

ל' ניסן - ו' אדר תשפ"ב May 1 - 7, 2022



## קַה בַּפָּרָשָׁה • In This Week's Parashah

- ◆ God commands Benei Yisrael to be holy because God is holy.
- ◆ The parashah lists many different mitzvot that touch on different aspects of life:
- ◆ 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.
- ◆ Vulnerable populations get extra protection. 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.
- ◆ Some more general rules for good behavior include not gossiping, not taking revenge, and letting people know when they are doing something wrong.
- ◆ The parashah also includes rules that are not obviously interpersonal: don't worship idols, wait three years to eat from a new fruit tree, don't crossbreed animals or crops, and only eat kosher animals.





## מִדְרָשׁ • Midrash

Midrashim are ideas or stories that explain the Torah. They often come from listening very carefully to what the Torah says and how it says it. Here, we will look for what clues this midrash sees in the Torah's words, and try to understand its messages.

The mitzvah of עֲרְלָה (orlah) involves not eating from a fruit tree in its first three years.

### Vayikra 19:23

When you enter the land **and you plant any fruit tree**, you shall regard its fruit as forbidden. It shall be forbidden to you for three years—orlah fruits should not be eaten.

### ויקרא יט:כג

וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וּנְטַעְתֶּם  
כָּל־עֵץ מֵאֲכָל וְעַרְלָתָם עָרְלָתוֹ  
אֶת־פְּרִיֹו שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם  
עָרְלִים לֹא יֵאָכְל׃

The word וּנְטַעְתֶּם (untatem) can be translated in two ways:

1. And you plant
2. And you **should** plant

The first meaning is the more obvious one for our pasuk, and that's what we used in the translation above. But here's a midrash that considers the second translation, exploring the idea that the pasuk could actually be **commanding** us to plant fruit trees.

### Tanhuma Kedoshim 8

The Holy One said to Israel: Even though you will find the Land of Israel full of goodness, don't say, "let's relax and not plant."

Instead, be sure to plant! That's why the Torah says, "and you should plant every fruit tree."

You came into the Land and found trees that others had planted, and so you should also plant for your children. Never say, "since I am old and won't be living much longer, why should I work hard for others?!"

### תנחומא קדושים ח

אָמַר לָהֶם הַקְּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל,  
אֵף עַל פִּי שֶׁתִּמְצְאוּ אוֹתָהּ מְלֵאָה כָּל  
טוֹב, לֹא תֵאמְרוּ נִשְׁבּוּ וְלֹא נִטַע.

אֲלָא הוּוּ זֶה־רִיזִין בְּנִטְיַעוֹת, שְׁנֵאמַר:  
"וּנְטַעְתֶּם כָּל עֵץ מֵאֲכָל."

בְּשֵׁם שְׁנִכְנַסְתֶּם וּמְצַאתֶם נְטִיעוֹת  
שְׁנֵטְעוּ אַחֲרֵיכֶם, אֵף אִתֶּם הָיוּ נוֹטְעִים  
לְבָנֵיכֶם. שְׁלֵא יֵאמַר אָדָם, אֲנִי זָקֵן,  
בְּמָה שָׁנִים אֲנִי חַי, מָה אֲנִי עוֹמֵד  
מִתְיַגַּע לְאַחֲרֵיכֶם, לְמַחֵר אֲנִי מֵת.



- ◆ Why is it important to plant new things if the land is already full of goodness?
- ◆ Why should you plant things for others to enjoy even if you won't enjoy it yourself? How does it feel to do kind things for others? What qualities must a person have in order to act this way?

Send us your thoughts or questions from learning the parashah. We'll write back to you, and some will get published in future issues of Devash!  
Write to us at [devash@hadar.org](mailto:devash@hadar.org)



**פְּרָשָׁה • Commentary**

**Vayikra 19:16**

Do not go about as a gossip among your people,  
**do not stand upon your neighbor's blood,**  
I am God.

**ויקרא יט:טז**

לֹא-תֵלֵךְ רֵכִיל בְּעַמֶּיךָ  
לֹא תַעֲמֹד עַל-דַּם רֵעֶךָ  
אֲנִי ה'.

