

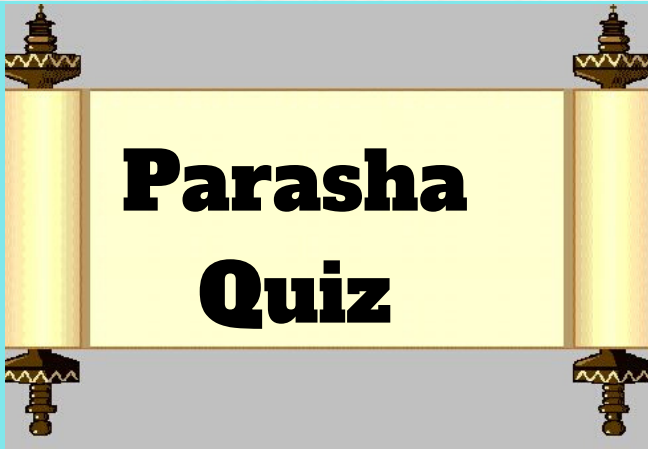


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT
Compiled by Rabbi Aaron and Elisheva Levitt

אָחֲרֵי מוֹת-קְדוֹשִׁים - Acharei Mot-Kedoshim

5.2.20



Elementary:

- 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 are the mitzvot of שכחה, ללקט, and פאה?
- 4) What mitzvah did Rebbe Akiva consider the most important mitzvah in the Torah (Rashi 19:18)?
- 5) What is the mitzvah of שעטנז?

Middle/High School:

- 1) What do we learn from the words "אחרי מות שני בני" אהרן (Rashi 16:1)?
- 2) What is the meaning of the phrase "אין קטגור נעשה" "סנגור" (Rashi 16:4)?
- 3) What is the meaning of the phrase "ובחקתיהם לא" "תלכו" (Rashi 18:3)?
- 4) According to Rashi (18:4) What is the difference between "משפט" and "חק"?
- 5) According to Rashi (19:3) why is the mother mentioned before the father here (but the opposite in the Aseret HaDibbrot)?

What would you do?

Discussion starter for your Shabbat table..

If you could do anything knowing you will succeed what would you do?

Did You Know?

Shaatnez

Leviticus 19:19 states that it is forbidden to wear shatnez—a mixture of wool and linen. In the words of the Torah: "You shall observe My statutes: . . . and a garment which has a mixture of shatnez shall not come upon you." (This mitzvah is also mentioned in Deuteronomy 22:11.) The reason for this prohibition is not clear. As the verse says: "You shall observe My statutes . . ." This means that this mitzvah is a chok—a divine statute that defies (full) comprehension. Nevertheless, the commentaries attempt to somewhat explain this mitzvah. Maimonides says that shatnez garments were worn by idolatrous priests, and we are forbidden from following in their ways. Others say that mixing wool and linen is akin to mixing, and unleashing, the spiritual forces associated respectively with Cain and Abel, and can have damaging results. (Cain brought a sacrifice of flax, from which linen is made; Abel sacrificed sheep, producers of wool.) If purchasing a suit that contains either wool or linen, you should have the garment inspected by a shatnez expert, to establish that it does not contain shatnez. These experts take appropriate samples from the garment (without ruining the garment) and send the samples to a shatnez laboratory. At the laboratory, the sample is examined under a low-powered microscope, and the materials are identified. According to experts in the field, even if the label says that the garment is 100% wool, it may possibly contain shatnez. A label that states that a garment is 100% wool may contain as much as 2% of other materials. In addition, the label describes only the shell of the garment, and not the padding and ornamental threads. (Torah.org)



Who is Holy? - Rabbi Yossi Goldman (Chabad.org)

People today have fallen in love with Spirituality, Mysticism and Kabbalah. Great. I've even given a whole series of Kabbalah classes myself. Judaism is certainly rich in spirituality and the mystical perspective helps us to a deeper understanding of our faith and its practice. But how would Judaism define "holy"? Must one be a mystic to be holy? The Parshah of Kedoshim (Leviticus 19-20), begins with the injunction you shall be holy. Then it launches into a litany of biblical laws from religious to ethical—respecting parents, elders, charity to the poor, honesty in business, observing the Shabbat, not to dabble in the occult, the famous "Love Thy Neighbor," not to take revenge, the forbidden relationships—all kinds of things that would not necessarily be associated with becoming spiritual. So it seems clear from our Parshah that while we do most definitely believe in the spiritual component of Judaism, the road to holiness is not so much ethereal or otherworldly but practical and pragmatic. Holiness is to be found more in the ordinary everyday things we do or don't do than in mantras and metaphysics. Self-restraint, discipline, honesty, decency, doing the right thing—these are the things that can lead us to holiness. You don't need a guru with a guitar, séances, incense or even long, flowing robes. You need to be a mensch, control your passions and behave correctly. And that, as opposed to all the spooky stuff, is what constitutes holiness... The same Parshah that reminds us to keep Shabbat also cautions us to keep honest weights and measures in our shop, not to lie, to pay our employees on time and not to gossip... Let us live with honesty, integrity, respect, honor, dignity and discipline. Then we will be holy.

Road Map to Sanctity - Rebbetzin Esther Jungreis (Aish.com)

The Torah never leaves anything to speculation, but provides us with a clear road map that shows us how to attain our goals. Our Sages outlined several paths, each leading to sanctity:

- 1) Separate yourself from that which is immoral and sinful. Obviously, our Torah's definition of immorality and sin is a far cry from that which our 21st-century culture has come to accept as the norm. As responsible Jews, it behooves us to study exactly what "immoral and sinful" connote.
- 2) Sanctify yourself with that which is permitted. Thus, we are charged to temper all our actions and words with discipline; i.e., we are permitted to eat, but not to be gluttons; we are permitted to shop, but not to be shopaholics; we are permitted to drink alcohol, but not to become drunk. Thus, we sanctify wine by making Kiddush.
- 3) To make God beloved through our deeds and words. As Jews, we are charged with the responsibility of being ambassadors of God. Thus, we have a mandate to inspire people so that they might praise and love Him. By demonstrating kindness, refinement, and consideration, we bring honor and glory to God's Holy Name. And this does not only pertain to major world-shaking events, but to our everyday interactions as well, such as saying "thank you" to a clerk in a store or to a flight attendant, giving someone the right of way when driving, and not grabbing someone else's parking space - and there are myriad other examples.
- 4) Even as God is compassionate and forgiving, we must be compassionate and forgiving. We must strive to emulate God's attributes of mercy and forgiveness in our interpersonal relationships, for therein are to be found the essence of holiness. At first glance, this may appear to be the most difficult of all, but if we bear in mind that we want God to forgive us for our trespasses, then surely, we must also be capable of saying those two powerful words, "I forgive."