

## Out-of-Sync Parshat HaShavua

There are two situations which are three situations when different sedras are read in Israel and in Chutz LaAretz for a number of Shabbatot. Interestingly, this year, next year, and the following year are examples of the three situations.

This year, 5778, Pesach was Shabbat to Friday in Israel and Shabbat to Shabbat outside. We, in Israel continued with Parshat HaShavua - Sh'mini, on the Shabbat that was the eighth day of Pesach in Chu"l. You can say that we (in Israel) jumped ahead or you can say that they (outside Israel) fell a sedra behind.

According to the scientific concept of Relative Motion, either or both ways of looking at the situation would be correct. In fact, it is we in Israel who have jumped ahead, because the system of the yearly cycle of Parshat HaShavua and when some sedras are combined and when they are read separately, is originally from Chutz LaAretz, and later adopted in Eretz Yisrael.

Here's what this year, 5778, looks like:

Date of Shabbat		Israel	Chu"l
22 Nisan	April 7	Sh'mini	8th day Pesach
29 Nisan	April 14	Tazria-M'tzora	Sh'mini
6 Iyar	April 21	Acharei-K'dosh.	Tazria-M'tzora
13 Iyar	April 28	Emor	Acharei-K'dosh.
20 Iyar	May 5	B'har	Emor
27 Iyar	May 12	B'chukotai	B'har-B'chuko.
5 Sivan	May 19	Bamidbar (Erev Shavuot)	

We are out-of-sync for 6 Shabbatot. Did we split B'har and B'chukotai or did

they combine them? Relativity says either; the fact is we jumped ahead and we split B&B to get back in sync.

Next year, 5779, has the same Pesach schedule as this year: Seder (or first seder) on Friday night. We will continue with Parshat HaShavua on the 8th day of Pesach in Chu"l. 5779 will be a Shana M'uberet (13 months, two Adars). Because of that, the first available double-sedra for us to split is Matot-Mas'ei. This means getting back in sync for Parshat D'varim, rather than Bamidbar - 10 more weeks out-of-sync. 16 instead of 6, as this year.

That's it: two possibilities for out-of-sync 'caused' by Pesach.

One more situation. In 5780, Shavuot is scheduled to be on a Friday. Outside of Israel, Friday-Shabbat. We read Parshat Naso on the day after Shavuot. Chutz LaAretz doesn't read Naso until the following Shabbat. When Shavuot is Friday-Shabbat outside of Israel, Chukat and Balak are combined. We, in Israel, split them. In this situation, we are out-of-sync for 6 Shabbatot. This is so for both a Shabbat P'shuta and a Shana M'uberet.

These, then, are the two situations which are three situations.

They do not often happen in three consecutive years.

And, if that run of three years isn't interesting enough, the following year, 5781, is scheduled to have a Purim M'shulash and an Erev Pesach on Shabbat (with the Seder on Motza"Sh - rarish for us in Israel, more common outside Israel when this year and next have a second Seder on Motza"Sh).

# Tazri'a-M'tzora

	Taz	M'tz	T&M
of 54 sedras in Torah	27th	28th	-
of 10 in Vayikra	4th	5th	-
lines	128	159	287
rank	48th	40th	-
Parshiyot	9	7	16
P'tuchot	5	4	9
S'tumot	4	3	7
P'sukim	67	90	157
rank (Torah/Vayikra)	48/8	42/5	-
Words	1010	1274	2284
rank (Torah/Vayikra)	48/8	39/4	-
Letters	3667	4697	8364
rank (Torah/Vayikra)	48/8	39/4	-
<b>Mitzvot</b> (pos/prohib)	7+2	11+0	18+2



[P> X:Y (Z)] or [S> X:Y (Z)] indicate parsha p'tucha or s'tuma. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Numbers in [square brackets] are Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI; L=LAV (prohibition). X:Y is the perek & pasuk from which the mitzva comes.

