



# א שטיקל תורה A LITTLE SLICE OF TORAH

פון פרשת דער וואָך FROM THE WEEKLY PORTION

April 25, 2026



**“Fostering diverse modes of attention to textual details cultivates correlative forms of attention to the world and divine reality”**

Michael Fishbane (1943- ), *Sacred Attunement: A Jewish Theology*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעֲסוֹק בְּדַבְרֵי תוֹרָה:

## “Tachometer Torah”



...read down to the red line

## Parashat-haShavu'a Stats

Weekly Portion: Acharei-Q'doshim

Consists of: Leviticus 16:1-20:27

Sequence—

in Leviticus: 6<sup>th</sup> and 7<sup>th</sup> of 10

in annual Torah cycle: 29<sup>th</sup> and 30<sup>th</sup> of 54



## A Salient Selection from the Portion -

Leviticus 19:1-8a

Context: *Leviticus, third of the Five Books of the Torah, is a catalogue of ceremonial laws, dealing in large part with the sacrificial offerings made on God's Altar. Although named for the Levitical priests who officiated at the Altar, it defines the ritual; spiritual; and, in some cases, ethical norms for all of Israelite society.*

Content: *This chapter, which our sages of antiquity characterized as "the very essence of the Torah," contains what appears at first to be a mixed bag of ethical and ritual obligations, which between them point to what God meant when summoning us at Mount Sinai to be "a kingdom of priests and a holy nation."*

19:1] - The Eternal One then spoke to Moses, saying: “Address the whole Israelite community, telling them: [19:2] - ‘You are to be *q'doshim*, *ki* I— The Eternal One, your God— *am qadosh*.”

19:3] - “ ‘Each of you is to revere your mother and your father, and keep My Sabbaths— I, The Eternal One, am your God. [19:4] - You may not turn to idols, nor may you make yourselves molded gods— I, The Eternal One, am your God.

19:5] - “ ‘Should you sacrifice a celebration-offering to The Eternal One, sacrifice it so that it may be accepted in your behalf:

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר דַּבֵּר  
אֶל כָּל עַדְת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי  
יְהוָה אֱלֹהֵיכֶם

אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת  
שַׁבְּתוֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם  
אֶל תִּפְנוּ אֶל הָאֱלִילִים וְאֱלֹהֵי  
מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה  
אֱלֹהֵיכֶם

וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה  
לְרִצְוֹנְכֶם תִּזְבְּחֶהוּ

- more over

19:6] - “ ‘It may be eaten on the same day you sacrifice it, and even on the next day— but whatever may remain by the third day, is to be consumed in fire. [19:7] - Should it be eaten on the third day, it is an offensive thing that will not be acceptable; [19:8] - and any such as do eat of it, will bear their sin for having defiled that which had been sacred to The Eternal One’.”

בְּיוֹם זִבְחֵכֶם יֵאָכַל וּמִמָּחָרֹת  
וְהַנּוֹתָר עַד יוֹם הַשְּׁלִישִׁי בְּאֵשׁ  
יִשָּׂרף וְאִם הָאָכַל יֵאָכַל בְּיוֹם  
הַשְּׁלִישִׁי פְּגוּל הוּא לֹא יִרְצָה  
וְאָכְלוּ עֲוֹנוֹ יִשָּׂא כִּי אֶת קֹדֶשׁ  
יְהוָה חָלַל



## TORAH Snippet as a warm-up

וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם

19:4 - ...nor may you make yourselves **molded** gods

A) Exodus 20:4-5 -

לֹא תַעֲשֶׂה לָךְ **פִּסֵּל** וְכָל תְּמוּנָה  
אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ  
מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ  
You may not make yourself a **sculpture**  
(or painted image) of anything in  
the sky above; on the earth below; nor in  
the waters below the earth,  
לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם  
in order to bow down to such and  
worship them.

B) Exodus 32:4 -

וַיִּקַּח מִיָּדָם וַיִּצַר אֹתוֹ בַּחֶרֶט  
וַיַּעֲשֶׂהוּ עֵגֶל **מִסְכָּה**  
Taking [the gold] from their hands,  
[Aaron] made of it a **molded image** of a  
calf and finished it with a chisel,  
וַיֹּאמְרוּ אֵלֶּה אֱלֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר  
הֶעֱלוּךָ מֵאֶרֶץ מִצְרַיִם  
of which [the Israelites] proclaimed:  
“These are your gods, O Israel, that  
brought you up out of the land of  
Egypt!”

chiseling off metal surplus from  
the making of a mold-cast image

Does Aaron's **שִׁנּוּי** *shinnu'i* [instrumental  
change] of **casting the image in a mold**— as  
opposed to sculpting it— alter his act suffi-  
ciently, that the prohibition against worship-  
ping idols no longer applies?



