

TEMPLE BETH SHOLOM  
RELIGIOUS SCHOOL

The  
Code

VAYIKRA

ויקרא  
פרק 19

NAME:

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[illegible]

Since different people use different editions of the **חומש** we can't say "turn to page \_\_\_\_." Instead, we indicate a citation. This means that we say the **ספר** (book), then the **פרק** (chapter) and then the **פסוק** (verse). This way, anyone with any **חומש** can find the same place.

694 ויקרא יט קדשים

3. אִישׁ אֶמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שִׁבְתֹּתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם :

4 אֶל־תִּפְנוּ אֶל־הָאֱלִילִים וְאֱלֹהֵי מִסְכָּה לֹא  
תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

וּמִי תִזְבְּחוּ וְזָבַח שְׁלָמִים לַיהוָה לְרִצְוֹנְכֶם  
תִּזְבְּחוּהוּ: <sup>6</sup> בַּיּוֹם זָבַחְכֶם יֹאכַל וּמִמַּחֲרַת  
וְהַנּוֹתָר עַד-יָוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשָּׂרֶף:  
<sup>7</sup> וְאִם הָאָכַל יֹאכַל בַּיּוֹם הַשְּׁלִישִׁי פְּגוּל  
הוּא לֹא יֵרָצֶה: <sup>8</sup> וְאִכְלֹו עֲוֹנוֹ יִשָּׂא  
כִּי-אֶת-קֹדֶשׁ יְהוָה חָלַל וְנִכְרְתָה הַנֶּפֶשׁ:  
הִהוּא מַעֲמִיָּה:

9 וַיִּבְקְעוּרָם אֶת־קַצִּיר אֲרָצְכֶם לֹא תִכְלֶה

Verse פסוק

## Look up your Bar or Bat Mitzvah Torah Reading

Write the פָּרָק , beginning פָּסוּק and then the פָּרָק and last פָּסוּק for your Bar or Bat Mitzvah reading next to the name of your Parasha.

Write the citation for your Haftarah reading as well.

### סֵפֶר בְּרֵאשִׁית

בְּרֵאשִׁית	_____
נח	_____
לֵךְ-לֵךְ	_____
וַיֵּרָא	_____
חַיֵּי שָׂרָה	_____
תּוֹלְדוֹת	_____
וַיֵּצֵא	_____
וַיִּשְׁלַח	_____
וַיָּשָׁב	_____
מִקְץ	_____
וַיִּגַּשׁ	_____
וַיַּחֲזִי	_____

### סֵפֶר שְׁמוֹת

שְׁמוֹת	_____
וַאֲרָא	_____
בָּא	_____
בְּשַׁלַּח	_____
יִתְרוֹ	_____
מִשְׁפָּטִים	_____
תְּרוּמָה	_____
תְּצַוָּה	_____
כִּי תִשָּׂא	_____
וַיִּקְהַל / פְּקוּדֵי	_____

### וַיִּקְרָא סֵפֶר

וַיִּקְרָא	_____
צו	_____
שְׁמִינִי	_____
תְּזַרְיֶע / מִצְוָע	_____
אַחֲרֵי / מוֹת קְדָשִׁים	_____
אָמַר	_____
בְּהָר / בְּחֻקְתִּי	_____

ספר במדבר

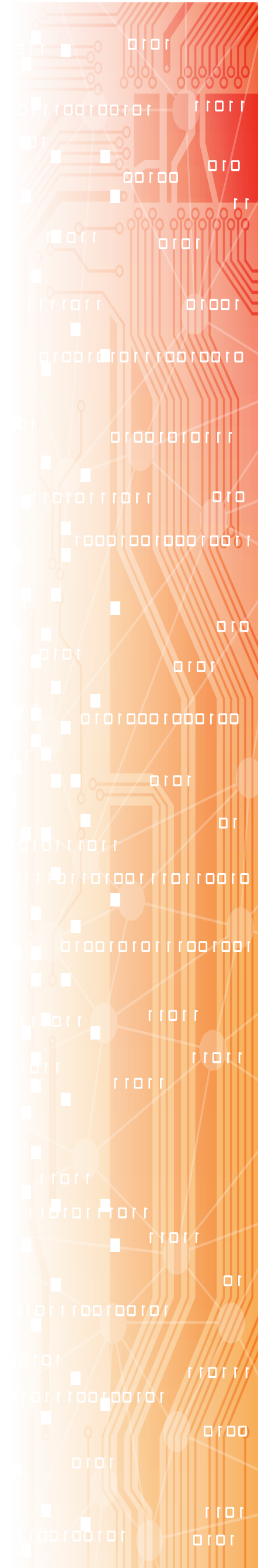
במדבר	
נשא	
בהעלתך	
שלח-לך	
קרח	
חקת	
בלק	
פינחס	
מטות / מסעי	

