

Kedoshim Tihyu

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1. The 6 axes of morality in *The Righteous Mind: Why Good People are Divided by Politics and Religion*, Jonathan Haidt
 - a. care/harm
 - b. liberty/oppression
 - c. fairness/cheating
 - d. loyalty/betrayal
 - e. authority/subversion
 - f. sanctity/degradation

2. Rabbi Menachem Leibtag

10 Dibrot (<i>Shmot 20</i>)		Kedoshim (<i>Vayikra 19</i>)		
First Five: Bein Adam L'Makom (20:2-11)	Anochi Hashem Elokecha... (20:2)	Ani Hashem Elokeichem (19:2)	"Ani Hashem Elokeichem" (19:1-10)	→ Midrash: Lo Tishavu (19:12)
	Lo yihyeh l'cha... (20:2-5)	Al tifnu el ha'elilim (19:4)		
	Lo tisa et sheim... (20:26)	Pigul (mizbayach/sheim Hashem) (19:5-8)		
	Zachor et yom haShabbat... (20:7-10)	Ish immo v'aviv tira'u (19:3)		
	Kabeid et avicha... (20:11)	V'et Shab'totai tishmoru (19:30)		
Second Five: Bein Adam L'Chaveiro (20:12-13)	Lo tirtzach (20:12)	Lo ta'amod al dam rei'echa (19:15)	"Ani Hashem" (19:11-18)	→ Midrash – the Noef should die Ramban – Al Techalel et Bitcha
	Lo tin'af (20:12)	The laws of shifcha charufah (19:20-22)		→ Ibn Ezra- includes rest of pasuk
	Lo tignov (20:12)	Lo tignovu (19:11)		→ Midrash: Lo Telech Rachil
	Lo ta'aneh...eid shakker (20:12)	Lo tishav'u vishmi lashakker (19:12)		
	Lo tachmod... (20:12)	Lo ta'ashok et rei'acha (19:13)		→ Midrash: V'Ahavta L'Reacha Kamocho

- Your G-d = Particular to Jewish People? I am G-d = Universal?

Lo Tisa and Shem Hashem, [Why Pigul?]

The law of pigul requires that the meat of a Korban Shlamim be eaten within two days, a prohibition so severe that it carries the punishment of **kareit** (see 19:8). Chazal interpret this prohibition even more stringently, extending the prohibition to even **thinking** about eating the korban outside of its time frame. Intention to this effect while administering the korban renders the offering pigul and carries the punishment of kareit! Why is the punishment for thinking about pigul so severe, and what does all of this have to do with "Lo Tisa?!" To answer this question, we must return to the basic concept of the mizbayach (and, by extension, korbanot) in Chumash.

Shem Hashem and the Mizbayach

Recall from Sefer Breishit that Noach's offering of korbanot on a **mizbayach** reflected the new relationship between God and mankind in the aftermath of the Flood (see Breishit 8:20-22). Ten generations later, Avraham Avinu, immediately upon his arrival in Eretz Canaan, builds a **mizbayach** and 'calls out in God's Name' in **Bet-El** [literally, the 'House of God'] (see Breishit 12:8 and 13:4; note Ramban on 12:8)... Clearly, the mizbayach in Chumash serves as a vehicle through which man 'calls out in God's Name,' thus recognizing his connection to God.

Later, at Har Sinai, we find a similar connection between the mizbayach and "shem Hashem" [God's Name]. Immediately following the Ten Commandments, God instructs Bnei Yisrael:

"An earthen **mizbayach** you shall make for Me... wherever **I call out my name** I will come and bless you." (*Shmot 20:20*)...

Thus, the concept of "shem Hashem" relates directly to the mizbayach. It stands to reason, then, that the law of pigul [itself a special law relating to the mizbayach] may be considered the parallel to "Lo Tisa." If so, then our parallel between the Dibrot and the opening psukim Parshat Kedoshim is complete! (See Board #6.) [Note also that the law of pigul includes an element of **chilul Hashem** (see 19:8 - "et kodesh Hashem chi'lel"), consistent with its relevance to the issue of 'shem Hashem.']

'Thinking' is Worse Than Eating!

But why is the punishment for pigul so severe? What is **so** terrible if one eats from his korban for an extra day? Is it really better that he should let the meat 'go to waste'? Furthermore, why do Chazal emphasize that the primary transgression relates to merely **thinking** about eating the korban outside its time frame? To answer this question, we must explore the underlying rationale behind the law of pigul. Considering that a single person cannot possibly consume the meat of an entire animal in a day or two, the Torah's ban against eating a Korban on the third day forces the individual to **share** the meat of his korban with others. [Recall that a korban must also be consumed within the walls of Yerushalayim, effectively precluding the option of bringing the korban 'home' to share with his family. The case of a korban Todah, when one is required to tell others the praise of God (see Tehilim 107:22), is even more stringent. See earlier [shiur on Parshat Tzav and the Korban Todah](#).] If so, then the mere **thought** of eating a korban outside its time frame implies that the owner does not want to **share** his korban with others. In other words, the individual offering the korban is being selfish, intending to save the meat all for himself. But what is so evil about selfishness that it renders the culprit deserving of karet - to be totally cut off from Am Yisrael?