The second line in this pasuk is confusing. What exactly is being commanded?

Rashi says it means not to stand idly by when another person's life is threatened:

**Rashi (France, 1,000 years ago)**

Do not stand upon your neighbor's blood, to witness your neighbor's death, when you could have prevented it—for example, if your neighbor is drowning or being attacked by a wild animal or a robber.

**רש"י**

לֹא תַעֲמֹד עַל-דַּם רֵעֶךָ לְרֹאוֹת בְּמִיתָתוֹ  
וְאָמְרָה יָכוֹל לְהִצִּילוֹ, כִּגְוֹן טוֹבֵעַ בַּנְּהַר  
וְחִזֵּה אוֹ לִיסֻטִּים בָּאִים עָלָיו.



Ibn Ezra connects the two halves of the pasuk. He says the unclear line in the pasuk is a description of the bad things that can happen when you spread gossip:

שְׁלֹא יִתְחַבֵּר עִם אֲנָשֵׁי דָמִים. וְיָדוּעַ פִּי כַמָּה  
נִרְצָחוּ וְנִהָרְגוּ בְעֵבוֹר הַמְלִשְׁינוֹת.

You should not befriend bloodthirsty people. It's well known that people can end up getting killed because of gossip..



- ◆ According to Rashi, our pasuk is warning us not to be a bystander, someone who does nothing while another person is hurt. The alternative is to be an upstander, someone who stands up to help others. Have you ever seen someone being bullied? What are ways a person can be an upstander in those situations, instead of being a bystander?
- ◆ How could gossip lead to bloodshed?
- ◆ Do you think gossip and being a bystander are separate ideas, or are they actually connected? Why?



## הלכה • Halakhah

Our parashah asks us to stand up for what's right. In the פירוש/Commentary discussion (p. 3), we looked at the requirement to get involved, and do whatever we can, when someone else is in danger.

Another mitzvah in our parashah that expresses this value is תוֹכַחָה (tokhahah). This is often translated as "rebuke," which means to express disapproval.



## Vayikra 19:17

You shall not hate your brother in your heart.  
**You shall surely rebuke your friend,**  
and you shall not bear a sin because of them.

## ויקרא יט:יז

לֹא־תִשְׂנֵא אֶת־אָחִיךָ בְּלִבְּךָ  
הוֹכַח תּוֹכִיחַ אֶת־עַמִּיתְךָ  
וְלֹא־תִשָּׂא עָלֶיךָ חַטָּא:

All tokhahah has to be given in a healthy and constructive way!

Based on the final line of the pasuk, the Gemara teaches that you are only allowed to give tokhahah that will help the other person, and your rebuke can't embarrass them or make them feel bad. Tokhahah is meant to increase love and peace; if your words of warning will not generate love, don't say them (Arakhin 16b).

The Hazon Ish teaches that in today's day and age, words of love and support are more effective than harsh criticism (Yoreh Deah 2 n. 16). Here are some tokhahah tips:

- ◆ Speak softly and gently. Tone matters.
- ◆ Ask questions and don't be too confident that you know the whole story.
- ◆ Make your comment about the specific behavior, never about the person.
- ◆ Make eye contact and do anything else you can to show that you really care about and respect the person you are speaking to.
- ◆ Before doing anything, ask yourself if you are going to have a positive impact with your words.

Want to practice? Here are some scenarios you can think about, or discuss with others. For each, consider whether it's a good idea to give tokhahah at all. If yes, what would be the most helpful and kind way to say it?

- ◆ Someone around you is not following a rule that you learned about in a Devash Halakhah section.

- ◆ Your classmate is teasing another classmate.

- ◆ Your sibling is taking a cookie and you know your parents don't want them to.

- ◆ Your friend is climbing a ladder that seems rickety and unstable.





## דְּבָרָה שֶׁל דֵּיּוּ • One-Minute Debate

### How to play:

Here is a topic for debate along with some suggested arguments, but feel free to come up with your own.

- ◆ Assign people to the "true" or "false" sides.
- ◆ Each side gets 30 seconds to make their case.
- ◆ At the end, the group votes on a winner.

