



BEIT MIDRASH ZICHRON DOV TORONTO TORAH

PARASHAT KEDOSHIM

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THE BEIT MIDRASH ZICHRON DOV DAY OF GIVING WILL BE TAKING PLACE ON MAY 28–29, 2024.



DVAR TORAH KEDOSHIM RABBI YEHUDA MANN, ROSH BEIT MIDRASH

The Mitzvah of Rebuke

Parashat Kedoshim is a short portion of 64 verses, but rich in commandments with 51 commandments! One of the many commandments is the commandment of rebuke as it is stated in Chapter 19, verse 17: "You shall surely rebuke your fellow, but you shall not bear a sin because of him." Rashi explains the two parts of the verse: to rebuke and yet not to sin by not rebuking in a way that may embarrass him, and if the rebuke is given in a way that shames him, the rebuker is not fulfilling the commandment but is rather transgressing.

Rabbi Yaakov Kaminetzky, in his book *Emet LaYaakov*, asks why not rebuke publicly? Even though there may be a prohibition against publicly shaming someone, positive commandments override negative ones [*Aseh Docheh Lo Taaseh*]—shouldn't the positive commandment of rebuke outweigh the negative prohibition of shaming?

Based on this question and additional arguments, Rabbi Yaakov Kamintezky concludes an important principle: sometimes people mistakenly think that the commandment of rebuke is being a policeman on G-d's police force, thinking it's our role to enforce others' compliance with commandments and ensure they don't commit sins. Rabbi Yaakov says this is not correct. The commandment of rebuke is not a commandment

between a person and God [*Bein Adam Lamakom*], but a commandment between one person and another [*Bein Adam LeChavero*]. Out of my love for my friend, I want him to fulfill the commandments because I know he is losing out by neglecting Torah and commandments. Thus, when I rebuke him to fulfill the commandments, it should be with the intention to benefit and help him, and if I shame him in the process, it's a sign that I'm not truly fulfilling it out of love for him.

Rabbi Yaakov Galinsky (in his book *VeHigadeta*, p. 309) writes that he heard this idea directly from Rabbi Yaakov Kaminetzky and said he wanted to offer a different answer to Rabbi Yaakov's question—why doesn't the commandment of rebuke override the prohibition of shaming one's friend publicly? Rabbi Yaakov Galinsky says, the commandment of rebuke might indeed be a commandment between a person and G-d and not necessarily between one person and another, but nevertheless, it's forbidden for a person to shame his friend during rebuke because then his rebuke won't be effective. When a person truly wants to persuade and educate others, if he shames the other person, the education and rebuke won't be effective. Nothing is achieved through education using fear and humiliation; but

a lot is achieved through education out of love and respect for the other.

Rabbi Yaakov Galinsky brings proof to his words from the story of Yosef with Potiphar's wife (brought in Bereishit 39), and the Talmud tells in Sotah 36b that when Yosef was about to succumb to the temptation of sinning with Potiphar's wife, he saw the image of his father before his eyes, and his father spoke to him, saying that the names of his brothers and his own would be inscribed on the stones of the High Priest's breastplate, and did he want his name to be erased? Rabbi Yaakov Galinsky says, the rebuke of Yaakov could have been harsh words towards Yosef like "wicked", "shameful", "how could you do such a thing?" But, says Rabbi Yaakov, rebuke like this is not effective and only causes distancing from the person trying to rebuke them; effective rebuke comes only from respect for the person being rebuked.

We learn from the words of Rabbi Yaakov Kaminetzky and Rabbi Yaakov Galinsky important principles in education and communication with others. If you want to convey a message, it must be out of love and a desire to benefit the other, and if you want your words to truly be accepted by the listener, speak with kindness and politeness.



Yirmiyahu 19

In Chapter 13, Hashem instructed Yirmiyahu to make a demonstration involving immersing a flax belt in the Euphrates River. In Chapter 18, Hashem told Yirmiyahu to visit a potter, conveying a message from the potter's work. In our chapter, Hashem sends Yirmiyahu to go with the nation's elders and the senior kohanim to purchase a clay jug (19:1).

