

Parshat Kedoshim
Esther Wein
4 Iyar 5782- Yom HaAtzmaut
5 May 2022

Dedications:

- Shaindy Shapiro lilui nishmas her mother שרה גיטל בת ר משה whose yartzeit is Friday ה אייר
- Aliza Leichtung lilui nishmat her father Yitzchak Aryeh ben Menachem Mendel on ד' אייר
- Chani Fleishhacker would like to dedicate today's learning to Esther in honor of Teacher's Week❤️

Search For Context

Hod in Tiferet

1. Every person or the whole person?

Avot 1:6

הוֹשֵׁעַ בֶּן פְּרַחְיָה וְנִתַּי הָאֲרֵבֶּלִי קִבְּלוּ מֵהֵם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר, עֲשֵׂה לָךְ רֵב, וְקִנְיָה לָךְ חֵבֵר, וְהוֹי דָן
אֶת כָּל הָאָדָם לְכַף זְכוּת:

Joshua ben Perahiah and Nittai the Arbelite received [the oral tradition] from them. Joshua ben Perahiah used to say: appoint for thyself a teacher, and acquire for thyself a companion and judge הָאָדָם _____ person with the scale weighted in his favor.

2. Spiritual self care

Vayikra 19:14

לֹא-תִקְלַל חֵרֶשׁ-וְלִפְנֵי עוֹר לֹא תִתֵּן מְכַשָּׁל וְיִרְאַת מַאֲלֵהֶיךָ אָנֹכִי ה:

You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God

a) Rashi:

THOU SHALT NOT CURSE THE DEAF — I have here only the law לא תקלל חרש that one must not curse the deaf: whence do I know that any person is

included in this prohibition and that the meaning is, Thou shalt not curse even the deaf? Because Scripture states (Exodus 22:27) "Thou shalt not curse, anyone among thy people". But if this be so why does Scripture not use some more general expression? It does so in order to offer an analogy: What is the case with the deaf? He is one who cannot hear your curse and therefore cannot feel aggrieved, but he has the characteristic of being a living person! The same applies to all living, thus excluding a dead person, who though he cannot hear and feel aggrieved, is not living (Sifra, Kedoshim, Section 2 13; cf. :(also Sanhedrin 66a

b) Rabbeinu BChayeh:

“do not curse the deaf.” The reason the Torah used the example of the deaf person in this verse was to teach you to apply logic. If the Torah forbids you to curse the deaf person who does not hear it and therefore does not feel angry or saddened by such treatment of him on your part, how much more so must we not curse someone whose faculties of hearing are not impaired. **All of these directives are designed to improve a person’s basic character traits and to ensure that he will not become the victim of bad and addictive habits.** The prohibition to curse the deaf is not based on the Torah’s consideration of the victim, rather it is for the protection of the person doing the cursing. The Torah does not want such a person even to mouth curses where these have no visible effect; otherwise, the same person, being already in the habit of uttering curses will do so where they do immediate harm. When one has trained oneself not to curse even the deaf, one will be doubly careful not to curse those who can hear. The example of not cursing the deaf is a precedent applying to any situations of a similar nature. The Torah chooses examples from real life; similarly the Torah exhorts not to put obstacles in the path of the blind because they are not able to identify who tried to cause them harm. Unfortunately, people who do have the habit of taking advantage of the helpless tend to be guilty of such examples as mentioned by the Torah. The words: “you shall fear the Lord,” after the warning not to place obstacles in the path of those who cannot see is a reminder that G’d can see what you do. The use of the expression **ויראת מאלוהיך** occurs usually when the matter is left to your heart, i.e. there is no police restraining your behavior. Similar comments were made by Solomon in Proverbs 24,12: “if you say: ‘we did not know anything about this,’ surely He who looks into the hearts will understand (the truth), the One who preserves your life will know; will He not repay everyone according to his deeds?” This is

also the reminder of our sages in **Avot 2,1**: “**know what is above you, a seeing eye, an ear that listens, and all your deeds are being recorded in a book.**”

3. Hate, rage, revenge

a) Vayikra 19:17-18

לֹא־תִשְׁנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ הוֹכַח תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֲטָא:

You shall not hate your kinsfolk in your heart. Reprove your kin but *but Exact force of we- uncertain*. incur no guilt on their account.

לֹא־תִקֹּם וְלֹא־תִטַּר אֶת־בְּנֵי עַמֶּךָ וְאֶהְבֵּת לְרֵעֶךָ כְּמוֹךָ אָנִי הוּא:

You shall not take vengeance or bear a grudge against members of your people. Love your fellow [Israelite] as yourself: I am יהוה.

b) Shenei Luchot HaBerit, Torah Shebikhtav, Sefer Vayikra, Torah Ohr, Kedoshim 46

When the Torah urges תוכיח, it moderates it by adding: ולא תשא עליו חטא, "incur no guilt because of him." I understand this to mean that in the process of rebuking your fellow you are to stress your surprise that a good man such as he should become guilty of the misdemeanor you are rebuking him for.

