

ברוך אתה יהוה
אלהינו מלך העולם
אשר קדשנו במצוותיו
וצונו לעסוק
בדברי תורה.

Barukh Atah Adonai
Eloheinu melekh ha-olam
asher kidshanu b'mitzvotav
v'tzivanu la'asok
b'divrei Torah.

Blessed are You, YHVH,
our God, eternal sovereign, who
sanctifies us in God's connecting
command to busy ourselves
in words of Torah.

TIFERET SPACE in Tiferet Week of Omer
HEART, BALANCE, CENTER **Leviticus 19:1-18**

PUBLIC DECLARATION

alternates
between
collective
and
individual

וידבר יהוה אל-משה לאמר: דבר
אל-כל-עדת בני-ישראל ואמרת אליהם
קדשים תהיו כי קדוש אני יהוה
אלהיכם: איש אמו ואביו תיראו ואת-
שבתתי תשמרו אני יהוה אלהיכם:
אל-תפנו אל-האלילים ואלהי מסכה
לא תעשו לכם אני יהוה אלהיכם: ...

1-4. YHVH spoke to Moses saying: Speak **to all the congregation of the Children of Israel** and say to them, 'Be holy for I, YHVH your God, am holy.' **Each** will have awe of one's mother and father, and keep My *Shabbatot*: I am YHVH your God. Do not turn to idols or make molten 'gods' for yourselves: I am YHVH your God....

What does
"holy"
mean??

PRECURSOR TO RUTH & SHAVUOT

ובקצרכם את-קציר ארצכם לא
תכלה פאת שדה לקצר ולקט קצירך
לא תלקט: וכרמך לא תעולל ופרט
כרמך לא תלקט לעני ולגר תעזב
אתם אני יהוה אלהיכם: לא תגנבו
ולא-תכחשו ולא-תשקרו איש
בעמיתו: ולא-תשבועו בשמי לשקר
וחללת את-שם אלהיך אני יהוה:

9-12. When you reap your land's harvest, do not reap to your field's corners or gather a harvest's gleanings. 10-12. Do not glean your vineyard or gather each grape of your vineyard. Leave them for the poor and stranger: I am YHVH your God. Do not steal, or deal falsely, or lie to each other. Do not swear by My name falsely, or profane the Name of your God: I am YHVH.

YOU HAVE
ENOUGH

BULLYING

לא-תעשק את-רעהך ולא תגזל
לא-תליו פעלת שכיר אתך עד-בקר:
לא-תקלל חרש ולפני עור לא תתן
מכשל ונראת מפלה ליהוה:
לא-תעשו עול במשפט לא-תשא
פני-דל ולא תהדר פני גדול בצדק
תשפט עמיתך:

13-15. Do not defraud or rob your neighbor: a laborer's wages will not stay with you all night until morning. **Do not curse the deaf** or give a stumbling block to the blind. Have awe of your God: I am YHVH. Do no wrong in judgment. Do not raise the poor's cause or glorify the mighty's cause: judge your neighbor in justice.

Inherent in
everything that
came before

לא-תלך רכיל בעמך לא תעמד
על-דם רעהך אני יהוה: לא-תשנא
את-אחיך בלבבך הוכח תוכיח
את-עמיתך ולא-תשא עליו חטא:
לא-תקם ולא-תטור את-בני עמך
ואהבת לרעהך כמוך אני יהוה:

16-18. Do not slander your people or stand on your neighbor's blood: I am YHVH. Do not hate kin in your heart: **rebuke your neighbor but not by sin**. Do not avenge or bear a grudge against children of your people. **Love your neighbor as yourself: I am YHVH.**

Chiastic

Link of
context in
calendar:
YK Torah
reading

<u>P</u>	Pshat (פשוט)	<ul style="list-style-type: none"> Individual *and* collective focus; interpenetrates in BLUE. Imbalance between NEGATIVE MITZVOT and POSITIVE MITZVOT
<u>R</u>	Remez (רמז)	<ul style="list-style-type: none"> "Do not curse the deaf" = implies more than physical hearing Harkens back to the "wicked son"; hurt people hurt people vv.13-17 are about being "productive"
<u>D</u>	Drash (דרש)	<ul style="list-style-type: none"> "Curse" the deaf as metaphor for non-communication, taking advantage Lifnei Iver (stumbling block before the blind) = metaphorical as well, don't mislead Love another as self = core of Torah, implied of what came before
<u>S</u>	Sod (סוד)	<ul style="list-style-type: none"> Continued repetition of "I am YHVH [your God]" = b'tzelem elohim

WE ARE
IMAGE OF
GOD...

