



# BEIT MIDRASH ZICHRON DOV TORONTO TORAH

## PARASHAT TZAV

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To dedicate future editions of Toronto Torah, please reach out to Ronit Bendayan (rbendayan@torontotorah.com)



**DVAR TORAH TZAV** RABBI YEHUDA MANN, ROSH BEIT MIDRASH

## How Much Bread Can One Person Eat?

In this week's parasha, we learn about additional types of sacrifices, including the sacrifice called "Shelamim". Within the Shelamim sacrifice, there are two types:

1. *Neder* or *Nedava*, Shelamim given voluntarily by a person [Vayikra 7:16],
2. *Todah*, or thanksgiving, Shelamim, the offering that a person needs to bring to express gratitude for specific miracles that happened to him, as stated "If it is offered for thanksgiving..." [Vayikra 7:12].

It is interesting to note that there are two prominent differences between these two types of sacrifices that seemingly contradict each other—Shelamim that is voluntarily given is eaten over two days, and there is no need to bring loaves of bread together with the sacrifice. In contrast, Thanksgiving Shelamim must be eaten within one day, and not only that, but the Torah requires bringing together with the thanksgiving offering forty loaves of bread that must be eaten with the thanksgiving offering. The question posed by Rabbi Naftali Tzvi Yehuda Berlin in his book *Ha'Emek Davar* is, why does the Torah, on the one hand, bring a much larger quantity of meat and bread to eat with the thanksgiving sacrifice that does not exist in the Shelamim sacrifice, while at the same time limiting the time to eat these foods? Indeed, if there is more

food, it would seem that the Torah should provide more time to eat the food and not shorten the time!

The commentators explain that the Torah deliberately increased the quantity of bread and limited the eating time of the Thanksgiving sacrifice for two reasons:

1. Not to eat alone—the Torah wants to teach a person that if one experiences a miracle and wishes to express gratitude to Hashem and offer a thanksgiving sacrifice, he should do so publicly. He should invite his family and friends and tell them about the great miracle that happened to him, about the gratitude he has to Hashem. Just as there are commandments of "publicizing the miracle" for the miracles that happened to us, such as lighting the Hanukkah candle in the window and reading the Megillah in the presence of ten people, so too a person should thank the Creator for the miracles that happened to him in the company of many people, so that not only he will strengthen in Torah and mitzvot following the experience he went through but also to inspire others. Therefore, in practice even today, when a person recites the blessing of "HaGomel," he does so in the presence of ten people to publicize the particular miracle that happened to him.

2. To offer thanks when one is still excited—another explanation, brought in the book of Rabbi Avigdor Nebenzahl, *Sichot Al Sefer Vayikra* (page 65). Rabbi Nebenzahl explains that the nature of a person who experiences an exciting and inspiring experience is to feel a special closeness to Hashem in the initial moments, but as time passes, this feeling diminishes and he returns to the routine of his life and loses the feeling of gratitude that surrounded him in the first days when he felt the miracle. Therefore, Rabbi Nebenzahl says, although there is indeed an obligation to bring additional quantities of bread in the Thanksgiving sacrifice, the Torah insists that the sacrifice be eaten as soon as possible within a day—because the feeling of gratitude diminishes every moment, and it is necessary that the sacrifice be eaten with joy and emotion of gratitude.

We need to be aware of this characteristic that exists within us, that although we live lives of blessing thanks to Hashem, very quickly a person is prone to forget all this good and not to thank the Creator for all the good we have. If we recognize this characteristic that exists within us, we will be able to contemplate all the good in our lives and thank Hashem for all the good we have every day, every hour.



## Yirmiyahu 16

Chapter 16 starts dramatically, as Hashem instructs Yirmiyahu, “Don’t marry a wife, and don’t produce sons or daughters in this place.” Why? Because everyone will die of disease, war and starvation; they will not be buried, and they will be eaten by birds and beasts (16:1-4).

But were the children of righteous Yirmiyahu doomed along with everyone else? And would there be no Jewish survivors at all?

- Radak suggests that the decree was specifically regarding the city of Anatot, Yirmiyahu’s residence—and that yes, even Yirmiyahu’s children would not survive if they lived there. Therefore, he should save himself this pain.
- Don Isaac Abarbanel perceives here not a message for Yirmiyahu’s own protection, but rather a prophetic mission.

Yirmiyahu should not live a normal life; this would cause people to ask him why he was not procreating, and that might lead them to hear his message and repent.

Hashem then tells Yirmiyahu not to visit houses of mourning, not to eulogize and not to grieve the dead, because Hashem desires no compassion for them. Hashem also tells Yirmiyahu not to join in celebrations, because Hashem is going to eliminate all joyous celebrations. Here, too, Abarbanel explains that this is meant as a prophetic performance, to draw the people into conversation about sin and the impending Divine punishment (16:5-9).