Does the legislation in **Leviticus 19:4** plug the loophole in The Ten Commandments, so as  
to preclude a future recurrence?



קְדוּשִׁים תִּהְיוּ כִּי

19:2 - You are to be *q'doshim*, *because/* *even as*

קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם

I, the Eternal One your God, am *qadosh*.

שׁ-ד-ק *q-d-sh*

“be apart, separate, distinct;

“be dedicated; be sacred; be **holy**”

Arabic قدس *qudsun*

“holiness”

Assyrian 𐎧𐎢𐎺𐎠 *kadassu*

“sanctified; consecrated [to the god]”

verb (III / פיעל / intensive) קִדַּשׁ “make holy, consecrate, set aside”

קִדַּשְׁנוּ בְּמִצְוֹתָיו “having **hallowed** us with *mitzvot*”

adjective מְקֻדָּשׁ “consecrated; rendered sacred”

הָרִי אֶת מְקֻדָּשְׁתִּי לִי “you are hereby **consecrated** to me”

nouns קְדוּשִׁין “betrothal [consecration]”

קְדוּשָׁה “sanctification”

קְדוּשָׁה “holiness”

מְקֻדָּשׁ “Sanctuary”

וַעֲשׂוּ לִי מְקֻדָּשׁ וְשָׁכַנְתִּי בְּתוֹכְכֶם

Exodus 25:8 - If they will make Me a **Sanctuary**, I will dwell in their midst.

noun קְדוּשָׁה “holiness”

אָרוֹן הַקְּדוֹשׁ “the **holy** Ark” [lit. “Ark of **holiness**”]

כְּתָבֵי קְדוֹשׁ “**holy** books” [lit. “books of **holiness**”]

כֵּלֵי קְדוֹשׁ “**holy** vessels” [lit. “vessels of **holiness**”]

adjective קְדוֹשׁ “sacred, holy”

וְקָרָא זֶה אֶל זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת  
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ

Isaiah 6:3 - One called out to another, proclaiming: “**Holy, holy, holy** is the Eternal One of Hosts! The fullness of the whole earth is God’s Glory!”

אתה גוזר ואומר קְדוּשִׁים תִּהְיוּ לאלהיכם וכן וְזֶה הַדְּבָר אֲשֶׁר תַּעֲשֶׂה לָהֶם  
לְקֻדְשׁ אַתֶּם

C) Midrash Exodus Rabbah 38:2 - You issue a decree [in Leviticus 19], saying: “you are to be **holy**” to your God—and yet [of the Aaronide priests] You say: “this is the thing you must do in order to **consecrate** them” [Exodus 29:1].

רבון העולם אתה מבקש שנהא קדושים הסר ממנו המות שנאמר הלא  
אתה מקדם יהוה אלהי קדשי לא נמות

Eternal Sovereign, if You are asking us to be holy, then remove death from us— for even so it is written: “are You not everlasting, O Eternal One? My **holy** God let **us** not die” [Habakkuk 1:12].

אמר להם אי אפשר יהוה למשפט שמתו

The response from On High: “that is impossible, since that same verse [from Habbakuk] continues ‘The Eternal One established it justly’.”

דבר אל כל עדת בני ישראל ואמרת אליהם קדשים תהיו כי קדוש אני  
יהוה אלהיכם זשיה ויגבה יהוה צבאות במשפט והאל הקדוש נקדש  
בצדקה

D) Midrash Tanchuma, Q'doshim 1:1 - “Speak to the entire assemblage of the Israelites, and instruct them: ‘you are to be **holy**, even as I, the Eternal One, your God, am **holy**’” – This is even as it is written: “The Eternal One of Hosts is exalted by justice, and the Holy God is hallowed by means of righteousness” [Isaiah 5:16].

