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Mi'dor L'dor מִדּוֹר לְדוֹר

ACHAREI MOT-KEDOSHIM



PARSHA SUMMARY

In Parshat Kedoshim, the Torah lists many mitzvot bein adam l'chaveiro, mitzvot between one person and another. This includes not taking revenge on another person, treating one's parents properly, not speaking lashon hara, leaving some of one's crops for the poor, not stealing, and not putting a stumbling-block in front of a blind person.



MORE ON THE PARSHA FOR GROWNUPS

In this video shiur, Rabbi Menachem Leibtag examines the chiasmic structure of Chapter 20 of Vayikra, looking at the pattern of the verses that might otherwise appear random and superfluous. He explains how this structure enables us to understand what it means to be representing God through sanctity.

You can also download his helpful source sheet.



for source sheet
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THE INSIDE SCOOP

Take a look at the pasuk below, which deals with the mitzvah to honor the elderly.

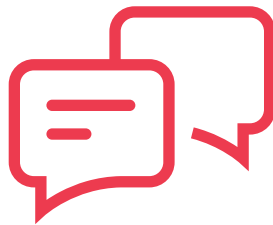
VAYIKRA 19:32

You shall **rise** before one who is old, and you shall **respect** the elderly, and you shall fear your God. I am the Lord.

ויקרא פרק יט פסוק לב

מִפְּנֵי שִׂיבָה תִּקּוּם וְהִדַּרְתָּ פְּנֵי זָקֵן
וְיִרְאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה:

LET'S DISCUSS



KIDS:

- ▶ According to the simple meaning of the pasuk, what are the two mitzvot mentioned here (see highlighted words)?
- ▶ Let's understand a little more of what is included in these mitzvot by reading the comments of Rashi below.

RASHI

What is meant by "respecting" [the elderly]? One may not sit in his place, speak in his stead [when it is the elder's turn to speak], or contradict him.

Might one think that he may close his eyes [when the elder approaches], as if he did not see him [and thus evade the obligation to rise before him]? Therefore Scripture adds here, "and you shall fear your God," for this matter is privately known to the one who commits it, and no one knows about it except the person himself, and, concerning any matter known only in the heart [of one person,], Scripture says, "and you shall fear your God," [for God knows man's thoughts].



רש"י

איזהו הדור? לא ישב במקומו ולא יסתר את דבריו: מִפְּנֵי שִׂיבָה תִּקּוּם וְהִדַּרְתָּ פְּנֵי זָקֵן וְיִרְאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה:

יכול יעצים עיניו כמי שלא ראהו? לכה נאמר ויראת מאלהיך, שהרי דבר זה מסור ללבנו של עושהו, שאין מכיר בו אלא הוא, וכל דבר המסור ללב נאמר בו ויראת מאלהיך (שם):

KIDS:

- ▶ According to Rashi, how do we define "respecting" the elderly? Which actions are included?
- ▶ According to Rashi, why does the Torah specifically tell us to fear God in connection with standing up for the elderly?
- ▶ Why do you think it's important to respect and honor our elders?
- ▶ What do you think you can learn from people that are much older? What can they teach you about life?
- ▶ Who do you know that is in the category of a "zakein" or "seivah" (usually understood as people over age seventy)? Give 2 examples of how you can fulfill these mitzvot with them.

GROWNUPS:

- ▶ Who do you look up to that is the category of a "zakein" or "seivah"? What have you learned from them?
- ▶ Do you think children today have a harder time respecting elders than they used to? If so, why is that, and what can be done to change the situation?



ACTIVITY

YOUNGER GRADES:

Watch this video about respecting the elderly.

- ▶ What lesson did you learn from here about respecting your elders?

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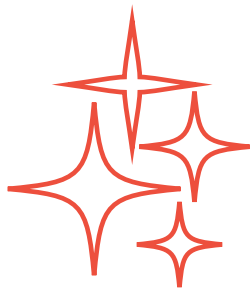
OLDER GRADES:

Read a story about how Rabbi Aryeh Levine, a tzaddik (very righteous person) who lived in Jerusalem, went to great lengths to honor the elderly.

- ▶ What was the comparison R. Levine made between choosing an Etrog on Sukkot and respecting the elderly?
- ▶ In what ways can we follow in R. Levine's footsteps to show our care and concern for other people?



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BONUS



Are you obligated to give up your seat to someone elderly on a public bus (or other public transportation) if there are no other seats for them? Look at the answer given by R. Yehudah Amichai.

INSTITUTE OF TORAH AND THE LAND

One is obligated to rise in front of the elderly who is within 2.4 meters. If he is farther away, one does not need to rise. Within 2.4 meters, some say that one must stand and can then sit, and some say that one may not sit the whole time the elderly is standing. Rising does not require giving up one's place for them [except according to the second opinion, one cannot sit down anyway if the elderly person is standing]...

However, there is a proper way to act that comes before the Torah, and from that angle, one should rise and allow the elderly to sit there.

מכון התורה והארץ

חייבים להדר בקימה מפני זקן שנמצא בתוך 2.4 מטר, ביותר מכך אין חובת קימה כלל. בתוך 2.4 מטר יש אומרים שרק חייב לעמוד ויכול מיד לשבת, ויש אומרים איננו יושב כל זמן שהזקן עומד. הקימה בפני הזקן איננה מחייבת פנוי מקום לזקן...

אבל יש דרך ארץ שקדמה לתורה, ומבחינה זו יש לקום ולפנות לזקן את המקום.

- ▶ What is the answer given by R. Amichai?
- ▶ Why do you think it is important to do things in the spirit of the mitzvah when it comes to helping others even if it is not actually obligated?