

VAYIKRA
TZAV
SHEMINI
TAZRIA
METZORA
AHAREI MOT
KEDOSHIM
EMOR
BEHAR
BEHUKOTAI



קְדוּשִׁים
Kedoshim

HADAR
Children & Families



May 5 - 11, 2024 כ"ז ניסן - ג' אייר תשפ"ד



מה בפָּרָשָׁה • 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 לַחֲבֵירוֹ (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.





פְּרָשְׁנוֹת • Commentary

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

Our parashah emphasizes that we shouldn't take revenge: **לֹא תִקֹּם וְלֹא תִטּוֹר** (**lo tikom ve-lo titor**) (Vayikra 19:18).

"Lo tikom" and "lo titor" seem to mean the same thing: Don't take revenge. Why does the Torah use two different phrases to say this?

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

#1

"לֹא תִקֹּם"
"LO TIKOM"

הַשְּׂאִילָנִי מַגְלָךְ

Lend me your sickle?

וְלֹא הִשְׂאִילוּ

They refused.

לְמָחָר ...

The next day ...

הַשְּׂאִילָנִי קֶרֶדְמָךְ

Lend me your
spade?

אִינִי מְשַׂאֵלְךָ כְּשֵׁם
שֶׁלֹּא הִשְׂאֵלְתָּ לִּי מַגְלָךְ

No, I will not, just like you
would not lend me your
sickle

#2

"לֹא תִטּוֹר"
"LO TITOR"

הַשְּׂאִילָנִי קֶרֶדְמָךְ

Lend me your Spade?

וְלֹא הִשְׂאִילוּ

They refused.

למחר ...

The next day ...

השאילני מגלך

Lend me your sickle?

הא לך, איני כמותך
שלא השאלת לי קרדמך

Here it is; I'm not like you,
who wouldn't lend me a
spade



- ◆ 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?



דְּבָרָה שֶׁל דִּיּוּ • One-Minute Debate

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

Maybe both?

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.



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 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.**

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)

Good luck!



1 Why should people be קדוש (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 אות (ot, sign)?
From the haftarah for Ashkenazim: What fell down, but God will lift it up?

To subscribe to future issues or for free downloads, visit: hadar.org/devash



For support teaching this and other texts in your school, check out PoP! hadar.org/pop

*
Look for the answers on page 6!



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:



This pasuk reminds me of something!

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.

תלמוד בבלי קדושין דף ל עמוד ב

נֶאֱמַר: "אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ" (ויקרא יט:ג)
וְנֶאֱמַר: "אֵת ה' אֱלֹקֶיךָ תִירָא וְאֹתוֹ תַעֲבֹד"
(דברים ו:יג).
הַשְׁוָה הַכָּתוּב מוֹרְאֵת אָב וְאִם לְמוֹרְאֵת הַמָּקוֹם.

- ♦ 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:



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.

וְכֵן בְּדִין, שֶׁשְׁלֹשָׁתָם שׁוֹתֵפִין בּוֹ.
תָּנוּ רַבָּנִן: שְׁלֹשָׁה שׁוֹתֵפִין הֵן בַּאָדָם:
הַקֹּדֶשׁ בְּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ.

- ♦ 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?



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.



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").

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!

קְדוֹשִׁים

(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").

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 וּדְבַשׁ (halav u-devash, milk and honey) (20:24)
8. Two (19:3,30)—showing respect to parents and to the Temple
9. לֹא תִנְחָשׁוּ (lo tenhashu, do not try to predict what will happen in the future through idols and magic)—tenhashu comes from the same root as נָחָשׁ (nahash, snake)! (19:26)
10. **Haftarah for Sefardim:** Shabbat (Yehezkel 20:12)
Haftarah for Ashkenazim: סֻכַּת דָּוִד (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)



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.

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:

ויקרא כ:כו

וְהִיִּיתֶם לִי קְדוֹשִׁים כִּי קָדוֹשׁ אֲנִי ה' וְאֲבָדֵל אֶתְכֶם מִן הָעַמִּים לִהְיוֹת לִי:



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 אֲנֹכִי מְצִיָּה וְהִנְעוֹתִי בְּכָל הַגּוֹיִם אֶת בֵּית יִשְׂרָאֵל כַּאֲשֶׁר יִנּוּעַ בַּבִּכְרֶה וְלֹא יִפּוֹל צְרוּר אֶרֶץ:

But if we don't do what God wants, Amos says, then God will consider us to be no different from any other nation:

עמוס ט:טז

הֲלוֹא בְּבָנֵי בְּשָׂרִים אַתֶּם לִי בְנֵי יִשְׂרָאֵל

Amos 9:7

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

- ◆ 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?





פְּרָשְׁנוֹת • 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

וּבְקַצְרְכֶם אֶת קְצִיר אֲרָצְכֶם לֹא תִבְלֶה
פֶּאֶת שְׂדֶךְ לְקַצֹּר וּלְקַט קְצִירָה לֹא תִלְקֹט:

וּבִרְמֶה לֹא תַעֲוִל
וּפִרְט בִּרְמֶה לֹא תִלְקֹט
לְעֵנִי וּלְגֵר תַּעֲזֹב אֹתָם
אֲנִי ה' אֱלֹהֵיכֶם:

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

דִּין לַפֶּרַע. וְאֵינִי גֹבֶה מִכֶּם אֶלָּא
נִפְשׁוֹת, שֶׁנֶּאֱמַר "אַל תִּגְזֹל דָּל... כִּי
ה' יִרְיֵב 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?

