


אחרי מות – קדושים

 My Name: Year: 6
 Calendar notes for שבועה and next week:

”קדושים תהיו”

At the beginning of **משה** **ה'**, **פרשת קדושים** instructs to tell the people to behave in a holy manner:

פרק יט
 כו וַיֹּאמֶר יְהוָה אֱלֹהִים לְעֵדָה אֲמִתָּה נִזְהָר כַּפְרָנָה אֶת-עֲוֹנָה מִן-אֶת-עֲוֹנָה
כַּלְמַת קָדְשִׁים תְּכַיּוּ כִּי קָדְשָׁה כָּלֵךְ כִּי קָדְשִׁים
 תְּהִרְכָּא כִּי תְּהִרְכָּא תְּהִרְכָּא תְּהִרְכָּא כִּי תְּהִרְכָּא תְּהִרְכָּא
 כִּי תְּהִרְכָּא אֶת-עֲוֹנָה תְּהִרְכָּא כִּי תְּהִרְכָּא תְּהִרְכָּא כִּי תְּהִרְכָּא

What does it mean to be holy?

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

However, **רמב"ן** explains holiness in a slightly different way. He taught that it means not only to separate ourselves from the forbidden, but even from doing what is permitted. 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 **לשון ערען**? - 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.

The פסוק highlighted above finishes with the words:

כִּי קָדְשָׁה כָּלֵךְ כִּי קָדְשִׁים "...because I, the L-rd your G-d, am Holy."

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

כִּי wants us to emulate Him, to be like Him. He is **Theta** so we must be **Theta**. We must be like Him in other ways, too, showing **Rehachah** for others and having compassion for those in need.

ספר ויקרא
ויקרא
צו
שmini
תזריע
מצורע
אחרי מות
קדושים
אמור
בפר
בחקתנו

 Acharei Mos -
 Kedoshim
 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.

בְּאֶתְנָתָר קָרְבָּן has more קָרְבָּן than any other קָרְבָּן until now. Here are a few examples of them.

- ☞ We must fear our parents.
- ☞ We have to keep תְּהִלָּה.
- ☞ We must not have idols.

- ☞ We have to leave:
 - (1) a corner of our fields for אֶלְעָזֶר (when harvesting, one corner had to be left completely uncut);
 - (2) our forgotten bundles for אֶתְנָתָר (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) עֲרָבָה (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 תְּהִלָּה. 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 תְּהִלָּה, which we will soon read on תְּהִלָּה, we read how רַבָּנָן went into the field belonging to בָּנָן, and "gleaned". בָּנָן was very careful about the laws of תְּהִלָּה, תְּהִלָּה and עֲרָבָה.

- ☞ 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 'ה' will punish us.

- ☞ Do not hate anyone in your heart.
- ☞ Do not take revenge.
- ☞ Do not bear grudges.
- ☞ Love your fellow Jew as you love yourself.

- ☞ A man should not shave his תְּהִלָּה (his "sideburns") with a razor blade.

- ☞ We are not allowed to be superstitious.

- ☞ We must show respect towards the aged and towards תְּהִלָּה (people who are very wise in matters).

- ☞ Shopkeepers may not cheat with weights and measures. In business (as everywhere else) we must always be honest.

לֹא־תָקַם וְלֹא־תִתְטַר אֶת־בְּנֵי עַמָּךְ וְאֶתְבָּת לְרַעַךְ כִּמְוֹךְ אָנִי הֵ: (וַיֹּאמֶר יְהוָה)

לְפָנֵיכֶם

“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)

begins this week at: _____

ends this week at: _____ ב"ד

My Name:.....

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Which points from this sedra sheet
will you explain at the Shabbos table?

