



KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT
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אֲחֵרֵי מוֹת-קִדְשִׁים - Acharei Mot-Kedoshim
4.24.21

PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) Who is the only person allowed to enter the Kodesh HaKodashim and when is the only time he is allowed to do so?
- 2) What special lottery with two goats took place in the Beit HaMikdash on Yom Kippur?
- 3) What is the meaning of the phrase "ובחקתיהם לא תלכו"?
- 4) What is the difference between "משפט" and "חק"?
- 5) When commanding to fear our parents, why is the mother mentioned before the father?
- 6) What are some examples of honoring (Kavod) and fearing (Morah) parents?
- 7) Why is Shabbat mentioned in the same pasuk that commands us to fear our parents?
- 8) What is meant by "לפני עור לא תתן מכשל" (in front of a blind man do not place a stumbling block)?
- 9) Which mitzvah is called Klal Gadol Batorah – the big rule of the Torah?
- 10) What is Kilayim?

WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

If your friend is given an award at school that you really wanted to win

DID YOU KNOW?

Lo Tikom vs. Lo Titor - 2 Kinds of Revenge

VaYikra 19:18

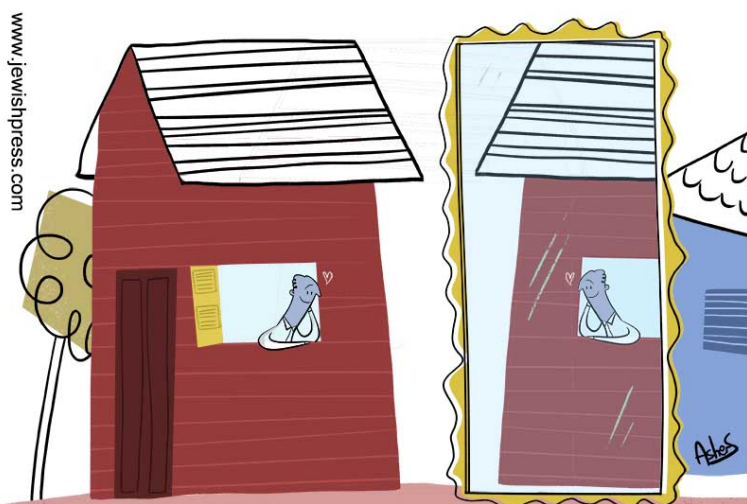
"Don't take vengeance and don't bear a grudge towards the members of My people, and love your fellow as yourself; I am the Lord."

Yoma 23a

"What is revenge and what is bearing a grudge? Revenge is illustrated by the following example: One said to his fellow: Lend me your sickle, and he said: No. The next day he, the one who had refused to lend the sickle, said to the other person: Lend me your ax. If he said to him: I will not lend to you, just as you did not lend to me, that is revenge. And what is bearing a grudge? If one said to his fellow: Lend me your ax, and he said: No, and the next day he, the one who had refused to lend the ax, said to the other man: Lend me your robe; if the first one said to him: Here it is, as I am not like you, who would not lend to me, that is bearing a grudge."

Sefer HaChinuch Mitzvah 241

"The root of this commandment is that a person should know and internalize that anything that happens to him, whether good or bad, its ultimate cause is from God."



Love thy neighbor as thy self

PARSHA ANSWERS

- 1) The Kohein Gadol entered the Kodesh Kodashim on Yom Kippur (holiest person/place/day).
- 2) One goat was designated L'Hashem and sacrificed in the Beit HaMikdash, while the other was L'Azazel and thrown over a cliff.
- 3) Rashi 18:3 - a) we are not supposed to copy the customs of society just to fit in. b) we should not follow superstitious customs.
- 4) Rashi 18:4 - A Mishpat is a rule that is logical and we would have thought of on our own. A Chok is a rule that we would not have thought of on our own (ex. Not eating pig, Shaatnez, Parah Adumah).
- 5) Rashi 19:3 - To remind us that even though we may fear our father more we must fear our mother equally. In Aseret HaDibbrot it mentions Honoring the father 1st, to remind us that even though we may honor our mother more we must honor our father equally.
- 6) Rashi 19:3 - **Kavod**: Feeding, clothing, escorting, helping them... **Morah**: Not sitting in their seat, not contradicting them...
- 7) Rashi 19:3 - We may not listen if our parents tell us to sin.
- 8) You may not mislead anyone in any way.
- 9) Rashi 19:18 - "ואהבת לרעך כמוך" (Love your neighbor as yourself).
- 10) Kilayim are forbidden combinations. One may not mate 2 different kinds of animals together, plant 2 kinds of plants together, or wear Shaatnez, a combination of wool and linen.

