

Toronto Torah

Parshat Lech Lecha

Vol. III

בחמשה עשר יום בחדש השמיני בחדש בדא מלבו

איתמר זולברג

היה מקבל ציווי שכזה ואולי אפילו לא את הממלכה. זאת ועוד:

“אחר הדבר הזה לא שב ירבעם מדרכו הרעה” (מלכים א יג, לג) מאי אחר? אמר רבי אבא: אחר שתפשו הקדוש ברוך הוא לירבעם בבגדו, ואמר לו: חזור בך, ואני ואתה ובן ישי נטייל בגן עדן. אמר לו, מי בראש? בן ישי בראש. אי הכי לא בעינא. (בבלי סנהדרין קב, א)

הקב"ה מבטיח לירבעם דבר לא יאמן. למרות שהחטיא את הרבים ולמרות שפרץ פירצה בעם ישראל, הקב"ה מבטיח לו שעל הכל ימחל ובלבד שיחזור בו. בשעה שכזאת, אומרים לנו חז"ל, מה שמעניין את ירבעם זה "מי בראש?" הגאווה של ירבעם כ"כ מסנוורת אותו עד שהוא מוכן לוותר על כל חיי העוה"ב. הכתוב מתאר בלשון מאד ברורה "בַּחֹדֶשׁ אֲשֶׁר פָּדָא מְלִיכוֹ וַיַּעַשׂ חָג לְבָנֵי יִשְׂרָאֵל (מלכים א יב, לג) מליכו-מתוך הגאווה שבליבו שגרמה לו לעוות ולהשחית את כל עם ישראל.

התאריך הזה מסמל לאן גאווה יכולה להוביל את האדם, לעבור על דעת קונו ולהפסיד את חיי העוה"ב, ר"ל.

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א-ל, שבחיי האבות היה מקום בעל חשיבות (בראשית יג, ח:כח, יט ועוד), אך בתקופת המלכים חשיבותם נזנחה לטובת ירושלים.

העגלים מזכירים לנו את חטא העגל, פעם ראשונה שבה עבדו ישראל עבודה זרה לאחר מעמד הר סיני. אפשר לשער בנפשנו שירבעם רצה לטעון שהוא מחייה מסורת עתיקה שהנהגה הנוכחית (בממלכת יהודה) מתעלמת ממנה כדי לגרום לכל ישראל להשתעבד להם, ולא לחינם מקום המקדש ומושב המלך נמצאים באותה העיר. ראוי גם לזכור שסיבת מרדו של ירבעם בשלמה היתה בעקבות בניית ההרמון לבת פרעה. ירבעם מנסה להראות שמלכי בית דוד מושחתים ולכן שינו את המסורת לטובתם.

ל ב ס ו ף ן וַיַּעַשׂ יִרְבְּעָם חָג בַּחֹדֶשׁ הַשְּׁמִינִי בַּחֹדֶשׁ אֲשֶׁר יוֹם לַחֹדֶשׁ פָּחַג אֲשֶׁר בַּיהוּדָה (מלכים א יב, לב) שיהווה תחליף לחג הסוכות והעלייה לרגל.

יהיה קל לומר שירבעם היה שפל מבחינה רוחנית ולכן הוביל את העם בסברות שונות לעבודה זרה, אך יש קושי באמירה שכזאת, שהרי אחיה השלוני ממליך את ירבעם ואומר לו שישמור את מצוות ה' ועל ידי כך יזכה לבית נאמן, ואם אכן היה מושחת מתחילתו הרי שלא

השבוע יעבור בדיוק חודש מאז החלנו לחגוג את חג הסוכות. לתאריך זה אין משמעות מיוחדת, בניגוד לתאריך המקביל לאחר פסח שבו מציינים את פסח שני. נכון הדבר כי אין שום חובה, ובמיוחד לא כזו של פסח שני שיש עליה עונש כרת, שתצדיק הזדמנות נוספת לחוג את חג הסוכות.