**Debate: the Torah shouldn't command people to be kind to each other.**



### True!



- ◆ People are programmed to be kind to each other. It's unnecessary to be told to do things we already know!
- ◆ If you do something nice just because there's a rule that says you have to... is that really nice?

### False!

- ◆ Having rules about being kind and taking care of other people is a way to make sure we actually do it.
- ◆ Different people have different ideas about what it means to be kind. Rules keep everyone on the same page.



## רִמֵּעַ שֶׁל עֵבְרִית • A Moment of Hebrew

### Vayikra 19:36

You shall have an honest **balance**, honest weights, an honest ephah measurement, and an honest hin measurement. I am God your Lord who freed you from the Land of Egypt.

### לְאֵזֵן (שֹׁרֵשׁ א.ז.נ.)

- ◆ To balance (le-azen)

### Find the Word!

There is a parashah in the Torah that has this שֹׁרֵשׁ (shoresh, root) in its name. Can you figure out which parashah? (Hint: it's in Sefer Devarim.)

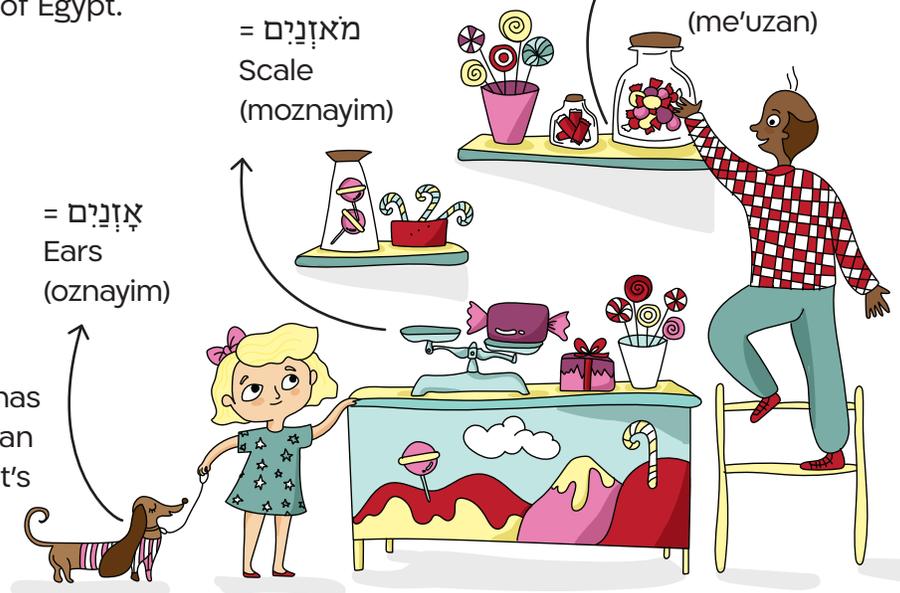
### ויקרא יט:לו

מֵאֲזֵנֵי צֶדֶק אֲבִנֵי-צֶדֶק אֵיפֹת צֶדֶק  
וְהָיוּ צֶדֶק יְהִיֶּה לָכֶם אָנִי ה' אֱלֹקֵיכֶם  
אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:

מֵאֲזֵן  
1. Horizontal  
2. Balanced (me'uzan)

מֵאֲזֵנִים  
Scale (moznayim)

אֲזָנִים  
Ears (oznayim)





## שאלות השבוע • 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 the last three are harder and can come from anywhere in the parashah.**

### 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

*Good luck!*

1 To which two groups of people must you give the crops at the corners of your field?

2 You must love your neighbor as much as you love whom?



3 For how many years is a tree's fruit forbidden to be eaten?

4 Just like last week, there is a word that appears only four times in our parashah, but all four times are in one pasuk. What is it?

5 How many times does God's face get mentioned in this aliyah?

6 What seemingly very nice word appears in this aliyah that is otherwise all about punishments?

7 What does the Land of Israel 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?

\*  
Look for the answers on page 12!

10 How many times does the phrase אָנִי ה' אֱלֹהֵיכֶם (ani Adonai Eloheikhem, I am God your Lord) appear in our parashah?