## Kohen - First Aliya 13+12+6=31 p'sukim - 12:1-13:23

[P> 12:1 (8)] Perek 12, the shortest in the Torah with 8 p'sukim (not that we are responsible for the chaptering of the Torah), deals with "birth". A woman becomes "ritually unclean" following a (normal) birth - one week for a boy - and on the 8th day the boy is circumcised - and two weeks for a girl. This period of TUM'A is followed by a special "waiting time" of 33 or 66 days for boy or girl respectively, after which the mother is to bring the korbanot of a YOLEDET. The whole issue of the "ritual impurity of a woman having given birth" constitutes a mitzva [166, A100 12:2], as does the bringing of the sacrifices [168, A76 12:6]. (Mila itself is counted in Lech L'cha.) This portion of the Torah is also the source of the general prohibition of eating "sacred meat" while in a state of "ritual impurity" [167, L129 12:4].

**TAHARA & TUM'A** To oversimplify, one aspect of the rules of ritual purity and impurity for a Yoledet (a woman who has given birth) is to show the sharp contrast between life and death. This can be seen in the Tum'a of a dead body, in the laws of Nidah, the rules of pregnancy, as well as the Yoledet. A woman's period signifies that life has not begun within her - there is TUM'A. A pregnant woman has life developing within her - TAHARA. When that life

emerges into the world, she is no longer carrying that extra life - TUM'A.

Another aspect of the procedures for the new mother is geared to help her recoup her physical, psychological and emotional identity and well-being.

**[P> 13:1 (8)]** After the parsha of BIRTH, the Torah moves on to the topic of NEGA'IM (various skin afflictions). The rest of Tazri'a and most of M'tzora deal with this topic.

A person with an affliction that MIGHT be Tzora'at (in one of its many forms) is to be examined by a kohen (expert in the laws and identification of N'GA'IM, with a degree, perhaps, in dermatology, as well). Under certain circumstances, the kohen might declare the afflicted person a M'TZORA rendering him immediately TAMEI (ritually unclean). Or, a kohen might order a one week quarantine with an additional examination to determine the status of the individual, to take place on the seventh day of said quarantine. That second inspection can result in the person being declared "clean" or "Tamei", or an additional week of quarantine can be ordered.

**[P> 13:9 (9)]** A kohen must examine a case of suspected Tzora'at. He looks for changes in coloration of skin and hair, raised or sunken appearance of the blemished area, increase, decrease or no change in size, and other signs. Sometimes he declares immediate

Tzora'at. Sometimes "ritual purity" is declared immediately (in which case a trip to a dermatologist and the pharmacy for a salve might be the best thing). And sometimes a quarantine is declared.

The expertise of a kohen in the area of Nega'im is both an art and a science. And more. Dozens of shades of white and other colors must be distinguishable to the inspecting kohen. An error in perception of a white like the shell of an egg as opposed to the color of the thin membrane under the shell can make the difference between declaring the examinee Tahor or Tamei (for example). Only certain times of the day are permitted for examining a NEGA, because of the different effects of light and shadow.

The laws of Nega'im are difficult and complex. In addition to everything else, the kohen had to know the psychology of the cases and be sensitive to the personal situations of the afflicted. One example is that a new bride or groom is not examined by the kohen, so they cannot be declared TAMEI. That could spoil their moods.

A look at some of the Mishnayot in TAHAROT, even without going in depth, can give one an appreciation of what is involved in this topic. Once again, learning comes to the rescue and allows us to get "involved" in mitzvot even when they aren't active.

**[P> 13:18 (6)]** The Torah presents

further details on what the kohen looks for when inspecting boils and similar afflictions on the skin. The elaborate checking and time delays from inspection to inspection serve to give the afflicted person ample time for introspection. A NEGA on the outside mirrors a character blemish or a religious shortcoming on the inside. While the kohen examines the external, the Metzora does a thorough job of seeing his own inner being.