Hashem then instructs Yirmiyahu: When the people ask why all of these terrible events will befall them, explain that it is because their ancestors abandoned Hashem, and the children are even worse. Therefore they will

be exiled, and they will serve foreign gods on foreign soil, day and night (16:10-13).

Yirmiyahu interjects a brief message of consolation: The day will come when Hashem will rescue the Jews from their exile, and it will be even more glorious than the redemption from Egypt! (16:14-15)

But the positive message ends quickly, with a promise from Hashem to send fishers and hunters to find every Jew and bring them into exile, to punish them for their sins (16:16-18).

The chapter concludes with the opening passage of the Haftorah of Parshat Bechukotai, as Yirmiyahu cries out that there will come a day when the non-Jewish nations will reject their idols and come to Hashem. Hashem replies that this is why He will bring punishment among the Jews—so that they will come to this recognition as well.



## Week 10: The Problems with Adaptations

While shortened adaptations of the *ikkarim* helped them to gain wide acceptance, they came with inherent problems. Rabbi Yaakov Moelin, Maharil (#626), criticizes these poems, claiming that people came to understand these as comprising the entirety of their required beliefs, though none include a mention of the mitzvot.

Even when it comes to the *ikkarim* themselves, it is difficult to do justice to the Rambam’s extensive treatment when truncating them to a few words. Take for example the eighth *ikkar*. Rabbi Dr. Berman notes that it “entails four propositions: (1) that every word of the Torah was given to Moses by God; (2) that this was transmitted by God through something akin to dictation; (3) that the Torah contains secrets that one must beseech God for inspiration to understand them; and (4) that “the traditional understanding of Scripture that is in our hand” was also spoken by God. This is hardly captured by the one line in *Yigdal torat emet natan le-am* Kel al yad nevio neeman beito, “He, God, gave a

true Torah to his nation through his prophet, the faithful one of his house.” When it comes to reward and punishment, Yigdal does not specify that reward will come in the World to Come, which Rambam does.

As such, the same tools that enabled the basic contours of the Rambam’s *ikkarim* to reach wider audiences made it that they missed the details and nuances of those same *ikkarim*. Thus, while it is hard to deny the influence of the Rambam’s *ikkarim*, when deciding the formulations that became normative, one cannot necessarily look to the expanded versions of Rambam in the *Introduction to Chelek*, as the average person would have been relying on summaries that may diverge significantly from Rambam’s intention. One must thus distinguish between what the Rambam meant and what others who profess their belief in the Ani Maamin statements intended. In certain cases, these differences may be important. We cannot explore all of these, but we will look at some examples next week.



## Pesach by the In-Laws...

**Question:** This past winter, I had the privilege of marrying my wonderful wife. This upcoming Passover, we are going to celebrate Passover together with her family, but there's a small issue: her family eats *kitniyot* (legumes) on Passover while I do not eat *kitniyot*. It's clear to me that I won't eat *kitniyot* when I'm at their place, but the question is regarding my wife. Can she eat *kitniyot* when she's at her parents' house on Passover, or is she obligated to follow my custom? Personally, I would be happy if she enjoyed a tasty bowl of rice!

**Answer:** Mazal tov! May you be *zoche* to build a *bayit neeman beyisrael!* Regarding your question, this issue depends on why a woman follows her husband's customs.

Rabbi Moshe Feinstein (*Igrot Moshe*, Orach Chaim, Volume 1, Siman 158) explains that the reason a woman follows her husband's customs when they have different

customs is due to the halacha established in the *Shulchan Aruch*, Yoreh De'ah 214-2. When a person moves from one city to another, and the customs of the new city differ from those of the previous city, the new residents are obligated to follow the customs of the new city. Rabbi Feinstein further explains that this is the concept of marriage: halachically, the woman moves from her parents' place to her husband's place, and therefore, she is obligated to follow the customs of the new place, her husband's place. As a result, if the reason for the obligation of the woman to follow her husband's customs stems from the custom of the place, the husband cannot waive his wife's adherence to the local custom just as he cannot waive it for himself.

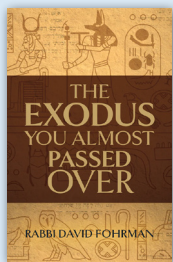
On the other hand, Rabbi Shlomo Zalman Auerbach (*Halichot Shlomo*, Pesach, Page 91) wrote that the root of the woman's obligation to follow her husband's customs

stems from her obligation to honour her husband (needless to say, the husband is also obligated to honour his wife, as stated by Maimonides in *Hilchot Ishut* 15:1, "And sages commanded that a man should honor his wife more than himself"). Therefore, if the root of the obligation comes from the obligation to honour her husband, the husband can waive his honour, and the wife can eat *kitniyot* and other foods her family customarily eats. I have also seen similar rulings from other authorities, such as Rabbi Yaakov Ariel, Rabbi Yitzchak Yosef, and others.

