



**Israel's Independence  
Yom Ha'Atzmaut  
Community Wide Celebration**

**Sunday, May 15<sup>th</sup>, 2011**

**10:00am The Jewish Center of the Hamptons  
11:30am Chabad Lubavitch of the Hamptons  
4:00pm Temple Adas Israel & CSH (at TAI, Sag Harbor)**

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**Have you remembered to send in your CSH dues?**  
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**CSH Shabbat Services**

**April 29 Parashat Kedoshim | Birchat HaChodesh Iyyar**

**May 14 Parashat Behar**

**May 28 Parashat Bamidbar (Rabbi Uhrbach)**

**Friday, April 29, 2011 Candle Lighting 7:26 pm (Sag Harbor)**

This week's Torah reading: **Kedoshim**

Annual: Leviticus 19:1 – 20:27 (Etz Hayim, p. 693; Hertz p. 497)

Triennial: Leviticus 19:1 – 19:37 (Etz Hayim, p. 693; Hertz p. 497)

Haftarah: Amos 9:7 – 15 (Etz Hayim, p. 706; Hertz p. 509)

**Musings on Kedoshim -- \_God told Moshe, "Speak to the entire congregation of the Children of Israel and tell them, 'Be holy, for I, your God, am holy.' " (Vayikra 19:1-2)**

**Do not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbour as yourself: I am the LORD. (Vayikra 19:18)**

Love...We yearn for it. This week explores love through the famous maxim, v'ahav-ta l'rei-acha kamocho, "Love your 'fellow' as yourself." (Lev. 19:18) A closer examination reveals new insights.

First, this dictum comes in the middle of a chapter on holiness on a Shabbat called K'doshim, "holy matters." Thus, the heart of holiness is love. Holiness, the experiencing of the ordinary as extraordinary, applies potentially to every situation and action we might make. The chapter gives a remarkable variety of potential applications: the family, the workplace, the courts, interpersonal relationships no matter how in/formal, of long- or of no standing. Even our relationship to the earth is included. A holy moment, a holy encounter, can happen anywhere, any time, with anyone, but only within a heart imbued with and suffused with love. Holiness is love in action.

Second, our love extends not only to our fellow Jews, for the chapter's end tells us regarding, in startlingly similar language the non-citizen, v'ahavta lo kamocho, "You shall love that one as yourself." (19:34) A loving person extends love not just to those considered close, but to everyone. Indeed, the phrase "your fellow" suggests that the hope of encounter is that this "fellow," this other, will become closer to you, will become "yours." Moreover, in only these two

places in the Hebrew Bible is the verb ahav, “love,” followed by a lamed, signifying “to.” This suggests that love cannot remain a feeling but must palpably move out “to” the other person.

The Torah knows how difficult this can be. The command to love concludes a brief periscope commanding us to not hate anyone in our heart (19:17-18). Since the Torah concerns action, the directive to not hate is a charge to do something with our feelings. The Torah guides us (v.18): When we feel negatively toward someone, we should not act out precipitously through vengeful speech or action. Nor should we bottle up our feelings or repress them. Rather, we should “reprove” that person, that is, find a respectful way and proper tone to share our feelings so that our love extends even while we call someone to account. Love is being real, and being really committed to the relationship, which includes the difficult discussions. That’s how love deepens us and our interactions—no matter where that relationship goes.

Third, the command comes in the singular, to ensure that each of us falls under its jurisdiction; no one can serve as our proxy. In any—and every—given moment, no matter how difficult, we can put forth the love we contain. The question is not one of finding but, rather, of giving love. Where will love be most needed? How do I love appropriately in this situation?

Our discussion suggests a fourth lesson. Loving another “as yourself” can now mean to love so that love flows between you and the other, so that the dynamic energy, love, streams to the other and back to ourselves somehow, sometime.

So, at the heart of the Torah we discover that love is a spiritual force enabling us to experience holiness. Assimilating this insight, Torah startles us, inspires us.