## MitzvaWatch

Why all the detail? Why are there so many different types of NEGA'IM? Perhaps it is because WE are all different. So many different types of people. So many different temperaments. So many different sins. And so many different personal reactions to our individual situations. We need to feel this individuality. It helps us be responsible for our own deeds. One imagines that the kohen-examiner played the role of counselor too, maybe sensing a disturbed soul that needs TIPUL along with the NEGA.

## Levi - Second Aliya 5+11=16 p'sukim - 13:24-39

[S> 13:24 (5)] This portion discusses burns on the skin and different colorations within the affected area. Keep in mind that a blemish of any sort is NOT Tzora'at unless declared

so by a kohen. It could look like Tzora'at, but it isn't unless declared "Tamei" by a kohen. In fact, two people can have identical N'GA'IM and one can be declared a M'tzora, the other not so. And the treatment of each case is completely different as a result.

[P> 13:29 (9)] This next portion deals with yet another type or two of N'GA'IM - sores on the head, neck, or face, and blotches on the skin. As was mentioned before, we are dealing here with a complex issue of a bridge between the physical and the spiritual. Or, to put it differently, of physical manifestations of spiritual problems.

To help understand this idea better, think of the following analogy: There are physical afflictions and psychological problems that people can suffer. Sometimes, each type is treated independently. But sometimes, a trained professional in the field will see the physical and psychological problems as being connected. In those cases, it is very important for the professional to decide what gets treated and what will improve when the other does, even without special attention.

One example is mental stress which causes a rash or an asthma attack. Manage the stress and the physical symptoms can disappear (sometimes).

This was only an analogy, but this is one of the lessons, of Torat HaM'tzora, the laws of N'GA'IM. **Mind, Body and Soul...**

The laws regarding the state of ritual impurity resulting from Tzora'at constitute a positive commandment [169, A101 13:29]. In other words, we would be doing the wrong thing to ignore these laws and details (when they are halachically active). There is a specific prohibition of cutting the hair of a Tzora'at area on the body [170, L307 13:33]. Among other reasons, this would remove an important indicator for the kohen-inspector (and more importantly, perhaps, for the afflicted person.)

Let's run with the analogy. If a doctor feels that a rash on a patient who came to him might be the result of stress and tension in the workplace, then it would serve no purpose to merely treat the rash. In fact, the rash might clear up after some stress-reduction measures without treating the rash itself. In the case of N'GA'IM, it would be prohibited to treat the NEGA with physical means. Welts, burns, blemishes, boils, etc. might go away after T'shuva and the Tzara'at procedures. How can a korban heal an affliction? How can T'shuva heal it? Same question as, How can psychological counseling cure asthma. But it can (sometimes) and so can all of the "remedies" in this week's sedra. Mind, body, soul - they are all connected and interrelated.

[S> 13:38 (2)] In this small parsha, the Torah gives an example of a rash of white spots erupting on the body. In this case, the rash is just a rash. and the afflicted person is TAHOR. Check

with his family doctor.

## Shlishi - Third Aliya 15 p'sukim - 13:40-54

[S> 13:40 (7)] Certain cases of baldness are discussed in the first part of this portion. Usually, baldness is just baldness. But occasionally, the skin that is exposed when the hair falls out is blemished in specific ways which might mean Tzora'at.

A person who has Tzora'at, tears his clothes, lets his hair hang loose, and must announce in public that he is TAMEI. The proper conduct of the M'tzora is a mitzva [171, A112 13:45].

[S> 13:47 (13)] The rest of this Aliya deals with infection of Tzora'at on garments. Wool, linen and leather are the materials that are subject to Tzora'at HaBe'ged. This also constitute one of the 613 mitzvot [172, A102 13:47].