Yirmiyahu is told to bring this jug to Gei Ben Hinom, a valley in Jerusalem known for the *molech* idolatry in which people pass their children through fire [See chapters 7 and 32 of Yirmiyahu]. There he is to proclaim that Hashem is going to bring a punishment which causes the ears of all who hear of it to ring. [This phrase is also found in Shemuel I 3:11 and Melachim II 21:12.] As a consequence of the nation's bloodshed and idolatry, Hashem will turn them

over to their sword-wielding enemies, and expose their corpses to the birds and the animals. The city will suffer under a starvation siege which causes them to turn to cannibalism (19:2-9).

Then Yirmiyahu is to smash the jug before the eyes of his entourage, and declare that

Like the irreparable jug, the city will be beyond repair

Hashem will similarly break this nation and this city. Just as the jug is irreparable, so the nation and city will be beyond repair. As Yirmiyahu predicted at the end of Chapter 7, the city will be destroyed; it will be as full of corpses as the *molech* site where they engaged in human sacrifice (19:10-13).

Yirmiyahu then walked from Gei Ben Hinom to the courtyard of the Beit HaMikdash and he addressed the nation, declaring that Hashem was going to bring punishment upon the city (19:14-15). This caught the ear of the corrupt leaders in the Beit HaMikdash; in the next chapter we will see the fallout of Yirmiyahu's prediction.

A major theme of this chapter is rejection of human sacrifice. Hashem declares in 19:5, "I never commanded this, I never spoke of this, this never entered My heart." [See similarly Yirmiyahu 7:31 and 32:35.] The Talmud (*Taanit* 4a) explains the three-part declaration as referring to three cases of potential or actual human sacrifice: Meisha king of Moav offering his son (Melachim II 3), Yiftach offering his daughter (Shoftim 11), and the akeidah of Yitzchak.



Week One: Rabbi Bachya ibn Paquda

Rabbi Bachya ben Yosef ibn Paquda (or just Rabbi Bachya ibn Paquda, written also as Pakuda/Bakuda) was a Jewish philosopher who lived in Saragossa c. 1050-1120. He is not to be confused with Rabbi Bachya ben Asher, the biblical commentator, both who are often simply referred to as Rabbenu Bachya. Not much is known of his biography, except that he was a rabbinical judge (*dayan*) and a scholar. He was deeply aware of Torah sources, but also had extensive knowledge of Arabic, Greek, and Roman philosophers, which he quotes throughout his writings. His seminal work was written in Judeo-Arabic, known as *Al Hidayah ila Faraid al-Qulub, Guide to the Duties of the Heart*, written around 1080. The earliest Hebrew translation was by Rabbi Yehuda ibn Tibbon, written in 1161-1180. In Hebrew, it was published as *Chovot HaLevavot, Duties of the Heart*. (English translations exist, including one on Sefaria.) This is one of the earliest works on Jewish ethics.

He builds on earlier Jewish philosophers, such as Rabbi Saadia

Gaon. He is likely best known for his division of mitzvot into *Chovot HaLevavot* (hence the title of the book) and *Chovot HaEivarim*, the obligations of the heart and the obligations of the limbs. As he notes in his introduction, while many books exist detailing the latter, little was written on the former, which motivated his writing of the book.

The book is divided into ten sections or gates:

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|--------------------------------------|---------------------------------|
| 1. The Gate of Divine Unity | 6. The Gate of Humility |
| 2. The Gate of Reflection | 7. The Gate of Repentance |
| 3. The Gate of Serving God | 8. The Gate of Self-Examination |
| 4. The Gate of Trust in God | 9. The Gate of Seclusion |
| 5. The Gate of Unification of Action | 10. The Gate of the Love of God |

In the coming weeks, we will explore the central division of the mitzvot.



Once In Twenty-Seven Years: What is This Week's Haftarah?

Question: I understand that there is a dispute regarding which Haftarah should be read on Shabbat. Could the Rabbi clarify this matter for me?