כשאנו מציינים בתנ"ך אנו מוצאים כי יש מי שבחר לציין את התאריך הזה. לאחר עלייתו לשלטון ומרידה בבית דוד, רואה ירבעם כי אמנם ניצח במרד, אך ישנו סיכוי גדול שהמצב יחזור לקדמותו. הסיבה לכך היא שע"פ התורה כל איש מישראל צריך לפקוד את המקום אשר אמר ה' שלש פעמים בשנה - ברגלים. מהפכה צבאית ושלטון מושחת לא יצליחו לנתק את הקשר שיש לעם ישראל עם מקום המקדש, וכיוון שמקום המקדש בירושלים, בירת ממלכת יהודה, עם ישראל עלול להימשך חזרה לשלטון הקודם לאחר שירגעו הרוחות:

“וַיֹּאמֶר יִרְבְּעָם בְּלִבּוֹ עֲתָה תִּשׁוּב הַמַּמְלָכָה לְבֵית דָּוִד: אִם יַעֲלֶה הָעָם הַזֶּה לַעֲשׂוֹת זִבְחִים בְּבֵית ה' בִּירוּשָׁלַם וְשָׁב לִב הָעָם הַזֶּה אֶל אֲדֹנָיָם אֶל יְהוָה הַיְהוּדָה וְהִרְגִנִי וְשָׁב וְאֶל יְהוָה הַיְהוּדָה” (מלכים א יב, כו-כז)

ירבעם מעמיד שומרים שימנעו מהעם לעלות לירושלים, כפי שמסופר על כך במגילת תענית:

“פעם אחת גזרה מלכות הרשעה שלא יעלו בכורים לירושלם והושיבו מלכי יון פרדסיאות על הדרכים כדרך שהושיבו ירבעם בן נבט משמרות על התחומין שלא לעלות לירושלם ולא היה אדם מעשרת השבטים יכול לעלות לירושלם”

אך אין זה מספיק כדי למנוע את ההרגל והחיבור של עם ישראל לעלות לרגל ולכן ירבעם יוצר אלטרנטיבה.

ירבעם יוצר שני עגלי זהב ומקדש מסביבם. דבר זה איננו מיקרי, גם לא המיקום שלהם בגבול הצפוני, דן, המקום שבו אברהם אבינו נלחם בארבעת המלכים (בראשית יד, ו) ובית

Parsha Questions

Meir Lipschitz

(Sources are provided to help the reader research answers)

- Where was Avraham living when HaShem commanded him, "לך לך"? (Rashi Bereishit 12:2, Ramban Bereishit 12:1, Ibn Ezra Bereishit 12:1)
- Why were Avraham's descendants sentenced to Egyptian slavery? (Ramban Bereishit 12:10, Nedarim 32a)
- What incident from our parshah is recalled in the הגדה של פסח (הגדה של פסח - "ויהי בחצי הלילה")
- For Children: What miracle did the king of Sodom experience? (Rashi Bereishit 14:10)

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Three times each day, we begin the Amidah with a berachah called "Avot." We identify G-d as "Elokei Avraham," the G-d of Avraham, implying that Avraham enjoyed a unique relationship with G-d, that Avraham discovered something new about G-d. What novelty did Avraham reveal? Who is this G-d of Avraham? Perhaps we may answer this question by studying an observation from the gemara (Berachot 7b):

Rabbi Yochanan said: "From the day when G-d created the world, no one called G-d 'Ado-nai' until Avraham, who inquired, 'Ado-nai, HaShem, how shall I know that I shall inherit the land?' (Bereishit 15:8)"

What is the significance of the name Ado-nai? Our Rebbe, The Rav, zt"l, explained that the word "Adon" refers to a master or owner. This name of G-d teaches the lesson that Dovid HaMelech formulated in Tehillim: "The earth and all its

fullness belongs to the Lord; the entire world and its inhabitants" (Tehillim 24:1). G-d is the owner of all, because He created it.

This is related to the halachic concept of "Kinyan ma'aseh yadayim," acquisition by the creation of one's hands; according to Jewish law, one owns the fruit of his labor. G-d created our world, and so the world is His – G-d is the "Adon."

G-d does allow Man to enjoy the benefits of this world, the pleasures of this world are gifts granted to Man, but only on the condition that he concede G-d's absolute right to set the rules for those benefits and gifts. If man were to take possession over this world contrary to the Divine Will, violating His conditions, then he would be guilty of robbery.

The Torah informs us that the generation of the Flood was guilty of "chamas" (Bereishit 6:11), and

chazal define "chamas" as robbery. We are taught that this generation was also guilty of other, more severe crimes – but the act of robbery was singled out. Based on the concept of G-d as the Adon, the owner of all, perhaps "robbery" refers to any violation of that Adon status, a failure to recognize G-d as Creator and Master of the world. All sinning involves a violation of HaShem's right to set up conditions for this world, to discipline Man.

