

א ב י ס כ ל ת ו ר א !

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ל' אייר תשפ"ו · אחרי-מות/קדושים

קדושים of מצוות The Many

By Noah Levy '29

פרשת קדושים and פרשת אחרי מות together contain the more מצוות in the תורה than any פרשה – a total of 79.

When looking at the beginning of פרשת קדושים one will notice that there are a lot of מצוות. Specifically, one will notice that some of these מצוות have nothing to do with each other.

There is the מצוה of not doing idol worship; immediately before that is the מצוה of fearing one's parents and keeping שבת. There are also many other מצוות in this chapter such as not mugging someone, paying one's workers on time, and, probably one of the most famous ones: "וְאַהֲבָהָהּ לְרֵעֶךָ כָּמוֹךָ אֲנִי ה'" and you shall love your friend as yourself, I am G-d (ויקרא י"ח). What do all these מצוות have to do with each other?

Both אבן עזרא and the רמב"ן explain the reason we have so many מצוות that seemingly have nothing to do with each other. They say that this is because the Torah is repeating the decologue. Not serving idols is the second commandment, fearing one's parents is the 5th and שבת is the 4th. There also are other ones that seem to be parallel to the Ten Commandments. Here is a full list of the מצוות in this chapter and then the number of the commandment that it is parallel to.

1. For the first one there are a lot of options, for example, in the second פסוק it says, "כִּי קָדוֹשׁ אֲנִי" "Because I your G-d am holy" (ויקרא י"ב). Another example are the מצוות of the קרבנות in this chapter (י"ט:ה-ח) or even the laws of harvest (19:9-10). The point is that all three of these examples recognize Hashem as the one and only G-d.
2. Not serving Idols (ויקרא י"ד).
3. Do not swear falsely and desecrate the name of Hashem (ויקרא י"ז).
4. Protecting שבת (ויקרא י"ח).
5. Fearing one's parents compared to respecting them (ויקרא י"ח).
6. Not standing on the blood of one's friend, this is similar to murder (ויקרא י"ח).
7. Not committing adultery (ויקרא י"ח).
8. Do not steal (ויקרא י"ח).
9. Do not swear falsely - this seems to be the comparison to not being a false witness, even though this פסוק is already used for the third commandment.
10. Do not be jealous (ויקרא י"ח).

In conclusion, the reason that we have this strange string of seemingly unrelated מצוות is because it is a repetition of the Ten Commandments.

Boundaries That Bring Holiness

By Ezra Weiss '28

In this week's פרשיות אחרי קדושים, we return straight to a shocking moment: נדב and אביהוא both die. Is it not interesting that the two people who were trying to come closer to Hashem died? No. Even if our intentions are to enhance our relationship with Hashem, they have to be in the proper way.

One might think the תורה would say, "Get closer! Be more spiritual!" But instead, the very first message is almost the opposite: Not every time. Not every place. Not every way. אהרן, the גדול, is told he cannot enter the קדש הקדשים, but rather can only enter once a year on כיפור, with specific preparations: "וְאַל יָבֹא" and he should not come at all times into the Holy [of Holies]... lest he die" (ויקרא ט"ז:ב). The תורה clearly limits proximity to Hashem even to the גדול. Holiness is not about unlimited access; it requires restraint and boundaries.

רש"י says, on the previous פסוק, that this is specifically said right after the death of נדב and אביהוא to teach something. רש"י brings a parable of a doctor who tells a patient: "Do not eat cold food, and do not lie in damp places." Another doctor comes along and adds: "Do not eat cold food and do not lie in damp places, or you'll die like so-and-so did." רש"י concludes that the second is more effective. He is not saying only that a deeper warning is better. He is revealing how the תורה understands נדב and אביהוא's death. Hashem is telling אהרן that this is not just about following rules, but about understanding reality: "Do not come

at all times" is not a random restriction, but a lesson from what he already saw - what happens when someone tries to enter Hashem's presence on their own terms. As רש"י explains, the פסוק is not just a technical rule about entering the קדש הקדשים, but a deeper warning that getting too close without the right boundaries can be dangerous.

Therefore, פרשת אחרי מות teaches that getting close to Hashem is not about ignoring limits or doing whatever feels most spiritual, but about respecting the boundaries Hashem sets, because, as רש"י explains, real closeness and holiness only happens when even our strongest desire to connect is guided by the proper way Hashem tells us to come close.



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