



Achareo Mot/K'doshim – After The Death/Holy People
Leviticus 16:1-18:30/ Leviticus 19:1-20:27

Haftorah – 2 Kings 4:421-5:19/2 Kings 7:3-20

B'rit Hadashah - Luke 7:18-35/Mathew 23:16-24:2,30-31

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Love The Key To All The Mitzvot

Parshah Overview: ¹

Following the deaths of **Nadav and Avihu**, G-d warns against unauthorized entry “into the holy.” Only one person, the *kohen gadol* (“high priest”), may—but once a year, on **Yom Kippur**—enter the **innermost chamber** in the Sanctuary to offer the sacred *ketoret* to G-d.

Another feature of the Day of Atonement service is the **casting of lots** over two goats, to determine which should be offered to G-d and which should be dispatched to carry off the **sins** of Israel to the **wilderness**.

The Parshah of Acharei also warns against bringing *korbanot* (animal or meal offerings) anywhere but in the Holy Temple, forbids the consumption of **blood**, and details the laws prohibiting incest and other deviant sexual **relations**.

The Parshah of Kedoshim begins with the statement: “You shall be **holy**, for I, the L-rd your G-d, am holy.” This is followed by dozens of **mitzvot** (divine commandments) through which the Jew sanctifies him- or herself and relates to the holiness of G-d.

These include: the prohibition against **idolatry**, the mitzvah of **charity**, the principle of **equality** before the law, **Shabbat**, sexual **morality**, **honesty** in business, honor and awe of one’s **parents**, and the sacredness of **life**.

Also in Kedoshim is the dictum which the great sage Rabbi Akiva called a cardinal principle of Torah, and of which Hillel said, “This is the entire Torah, the rest is commentary”—“**Love your fellow as yourself.**”

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Torah Kedoshim

The Lord Is Holy

Lev 19:1 Adonai spoke to Moses saying:

Lev 19:2 “Speak to all the congregation of Bnei-Yisrael and tell them: You shall be kedoshim, for I, Adonai your God, am holy.

Lev 19:3 “Each one of you is to respect his mother and his father, and keep My Shabbatot. I am Adonai your God.

Lev 19:4 “Do not turn to idols, or make molten gods for yourselves. I am Adonai your God.

Lev 19:5 “When you bring a sacrifice of fellowship offerings to Adonai, you are to offer it so that you may be accepted.

Lev 19:6 It is to be eaten the same day you offer it, and the next day. But if anything remains until the third day, it is to be burned with fire.

Lev 19:7 If it is eaten at all on the third day, it is disgusting. It will not be accepted.

Lev 19:8 Rather, anyone who eats it will bear his iniquity, since he has profaned what is holy to Adonai, and that soul will be cut off from his people.

Love Your Neighbor as Yourself

Lev 19:9 “When you reap the harvest of your land, you are not to reap to the very corners of your field, nor are you to gather the gleanings of your harvest.

Lev 19:10 You are not to pick the remnants of your vineyard, nor are you to gather the fallen grapes of your vineyard. Instead, you are to leave them for the poor and for the outsider. I am Adonai your God.

Lev 19:11 You are not to steal. You are not to lie. You are not to deceive one another.

Lev 19:12 “You are not to swear by My Name falsely, and so profane the Name of your God. I am Adonai.

Lev 19:13 “You are not to oppress your neighbor, nor rob him. The wages of a hired servant are not to remain with you all night until the morning.

Lev 19:14 “You are not to curse the deaf, nor put a stumbling block before the blind, but you shall fear your God. I am Adonai.

Lev 19:15 “You are to do no injustice in judgment. You are not to be partial toward the poor nor show favoritism toward the great, but you are to judge your neighbor with fairness.

Lev 19:16 You are not to go up and down as a talebearer among your people. You are not to endanger the life of your neighbor. I am Adonai.

Lev 19:17 “You are not to hate your brother in your heart. Instead, you are to firmly rebuke your neighbor, and not bear sin because of him.

Lev 19:18 You are not to take vengeance, nor bear any grudge against the children of your people, but love your neighbor as yourself. I am Adonai.

