

Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

ISSUE 31

26th April 2014

KEDOSHIM

26th Nissan 5774

Kohen - First Aliya:

Chapter 19, verses 1 -14

- ✚ Hashem commands Moshe to speak to Bnai Yisrael ordering them to become holy because I Hashem your g-d is holy. Hashem then details a series of laws that will assist Bnai Yisrael in achieving this goal.
- ✚ The first steps in becoming holy is be in awe of and revere your parents, keeping Shabbat and the prohibitions of any idol worship.
- ✚ Holiness is also accomplished by leaving any gleanings in the field after it's produce has been harvested, for the poor to gather up, refrain from stealing, lying, swearing falsely and withholding any money or wages owed to an employee on time.

Levi - Second Aliya:

Chapter 19, verses 15 - 22

- ✚ The path towards holiness continues with the prohibitions of cursing the deaf, putting stumbling blocks in front of the blind, perverting the cause for justice and taking bribes, gossiping, taking revenge and bearing a grudge against someone.
- ✚ One of the most fundamental and famous principle is then quoted here. "Loving your neighbour like yourself"
- ✚ Next, the laws of Shatnez (forbidden mixtures) are discussed including cross breeding, planting a field with mixed types of seeds and wearing any garment made from wool and linen combined.

Sh'lishi - Third Aliya:

Chapter 19, verses 23 - 32

- ✚ The commandments regarding orla (The laws prohibiting us to consume produce from a fruit tree during its first three years of growth) are mentioned. On the tree's fourth year the fruit is to be sanctified to Hashem and in the fifth and consecutive years after, the fruit can then be eaten by anyone.
- ✚ Other prohibitions along with their punishments are cited here. These include performing acts of sorcery or delving into the occult, cutting oneself as a sign of mourning, having a tattoo and shaving off ones hair completely.

R'VI' - Fourth Aliya:

Chapter 19, verses 33 – 37

- ✚ The laws continue with respecting and honouring a rabbi, sage and the elderly, and the prohibitions of against immoral behaviours.

Chamishi - Fifth Aliya:

Chapter 20, verses 1 - 7

- ✚ Next comes the laws concerning how Scales, weights and measures of all types must be correct so that no one is short-changed and the prohibition against worshipping the Molech and the importance of keeping kosher.

Shishi - Sixth Aliya:

Chapter 20, verses 8 – 22 and

Sh'vi'i - Seventh Aliya:

Chapter 20, verses 23 - 27

- ✚ The remainder of parshas Kedoshim states the specific punishments that Bait Din would administer for the fifteen prohibited sexual relationships listed at the end of Acharei Mot and the concept of holiness as the means for being separate from the other nations.
- ✚ Finally the torah explains that Eretz Yisrael, Bnai Yisrael, and time in general are intended to reflect the integration of Godliness into the daily lives of all us; in order to realize our mission as the "Kingdom of Priests and a Holy Nation" that will be the degree to which we retain the right to dwell in the Land of Israel in peace.

Haftorah – Amos, Chapter 9, verses 7 to 15

OVERVIEW:

- ✚ This week's Haftorah is the one that we normally read for Acharei Mos.
- ✚ Amos the Navi began by chastising Bnai Yisrael for being no better than the Pilishtim (Philistines) or the Arameans (Aramean's) who were also saved from oppression and enslavement but did not cherish the opportunity that we were given of having a closer bond with Hashem by becoming His chosen nation.
- ✚ King Yiravam II extended the boundaries of the northern kingdom of Israel but upon hearing Amos's prophecy that his kingdom would not last; tried to banish Amos from the land.
- ✚ Amos criticized the kingdom for persecuting the poor and immersing themselves in materialism and luxury and explained to the Jewish people that their primary destruction will be directed against their leaders of the kingdom while the populace would be driven into golus (exile).
- ✚ However because of Hashem's kindness, Amos finishes his prophecy stating that the Davidic dynasty will one day be rebuilt, culminating in the coming of Moshiach, ending the golus,

LINK TO SEDRA READING:

- ✚ The basic theme of both the Parsha and Haftorah is the responsibility of us as Jews to maintain a life style of Kedusha (Holiness) that sets us apart from all the other nations, which grants us the right to live in Eretz Yisrael.

WEEKLY DISCUSSION: What it means to be Holy.

This week's Parsha began with the commandment for all of Klal Yisrael to become holy; but what does this imply in reality?

According to Rashi, Holiness in this context is actually a prerequisite for fulfilling the majority of all the six hundred and thirteen Mitzvahs mentioned in the Torah and because of this, Rashi explains why, right after this commandment, the Torah then proceeds in telling us how various mitzvahs should be correctly observed.

Looking closely you should be able to see that these Mitzvahs can fall under two different categories. The first group, just like the first five of the Ten Statements (Commandments) are between Man and Hashem. For example: The Laws of keeping Shabbat; whereas the second group fit under the laws between Man and Man, like the second five of the Ten Statements, e.g. The prohibition of coveting your neighbours possessions.

Chazal explains that there is a misconception of assuming that since Hashem is already holy, we should concentrate solely on becoming more holy for his sake. However Kedusha (Holiness) also applies to the relationships we have with our fellow man too because otherwise you might have thought that being holy towards man would be a waste of time and effort because people after all are only human at the end of the day.

Therefore the Torah comes to teach us that this is precisely the reason why we are all ordered to become holy because if everyone would be able to maintain a constant high level of Kedusha in their lives everyone would be able to adhere to the well-known words of 'Loving your neighbour as you love yourself.'

If that is the case, how could it be possible to even think of stealing, hurting or mistreating another? It would not be proper for a Righteous and Holy person to do such a thing. Therefore it is because of this commandment right back at the start of the sedra that does indeed separate us from all the other nations.

May we all continue by our own merits of being Holy and setting an example to the rest of the world, showing them how everyone has the potential & capabilities of obeying and following Hashem's commandment's if they so desire, in order that Peace will ultimately reign supreme and bring us all ever closer to the time of the Moshiach speedily in our days.

