

## Parshas Kedoshim

This week's parsha- Kedoshim, is the follow on parsha (so to speak) from Acharei- where we are taught to resist certain improprieties that differentiate us Jews from the rest of the world<sup>1</sup>. The parsha begins with "Daber el kol ADAS Bnei Yisrael" (speak to the entire assembly of Bnei Yisrael). This means, as Rashi explains, that because the Jews were gathered, the next mitzvos that were repeated parallel the 10 commandments (because the Jews were all assembled).

Hashem's repetition of the principal tenets of our observance brings nuance to the laws. For example, the law of "fearing" one's mother and father, is stated in a different order as in the 10 commandments, where it is one needs to honor one's father then mother. Rashi answers this question, by stating a few laws (hence the nuance). 1) men tend not to honor their mother's as easily as their fathers, the reiteration of the mitzva here is to state, that one must also bestow respect equally to one's mother. 2) Woman are obliged differently to honor their parents, when conflicting with her husband's wishes. 3) the juxtaposition of the law of honor one's parents, and guarding Shabbos is to state that if a parent asks their child to break the laws of Shabbos they don't have to listen. The conclusion of "ani Hashem elokeichem" Rashi further states to show that both the father and the son have an obligation to follow the mitzvos. It is explained that Rashi uses logic to confirm this law, as he explains about the laws of

Shabbos and the building of the Mishkan. The laws of Shabbos are stated before the building of the Mishkan to teach that observation of Shabbos trumps the building (and other works) of the Mishkan.

Perhaps therefore the posuk uses the word "fear your mother and father" as opposed to "honor your parents". The difference being that honor, and respect, and fear, are all different levels of how one observes the mitzvah of honoring your parents. In this there is further nuance to what is expected of a child, and Halacha derives this. "Fear" as stated here makes linguistic sense, considering Rashi's explanation, which is that observation of Shabbos supersedes a request of the parent to do otherwise. A parent asking a child to commit a wrongdoing may be done out of fear, not because one honors their parents. Again, an interesting insight as to why the mitzva as written here uses the word fear. Notice here, the reward for honoring one's parents- long life- is not written here- again because fearing a parent does not imply honoring a parent. Fear of punishment does not connote honor or respect as expected in Halacha. For example, what if a child has an abusive parent, do they recuse themselves of honoring their parent. The answer, oversimplified, is that one must still "honor" the position/relationship that is a parent to a child, but one may not fear the parent (a discussion of the laws of Kibud Av V'Eim needs to be elaborated, my point in short is to show the use of fear, and specific linguistic choices connote a subtext and halachic derived interpretation.

---

<sup>1</sup> The word Kadosh also means separated, part of being holy is to have a sense of novelty, concealment, and modesty.

The Haftora is from Yechezkiel 22:1-16, (for Ashkenazim- as mentioned last week, Rama opines is from Amos- and for Sephardim this haftora would be read for Acharei). Yechezkiel is lambasting the Jews for going astray, where there are leaders who are selfish, and there is extensive immorality (which contravenes the laws of Acharei, and the fact that this week's parsha tells us to be holy, as a direct defiance to the nations around us. I read from Rabbi J. Breuer whose footnote is in the Stone edition of the Artscroll translation of Tanach, that Yechezkiel lists transgressions between man and G-d and man and man. "This is to show that man's obligations to G-d and man cannot be independent of one another..." Which follows incredibly nicely from the relisting of some of the 10 commandments in the Parsha. 5 of the commandments relate between man and G-d and the other 5 relate between man and man. Yechezkiel therefore reminds us, that one's service to G-d cannot remain independent of our observance of mitzvos relating to our neighbor.

This theme remains true as seen in our parsha, as referenced in the Haftora, and applies even today.

Good Shabbos