Also in Kedoshim is the dictum which the great sage Rabbi Akiva called a cardinal principle of Torah, and of which Hillel said, “This is the entire Torah, the rest is commentary”—“**Love your fellow as yourself.**”

The Great Commandment

Mat 22:34 But the Pharisees, when they heard that Yeshua had silenced the Sadducees, gathered together in one place.

Mat 22:35 And testing Him, one of them, a lawyer, asked,

Mat 22:36 “Teacher, which is the greatest commandment in the Torah?”

Mat 22:37 And He said to him, “‘You shall love Adonai your God with all your heart, and with all your soul, and with all your mind.’

Mat 22:38 This is the first and greatest commandment.

thou shalt love. T409, Mat 22:21, +*>Deu 6:5; >Deu 10:12; Deu 11:22; >Deu 30:6; >Deu 30:16, Jos 22:5, 1Ki 3:3, 2Ki 23:25, +Psa 145:9, Jer 31:33-34, *Mar 12:29; *Mar 12:30; *Mar 12:33, Luk 10:25-27, **Joh 5:23, Rom 5:5; Rom 8:7, Heb 10:16-17, 1Jn 2:7; 1Jn 4:21; *1Jn 5:2-5, +Jud 1:21 (T288).

Deu 6:5 Love Adonai your God with all your heart and with all your soul and with all your strength.

Deu 10:12 “So now, O Israel, what does Adonai your God require of you, but to fear Adonai your God, to walk in all His ways and love Him, and to serve Adonai your God with all your heart and with all your soul,

Deu 11:22 “For if you will diligently keep all this -mitzvah that I am commanding you to do—to love Adonai your God, to walk in all His ways and to cling to Him—

Deu 30:6 Also Adonai your God will circumcise your heart and the heart of your descendants—to love Adonai your God with all your heart and with all your soul, in order that you may live.

Deu 30:16 What I am commanding you today is to love Adonai your God, to walk in His ways, and to keep His mitzvot, statutes and ordinances. Then you will live and multiply, and Adonai your God will bless you in the land you are going in to possess.

Jos 22:5 Only be very careful to observe the mitzvah and the Torah which Moses the servant of Adonai commanded you, to love Adonai your God and walk in all His ways, and to keep His mitzvot, cling to Him and worship Him with all your heart and with all your soul.”

For Further Study

with all. FS77, +Exo 3:19, Mat 10:37, Deu 4:29; *Deu 10:12; Deu 11:1; Deu 11:13; Deu 13:3; Deu 26:16; Deu 30:2; Deu 30:6; Deu 30:10; Deu 30:16; Deu 30:20, Jos 22:5, 1Ki 2:4; 1Ki 8:48, 2Ki 23:3; 2Ki 23:25, 2Ch 6:38; 2Ch 15:12; 2Ch 15:15; 2Ch 31:21; 2Ch 34:31, +Jer 29:13; Jer 32:41, Mar 12:30, Luk 10:27, Eph 6:24.

thy heart. Lev 3:14; Lev 3:16, +*2Ki 20:3, 1Ch 12:38 note.

soul. Gr. psychē. FS121A9B. Metonymy of the Cause. Here psychē is used for the seat of will and purpose, as at Mar 12:30; Mar 12:33, Luk 10:27, Act 4:32, Eph 6:6, Php 1:27, Col 3:23, Heb 12:3, For the other uses of psychē, see +Mat 2:20 note. For other instances of FS121A9,

see +Gen 23:8, Num 21:4, Deu 11:13.

with all thy mind. S# G1271. *Deep thought*, properly the faculty (*mind* or its *disposition*), by implication its exercise; rendered *imagination*, *mind*, *understanding* (Strong). Pro 16:3, Isa 1:18, Mar 12:30, Luk 1:51 (imagination). *Luk 10:27, Rom 7:25; Rom 8:7; +*Rom 12:2, 2Co 10:5, Eph 1:18 (understanding). Eph 2:3; Eph 4:18, Php 2:5; *Php 4:8, Col 1:21, 1Th 5:23 note. Heb 8:10; Heb 10:16, 1Pe 1:13; 1Pe 3:15, 2Pe 3:1, 1Jn 5:20 (understanding).

The bottom line is, if we love Adonai with ALL OUR HEART-SOUL-MIND then we will not break the commandments, or look for reasons to do so. We will not look for loop-holes in the law, because our love for Adonai compels us to obey.