## R'vi'i - Fourth Aliya 5+12+8=25 p'sukim - 13:55-14:20

The fourth Aliya is always the bridge Aliya between combine sedras

The topic of "afflictions of garments" continues into this Aliya, for the duration of the Tazria part of the double reading. The fact that there is such a thing as an affliction of a garment tells us something. We are dealing with different ways that G-d communicates

his "displeasure" with us, as individuals. Today, we might say, His communication is more subtle - but we must see it... and react appropriately.

**On that note...** In the VIDUI text, we find "stubbornness" mentioned twice - KISHINU OREF (we have been stiff-necked) and AL CHEIT... B'KASHYUT OREF. One of the definitions of this sin is the refusal to associate things that happen to us with our behavior. Passing off something bad that happens as "things happen" or coincidence is part of the problem of stubbornness. Not that we know why something happens. We don't. But bad things that happen should move us to self-examination, to introspection. And those thoughts should lead us to improvement in areas of character traits and behaviors of ours that need improvement.

[P> 14:1 (20)] The afflictions presented in Tazria are immediately dealt with by the procedures for purification described in M'tzora.

The main theme of M'tzora is the "ritual purification" of one afflicted with Tzora'at, and certain other conditions that render a person TAMEI. These procedures constitute a positive mitzva [173,A110 14:2]. Two birds are to be taken, a ceremony is performed with them, one bird is slaughtered, and the other is set free. The person immerses in a mikve, he cleans his garments, and he shaves all the hair on his body [174, A111 14:9]. The rules of ritual immersion in general, come from this context [175,

A109 14:9].

The purification process is completed after bringing various korbanot, following a seven-day period and the other procedures, as mentioned above [176,A77 14:10].

**SDT** Notice how the M'tzora is isolated from others during the time he is ritually unclean. That gives him time to examine himself, his deeds, his thoughts. But as part of the process of purification, as part of the process of having a second chance in the world, he is ministered to by a kohen who becomes the first contact in his renewal procedure. There is a significant psychological factor in the topic of N'GA'IM.

## Chamishi 5th Aliya 12 p'sukim - 14:21-32

[P> 14:21 (12)] A person who cannot afford the animals for the sacrifices, is to bring one lamb and two birds as his offering. The Torah describes the rituals involved in these offerings.

It is not important how much the sacrifice is worth on a dollars and cents basis (shekels and agorot), but what is relative to the means of the atoner.

Thus ends the section of the Torah dealing with afflictions to the individual. ZOT TORAT... this is the body of law of one afflicted who cannot afford the full set of korbanot.

## Shishi - Sixth Aliya 21+19=40 p'sukim - 14:33-15:15

[P> 14:33 (25)] The Torah next discusses Tzora'at that can afflict a person's house. This can only be in the Land of Israel, in a house made of specific materials, and under specific conditions [177, A103 14:35]. Once again, it is the kohen who makes the determination as to whether Tzora'at does exist, or a professional house painter should be consulted. In the case of a "house plague", there are procedures to be followed and purification processes, including korbanot to be brought.

**SDT** Not only does a person's body contain elements of spirituality, but so does his home - but only in Eretz Yisrael. Although we do not "practice" this whole topic today, the lessons of the bridge and connection between the physical world and the spiritual one should not be overlooked. A person whose home is a meeting place for Torah scholars, a launching pad for acts of charity and kindness, a training ground for a new generation of sensitive, feeling, enthusiastic Jews, such a home cannot be infected by spiritual plague. A home devoid of spirituality is a prime target for Nig'ei HaBayit. In this case, it is not the anti-rust and anti-mold paint that makes the difference. It is the values that a Jew lives by and their effect on the next generation.

This parsha concludes with a summary of the different types of NEGA'IM.

We also find a curiosity among these p'sukim - specifically, two consecutive p'sukim of three words each. Unique in the Torah.

[P> 15:1 (15)] Next the Torah speaks of the status of a man with an "unnatural discharge" (probably a form of venereal disease). In such cases, the Torah view matters as a combination of physical symptoms with spiritual causes - in the case of "Zav" and "Zava", most probably attributable to sexual misconduct. The one afflicted is himself "Tamei" as well as causing other people and objects to become "ritually impure" through contact, both direct and indirect [178, A104 15:2]. The one afflicted, must bring special korbanot after a purification process [179,A74 15:13].