Answer: In most years, the parshiot of "Acharei Mot" and "Kedoshim" are read together. Even when they are not read together, in most cases one of the parshiot is a "special" Parsha—either it's Shabbat Hagadol, Shabbat Rosh Chodesh, or the Shabbat before Rosh Chodesh, and the special Haftarot for these Shabbatot are read.

This year, there is a rare phenomenon where both parshiot are read separately as regular parshiot and do not fall on special Shabbatot. The last time this happened was twenty-seven years ago in 1997, and the next time it will happen will be in seventeen years in 2041. A question arises: which Haftarot will be read on these Shabbatot?

At first glance, the answer to this question seems simple; they will read the Haftarah of *Acharei Mot* and they will read the Haftarah

of *Kedoshim*. However, it's not that simple. Generally, we try to avoid reading the Haftarah of Parshat *Kedoshim*, Yechezkel chapter 22, which speaks negatively about the city of Jerusalem. Although usually when there are connected Parshiot we read the Haftarah of the second Parsha, for *Acharei Mot-Kedoshim* we do not read the Haftarah of the second Parsha but of *Acharei Mot*. Also, in years when Parshat *Acharei Mot* is a special Shabbat with a special Haftarah like Shabbat Rosh Chodesh, in Parshat *Kedoshim* they will read the Haftarah of Parshat *Acharei Mot*. What should we do this year?

We find three customs:

1. The most common method is indeed to read the Haftarah of *Acharei Mot* from Amos in *Acharei Mot*, and to read the Haftarah of *Kedoshim* from Yechezkel in Parshat *Kedoshim*.
2. Another method accepted in some places in Jerusalem is to read the same Haftarah for both *Acharei Mot* and *Kedoshim*—the

Haftarah of Amos, to avoid reading the Haftarah of the book of Yechezkel.

3. A custom that many practice abroad (many have written that this custom is a mistake) is to read for Parshat *Acharei Mot* the Haftarah of *Kedoshim* from Yechezkel, and to read in Parshat *Kedoshim* the Haftarah of *Acharei Mot* from Amos. Some explain this mistaken custom is because it was accepted to bring the Haftarah of *Acharei Mot* after *Kedoshim* in the Chumashim since usually the Parshiot are connected, and they would read directly after Parshat *Kedoshim* the Haftarah of *Acharei Mot*, as was mentioned above.

In practice, each community should observe the accepted custom in their community, according to the direction of the local Rabbi.

Sources: *Mishna Berura*, Chapter 428, note 18. *Luach HaHalachot VeHaMinhagim* by Rabbi Zalzenick, 5784, page 275.

Have a halachic question? Share it with Rabbi Mann at ymanntorontorah.com.



Week 2: A Vessel for Our Soul



The Soul
By Rabbi Adin Steinsaltz
Maggid Press, 2018

"[I]magine people lost at sea who are hoping to reach safe haven but who do not have drinking water. If it begins to rain, the initial reaction of these thirsty people will be to open their mouths, cup their hands together, and drink as much of the rainwater as they can. However, the rain will end sooner or later, and only those who found vessels to contain the life-giving water will be able to continue to use it for the duration of their voyage." (*The Soul*, page 19)

In this passage, Rabbi Steinsaltz vividly describes thirsty sailors lost at sea as it begins to rain. Our sailors have two options, enjoy the fleeting rain now, or thoughtfully store it for later. While the impulse may be to drink it all right now, the prudent drifter will

realize that as meaningful as this rain is right now, it will be more important to save for later on.

For Rabbi Steinsaltz, we are all like these shipwrecked individuals floating through life. We have moments, like the rainfall, when we feel a moment of inspiration, when our soul shines through our life and brings with it a moment of clarity and meaning. At those times, we can choose to feel the experience but then let it pass, or we can find a way to hold onto it and allow it to motivate us later on.

If we want to develop our relationship with God, with our soul, and become more soulful people, then we must find ways to hold onto those streaks of revelation and bring them into the rest of our lives.