How do we love our neighbor?

Love Your Neighbor as Yourself

Lev 19:9 “When you reap the harvest of your land, you are not to reap to the very corners of your field, nor are you to gather the gleanings of your harvest.

Lev 19:10 You are not to pick the remnants of your vineyard, nor are you to gather the fallen grapes of your vineyard. Instead, you are to leave them for the poor and for the outsider. I am Adonai your God.

Lev 19:11 You are not to steal. You are not to lie. You are not to deceive one another.

Lev 19:12 “You are not to swear by My Name falsely, and so profane the Name of your God. I am Adonai.

Lev 19:13 “You are not to oppress your neighbor, nor rob him. The wages of a hired servant are not to remain with you all night until the morning.

Lev 19:14 “You are not to curse the deaf, nor put a stumbling block before the blind, but you shall fear your God. I am Adonai.

Lev 19:15 “You are to do no injustice in judgment. You are not to be partial toward the poor nor show favoritism toward the great, but you are to judge your neighbor with fairness.

Lev 19:16 You are not to go up and down as a talebearer among your people. You are not to endanger the life of your neighbor. I am Adonai.

Lev 19:17 “You are not to hate your brother in your heart. Instead, you are to firmly rebuke your neighbor, and not bear sin because of him.

Lev 19:18 You are not to take vengeance, nor bear any grudge against the children of your people, but love your neighbor as yourself. I am Adonai.

Again, if we walk in the love of Messiah, allow the fruit of love to dominate our lives, we will not do anything to cause others to be hurt or stumble by our actions.

Mat 22:39 And the second is like it, ‘You shall love your neighbor as yourself.’

Mat 22:40 The entire Torah and the Prophets hang on these two commandments.”

the second. 1Jn 4:21.

1Jn 4:21 And this commandment we have from Him: that the one who loves God should also love his brother.

Thou shalt love. Mat 5:43; +Mat 19:19, +*>Lev 19:18, Mar 12:31, Luk 10:27-28, *Joh 13:34; *Joh 13:35; Joh 15:12-13; Joh 15:17, Rom 12:9-10; *Rom 13:8-10, *1 Corinthians 13, 1Co 14:1, *Gal 5:13; *Gal 5:14, Eph 1:15; *Eph 5:2, Php 1:9, Col 1:3-4, *1Th 3:12; *1Th 3:13; 1Th 4:9, 2Th 1:3, *1Ti 1:5; 1Ti 6:11, 2Ti 2:22, Heb 13:1, Jas 2:8, 1Pe 2:17; *1Pe 4:8, 1Jn 2:9-10; *1Jn 3:10; *1Jn 3:11; *1Jn 3:14-19; ***1Jn 3:23; *1Jn 4:7; *1Jn 4:8; *1Jn 4:11; *1Jn 4:20; *1Jn 4:21.

The Way of Love

1Co 13:1 If I speak with the tongues of men and of angels but have not love, I have become a noisy gong or a clanging cymbal.

1Co 13:2 If I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains but have not love, I am nothing.

1Co 13:3 If I give away all that I own and if I hand over my body so I might boast but have not love, I gain nothing.

1Co 13:4 Love is patient, love is kind, it does not envy, it does not brag, it is not puffed up,

1Co 13:5 it does not behave inappropriately, it does not seek its own way, it is not provoked, it keeps no account of wrong,

1Co 13:6 it does not rejoice over injustice but rejoices in the truth;

1Co 13:7 it bears all things, it believes all things, it hopes all things, it endures all things.

1Co 13:8 Love never fails—but where there are prophecies, they will pass away; where there are tongues, they will cease; where there is knowledge, it will pass away.

1Co 13:9 For we know in part and we prophesy in part;

1Co 13:10 but when that which is perfect has come, then that which is partial will pass away.

1Co 13:11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I put away childish things.

1Co 13:12 For now we see in a mirror dimly, but then face to face. Now I know in part, but then I will know fully, even as I have been fully known.

1Co 13:13 But now these three remain—faith, hope, and love. And the greatest of these is love.

neighbour. Lev 19:18, *Luk 10:29-37, Rom 13:10; *Rom 15:2, Gal 6:10.

as thyself. Mat 7:12, Luk 6:31, %2Co 10:12, Gal 5:22, *Eph 5:29, %*Php 2:4.