In conclusion, although according to some Rabbis your wife should follow your customs even if you forgive her obligation to follow your *minhagim*, many Rabbis allow her to maintain her family custom and she can eat *kitniyot* by her parents on Pesach. Have a halachic question? Share it with Rabbi Mann at [ymann@torontotorah.com](mailto:ymann@torontotorah.com).



## New Book: *The Exodus You Almost Passed Over*



*The Exodus You Almost Passed Over*  
By Rabbi David Fohrman  
Maggid Press, 2021

With Purim now in the rearview mirror, we are able to turn our attention to Pesach. In order to prepare for the chag, we will be studying Rabbi David Fohrman's book, *The Exodus You Almost Passed Over*.

Rabbi Fohrman's general approach to understanding the Torah is that when we read the text closely and set aside all preconceived notions, new and fascinating understandings emerge from the text.

In his preface to our book, he writes the following:

*This book offers the reader a journey—a journey that I myself have taken. It is a travelog, of sorts, of my own personal attempt to grapple with the Torah's account of the Exodus, and with the meaning of that story ... Our journey will begin with a number of*

*questions about the biblical text—basic questions that the average person might ask, were they encountering the stories we are looking at for the very first time. I'll introduce these questions not in the spirit of skepticism but in the spirit of genuine inquiry. By grappling with these questions, and by paying attention to cues in biblical language, we will find our way to deeper and deeper layers of meaning embedded in the text. (xxiii)*

I hope you will join me in this journey as we explore more deeply the story of *yetziat mitzrayim*.

Check out the first 58 pages of the book at [tinyurl.com/InsideTEYAPO](http://tinyurl.com/InsideTEYAPO).

Also, be sure to join me this Sunday night at 8:30pm at YOC for our discussion of good, evil, and the problem of free will!

*The Exodus You Almost Passed Over* can be purchased from Koren Publishers at [tinyurl.com/KorenBMZD](http://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: Rav Hirsch, Vayikra 6:5

There is only one place for the fire of the Torah, and from there, every other fire in the Temple must be lit ... Without sacrifice on the obligatory altar, no elevation of the soul, enlightenment of the spirit, or ascent to the vision of the Torah dwelling beneath the wings of the cherubim is possible.

### Questions to Discuss

- Why is it necessary to have the source of fire come from the altar?
- Why couldn't the source of fire in the temple have been from the menorah?
- What is your personal source of religious inspiration?

After Shabbat, please share your family's answers with us at [nsonenberg@torontotorah.com](mailto:nsonenberg@torontotorah.com) to enter our raffle for a \$15 voucher for Tova's Bakery!

## WEEKLY SCHEDULE

<b>Shabbat</b>	Halacha from the Parasha	Clanton Park	After Hashkama Minyan	Rabbi Mann
	Gemara	BAYT	Between Mincha & Maariv	Rabbi Gutenberg
<b>Sunday</b>	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
<b>Monday</b>	The Wisdom of Solomon: Eshet Chayil	Zoom: <a href="https://tiny.cc/idanrak">tiny.cc/idanrak</a>	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
<b>Tuesday</b>	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
<b>Wednesday</b>	Men's Contemporary Halacha	Clanton Park	8:00 PM	Rabbi Mann
	Men's Gemara Bekiut	Yeshivat Or Chaim	8:00 PM	Rabbi Sonenberg
	Exploring the Plagues	Shaarei Tefillah	8:00 PM	R' Rakovsky
<b>Thursday</b>	Tanach: Sefer Shmuel	Zoom: <a href="https://tiny.cc/BMZDtanach">tiny.cc/BMZDtanach</a>	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
<b>Sun-Thu</b>	Men's Community Night Seder	Yeshivat Or Chaim Clanton Park	Sun-Mon, Wed-Thurs: 8:00–9:00 PM Tues: 8:00–9:00 PM	
	Pre-Maariv Shiur	Yeshivat Or Chaim	New Time 8:45–9:00 PM	Rabbi Sonenberg

## UPCOMING PROGRAMS

Shabbaton with Rabbi Mosheh Lichtenstein	Yeshivat Or Chaim/Clanton Park	Shabbat, March 29-30	
Good, Evil and the Problem of Free Will with Rabbi Anstandig	Yeshivat Or Chaim	Sunday, March 31	8:30 PM
Updating the Determination of the Moment of Death with Rabbi Torczyner	Zoom: <a href="https://tiny.cc/mtorcz">tiny.cc/mtorcz</a>	Monday, April 8	8:00–9:30 PM
Haggadah Night	BAYT	Wednesday, April 10	8:00–9:00 PM
Haggadah Night	Shaarei Shomayim	Monday, April 15	8:00–9:00 PM

## YOUR BEIT MIDRASH

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