When a person uses his mind, soul and body to serve HaShem and fulfill His commands, he acknowledges G-d's position as Adon, declaring G-d as the Owner and Master of all. This is Avraham's lesson for us, in identifying G-d as Adon, and in repeating it with every Amidah we reiterate for ourselves this fundamental principle that G-d is the Owner of all.

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The members of Beit Midrash Zichron Dov are most grateful for the work of Yehuda Gelberger, Mo Lidsky, and our Launch Committee, and for the participation of all who came to our Launch Event. Thank you for making our Launch Event at the BAYT a huge success.

Find photos and video of our Launch at <http://www.torontotorah.com> - click on *Our Launch*. We thank Koshertube.com for recording and hosting our videos.



The 613 Mitzvot – Mitzvah 3 : The Sciatic Neurovascular Bundle (Gid haNasheh)

The third biblical Mitzvah is the instruction that descendants of Yaakov may not eat the sciatic neurovascular bundle (Gid haNasheh) of certain animals. This memorializes Yaakov's battle against his brother, Esav; a being representing Esav fought with Yaakov, and succeeded in wounding Yaakov in that part of the body.

The Rambam (commentary to Chullin, Perek 7) noted that although this mitzvah pre-dated the presentation of the Torah at Sinai, it binds all generations of Jews

only because the prohibition was reiterated in the Torah we received at Sinai. The same applies to all pre-Sinai mitzvot, such as circumcision.

This mitzvah certainly teaches a lesson that is relevant for all generations. As the *Sefer haChinuch* explained, this mitzvah reminds us that just as Esav's representative wounded Yaakov but could not defeat him, so our own enemies may be able to wound us, but they will never be able to destroy us.

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Ha'Am V'Ha'Aretz

Torah in Translation

Binyan Tzion 68

Saying "G-d"

Russell Levy

Regarding your question of uttering G-d's name in German [or any foreign language *RL*]:

It is true that, especially with my family, I am very careful not to say, and to ensure they don't say, G-d's name in vain, even in German. Though the Shach [YD 179] wrote that G-d's name in a foreign language is not holy, and proves this from the fact that it may be erased, I disagree. In my opinion, his proof is flawed. The Name may not be holy with respect to its erasure, as the erasure prohibition is based on the verse, "Do not do this to the Lord your G-d" [Dvarim 12:4], which applies only when the words are written as they are in the Torah, in Hebrew. Furthermore, according to most authorities, a Name that was not written in holiness [with the proper intent - *RL*] may be erased - but it is still considered the Holy Name.

This may also be seen in the words of the Rama: "However, after one spits, it is proper to be careful [not to say G-d's name in a foreign language - *RL*] in every way, as one who does this owns no share in the World to Come." It is clear that he views this as a Name of G-d.

Moreover: If G-d's name were only considered holy when uttered in Hebrew, how could one say *birkat hamazon*, *shemoneh esreh*, or *shema* in foreign languages? If it is not holy in the foreign language, then this recitation would be a *berachah* without the Holy Name, which is not considered a *berachah* at all! You may claim that *shema* and *birkat hamazon* are different, since they are explicitly mentioned in the Torah. Nevertheless, the Torah explicitly instructs [with respect to *birkat hamazon RL*], "And you shall bless the Lord your G-d" [Devarim 8:10], which would imply that [even in a foreign language - *RL*] it is a Holy Name.

Additionally, if saying G-d's name in a foreign language were not a problem, why would we rule leniently in regard to doubts in *berachah* requirements, [stating that no *berachah* should be recited *RL*], when there would be an easy solution? One could simply say the *beracha* in a foreign language! Rather, uttering G-d's Name in a foreign language is considered an act of uttering G-d's Name.

R' Yaakov Ettlinger

Russell Levy

R' Yaakov Ettlinger, the author of the *Aruch LaNer* commentary to the Talmud, was born during a period of upheaval for the Jews Germany in 5558 (1798). After studying in the University of Wurzburg (from which he fled due to anti-Semitic riots), he was appointed the Rabbi of Ladenburg in 5586 (1826). Ten years later, he was appointed the Chief Rabbi of Altona, a position he held until his death.

R' Ettlinger was at the forefront of the backlash against the Reform movement. Among his talmidim were the torch bearers of the future generation of traditional Judaism in Germany: R' Shimshon Rafael Hirsch, the founder of *Torah im Derech Eretz* movement and the principle of *Austritt*, and R' Azriel Hildesheimer, the founder the Seminar Hildesheimer.