ספר דברים

דברים	
ואתחנן	
עקב	
ראה	
שפטים	
כי-תצא	
כי-תבוא	
נצבים / וילך	
האזינו	
וזאת הברכה	

Holidays

ספות	
שמיני עצרת	
שמחת תורה	
חגכה	
ראש חודש	



# עֲשֵׂת הַדְּבָרוֹת DECALOGUE-10 COMMANDMENTS

ו אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים.  
ז לֹא־יִהְיֶה לָּךְ אֱלֹהִים אֲחֵרִים עַל־פָּנָי.

6 I am the LORD your God, who brought you out of  
the land of Egypt, out of the house of slavery.  
7 You must not have any gods other than me.

ח לֹא־תַעֲשֶׂה לָּךְ פֶּסֶל כָּל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר  
בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ.  
ט לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ  
אֵל קַנָּא פֹקֵד עֲוֹן אֲבוֹת עַל־בְּנִים וְעַל־שְׁלֹשִׁים וְעַל־רִבְעִים לְשֹׁנָאִי.  
י וְעִשָּׂה חֶסֶד לְאֵלִפִּים לְאֹהֲבָי וּלְשֹׂמְרֵי מִצְוֹתָי.

8 You are forbidden to make for yourself a carved image,  
or any likeness of anything that is in heaven above,  
or that is on the earth beneath, or that is in the water under the earth.  
9 You are forbidden to bow down to them or serve them;  
for I God am a jealous God,  
visiting the sins of the fathers on the children to the  
third and fourth generation of those who hate me,  
10 and showing steadfast love to thousands  
of those who love me and keep my commandments.

יא לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנָּקֶה  
יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוּא.

11 You are forbidden to take the name of God in vain,  
for God will hold accountable the person who  
takes God's name in vain.





יב שְׁמוֹר אֶת-יוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ:  
יג שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלֹאכֶתְךָ:  
יד וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה  
כָּל-מְלֹאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ  
וְעַבְדְּךָ וַאֲמָתְךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל-בְּהֶמְתְּךָ  
וְגֵרְךָ אֲשֶׁר בְּשַׁעֲרֶיךָ לְמַעַן יָנוּחַ  
עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ:  
טו וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם  
וַיֹּצֵאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה  
וּבְזֹרֶעַ נְטוּיָה עַל-פָּנָיו צִוָּה יְהוָה  
אֱלֹהֶיךָ לַעֲשׂוֹת אֶת-יוֹם הַשַּׁבָּת:

12 Observe the Shabbat day, to keep it holy, as God has commanded you. 13 Six days you must work and do all your chores, 14 but the seventh day is a Shabbat to God. On it you must not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the foreigner who is within your gates, that your male servant and your female servant may rest as well as you. 15 You must remember that you were a slave in the land of Egypt, and God brought you out from there with a mighty hand and an outstretched arm. Therefore God commands you to keep the Shabbat day.

טז כְּבֹד אֶת-אָבִיךָ וְאֶת-אִמְךָ כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ לְמַעַן | יֵאָרִיכוּ יָמֶיךָ  
וְלִמְעַן יֵיטֵב לָךְ עַל הָאֲדָמָה אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ:

16 Honor your father and your mother, as God commanded you,  
so that your days may be long,  
and that it may go well with you in the land that God is giving you.

יז לֹא תִרְצַח

17 Don't Murder

יח לֹא תִנָּאֵף

Don't Cheat on Someone

יט לֹא תִגְנוֹב

Don't Steal

כ לֹא-תִעֲנֶה בְרַעַף עַד שׁוֹא:

Dont be a false witness against your neighbor

כא וְלֹא תַחְמֹד אִשְׁתּוֹ רֵעֶךָ

וְלֹא תִתְאָוֶה בֵּית רֵעֶךָ שְׂדֵהוּ וְעַבְדּוֹ וַאֲמָתוֹ שׁוֹרוֹ וַחֲמֹרוֹ וְכָל אֲשֶׁר לְרֵעֶךָ:

18 And you must not desire your neighbor's  
house, wife, servants, ox, donkey or anything that is your neighbor's.

# חוק vs משפּט

37 You must guard

all of My \_\_\_\_\_

and all of My \_\_\_\_\_

and you must perform them;  
I am Adonai!

