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רל הפרשות Parashah Sheet

אַחֲרֵי מוֹת – קרוֹשִׁים

My Name:	Class:
Calendar notes for שַבָּת and next we	ek:

## " קְדוֹשִׁים תְּהְיוּ

At the beginning of פָּרָשַׁת קְדֹשִׁים , '**ה** instructs מֹשֶׁה to tell the people to behave in a holy manner:

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ברקיט

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What does it mean to be holy?

explains holiness to mean '**separation**.' That is, that we should separate ourselves from what is forbidden to us and avoid doing אֲבֵרוֹת.

However, מְבָּ"ן explains holiness in a slightly different way. He taught that it means <u>not only to separate</u> ourselves from the forbidden, but even from doing what <u>is permitted.</u> We may eat, of course, but we must avoid gluttony. We may speak, of course, but we must avoid speaking in a silly, rude or unpleasant way, and so on.

[THINK: what about לְּשׁוֹן הָרֵע - is that 'not holy' or 'forbidden'?]

Remember, then, even with things which are permitted we must exercise self control and behave in a holy way. <u>סֶפֶר וַיִּקְרָ</u>א

יַיִּי וְיִּקְרָא שְׁמִינִי מְצוֹרָע **אַחְרֵי מוֹת** אָמוֹר בְּחַר

> Acharei Mos -<u>Kedoshim</u> Overview

This double sedra begins with [Acharei Mos:] a description of the Avodah of the Kohein Gadol on Yom Kippur.

Lots of mitzvos are then discussed, including:

the prohibition against offering sacrifices outside the Temple, the mitzvah not to consume blood, [Kedoshim:] fearing parents, keeping Shabbos, not having idols, gifts for the poor; love for every Jew, prohibition against sorcery, and honesty in business dealings.

The פַּסוּק highlighted above finishes with the words:

"...because I, the L-rd your G-d, am Holy." בי קצו אוני ה' אָלוּקיבֶּם

This gives us a reason why we are to be holy - because 'n is holy.

ה wants us to emulate Him, to be like Him. He is אָסָף so we must be אָסָף. We must be like Him in other ways, too, showing אָסֶף for others and having compassion for those in need.

has more שרשת הפים has more אמות has more הפים than any other הפים until now. Here are a few examples of them.

- We must fear our parents.
- ൗ We have to keep ക്രൂ.
- <sup>♥</sup> We must not have idols.
- <sup>♥</sup> We have to leave:
- (1) a corner of our fields for  $\mathfrak{olco}$  (when harvesting, one corner had to be left completely uncut);
- (2) our forgotten bundles for area (after harvesting, the farmer would tie all the crops into bundles, and take them on a cart to the barn. If a farmer overlooks a bundle and leaves it in the field, he may not return to get it.); and...
- (3) 6p. (when a farmer dropped one or two stalks of grain on the ground while he was harvesting the crop, he is not allowed to bend down and pick them up; that is being greedy. It is better to leave them for the poor).

This is an important type of אָם. All three have to be left for the poor, orphaned, and widowed people, who did not have fields of their own, and had no money to buy the wheat, corn, barley, and so on, that was needed for them to eat. In אַלּאָל ער רוּע, which we will soon read on אַלּאָל ער רוּע, we read how אַלּאָל ער רוּע, which we will soon read on אַבּאָל אָל פּוֹצְיל was very careful about the laws of אַבּאָל and פּוֹצָל.

- Do not steal or deal falsely.
- Do not swear or lie.
- Judge everybody favourably.
- Do not go about gossiping or telling tales.
- If we see someone doing something wrong, we have to try to stop them. Otherwise, we will be blamed for their sin, and 'n will punish us.
- Do not hate anyone in your heart.
- Do not take revenge.
- Do not bear grudges.
- C Love your fellow Jew as you love yourself.
- A man should not shave his Jilo (his "sideburns") with a razor blade.
- We are not allowed to be superstitious.
- We must show respect towards the aged and towards תלאיצי מכאים (people who are very wise in תלאיצי).
- Shopkeepers may not cheat with weights and measures. In business (as everywhere else) we must always be honest.

## לְאֹ־תִּקֹם וְלְאֹ־תִּטֹר אֶת־בְּנֵי עַמֶּךְ וְאְהַבְתָּ לְוֵרְעֲךְ כְּמוֹדְ אֲנִי ה': (ויקרא י״ט:יח)

## רש"י

"You shall not take revenge." For example: he says to him, "Lend me your sickle," and the other replies, "No!" The next day, the second one says, "Lend me your ax." If he says to him, "I will not lend it to you, just as you did not lend to me!" this is called revenge.

What is "bearing a grudge?" For example: he says to him, "Lend me your ax," and the other replies, "No!". Then the next day, the second says to him, "Lend me your sickle." Now, if he says to him, "Here it is for you; I am not like you, who did not lend me!" this is "bearing a grudge," for he keeps the hatred in his heart, even though he does not take revenge.

(Toras Kohanim 19:44; Yoma 23a

"You shall love your neighbour as yourself." Rabbi Akiva says: "This is a fundamental principle of the Torah."

(Toras Kohanim 19:45)

My Name:	אַחֲרֵי מוֹת – קְדוֹשִׁים
	nts from this sedra sheet lain at the Shabbos table?