Rashi, Lev. 19:2 • Sifra Kedoshim 1:1

דבר אל כל עדת בני ישראל - מלמד שהפרשה נאמרה בהקהל ומפני מה נאמרה בהקהל מפני שרוב גופי תורה תלויים בה. פ' קדושים תהיו כי קדוש אנ ה' אלהיכם - אם מקדישים אתם עצמיכם מעלה אני עליכם כאלו קידשתם אותי ואם אין מקדישים עצמיכם מעלה אני עליכם כאלו לא קידשתם אותי. או אינו אומר אלא אם מקדישים אתם אותי הריני מקודש ואם לאו איני מקודש תלמוד לומר כי קדוש אני, בקדושותי אני בין מקדשים אותי ובין אין מקדשים אותי, אבא שאול אומר פמליא למלך ומה עליה להיות מחקה למלך

Speak to all the congregation of the Children of Israel – This teaches that this *parashah* should be recited publicly. Why? Because most Torah matters rely on it. To be holy is to be distinctive – separate, to say that if you all make yourselves holy, then I will consider it as if you made Me that way; but if you do not make yourselves so, then I will consider it as if you have not made Me so.

Or simply: if you make yourselves so, then I am made so; but if not then I am not made so. But Torah teaches: “For I, YHVH, am holy,” so in My holiness I AM whether or not you make Me so. Abba asks: “What is the duty of the sovereign's servants? To imitate the sovereign.”

Vayikra Rabbah 24:5 = Midrash Tanhuma Kedoshim 3

ר' לוי אמר מפני שעשרת הדברות כלולין בתוכה אנכי ה' אלהיך וכתוב הכא אני ה' אלהיכם לא יהיה לך וכתוב הכא ואלהי מסכה לא תעשו לכם לא תשא וכתוב הכא ולא תשבועו בשמי זכור את יום השבת וכתוב הכא את שבתתי תשמורו כבוד את אביך ואת אמך וכתוב הכא איש אמו ואביו תיראו לא תרצח וכתוב הכא לא תעמוד על דם רעך לא תנאף וכתוב הכא מות יומת הנואף והנואפת לא תגנוב וכתוב הכא לא תגנובו לא תענה וכתוב הכא לא תלך רכיל לא תחמוד וכתוב הכא ואהבת לרעך כמוך.

R. Levi said: The Ten Commandments are included in it: 1) “I am YHVH your God”; here, “I am YHVH your God” (v2). 2) “Have no [other gods]”; here, “Do not make yourself molten gods” (v4). 3) “Do not take [the Name of YHVH in vain]”; here, “Do not swear falsely by My Name” (v12). 4) “Remember the Shabbat day,” here: “Keep My *Shabbatot*” (v3). 5) “Honor your father and your mother”; here: “Each will have awe of one's mother and father” (v3). 6) “Do not murder”; here, “Do not stand on your neighbor's blood” (v16). 7) “Do not adulter”; later, “adulterers will be killed” (v10). 8) “Do not steal”; “Do not steal” (v11). 9) “Do not bear false witness”; here, “Do not slander” (v16). 10) “Do not covet,” here, “Love your neighbor as yourself” (v18).

Rashi, Lev. 19:18 • Sifra Kedoshim 4:12

ואהבת לרעך כמוך. אָמַר רַבִּי עֲקִיבָא זֶה כְּפֶלֶא גָדוֹל בְּתוֹרָה

Love your neighbor as yourself – R. Akiva said, “This is a fundamental principle of Torah”

B.T. Shabbat 31a

שוב מעשה בגוי א' שָׁבָא לִפְנֵי שַׁמַּי. אָמַר לוֹ: גִּיּוֹרְנִי עַל מִנְתַּי שְׁתִּלְמַדְנִי כָּל הַתּוֹרָה כּוּלָּה כְּשֶׁאֲנִי עוֹמֵד עַל רֶגֶל אַחַת! דְּחַפּוּ בְּאַמְתַּי הַבִּנְיָן שְׁבִידוֹ. בָּא לִפְנֵי הַלֵּל, גִּיּוֹרְיָהּ. אָמַר לוֹ: דְּעַלְךָ סִנִּי לְחַבְרָךְ לֹא תַעֲבִיד יְהוָה זֶה הִיא כָּל הַתּוֹרָה כּוּלָּהּ, וְאִידֶךָ פִּירוּשָׁהּ הוּא....

A gentile came to Shammai and said: “Convert me on condition that you teach me the whole Torah as I stand on one foot.” Shammai pushed him away with the builder’s cubit in his hand. He went to Hillel. He converted him and said to him: “That which is hateful to you do not do to another – that is the whole Torah. The rest is its interpretation....”

Shefa Gold – Torah Journeys 120

Our journeys take us to the center of Torah, where we enter the mystery of the holy. Leviticus is the middle book and Kedoshim is the middle portion. Here we are blessed with a vision of holiness, a vision of what holiness might look like in our world, in our everyday lives and at the center of our awareness. Kedoshim blesses us with intimate knowledge of the source of that holiness. The reason we must be holy is that God is holy. After every injunction this reasoning is alluded to through the words, *Ani YHVH*: I am the unprounceable ground of being, the breath of life.

