת קְצִיר אַרְצְכֶם לֹא תְכַלֶּה
פְּאַת שָׂדְךָ לִקְצֹר וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט:

וְכַרְמְךָ לֹא תְעוֹלֵל
וּפֶרֶט כַּרְמְךָ לֹא תְלַקֵּט
לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם
אֲנִי ה' אֱלֹקֵיכֶם:

What is the purpose of the final phrase? (We bolded it for you.) Don't we all know Who God is?!

Rashi (France, 1,000 years ago)

God is saying, "I am the judge Who is able to get payback. And all I'll collect is your life (if you don't follow these rules)." As it is said, "Do not rob the poor... because God will fight for their cause and take the perpetrator's life" (Mishlei 22:22-23).

רש"י

דַּיָּן לְפָרַע. וְאֵינִי גּוֹבֶה מִכֶּם אֶלָּא
נְפָשׁוֹת, שֶׁנֶּאֱמַר "אַל תִּגְזָל דָּל... כִּי
ה' יָרִיב רִיבָם" (משלי כב).

According to Rashi, the point of reminding us about God in this pasuk is to emphasize how seriously God takes these laws about making sure people who are poor have enough to eat. Rashi brings another pasuk from Mishlei to show that God will take up the fight of those who have no one else to be on their side, and that this is a life-and-death issue.



- Why do you think these are laws that God takes so seriously? What does this say about God and the Torah?
- Why should leaving food for the poor be a life-and-death issue? Is a life really the fair value of the food we're talking about here? How so?