## Sh'VII Seventh Aliya 13+5=18 p'sukim - 15:16-33

[S> 15:16 (3)] There is also a "ritual impurity" (of a lesser degree i.e. one-day type) in cases of a normal seminal emission [180,A105 15:17].

A menstruating woman is "ritually unclean". This is counted as a positive mitzva [181, A99 15:19]; the prohibition "other side of the coin" to this mitzva is in Acharei.

[P> 15:19 (6)] A woman with an unnatural discharge has a specific set of rules. In the case of a Zava, there are differences in her status depending upon how many sightings of blood there are, and how frequent.

[S> 15:25 (9)] The longer-term Zava is presented in its own parsha, a S'TUMA that can be seen as a sub-parsha of the previous P'TUCHA that introduced the topic of ZAVA. These rules and procedures constitute a mitzva [182, A106 15:19].

The requirement of the korbanot at the conclusion of the period of impurity is a mitzva [183,A75 15:29]. The people of Israel have a great potential for attaining spiritual heights. They have an equally great potential for descending to low levels of spiritual impurity.

The last 3 p'sukim are read for the Maftir. They summarize the topics of ritual purity and impurity and present the challenge to the Jewish People to rise above mundane physical existence by scrupulously avoiding "impurity".

## Haftara 25 p'sukim Shmuel Alef - 20:18-42

The 29th day of a Jewish month is always Erev Rosh Chodesh. This is so because the following day is either the 30th of the month - which is the first of two days of Rosh Chodesh, or it is the first of the next month, the one day of Rosh Chodesh.

When the 29th of a month is Shabbat, we have a Machar Chodesh situation.

We'll give two meanings to a Machar Chodesh situation: The exclusive meaning, namely that we read the haftara Machar Chodesh which pre-empts the regular haftara of the sedra. And the inclusive meaning, namely that the following day (Machar) is Rosh Chodesh, even though the Machar Chodesh haftara is not read because it got pre-empted by a different haftara.

Not all months can have their 29th day fall on Shabbat. Specifically, the 29th of Kislev, Tevet, Sivan, Tamuz, and Elul cannot fall on Shabbat. Hence, no Machar Chodesh situations at the end of those months.

The 29th of Tishrei, Marcheshvan, Nisan, and Iyar can fall on Shabbat, in which case we will read the Machar Chodesh haftara on such Shabbatot.

However, the 29th of Shvat can also be Shabbat, but sometimes we will read Machar Chodesh (when the next day is R"Ch Adar Alef) and sometimes the haftara of Shkalim will be read, when the next day is R"Ch of regular Adar.

When the 29th of Adar or Adar Bet falls on Shabbat, the haftara of HaChodesh will pre-empt Machar Chodesh.

And when 29 Menachem Av falls on Shabbat, Machar Chodesh will not pre-empt the regular haftara of the sedra, because it is one of the 7 haftarot of Consolation between Tish'a b'Av and Rosh HaShana.

S'fardi / Eidot Mizrach communities will read the first and last p'sukim of Machar Chodesh when the next day is R"Ch but Machar Chodesh got bounced.

Ashkenazim generally don't do that, unless the picked up the custom - purposely or inadvertently from Eidot Mizrach.

Erev Rosh Chodesh is Shabbat one to three times a year (this year twice). Machar Chodesh is read on from zero to three times a year (this year, twice).

The connection between the Haftara and Erev Rosh Chodesh is obvious. The opening words are: And Yonatan said to him, tomorrow is Rosh Chodesh...

The real question is why the Sages decided on a special Haftara for Erev R"Ch in the first place. No other "erev" gets a special reading.