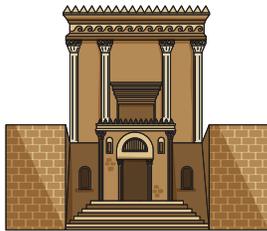


## בואו נדבר על זה • Tell Me More About This!

The idea of קְדוּשָׁה (kedushah, holiness) comes up all over the Torah, and we've seen it a lot in Sefer Vayikra. What exactly is kedushah? This is a good week to define it, because it's the concept that introduces our parashah (Vayikra 19:2):



To understand kedushah, take a look at these different concepts that contain this שָׁרֵשׁ (shoresh, root). You can see that they are all connected to the idea of being designated as separate, or special:



מִקְדָּשׁ



הֶקְדָּשׁ



קִדּוּשׁ



a holy place that is separate and different from normal (or mundane) places (mikdash)



an animal or other item that has been separated from everything else, designated for a special purpose in the mishkan/Temple (hekdesh)



how we mark Shabbat and holidays as being special and separate from the rest of the week (Kiddush)

- ♦ What do you have in your home that is set aside for special occasions or for only certain uses?

Our pasuk explains **why** we should be kadosh: it's because God is kadosh. This can also clarify **how** to be kadosh. Our best role model in kedushah is God, and we become kadosh by acting in ways that copy God.

Here's how Rabbi Hama son of Hanina imagined this working:

### Talmud Bavli Sotah 14a

The Holy One clothes the naked, as it is written: "And God made for Adam and his wife garments of skin, and clothed them"—you should also provide clothing for those who need it.

### תלמוד בבלי סוטה דף יד עמוד א

מָה הוּא מְלַבֵּשׁ עֲרֻמִּים דְּכָתִיב  
"וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם  
וּלְאִשְׁתּוֹ בְּתַנּוּת עוֹר  
וַיַּלְבָּשֵׁם" - אַף אַתָּה  
הַלְבֵּשׁ עֲרֻמִּים.



הַקְדוֹשׁ בְּרוּךְ הוּא בִּקְרַח חוֹלִים דְּכָתִיב "וַיֵּרָא אֵלָיו  
ה' בְּאֵלֵי מַמְרֵא" - אַף אַתָּה בִּקְרַח חוֹלִים.

The Holy One visited the sick, as it is written, "And God appeared to him (Avraham recovering from his brit milah) by Elonei Mamre"—you should also visit the sick.

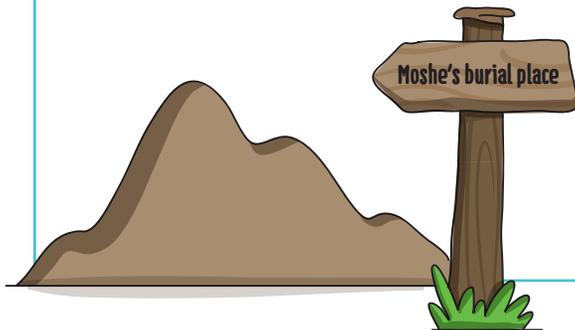
הַקְדוֹשׁ בְּרוּךְ הוּא נִיחָם אֲבֵלִים דְּכָתִיב "וַיְהִי אַחֲרֵי מוֹת  
אַבְרָהָם וַיְבָרֶךְ אֱלֹקִים אֶת יִצְחָק בְּנוֹ" - אַף אַתָּה נִיחָם אֲבֵלִים.

The Holy One comforted mourners, as it is written, "After Avraham's death, God blessed his son Yitzhak"—you should also console mourners.



הַקְדוֹשׁ בְּרוּךְ הוּא קָבַר מֵתִים דְּכָתִיב  
"וַיִּקְבֹּר אוֹתוֹ בְּגִי" - אַף אַתָּה קָבֹר מֵתִים.

The Holy One buried the dead, as it is written, "And God buried Moshe in the valley"—you should also bury the dead.



◆ Can you think of other things about God we should try to copy?



Tip'ha טַיִפְהָא



Tip'ha is the most common note in the Torah, appearing more than 10,000 times! It appears at least once in every verse and usually twice, always leading into an etnahta or a sof pasuk. Tip'ha is kind of like the runway that helps the plane land. It looks like a small scoop pointing down and to the right.