ELISHEVA'S PARSHA CHALLAH



THIS WEEK WE HAVE YET ANOTHER DOUBLE PARSHAI IN ACHAREI MOT THE WORK OF THE KOHANIM IS DESCRIBED IN GREAT DETAIL WITH PARTICULAR ATTENTION TO THE WORK ON YOM KIPPUR. WE LEARN THAT THE MOST SACRED AREA IN THE MISHKAN WAS THE KODESH HAKODASHIM (THE INNER SANCTUARY). MY CHALLAH DEPICTS A "DO NOT ENTER" SIGN OVER ITS ENTRANCE BECAUSE THE ONLY PERSON WHO WAS ALLOWED TO ENTER WAS THE KOHEN GADOL. MY OTHER CHALLAH FOCUSES ON "VEAHAVTA LEREACHA KAMOCHA" – LOVE YOUR NEIGHBOR AS MUCH AS YOU LOVE YOURSELF. HOW OFTEN DO WE STOP OURSELVES TO THINK ABOUT WHETHER OUR ACTIONS ARE JUSTIFIED AND WOULD BE SOMETHING THAT WE WOULD LOVE DONE TO US. SPEAKING LASHON HARA IS A GOOD EXAMPLE OF THIS WHERE WE DON'T ALWAYS STOP AND THINK OF THE RAMIFICATIONS. OUR JOB IS TO MAKE OUR MOUTH LIKE THE ENTRY OF THE KODESH HAKODASHIM AND ONLY ALLOW THE HOLIEST OF WORDS IN AND OUT!

DVAR TORAH

Holiness: A Definition - Rabbi Dr. Tzvi Hersh Weinreb (OU.org)

What does it mean to be holy? For the answer to that, we need to examine a verse at the beginning of the second of this week's double-Torah portions, Acharei Mot and Kedoshim (Exodus 16:1-20:27). The verse reads: "Ye shall be holy, for I the Lord your God am holy."

The two greatest commentators on the Bible in the Jewish tradition, Rashi and Ramban (Nachmanides), enunciate definitions of "holiness." Rashi insists that to be holy means to be separate, distant, from various sinful exploits, especially sexual promiscuity. He says that the Hebrew words, "kedoshim tiyu, ye shall be holy," are best understood as, "perushim tiyu, ye shall keep a distance."

Ramban, however, takes issue with Rashi, although he characteristically does so with great courtesy and even reverence for his predecessor. Ramban's definition of holiness expresses one of his most basic teachings, and in my opinion, one of the perspectives of Judaism which is often forgotten and needs to be re-emphasized from time to time.

Ramban writes that there is more to being holy than merely to abide by the rules and regulations of the Torah. Yes, he writes, the Torah does not forbid gluttony, and it is quite possible to be a glutton yet not violate any of the laws of kashrut. True, he continues, one can use all manner of vulgar language yet violate no explicit biblical command. A man can observe every detail of the Torah's laws about family purity yet not be a loving husband.

Ramban coins a phrase: "Naval bereshut hatorah," which can be translated either as, "a knave within the bounds of Torah," or alternatively, "a knave with the Torah's permission." Holiness, for Ramban, consists of all those behaviors which are to be expected from a decent human being, even if those behaviors are not explicitly prescribed by the Torah...

Our religion is indeed about obedience and compliance to a set of laws—some ordained by God and some instituted by wise and holy men—but that is not all that it is about. It is about attitudes, and it is about relationships. It is about ethical behaviors which need not be prescribed in the form of rules, but is to be expected of every reasonable human being.