Rom 13:8 Owe no one anything except to love one another, for the one who loves another has fulfilled the Torah.

Rom 13:9 For the commandments—“You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet,” and any other commandment—are summed up in this word: “You shall love your neighbor as yourself.”

Rom 13:10 Love does no harm to a neighbor; therefore love is the fullness of the Torah.

Gal 5:22 But the fruit of the Ruach is love, joy, peace, patience, kindness, goodness, faithfulness,

Gal 5:23 gentleness, and self-control—against such things there is no law.

Gal 5:24 Now those who belong to Messiah have crucified the flesh with its passions and desires.

Gal 5:25 If we live by the Ruach, let us also walk by the Ruach.

Gal 5:26 Let us not become conceited—provoking one another, envying one another.

1:3 For the Love of G-d

Selected from "Pirkei Avos in the Light of Chassidus" by Yekutiel Green

"...Do not be like servants who serve their master for the sake of receiving a reward..." (*Avot* 1:3)

Love and Awe of Heaven

"Love of G-d is the root of all the 248 positive commandments, which are drawn from there" and "Awe is the root of the 365 prohibitions..." (*Tanya*, chap.4) Although love and awe of G-d are only two of the 613 mitzvot, they have a great effect upon the quality of one's observance of all of the mitzvot.

It is not intellectual understanding which motivates the performance of mitzvot, but emotional qualities of the heart. Only true love of G-d will prompt a person to fulfill His mitzvot, the 248 positive commandments. Similarly, reverence for Him will restrain him from doing anything against G-d's Will by transgressing the 365 prohibitions.

Without the love of G-d, a person's performance of *mitzvot* is not perfect...

The Arizal explained that a *mitzvah* without intention (i.e. precise awareness of what one is doing) is like a body without a soul. Love and awe permeate the performance of a *mitzvah* with fire and fervor. Without love and awe, it is not possible to perform a *mitzvah* for its own sake, and a person acts merely out of habit. Without the love of G-d, a person's performance of *mitzvot* is not perfect; in the language of the *Tanya*, chapter 4: "One who fulfills them in truth..."

Chassidic texts explain that there are many different levels and types of love of G-d. It appears from commentaries to this Mishna that the instruction to "be like servants who serve their master without intention of receiving a reward" applies to everyone, and every person is expected to achieve a love for G-d which is unconditional - this is a true love which has no ulterior motives.

Love and Awe - Two which are Four

Love and awe each comprise two levels, called the lower and higher levels of awe, and the lower and higher levels of love. These four levels are alluded to in the Mishna. The order in which they appear follows the order which a person must follow in his service of G-d: the lower level of awe; the lower level of love; the higher level of love; the higher level of awe:

"Do not be like servants..." - This alludes to the lower level of awe, where a person fears punishment of the blemish that will blight his soul through sin.

"...for the sake of receiving a reward" - This alludes to a higher level of love. When one achieves this level of love, one becomes aware that even the greatest reward for his service, whether this reward is spiritual or material.

"...without intention of receiving a reward" - This alludes to the highest level of love. When one achieves this level of love, one becomes aware that even the greatest reward for one's service is only a small "slice" in comparison to the value of the service itself.

"And let the reverence for Heaven be upon you..." - This alludes to the higher level of awe, awe of the majesty and exaltedness of G-d, as well as shame to transgress in His presence. Be upon you - In fact, the higher level of awe is itself divided into two levels, that which is produced by his own efforts, known in Kabbala as "arousal from below"; and that which is bestowed upon man from Above, known in Kabbala as "arousal from Above". The latter is the essential aspect of higher awe. The Mishna states, "And let reverence for Heaven be upon you" - rather than within you, thus alluding to the level of awe which is bestowed upon a person from Above.²

² [SELECTED FROM "PIRKEI AVOS IN THE LIGHT OF CHASSIDUS" BY YEKUTIEL GREEN](#)

Rabbi Yekutiel Green has published many explanations of Chassidic texts, especially in English, presenting concepts to those with minimal background.

Based on the teachings of the [Lubavitcher Rebbe, Rabbi Menachem M. Schneerson](#), of righteous memory

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