37 וּשְׁמַרְתֶּם

אֶת-כָּל-חֻקֹּתַי

וְאֶת-כָּל-מִשְׁפָּטַי

וַעֲשִׂיתֶם אֹתָם

אֲנִי יְהוָה:

חוק  
משפּט

RaMBaM taught:

The משפּטים are those mitzvot whose benefit in this world are evident

The חוקים are those mitzvot whose reasons are not evident

How would you explain RaMBaM's teaching?

A חוק is: \_\_\_\_\_

A משפּט is: \_\_\_\_\_



# חוק vs משפט

Brainstorm a list of חוקים and משפטים according to RaMBaM's teaching:

## משפטים

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## חוקים

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Rambam argues that both are important.  
Which do you think is more important?

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# Thoughts on Torah

Below are some of the MANY teachers and rabbis who wrote commentaries—their explanations of the Torah. In **THE CODE** these commentators are referenced and you will be asked to respond to some other thoughts on the **פסוק** we are reading.

Research other facts about the following commentators:



Rashi

## Rabbi Shelomoh Itzhaki--His initials are RaSHI

1040-1105 France

RaSHI is the most famous of commentators—he is known as Parshandata—*The* interpreter of Torah.

Rashi even included French words in his explanations, and his handwriting has been codified in our primary texts (RaSHI script)

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Rashbam

## Rabbi Shemuel ben Meir--His initials spell RaSHBaM

1085-1174 France

RaSHBaM was Rashi's grandson. He was a scholar who focused on the *pshat*—the literal understanding of the text, but he made his living as a sheep herder.

RaSHBaM would often criticize his grandfather, RaSHI's *drash* interpretations in his writings.

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Ibn Ezra

## Abraham Ibn Ezra

1092-1167—Spain and Italy

Ibn Ezra and RaSHBaM were contemporaries.

Ibn Ezra was a scientist, doctor, philosopher and astrologer who traveled from country to country (France, England, Egypt, Ethiopia, Italy and Spain). Many of his explanations of the Torah include information that he learned from these countries as well as his scientific background.

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Rambam

Rabbi Moshe ben Maimon

RaMBaM, also had the Arabic name: Imran Musa bin Maymun bin Ubaidallah al-Qurtubi or Musa Ibn Maymun  
Born in Spain 1135- Died in 1204 in Egypt  
RaMBaM was a Rabbi, doctor and philosopher first in Morocco and then in Egypt. He became the leader of the Jewish community in Egypt. He is also known as "HaNesher HaGadol, the great Eagle" because of his commentaries.

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Gershonidies

Rabbi Levi Ben Gerson

1288-1344 France  
Gershonides or RaLBaG  
Gershonides was a philosopher, mathematician, astronomer and Talmud scholar. He wrote some of his commentaries using the writings of Aristotle among other philosophers.  
While his writings are now widely used and revered, Gershonides was not a leader of his community in France and not much is known about him or his family.

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Hebrew Letters in Rashi Script and Block Form

ס	ם	ח	א
נ	ן	צ	ב
ו	ו	ג	ג
ס	ס	ד	ד
ע	ע	ה	ה
פ	פ	ו	ו
ף	ף	ז	ז
ץ	ץ	ח	ח
ך	ך	ט	ט
ק	ק	י	י
ר	ר	כ	כ
ש	ש	ך	ך
ת	ת	ל	ל
		מ	מ

Genesis

Exodus

Leviticus

Numbers

Deuteronomy



update

1 And Adonai spoke to Moshe and Said:  
2 Speak to all of the community of Israel and say to them:  
You will be holy because I, Adonai your God, am Holy.