Perhaps it is because R"Ch is so understated and often ignored. This became a way - in addition to Rosh Chodesh benching - to say: Hear ye hear ye, tomorrow is Rosh Chodesh. Yom Tov, on the other hand, needs no reminder.

From this reading we see that Rosh Chodesh was celebrated with a special meal... Many have the custom today of marking Rosh Chodesh with a special meal - or at least, a special food item, dessert, ice cream... (be creative). The Haftara also serves as a source of the minhag of abstaining or reducing one's

work on R"Ch...

With Israel's history resembling the waxing and waning of the Moon, we see Machar Chodesh as a hope-filled message of a brighter tomorrow. The cycle continues until the Complete Redemption, when the Moon (and Klal Yisrael) will be completely restored.

## **PROBING the PROPHETS**

### **FOR MACHAR CHODESH**

The story related in this week's haftarah, a special one read when Shabbat coincides with Erev Rosh Chodesh, is found in the 20th perek of Shmuel Alef. The story related in this chapter is well-known as it is a haftarah that is read regularly during the year. The episode, as detailed in this reading, tells of a difficult time of trial, a test for both David and his dear friend (and brother-in-law) Yonatan, the son of King Sha'ul.

Following King Sha'ul's failure to follow G-d's command when warring against their intractable enemy, Amalek, Hashem removed His favor from Sha'ul and placed it upon His choice of successor, Sha'ul's son-in-law, David. As a result, Sha'ul struggled with bouts of depression and anger, even attempting to murder David. When David fled the palace after the King tried to spear him, he told Yonatan of Shaul's desire to kill him, something that Yonatan could not accept, as his father had sworn to him that he would not harm David. Our haftarah tells the story of the two friends trying to reveal Sha'ul's

intentions. Indeed, when David's presence was missed at the festive Rosh Chodesh meal as well as on the following day, the King publicly accuses him of being a rebel who was trying to usurp the throne.

Soon after, in a secret meeting in the field, Yonatan tearfully reveals to David what happened and urges him to escape before he is killed. Yonatan acts nobly, faithfully serving his father and continuing to show him the respect due to him, while David never attempts to harm Sha'ul in order to save himself, despite numerous opportunities to do so.

Although the opening words of the haftarah declaring "Machar Chodesh", that "tomorrow is Rosh Chodesh" form the obvious connection between the Shabbat and the haftarah, there is more we see in the story that helps us understand its choice for the reading. King David is symbolized by the moon (Tiferet Shlomo), explaining why we declare "David, Melech Yisra'el, chai v'kayam" every month when we stand before the moon and recite Birkat HaL'vana. As the moon grows and is diminished so too David had times of ascendancy and power as well as times of trouble and powerlessness. Most meaningful is that, like the moon, David humbly "diminished" his "light", always pointing to G-d as his source of strength and victory and not taking the glory for himself. It was this trait of King David that endeared this military hero/psalmist to Hashem.

And why we await for his descendant

to usher in the Messianic Era.

*Probing the Prophets, weekly insights into the Haftara, is written by Rabbi Nachman (Neil) Winkler, author of Bringing the Prophets to Life (Gefen Publ.)*

# Acharei-K'doshim

## abridged

	Ach	K'do	A-K
of 54 sedras in Torah	29th	30th	-
of 10 in Vayikra	6th	7th	-
lines	154	109	263
rank	44th	49th	-
Parshiyot	15	4	19
P'tuchot	3	3	6
S'tumot	12	1	13
P'sukim	80	64	144
rank (Torah/Vayikra)	45/6	49/9	-
Words	1170	868	2038
rank (Torah/Vayikra)	43/6	49/9	-
Letters	4294	3229	7523
rank (Torah/Vayikra)	45/6	49/9	-
<b>MITZVOT</b> (pos/prohib)	2+26	13+38	15+64

## Kohen - First Aliya

17+7=24 p'sukim - 16:1-24

[P> 16:1 (34)] The first part of the sedra deals with the Yom Kippur service in the Beit HaMikdash - Seder HaAvoda. An emotional element is introduced when the Torah tells us that G-d gave these commands "after the deaths of Aharon's two sons". We cannot help but be struck by the combination of the Kohen Gadol performing the loftiest of spiritual tasks with the background of his personal grief. These feelings are especially powerful as we hear this reading on Yom Kippur morning.