A Necessary Balance

This law of pigul may present us with a crucial "musar haskel" (moral message). Recall that the Korban Shlamim is a voluntary offering whereby one expresses his closeness to God and reaffirms his commitment to the covenant of Har Sinai. If at the height of one's spiritual experience, as he stands in front of God offering his Korban Shlamim, a selfish thought can still enter his mind - he does not want to share his korban - God becomes 'disgusted' and the korban becomes pigul. A person who has yet to inculcate within his mindset the fundamental value of sharing with others has no right to stand in front of the mizbayach and offer a voluntary korban to God!

[The juxtaposition of the laws of pigul with the mitzvot of "pe'ah" and "leket" (see 19:9-10) provides further proof for this interpretation of pigul. They, too, require one to maintain a constant awareness of, and sensitivity towards, the needs of others.] One could suggest that it is precisely this message that the **two luchot** of Brit Sinai convey. The mitzvot "bein adam la'makom" of the first five Dibrot are 'part and parcel' of the mitzvot "bein adam l'chaveiro" of the last five Dibrot. This necessary blend between one's service of God and his respect and care for his fellow man, so typical of the other laws of Parshat Kedoshim, should be the most prominent, defining characteristic of the Jewish nation.

When Am Yisrael act in this manner, they become a genuine **Am Kadosh**, a holy nation that truly testifies that God is Kadosh and His Name is Kadosh (i.e. they bring "shem Hashem" to the world; see also tefilat mincha for shabbat!).

In conclusion, then, Sefer Vayikra remains, as Chazal establish, **Torat Kohanim** - the laws pertaining to the Kohanim. However, if our assumptions in the above shiur are correct, then the term "Kohanim" may refer not only to the priests who officiate in the Mikdash, but also to **Am Yisrael** as a nation. This Sefer serves as a guide for **how** the nation can become a "**Mamlechet Kohanim v'Goy Kadosh**."

3. רמב"ן ויקרא פרק יט

והענין כי התורה הזהירה בעריות ובמאכלים האסורים והתירה הביאה איש באשתו ואכילת הבשר והיין, א"כ ימצא בעל התאווה מקום להיות שטוף בזמת אשתו או נשיו הרבות, ולהיות בסובאי יין בזוללי בשר למו, וידבר כרצונו בכל הנבלות, שלא הוזכר איסור זה בתורה, והנה יהיה נבל ברשות התורה: לפיכך בא הכתוב, אחרי שפרט האיסורים שאסר אותם לגמרי, וצוה בדבר כללי שנהיה פרושים מן המותרות. ימעט במשגל, כענין שאמרו (ברכות כב א) שלא יהיו תלמידי חכמים מצויין אצל נשותיהן כתרנגולין, ולא ישמש אלא כפי הצריך בקיום המצוה ממנו. ויקדש עצמו מן היין במיעוטו, כמו שקרא הכתוב (במדבר ו ה) הנזיר קדוש, ויזכור הרעות הנזכרות ממנו בתורה בנח ובלוט. וכן יפריש עצמו מן הטומאה, אף על פי שלא הוזהרנו ממנה בתורה, כענין שהזכירו (חגיגה יח ב) בגדי עם הארץ מדרס לפרושים, וכמו שנקרא הנזיר קדוש (במדבר ו ח) בשמרו מטומאת המת גם כן. וגם ישמור פיו ולשונו מהתגאל ברבוי האכילה הגסה ומן הדבור הנמאס, כענין שהזכיר הכתוב (ישעיה ט טז) וכל פה דובר נבלה, ויקדש עצמו בזה עד שיגיע לפרישות, כמה שאמרו על רבי חייא שלא שח שיחה בטלה מימיו:

באלו ובכיוצא בהן באה המצוה הזאת הכללית, אחרי שפרט כל העבירות שהן אסורות לגמרי, עד שיכנס בכלל זאת הצוואה הנקיית בידיו וגופו, כמו שאמרו (ברכות נג ב) והתקדשתם אלו מים ראשונים, והייתם קדושים אלו מים אחרונים, כי קדוש זה שמן ערב. כי אף על פי שאלו מצות מדבריהם, עיקר הכתוב בכיוצא בזה יזהיר, שנהיה נקיים וטהורים ופרושים מהמון בני אדם שהם מלכלכים עצמם במותרות ובכיעורים: וזה דרך התורה לפרוט ולכלול בכיוצא בזה, כי אחרי אזהרת פרטי הדינין בכל משא ומתן שבין בני אדם, לא תגנוב ולא תגזול ולא תונו ושאר האזהרות, אמר בכלל ועשית הישר והטוב (דברים ו יח), שיכניס בעשה הישר וההשויה וכל לפני משורת הדין לרצון חבריו, כאשר אפרש (שם) בהגיעי למקומו ברצון הקדוש ברוך הוא. וכן בענין השבת, אסר המלאכות בלאו והטרחים בעשה כללי שנאמר תשבות

4. Lifnei Iver

- Could mean only tripping blind people (Karaites)
- Could mean using obstacle to trick anyone who doesn't see it (Unkeles?)
- Could mean giving bad advice to someone who is blind to nature of it (Rambam)
- Could mean enabling one who is "blinded by desire" to sin (Chazal)
 - R. Samet suggest that Chazal were driven to this because they were convinced the Torah didn't need to forbid sadism. This fits with the theme of the 10 Dibrot Expansion.

5. V'Ahavta:

- Only in actions (RDZ Hoffman) – opposite of Lo Tachmod
- Only to be two faced (Chazal and many meforshim)
- Even in heart (Ramban) – leads to other sins, prevents saving (Ralbag)