The Soul can be purchased from Koren Publishers at tinyurl.com/KorenBMZD. Use the code *TorontoTorah* for a 10% discount on this or any other book on their website



TABLE TALK RABBI NOAH SONENBERG, DEAN

Source: Sifra Kedoshim 4:12

"And you shall love your neighbor as yourself": R. Akiva says: This is an all-embracing principle in the Torah. Ben Azzai says: (Bereshith 5:1) "This is the record of Adam's line. — (When God created man, He made him in the likeness of God)" — This is an even greater principle.

Chafetz Chaim

If we only had the first verse you might think,

"Behold, a person who is disgraceful can also say, "I will disgrace my fellows since it doesn't bother me if they are also disgraced"

Questions to Discuss

- Why is Ben Azzai's verse more encompassing than R. Akiva's?
- How would Ben Azzai rephrase the common expression of "do unto others as you would have done unto yourself"?

After Shabbat, please share your family's answers with us at nsonenberg@torontotorah.com to enter our raffle for a \$15 voucher for Grodzinski Bakery!

WEEKLY SCHEDULE

Shabbat	Halacha from the Parasha	Clanton Park	After Hashkama Minyan	Rabbi Mann
	Gemara	BAYT	Between Mincha & Maariv	Rabbi Gutenberg
Sunday	Tzurba M'Rabanan – Halacha	Yeshivat Or Chaim	8:30 AM	Rabbi Shor
	Men's Semichat Chaver: Hilchot Smachot	Clanton Park	9:00 AM	Rabbi Spitz & Rabbi Mann
	Shiur b'Ivrit	BAYT (Milevsky/Mizrachi)	9:00 AM	Rabbi Mann & Rabbi Lax
	Sefer Shemot	Yeshivat Or Chaim	8:00 PM	David Koschitzky
Monday	Halachah in the Holocaust	Zoom: tiny.cc/idanrak	2:00 PM	R' Rakovsky
	Men's Halacha	Shomrai Shabbos	8:30 PM	Rabbi Mann
	Introduction to Gemara: Learn how to learn	Yeshivat Or Chaim	8:00 PM	Rabbi Sonenberg
Tuesday	Then and Now: Returning to the Land of Israel – a Study in Tanach	Zoom	1:30 PM	Rabbi Horovitz
	Women's Gemara Shiur	Yeshivat Or Chaim	8:30 PM	Rabbi Anstandig
	Women's Contemporary Halacha Shiur	Clanton Park	8:15 PM	Rabbi Mann
Wednesday	Men's Contemporary Halacha	Clanton Park	1 hour before Mincha	Rabbi Mann
	The Torah's Insights on Building a Just and Equitable Society	Zoom	NEW: 10:00 AM	Rabbi Sonenberg
	Men's Gemara Bekiut	Yeshivat Or Chaim	8:00 PM	Rabbi Sonenberg
	Antisemitism: From Tanach to our Campuses	Shaarei Tefillah	8:00 PM	R' Rakovsky
Thursday	Tanach: Sefer Shmuel	Zoom: tiny.cc/BMZDTanach	1:30 PM	Rabbi Horovitz
	Men's Tzurba M'Rabanan	Yeshivat Or Chaim	8:00 PM	Rabbi Turtel
	Men's Gemara Iyun	BAYT (Milevsky/Mizrachi)	8:00 PM	R' Diena
Sun-Thu	Men's Community Night Seder	Yeshivat Or Chaim	8:00-9:00 PM	

UPCOMING PROGRAMS

Shabbaton	Shaarei Tefilla	Shabbat, May 11
Shabbaton with Rabbi Torczyner	Shaarei Shomayim	Shabbat, May 18
"I Seek My Brethren": Dealing with Pro-Palestinian Jews	BAYT (registration required)	Sunday, May 19 9:30-11:00 AM
BMZD Day of Giving		Tuesday, May 28–Wednesday, May 29

YOUR BEIT MIDRASH

Rosh Beit Midrash

Rabbi Yehuda Mann
ymann@torontotorah.com

Dean

Rabbi Noah Sonenberg
nsonenberg@torontotorah.com

Sponsorships & Dedications

Ronit Bendayan • (416) 630-6772 x 270
rbendayan@torontotorah.com

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