Here it is in our parashah, leading into an etnahta:

**QUICK FACTS**

- 1 How many times does it appear in the Torah?  
11,285—Most Common
- 2 Does it end a musical phrase?  
Yes
- 3 Is it above or below the word?  
Below
- 4 Where does it appear on the word?  
On the accent

ויקרא בא:ב

הַקְרֹב אֵלָיו



Vayikra 21:2

that are closest to him

And here it is just before the end of a verse:

ויקרא יט:ו

בְּאֵשׁ יִשְׂרָף:



Vayikra 19:6

must be consumed in fire

Next week, we will see how tip'ha interacts with its frequent neighbor, merkha. Stay tuned!





## מי היו חכמינו • Who Were Our Sages?

This week's מה קרה/What's Going On Here? section (p. 12) talks about different kinds of tzedakah people used to give from their fields and produce. The most important story from the Tanakh where this comes up is in Megillat Ruth.

**Ruth** was a Moabite, not born of Benei Yisrael, but she followed her mother-in-law Naomi to Eretz Yisrael and agreed to look after her. Neither Naomi nor Ruth had land or a job, and so they were very poor. The only way for Ruth to get food for herself and Naomi was to go to someone else's fields and pick up the לֶקֶט (leket, dropped sheaves).

Ruth's tremendous kindness, looking after Naomi even though she didn't have to, is what ended up solving all their problems! The wealthy Boaz saw Ruth collecting grain from his field and ended up marrying her and looking after her and Naomi.

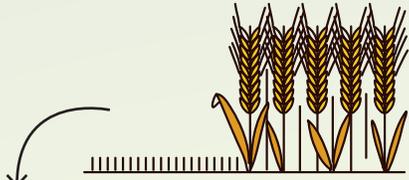
What we learn from the story of Ruth is that חֶסֶד (hesed, kindness) is always the right choice.





## מה זָה • What's Going On Here?

Our parashah describes certain crops that a farmer should leave in the field for people in need (Vayikra 19:9-10). In ancient times, these played an important role in making sure that everyone had access to food, even if they were experiencing a hard time.



- ◆ פְּאָה (pe'ah): a farmer would leave a corner of their field unharvested (Mishnah Peah 1)



- ◆ לֵקֵט (leket): sheaves that were dropped while a farmer was harvesting (Mishnah Peah 4:10)



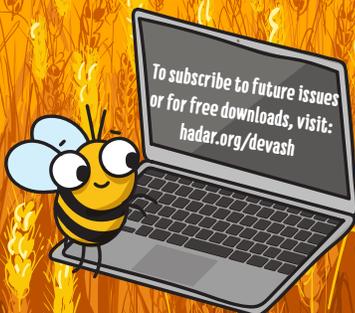
- ◆ עוֹלֵלֶת (olelet): a cluster of grapes that didn't grow properly (Mishnah Peah 7:4)

- ◆ שִׁכְחָה (shikhehah): sheaves a farmer forgot (Devarim 24:19, Mishnah Peah 6)



## Parashah Scavenger Hunt Answers:

1. לְעֵנִי וְלַגֵּר (le-ani ve-la-ger, to the poor and the stranger) (19:9-10)
2. Yourself! (19:18)
3. Three (19:23)
4. צְדָקָה (tzedek, righteousness) (19:36)
5. Three (20:3,5,6)
6. הֶסֵד (hesed) (20:17)—this word usually means “kindness,” but here it almost certainly means something like “disgrace,” like here: צְדָקָה תְּרוּמָם-גוֹי וְהֶסֵד לְאֲמִים חֲסָאָה (righteousness will lift a nation up, but sin is a disgrace [hesed] to any people) (Mishlei 14:34)
7. חֵלֵב וְדִבְשׁ (halav u-devash, goat's milk and date honey) (20:24)
8. Two (19:3,30)—revering parents and the Temple
9. לֹא תִנְחָשׁוּ (do not try to predict what will happen in the future through idols and magic)—which uses a word connected to נָחָשׁ (nahash, snake) (19:26)
10. Ten! (See if you can find them all!)



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