1 וַיִּדְבֹּר יְהוָה  
אֶל-מֹשֶׁה לֵאמֹר:

2 דַּבֵּר אֶל כָּל  
עֵדַת בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵהֶם  
קְדָשִׁים תִּהְיוּ  
כִּי קָדוֹשׁ אֲנִי  
יְהוָה אֱלֹהֵיכֶם:



עֵדַת

Community  
Group or  
Congregation

קְדָשִׁים תִּהְיוּ

\_\_\_\_\_

\_\_\_\_\_

כִּי קָדוֹשׁ אֲנִי

\_\_\_\_\_



Key Words/root words:

אמר

\_\_\_\_\_

דבר

\_\_\_\_\_

קדש

\_\_\_\_\_



Why did God think it was necessary to say, "Speak to ALL of the community of Israel?"  
Who do you think God was worried would not hear the message?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Does this happen today?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



19

The LORD spoke to Moses, saying:  
2Speak to the whole Israelite community and say to them:  
You shall be holy, for I, the LORD your God, am holy.

וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:  
2דַּבֵּר אֶל־כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם  
קְדָשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:

קְדָשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם

Before the rules of the holiness code are even given, the Israelites are given a mission.

Similarly, before the Israelites hear the 10 Commandments for the second time, they have the following charge:

וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם  
שְׁמַע יִשְׂרָאֵל אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים  
אֲשֶׁר אֲנֹכִי דֹבֵר בְּאָזְנוֹיְכֶם הַיּוֹם  
וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם לַעֲשׂוֹתָם:

Moshe gathered all of the Israelites and said to them: Listen Israel, to the laws and ruled I declare to you this day! Study them and observe them faithfully! Deuteronomy 5

What is the difference between the introduction to the “Holiness Code” and the 10 Commandments?

What do you think it means to be Holy?

Genesis

Exodus

Leviticus

Numbers

Deuteronomy



update

3 You must each **revere** your mother and your father, and guard my **Shabbatot**: I am Adonai, your God.

3 אִישׁ אָמֹן  
תִּירָאוּ  
וְאֶת שַׁבָּתֹתַי  
תִּשְׁמְרוּ  
אֲנִי יְהוָה  
אֱלֹהֵיכֶם:



תִּירָאוּ

To revere  
To fear or respect

אָמֹן וְאָבִיו

שַׁבָּתֹתַי



Why תִּשְׁמְרוּ  
Shabbat?

We usually think of celebrating Shabbat. What are we guarding Shabbat from? What are other values that we guard?



In the Ten Commandments it says כִּבֵּד--  
here it says תִּירָאוּ-revere  
What do you think is the difference?

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We are often instructed in the holiness code to תִּירָאוּ God. Is this fear the same as the fear we have for other things in our lives.

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<sup>3</sup>You shall each revere his mother and his father, and keep My sabbaths: I the LORD am your God.

<sup>4</sup>Do not turn to idols or make molten gods for yourselves: I the LORD am your God.

<sup>5</sup>When you sacrifice an offering of well-being to the LORD, sacrifice it so that it may be accepted on your behalf. <sup>6</sup>It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire. <sup>7</sup>If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. <sup>8</sup>And he who eats of it shall bear his guilt, for he has profaned what is sacred to the LORD; that person shall be cut off from his kin.

<sup>9</sup>When you reap the harvest of your land, you shall not reap all the way to the edges of your

<sup>3</sup>אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:

<sup>4</sup>אֶל־תִּפְנוּ אֶל־הָאֱלִילִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

<sup>5</sup>וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחֵהוּ: <sup>6</sup>בְּיוֹם זִבְחֲכֶם יֹאכַל וּמִמָּחָרָת וְהַנּוֹתָר עַד־יוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשְׂרֹף: <sup>7</sup>וְאִם הָאֶכָּל יֹאכַל בְּיוֹם הַשְּׁלִישִׁי פְגוּל הוּא לֹא יִרְצֶה: <sup>8</sup>וְאֹכְלוֹ עֹנֵן יִשָּׂא כִּי־אֶת־קֹדֶשׁ יְהוָה חָלַל וְנִבְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ:

<sup>9</sup>וּבִקְצִירְכֶם אֶת־קְצִיר אֲרָצְכֶם לֹא תִבְלֶה

אִישׁ אָמוֹ תִירָאוּ

We are taught to love God, our neighbor, but not our parents.  
Why do you think this relationship is treated differently?

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Why do you think that in the holiness code is the  
first rule to revere your mother and father?

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What would your first rule be?

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