You are to rebuke only those people who are intelligent enough to realize that you have their interest at heart and who will love you for it. Solomon spoke about this distinction in Proverbs 9,8.

c) Orchot Tzadikim 6:2

Concerning the quality of Hatred, we see in it the firm prohibition "You shall not!" As it is written: "You shall not hate your brother in your heart" (Lev. 19:17), and with this verse we have been warned to remove from our souls the trait of hatred. **This trait causes many sins** — such as gossip, for he who hates his companion tells it to the world because of his hatred, accuses him, and always seeks and desires evil to happen to him, and rejoices at his misfortune, and tries to harm him whenever he can, and seeks vengeance upon him, and nurses a grudge against him and has no pity upon him though he be in great distress. And because of his hatred, he slanders all the good deeds of the one

he hates and makes them hateful in his own eyes and in the eyes of others. The hater withholds the good that is due to the hated and will not admit the truth of anything his victim says or does, and if the victim owes him anything, the hater oppresses him.

d) Orchot Tzadikim 12:10

The angry man cannot be very wise, for wrath causes reason to flee from the mind, so that he cannot answer as is proper, and he cannot rebuke as is proper, and all his words are not prompted by intelligence. The angry man bars from himself all corrections and rebukes, for no man feels free to reveal his errors and his shortcomings, inasmuch as every man fears him, — fears to tell him the things he does wrong, lest he be wrathful with him. And even if some person should rebuke him, the angry man will not receive correction because of his anger. In general then, an angry man does not acquire any good quality unless he first removes his anger from his heart. Just as the angry man does not accept rebuke from others, so is he not able to administer rebuke to others, for the Torah has said, "You shall surely rebuke your neighbor, and thus not bear sin because of his wrongful conduct" (Leviticus 19:17), which means that first you must rebuke him gently, and in private, and with soft speech, pleading with him that you are thinking only of his own good. And then, if you do this, sin will not accrue to you. But if you rebuke your companion right at the beginning, with an angry voice and with wrath, and you shame him, then you are sinning for your companion will not receive correction from you. For this is human nature, if a man comes to his companion with force then his companion will be stubborn and unyielding to him, and will not listen to him. Concerning this the wise man said in Koheleth, "The words of the wise are heard gently" (Eccl. 9:17), that is to say, the wise man *speaks* gently.

4. Searching for context

Rabbi Elchonon Wasserman, the Rosh Yeshiva of the Baranovitch Yeshiva, visited the United States in the latter part of the 1930s to raise funds for his yeshiva. Unfortunately, he made a greater impact on the America than America made on his yeshiva, and the funds raised did not help much. Reb Elchonon returned to a Poland clouded by the darkness of war to be with his

students for the ensuing nightmare. The Nazis later murdered him together with his students in Kovno (Kaunas) Ghetto.

While he was in the United States, he was accompanied by young, enthusiastic students, my father amongst them, who felt privileged to help the great sage in his efforts.

Once, a student brought him to visit a wealthy man who had a philanthropic reputation. The bachur was confident that the meeting would prove successful. Unfortunately, the expectations proved fruitless, and Reb Elchonon and the student were shown to the door, empty-handed.

The young man left the house and sat down on the steps of the mansion utterly dejected. Reb Elchonon, who was quite tall, bent down to him, "Why are you so upset?" he asked softly.

"Upset? Why shouldn't I be upset? This man has the ability to support your whole yeshiva for a year, and he sent us away as if he does not have the ability to give even a dime!"

Reb Elchonon smiled. "The Torah tells us that Moshe was told to choose Betzalel to build the Mishkan. Let us assume that Moshe went in the street and asked where he could find Betzalel. Moshe was told that Betzalel could be found in the Bais Medrash. He went into the Bais Medrash and asked someone, 'Are you Betzalel?' The man said no. Should Moshe have been upset? Of course not! It's not the man's fault that he was not Betzalel! He was not born Betzalel and his job was obviously not to be Betzalel! Moshe went to another man. Are You Betzalel? Again the man said no! Should Moshe have been angry with him? Again, of course not!

"Well, my son," continued Reb Elchonon, "You can't be upset with him! He is just not the man that was chosen to help!"

5. Hod in Tiferet

Managing assumptions and expectations- Search for Context

The arena of a person's "Character" is sacred - **Hod**

Beware of assumptions

Be curious ask to learn

Work within the reality

Present alternatives for consideration

Tiferet- balance of Chessed , identifying and sympathizing with Restraint respect and tolerance for individuality or "the whole person"