Midrash Tanhuma, Kedoshim 2:1

מֶשֶׁל לְמֶה הַדָּבָר דּוֹמֵה, לְמֶלֶךְ שְׂקֵדֵשׁ
אִשָּׁה. אָמַר לָהּ: הוֹאִיל וְנִתְקַדְשֵׁת
לְשִׁמִּי, אֲנִי מֶלֶךְ וְאַתְּ מַלְכָּה. כְּשֵׁם
שֶׁהוּא כְבוֹדִי, כֵּן הוּא כְבוֹדִי. לְמֶה,
שְׂאֵת אֲשׁוּתִי. כֵּן אָמַר הַקֹּב"ה לְמֹשֶׁה,
לֵךְ וְקַדְשׁ אֶת הָעָם שְׁנַיִמָּר: וְקַדְשֵׁתֶם
הַיּוֹם וּמָחָר. קַדְשֵׁם הַקֹּב"ה וְאָמַר
לָהֶם לְיִשְׂרָאֵל, וְאַתֶּם תִּהְיוּ לִי
מִמְלַכְת כֹּהֲנִים וְגוֹי קְדוֹשׁ. לְמֶה, כִּי
קְדוֹשׁ אֲנִי ה'. אִף אַתֶּם תִּהְיוּ קְדוֹשִׁים
כְּשֵׁם שְׂקֵדֵשֵׁתִי אֶתְכֶם לְשִׁמִּי, שְׁנַיִמָּר:
דַּבֵּר אֶל כָּל עֵדוּת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵיהֶם קְדוֹשִׁים תִּהְיוּ. אָמַר לָהֶם
הַקֹּב"ה, זְכִיתֶם, אַתֶּם נִקְרָאִים עֵדוּת
קְדוֹשִׁים. לֹא זְכִיתֶם, אַתֶּם נִקְרָאִים
עֵדוּת רָעָה, שְׁנַיִמָּר: עַד מִתִּי לַעֲדָה
הַרְעָה.

A king **marries** a wife. He said to her, "Because you are married to my name, I am king and you queen. Just as my name is an honor for me, so it is an honor for you. Why? Because you are my wife." Thus the Holy Blessed One said to Moses, "Go and **kadeish** the nation," as in (Ex. 19:10), "Sanctify them today and tomorrow." The Holy Blessed One **kadeish-ed** them and said to them (Ex. 19:6), "You will be for Me a kingdom of priests, a **holy** nation." Why? (Lev. 19:2) "Because I YHVH am **holy**." You will be made **kadosh** just as you have made Me **kadosh**, as in (Lev. 19:2) "Speak to all the congregation of the Children of Israel, and say to them, 'Be **kadosh**.'" The Holy Blessed One, said to them, "If you merit it, you will be called a holy congregation; if you do not merit it, you will be called an evil congregation, as in (Num. 14:27), "How long will this evil congregation...?"

The Golden Rule

- Maimonides** (Hilkhot Deot) It is a *mitzvah* to love each and everyone as one loves oneself.
- Nahmanides** (Igrot HaKodesh) One must wish his fellow well in everything, as one does for oneself. Torah commands, "Love another as oneself," so one should not limit one's love. Thus it says of Jonathan (about David), "He loved him as he loved his own soul" (1 Sam. 20:17). How? By removing jealousy from his heart.
- Isaiah Horowitz** (Shelah HaKodesh) It is written, "You shall love YHVH your God," and "Love your neighbor as yourself: I am YHVH" See how these two loves are connected and united by God's own unity.
- Christianity** (Matthew 7:12) So in everything, all you wish that men should do unto you, do also unto them.
- Jainism** (Yogashastra) Regard all creatures as we regard our own self, so refrain from inflicting on others such injury as would appear undesirable to us if inflicted upon ourselves.... Such is the only religion.

B.T. Yoma 69b

Rabbis succeeded in capturing the elusive *yetzer ha-ra* (evil impulse). Unsure what to do next, they stuffed it into a big lead pot for three days. They considered killing it, to be rid of it once and for all – but they noticed something disturbing. Suddenly, across the land, nobody went to work. Even chickens stopped laying eggs. The rabbis realized that, for the sake of life, they had to let it go.

Bereishit Rabbah 9:7

If not for *yetzer ha-ra*, nobody would build a house, marry, have kids or do business.

Reb Nachman of Breslov, Likutei Moharan 2:49

Love your neighbor (רַעֲךָ) as yourself means also love your evil impulse (רַעֲךָ) within yourself. It's a great thing to have a *yetzer ha-ra*, for then one can serve God with the *yetzer ha-ra* itself. That is, to take all of the fire in one's heart and channel it to serving God – for example, to pray with fiery passion of the heart, etc. For if there is no *yetzer ha-ra* in a person, his or her service cannot be complete.