...

The entire Yom Kippur service, with all of its details, constitutes one mitzva [185,A49 16:3].

...

**SDT** There are two very different styles of sin - rejecting what G-d says and distancing oneself from the Divine, on the one hand, and violating His commands in an attempt to get closer to Him, on the other. Most sins are of the former type; that of Nadav and Avihu was of the latter kind. Correspondingly, we have two special offerings on Yom Kippur - one that was offered inside the Beit HaMikdash, its blood actually being brought into the Kodshei Kodoshim, and the other being sent completely away from the Beit HaMikdash. Two opposite destinations for the atonements of two opposite types of sin. Note, however, that both goats were identical. (based on a long-time-ago shiur by RYMKO, z"l) ...

## Levi - Second Aliya

10+7 p'sukim - 16:34-17:7

... [P> 17:1 (16)] It is forbidden to slaughter an animal that is to be offered as a korban, outside the area of the Beit HaMikdash [186, L90 17:3].

## MitzvaWatch

It is similarly forbidden to slaughter an animal for personal use within the precincts of the Mikdash. A korban slaughtered outside is invalid and must be burned; "personal" meat inside is likewise forbidden. Both are wasteful, hence sinful, acts which the Torah

implies are akin to "bloodshed". In other words, G-d allows us to kill animals for acceptable purposes, but not to 'waste' a life of any creature.

## Shlishi - Third Aliya

### 14+16 p'sukim - 17:8-18:21

... When one slaughters a bird or a "wild" animal (e.g. deer, wild goat - as opposed to the domesticated farm animal for which this mitzva does not apply), he is required to cover the first amount of blood with "dust" (sand, sawdust, etc.) [187, A147 17:13]. The prohibitions relating to blood are repeated and stressed. Blood of korbanot goes on the Altar as an atonement; blood of animals that are not eligible for korbanot must be covered. ...

**SDT** From the term V'CHAI BAHAM, "and live by them", we are taught two important concepts. Judaism is not just a religion; it is a way of life. Furthermore, this pasuk is (one of) the source(s) of the concept that many mitzvot are to LIVE by, not to die by, in other words, that for most mitzvot - with very important exceptions - we may violate them if it means saving a life. ...

## R'vi'i - Fourth Aliya

### 9+19 p'sukim - 18:22-19:14

... [S> 19:1 (22)] BE HOLY! - HOW? In light of the exceptionally large number of mitzvot in this sedra (K'doshim), one can fairly assume that the answer to that question is - by the observance of mitzvot. This means more than "just

going through the motions". It means a Torah way of life, mitzvot for the right motives and with the right enthusiasm.

...**Watch this next set of mitzvot:** Leave the corner of your field uncut, so that poor people might come and find grain to reap [216, A120 19:10]; do not reap your entire field [217,A210 19:9]. A positive mitzva and a prohibition that basically say the same thing. Here's another pair: Leave the gleanings of the field for the poor [218,A121 19:10]; do not take the gleanings [219, L211 19:9]. And then these two pairs of mitzvot are doubled again - each pair of mitzvot is counted separately as applied to a vineyard [220-223; A123-124 ,L212-213 19:9-10].

Stealing [224,L244 19:11], denying holding that which belongs to someone else [225,L248 19:11], and swearing to that effect [226, L249 19:11] are all forbidden. Swearing falsely [227,L61 19:12] is forbidden.

That the Torah says one who swears falsely disgraces G-d's name, is echoed by Rambam when he distinguishes between "serious" sins and "light" sins. Rambam puts into the serious category all sins that carry a death penalty... and swearing falsely. So destructive are false and vain oaths to the underpinnings of society, that it is placed with the capital offenses.