אימתי נעשה הקב"ה גבוה בעולמו כשיעשה דין ומשפט באומות העולם  
שנאמר נצב לריב יהוה ועמד לדן עמים

And when does The Holy And Blessed One become exalted in the world? When standing to administer justice to the nations of the world— even as it is written: “The Eternal One stands up to plead a cause, rising to champion nations” [Isaiah 3:13].

מאי דכתיב אחרי יהוה אלהיכם תלכו וכי אפשר לו לאדם להלך אחר  
שכינה והלא כבר נאמר כי יהוה אלהיך איש אכלה הוא

E) Talmud Sotah 14-a - How can Scripture say “you must follow after the Eternal One, your God [Deuteronomy 13:5],” when it is patently impossible for a mortal being to follow The Divine Presence (as it was already earlier stated “that the Eternal One, your God, is a consuming fire” [Deuteronomy 4:24])?!?

אלא להלך אחר מדותיו של הקב"ה

Rather it means that **you should emulate the attributes** of The Holy And Blessed One.

מה הוא מלביש ערומים דכתיב ויעש יהוה אלהים לאדם ולאשתו פתנות  
עור וילבשם אף אתה הלבש ערומים

**Just as God** clothes the naked (even as it is written, “God made garments of leather for the man and woman, and dressed them” [Genesis 3:21]), **so should you, too**, clothe the naked.

הקב"ה ביקר חולים דכתיב וירא אליו יהוה באלני ממרא אף אתה בקר  
חולים

The Holy And Blessed One visited the sick, as it is written “the Eternal One appeared to him at the terebrinths of Mamre” [Genesis 18:1]; **so should you, too**, visit the sick.

הקב"ה ניחם אבלים דכתיב ויהי אחרי מות אברהם ויברך אלהים את  
יצחק בנו אף אתה נחם אבלים

The Holy And Blessed One comforted the bereaved, even as it is written: “after the death

of Abraham, God blessed his son Isaac” [Genesis 25:11]; **so should you, too**, comfort the bereaved.

הקב"ה קבר מתים דכתיב וַיִּקְבֹּר אֶת־אִתּוֹ בְּגִי אִף אֶת־אֶתָּה קְבוּר מַתִּים

The Holy And Blessed One buried the dead, even as it is written “He buried him there in the vale” [Deuteronomy 34:6]; **so should you, too**, bury the dead.

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**מָה** just as [you]. . .

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לֹא תַעֲשֶׂק אֶת רֵעֶךָ וְלֹא תִגְזֹל לֹא תִלִּין פְּעֻלַּת שְׂכִיר אֶתְּךָ עַד־קָר

F) Leviticus 19:13 - **You are neither to defraud nor rob your neighbor**, by allowing the due wage of the laborer to remain with you overnight until morning.

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**אִף** so, too [God]. . .

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וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנֹכִי וְאַחֲרָי כִּן יֵצְאוּ בְּרִכְשׁ גָּדוֹל

G) Genesis 15:14 - I will pass judgment against that nation which they had served as slaves, and afterwards **they shall go forth with great wealth**.

כָּל יְמֵי הַשְּׁמָה וְאַתֶּם בְּאֶרֶץ אֹיְבֵיכֶם אִז תִּשְׁבֹּת הָאָרֶץ וְהִרְצַת אֶת שְׁבֹתֶיהָ

H) Leviticus 26:34 - All the time that it lies desolate while you are exiled to the land of your enemies, **the land shall have rest and be recompensed** for its missed Shabbat-years.

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**מָה** just as [you]. . .

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וְלִפְנֵי עִוֵּר לֹא תִתֵּן מְכֻשָׁל

I) Leviticus 19:14 - You are not to put **a stumbling-block before the blind**.

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**אִף** so, too [God]. . .

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וַיִּגַּל יְהוָה אֶת עֵינָיו בְּלֶעָם וַיִּרְא אֶת מַלְאָךְ יְהוָה נֹצֵב בְּדֶרֶךְ וְחֹרְבוֹ שְׁלֶפֶה בְּיָדוֹ

J) Numbers 22:31 - **Then the Eternal One uncovered Bil'am's eyes**, so that he was able to see the Celestial Messenger standing before him in the road, a drawn sword in hand.

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**מָה** just as [you]. . .

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מִפְּנֵי שִׁיבָה תִּקּוּם וְהִדְרָת פְּנֵי זָקֵן

K) Leviticus 19:32 - Rise in deference before the aged, and **show respect to the dignity of the elderly**.

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וְאַף so, too [God]. . .

