

KMS Family Parsha Sheet

בס"ד

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Kedoshim - קדושים

Parsha Questions

(Answers on the back)

- 1) Why was Kedoshim said in front of all the Jewish People?
- 2) What does it mean to be Kadosh?
- 3) What is the meaning of the pasuk "Do not place a stumbling block before the blind?"
- 4) In a monetary case involving a poor person and a rich person, a judge is likely to wrongly favor the poor person. Why?
- 5) What is the meaning of the pasuk "Do not stand idly by the blood of your neighbor?"
- 6) "You shall not be a talebearer among your people; you shall not stand idle while your fellow's blood is shed" (19:16). What is the link between these two mitzvot?
- 7) When rebuking someone, what sin must one be careful to avoid?
- 8) It's forbidden to bear a grudge. What example does Rashi give of this?
- 9) What is the mitzvah of Orlah?
- 10) In this parsha, which 3 letter Hebrew word appears 4x in one pasuk?

I know this is my fifth time calling you already, G-d, but this list of mitzvahs is just so darn long and confusing...



Words of Wisdom

Rashi VaYikra 19:18

"ואהבת לרעך כמוך": אמר רבי עקיבא זה כלל גדול בתורה

"Love your neighbor as yourself"

Rebbe Akiva said this is the greatest rule in the Torah

Did You Know?

Different Parshat HaShavua in Eretz Yisrael vs. Chutz La'Aretz

(outorah.org)

This year, we have a situation that arises every so often – certainly not infrequently! In America, Europe, Australia, South Africa – basically, most of the world – the eighth and final day of Pesach falls on a Shabbos. But in Israel, where Pesach is only seven days long, the last day of the holiday is Friday. The next day is a regular, non-yom tov Shabbos (or "Shabbat," as most people there would say). This creates the following discrepancy: in Israel, they read parshas Acharei Mos on the Shabbos that to them is the day after Pesach. In the rest of the world, where Shabbos is still observed as Pesach, we read the special portion for yom tov.

This means that the following week, Kedoshim is read in Israel and Acharei Mos is read in the rest of the world. The week after that, Emor is read in Israel and Kedoshim is read elsewhere. This goes on for fifteen weeks until the parshiyos eventually realign. This occurs when Israel reads parshas Masei and the rest of the world reads both Matos and Masei.



Parsha Answers:

- 1) Rashi 19:2 - Because the fundamental teachings of the Torah are contained in this Parsha.
- 2) Rashi - Stay away from sin vs. Ramban - Exert self-control even over things that are permitted.
- 3) Rashi 19:14 - Don't give someone bad advice about something for which they are "blind."
- 4) Rashi 19:15 - The judge might think: "This rich person is obligated to give charity to this poor person regardless of the outcome of this court case. Therefore, I'll rule in favor of the poor person. That way, he'll receive the financial support he needs without feeling shame."
- 5) Rashi 19:16 - If you see someone in danger and can help you should try to save them.
- 6) Chizkuni - To speak evil against another Jew, even if it is true, is a very serious transgression. However, one who knows that a person is planning to harm another is not only permitted but obligated to warn the intended victim. Remaining idle is a violation of the commandment, "You shall not stand idle while your fellow's blood is shed."
- 7) Rashi 19:17 - Causing public embarrassment.
- 8) Rashi 19:18 - Person A asks person B: "Can I borrow your shovel?" Person B says: "No." The next day, B says to A: "Can I borrow your scythe?" A replies: "Sure, I'm not stingy like you are."
- 9) 19:23-25 - Any fruit grown within the first 3 years of planting may not be eaten. In the 4th year, the fruit from this tree must be eaten in Jerusalem. In the 5th year, the fruits are totally permitted.
- 10) 19:36 - The word קָדָךְ (correct) appears 4x: One must possess correct scales, correct stone weights, correct dry measures, and correct liquid measures.



This Week In Jewish History

Iyar 8

(Aish.com)

In 1516, the Jews of Venice were forced to move to an enclosed area, the site of an old metal foundry. The Italian word for foundry is "ghetto," thus giving rise to a byword that would, over the centuries, describe the persecution of Jews. In 1555, for example, Pope Paul IV created the Roman Ghetto, and in the 20th century the Nazis forced Jews into dozens of ghettos -- the Warsaw Ghetto alone held 450,000 people (30% of the entire population of Warsaw), crammed into a tiny area.




Tefilla Insights

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

(ou.org)

Kadosh, Kadosh, Kadosh, Hashem Tzevakos Meloh Chol Haaretz Kvodo – Holy, Holy, Holy is the G-d of Hosts that fills the entire world with His honor. This is one of the most well known verses in Jewish liturgy. We recite it three times each weekday morning – before the Shema, during the Kedushah, during Uvah Letzion, twice on Shabbat morning, and again at Shabbat Mincha. It is a prophecy revealed to Isaiah mentioned in Isaiah 6:3. When reciting Kadosh...we emulate the angels in heaven and praise G-d with this phrase. The Vilna Gaon indicates that kadosh stated three times is to emphasize how great and distant G-d is from our understanding – similar to the way we refer to G-d as Melech Malchei Hamelachim – The King of kings. The Targum – Rav Yonason ben Uziel explains that the three mentions of Kadosh indicates that G-d is Kadosh on Earth, G-d is Kadosh in the heavenly upper worlds, and G-d is Kadosh for all eternity; from the beginning of time until the end of time.



Key Number or Word In The Parsha

קָדָשׁ - Kadosh

(Chabad.org)

The English word "holy" indicates G-dly, otherworldly, a state of being that is fundamentally different from the norms of everyday life... The actual meaning of the Hebrew word kodesh is "separated." But separated in the sense of refinement. When we refine something we separate the substance we desire from extraneous substances that are mixed in with it. The things that are kodesh are the ordinary events and stuff of life; remaining so, but separated from undesirable elements that would dilute and weaken them. So the doctrine of kodesh declares: "Don't abandon the world and everyday life—refine it!"