Withholding someone's property [228, L247 19:13], robbery [229, L245 19:13], and delaying payment of a laborer [230, L238 19:13] are prohibited. Most people would probably rationalize the situation and not

consider delaying payment as a form of theft. The Torah implies that one is (can be?) as serious as the other.

There are many everyday situations for which the prohibition of delaying wages apply: hair-dresser or barber, taxi driver, babysitter... In most cases, people pay for services rendered when they are expected to. We all pay a cab driver at the conclusion of a ride. No one says to the driver, "Sorry, I haven't got the money for the fare; I'll pay you tomorrow." But the mitzvot still apply.

But take this example: Your regular cleaning lady finishes a few hours of work and you are supposed to pay her, let's say, 140₪. You don't have change. Only a 200₪ note. If you tell her that you don't have change and that you'll pay her the next time she comes, you are in possible violation of mitzva 230, above, and in non-fulfillment of the positive command to pay a laborer on time (counted elsewhere). If the worker freely agrees, without any hard feelings, to wait for payment - then the issur was not violated, but the positive command was not fulfilled either. And if the worker only half-heartedly agrees to the delay - because she is, perhaps, embarrassed to tell you that she needs the money now, then the prohibition is also violated. Rather, take steps to get the change, or give her the 200₪ and ask her to bring you change the next time she comes. No violation on your part and a mitzva has been performed by your hand...

## Chamishi 5th Aliya 8+10 p'sukim - 19:15-32

... Neither gossip nor slander (regardless of whether what you say is true or false) [236,L301 19:16];

Even plain gossip is prohibited - it's called R'CHILUT. Malicious gossip is worse - it's called LASHON HARA. The prohibition is from the same words in the Torah - LO TEILEICH RACHIL B'AMECHA. An even worse level of the same prohibition is spreading a lie to defame someone - this is called MOTZI SHEIM RA. None of it is good.

...Do not stand by while your fellow is in danger of life, limb, or property [237,L297 19:16]. Do not hate your fellow Jew in your heart [238, L302 19:17]; reproach your fellow SENSITIVELY [239, A205 19:17] being careful to avoid embarrassing him [240, L303 19:17] (even while reproaching).

## Shishi - Sixth Aliya 5+7 p'sukim - 19:33-20:7

... Sanctify yourself and be holy.

As the sedra started with the command to Be Holy, the major section of mitzvot in Parshat K'doshim concludes with the same command (different wording).

## Sh'VII Seventh Aliya 15+5 p'sukim - 20:8-27

... Again, the Torah commands us to preserve all of the mitzvot, thus preventing the Land (of Israel) from expelling us.

... In order to inherit the land of Israel, we must not behave in the abominable ways of nations who preceded us. We must distinguish between kosher and non-kosher animals (and life-styles); we must be holy and distinct from others. We are not automatically different from anyone else. Torah makes us different. Torah gives us our unique identities.

Every Jew must play a dual role. We are each individuals and we are part of Klal Yisrael. We are exhorted to keep the Torah as individuals, but we are also "advised" to be faithful to G-d so that tragedies will not happen to the People of Israel as a whole.

## Haftara 9 p'sukim

### Amos 9:7-15 short haftara

The haftara basically clarifies the "deal part" of the command to be holy. Amos stresses that we will be just like all other of G-d's children on Earth, no different from the Ethiopians, the Philistines, etc. That is, of course, if we don't remain faithful to G-d. Because if we do, and keep the mitzvot sincerely, then the promises of the Torah will be realized and we will be unique among the nations. It's really up to us. That's our challenge.

*Ed. note: I feel especially bad about chopping up Acharei-K'doshim. And it's a lot worse than that. We have a real space problem. Yes, we have a lot of ads, and that prompts us to keep the Torah content from getting swallowed. We hope you still get a lot from each issue of Torah Tidbits.*