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וּמֹשֶׁה בֶּן שָׁמֹנִים שָׁנָה וְאַהֲרֹן בֶּן שָׁלֹשׁ וּשְׁמֹנִים שָׁנָה בְּדַבְּרָם אֶל פְּרָעֹה  
L) Exodus 7:7 - Now Moses was 80 years old—and Aaron was 83— when they went in to speak before Pharaoh.

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וְכַמֵּה just as [you]. . .

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לֹא תַעֲשׂוּ עֹל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמִּשׁוּרָה מֵאֲזֵנֵי צֶדֶק אֲבֵנֵי צֶדֶק  
אֵיפֶת צֶדֶק וְהֵינן צֶדֶק יְהִי לָכֶם  
M) Leviticus 19:35-36 - You are not to practice inequity in judgement, nor in weight and measure. You are to keep fair and accurate scales; fair and accurate weights; and fair and accurate volume measures.

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וְאַף so, too [God]. . .

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וַיִּלְקְטוּ הַמְרַבֶּה וְהַמְמַעֵיט  
N) Exodus 16:17-18 - They gathered up [the manna]— some harvesting but little, and others taking more—  
וַיִּמְדוּ בְעֹמֶר וְלֹא הָעֲדִיף הַמְרַבֶּה וְהַמְמַעֵיט לֹא הִחְסִיר אִישׁ לִפְנֵי  
אֲכָלוֹ לִקְטוֹ  
Yet when they measured by 'omer volume, those who had gleaned much had no excess, and those who took little had no lack; all had gathered precisely in accord with their own requirement.

- Genesis 1:26 -

נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ  
Let Us make humanity in Our Own Image and Likeness

לְעֵיל כְּתִיב וּשְׁמַרְתֶּם אֶת מִשְׁמֵרֹתַי לְבַלְתִּי עֲשׂוֹת מַחֲקוֹת הַתּוֹעֵבֹת אֲשֶׁר נַעֲשׂוּ  
לְפָנֵיכֶם וְלֹא תִטְמְאוּ בָהֶם  
O) Jacob ben-Asher (1269-1343), Ba'al haTurim on Leviticus 19 - Just prior to this parashah, it was written at the end of the previous one: “you are to keep My service [by not emulating any of the abominable practices which they did in the land before you, that you not sin thereby” - Leviticus 18:30];

וּסְמִיךְ לִי קְדוּשִׁים תִּהְיֶה  
and now, juxtaposed to that, is “you shall be holy” [Leviticus 19:2].  
שֶׁאִם יִשְׁמֹר עֲצָמוֹ מִן הַחֲטָא שׁוֹב אֵין חֲטָא בֵּא עַל יְדוֹ וּמִקְדָּשִׁין אוֹתוֹ  
מִלְּמַעְלָה

Taken together, this asserts that if we guard ourselves against sinning again, then sin itself will no longer come upon us, whereby our holiness is established from On High.  
אֲנִי יְהוָה אֱלֹהֵיכֶם וּסְמִיךְ לִי הֵיאָדָּבֵר אֶל כָּל עַדְתְּ בְּנֵי יִשְׂרָאֵל לֹמֵר שְׁבִנִי

- continued

**ישראל ייחדו השם ויאמרו ה' אחד**

“I am the Eternal One, Your God” [as the last verse in Leviticus 18] is juxtaposed to “address the entire **assemblage** of the Israelites” [at the outset of Leviticus 19] **to convey that the Israelites will unite The Name** every time they say “*Adonai echad*”—

**עדנה** שדבר שבקדושה צריך עשרה דהיינו **עדנה** for any **sacred** purpose calls for a quorum of ten, which constitutes an “**assemblage**.”

וכן עשרה פעמים אָנִי יְהוָה אֱלֹהֵיכֶם בפרשה זו  
It is for that reason that the phrase “I am the Eternal One, Your God” is repeated **ten times** in this week’s portion.

<b>עֵדָה</b>	“an assemblage”
	“bearing witness”
שָׁמַע יִשְׂרָאֵל	
יְהוָה אֱלֹהֵינוּ	
יְהוָה אֶחָד	

- 8 times** in Leviticus 19  
honoring the Covenant between God and Israel
- plus
- 2 times** in Leviticus 20  
honoring those Covenant Partners

**Gleanings Left for the Poor (Leviticus 19:9-10)**



by Annie Vallatton