May we allow love to direct our hearts in all our encounters.

May our love be open to all.

When someone bothers us, may we check ourselves and initiate holy conversation with them.

May we take time to tap into the love within our hearts before engaging anyone and everyone.

May our love enable us to experience more holiness.

And may love animate us more thoroughly, until love abounds in this realm and better reflects the realm of the One Who Is Love.

Amen.

<http://ajrca.org/parsha-of-the-week/parshat-acharei-mot-kedoshim/>

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Perhaps the most famous verse, we read this Shabbat, is, ‘And you shall love your fellow as you love yourself.’ (Leviticus 19)

Rabbi Akiva, in the Sifra, suggests this is the ‘clal gadol’ - central principle of the Torah, the grounding standard from which all decent Jewish behaviour can be learnt.

What is less well known is that another Rabbi of the first century, Ben Azzai, suggests another verse as an even more foundational ‘clal’. Ben Azzai offers, ‘this is the story of the generations of Adam’ (Genesis 5).

At first glance it hardly seems a fair fight. Not only is Akiva a more significant figure than Ben Azzai, but Ben Azzai’s verse doesn’t seem to demand anything in terms of our behaviour. In its Biblical context the acknowledgement that ‘this is the story of the generations of Adam’ is merely a bridge connecting the story of the first human and into the narratives to come.

That said, there are problems with Akiva's mighty 'clal'. What if you don't love yourself? What if you think, God forbid, that a bit of domestic violence is compatible with love? What if you think that love requires only an emotional feeling, and not action? Akiva's verse can run out of power.

Ben Azzai's verse on the other beckons the reader in, you have to start thinking, looking things up – that's good news. You can find yourself, all of a sudden, a descendent of Adam yourself. 'This story' becomes 'my story,' and then one is forced into an engagement with Adam's creation in the image of God. That means I am, you are, each one of us are created in the image of God and that means that anything done to hurt any human is an affront to the Divine. It doesn't matter whether you like 'your fellow' or not, you can't hit another human being, you can't oppress another human being, the responsibility for another human hangs heavily on all our shoulders.

<http://rabbionanarrowbridge.blogspot.com/search/label/kedoshim>



**...Holiness is a function of how we act in the world.**

This point was articulated beautifully by Rabbi Sidney Greenberg, one of the great Jewish preachers of our age. R. Greenberg sees holiness as linked to all of the ethical principles in this entire section of Leviticus. Thus he writes:

Holiness. . . is accessible to all. Nor is holiness achieved by turning one's back on society and the world. It is achieved in the midst of daily living. Holiness is not something apart from life, it is a part of life.

The Bible then proceeds to teach us that holiness is not an abstract or mystical idea; it is meant to be a principle which regulates our daily lives. How is holiness attained? By honoring parents, observing the Sabbath, doing kindness to the needy, paying wages promptly, dealing honestly in business, refraining from talebearing, loving one's neighbor, showing cordiality to the stranger, and acting justly.

Holiness is the crucial dimension of daily living.

<http://rabbineal.wordpress.com/category/3-leviticus/kedoshim/>



**Thank You for Your Generous Donation**

**In Memory of Howie Jablow**

Liam and Elizabeth Carlos

**Yom Huledet Sameach**

Mark Menzer  
Steve Stulman  
Judith Peck

**End Quote**

Deep at the centre of my being,  
there is an infinite well of love.

I now allow this love to flow to the surface.  
It fills my heart, my body, my mind, my consciousness,  
my very being, and radiates out from me in all directions  
and returns to me multiplied.  
The more love I use and give, the more I have to give.

The supply is endless.  
The use of love makes me feel good,  
it is an expression of my inner joy.

I Love Myself Affirmation by Louise Hay

**The reason a dog has so many friends is because he wags his tail instead of his tongue.**

Shabbat Shalom.  
Stacy