R' Ettlinger introduced some modernity into his practice. Breaking with tradition, he delivered sermons in German instead of Yiddish, to ensure his congregants understood. Nevertheless, he believed in the primacy of Torah study. He is quoted as saying, "If you want to know what tobacco Rashi smoked, ask Zunz. If you want to know what Rashi wrote, ask me."

R' Ettlinger wrote many sefarim, the most famous being the aforementioned *Aruch LaNer* and the *Binyan Tzion*, a compilation of his responsa. R' Ettlinger passed away on the first day of Chanukah, 25 Kislev, 5632 (1871).

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A further proof may be obtained from the *Shulchan Aruch's* ruling [Choshen Mishpat 27] that one who blasphemes using one of the names that the nations of the world call our G-d receives lashes, for it is no worse than a nickname for G-d. The same point may be seen there in the glosses of the *Sma* [R' Yehoshua Falk ben Aleksander HaKohen]. The *Urim v'Tumim* [R' Yonatan Eyebeshutz] even curses the masses who carelessly say G-d's name

Shechem: City of Leadership

Rabbi Mordechai Torczyner

The biblical city of Shechem was located north of Yerushalayim, marginally east of the city identified today as Shechem (Nablus). Ancient Shechem witnessed great upheaval; archeological research indicates that it was destroyed approximately twenty times before being utterly leveled in the third century of the common era.

Shechem is best-known, biblically, as the site of Dinah's rape and then the attack by Shimon and Levi, but it actually played a much bigger role. Shechem was a site where leadership transitions were made. Among the key events that took place in Shechem were the sale of Yosef, the burial of Yosef, and Yehoshua's national conclave at which the Jewish people pledged to adhere to the Torah.

Shechem was not always used for positive leadership, though. The evil Avimelech was crowned as a shofet at Shechem, Yeravam publicly split the Jews into a northern and southern kingdom at Shechem, and Shechem was the city where the Shomronim (Samaritans) built their own, breakaway Beit haMikdash.

Perhaps Shechem gained its special status because of its role in this week's parshah: Shechem was the first site in the future land of Israel where Avraham and Sarah camped and built an altar. This marked the beginning of Jewish service of HaShem in Israel, and the first union of Am Yisrael, Torat Yisrael and Eretz Yisrael. Perhaps this is why Jewish leadership down through the ages, both for good and otherwise, chose it as the site for their stands.

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in a foreign language.

Therefore, it is very important to be careful in this matter. This is especially true given that our Sages have elevated the punishment for saying G-d's name in vain, and one must be more careful regarding risking danger than regarding violating normal prohibitions.

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This is an abridged version of a shiur delivered by Netanel Javasky at the "Launch Event" for Beit Midrash Zichron Dov. The Launch Event took place on October 25, at the BAYT in Thornhill. To watch the original shiur online, please visit KosherTube at www.koshertube.com.

Throughout our daily lives we are often overwhelmed with the details of Halacha, and we place a tremendous importance upon matters which seem to be trivial and insignificant. Indeed, the gemara (Bechorot 30b) even states that if a non-Jew is ready to convert and accept all the laws, with reservation about only one Rabbinic detail, we cannot accept him into our religion. Why are the details of Halacha so important, and why can't we just be "good Jews" in the general sense, fulfilling the themes and mottos of Judaism, while ignoring the technicalities? (This is not to minimize the "big ideas" of Judaism, rather to provide insight on appreciating the smaller details.)

Approach #1: The Rambam (Intro. to Perek Cheilek) lists his 13 foundations of our belief. His 8th principle is that the entire Torah was given from G-d and there is no

difference between an insignificant verse in the Torah and verses which we may consider tenets of our faith, such as *Shema Yisrael*. He concludes that we must recognize that it is all *Torat Hashem Temimah*, the **complete** Torah of G-d. According to the Rambam, the trivial verses are significant because they are part of a complete unit, the complete system called the Torah. Just as the small details in a computer program can and do redefine the appearance of the big picture, so too, the details of halachah influence the workings of the great, complete system of the Torah.

Approach #2: The gemara (Shabbat 119a) lists, at great length, the various activities that each of the Amoraim would perform to prepare for Shabbat. Although each would sanctify the Shabbat and observe the same laws, this gemara emphasizes that each had their own unique way of welcoming the Shabbat and making this mitzvah an individualized, unique mitzvah. Often the details of the mitzvah provide this opportunity to individualize and make the mitzvah "My Mitzvah," where I can really personalize the Mitzvah and make it

speak to me.

Approach #3: The gemara (Shabbat 133b) teaches that when performing Mitzvot one should do his utmost to ensure that each Mitzvah is as beautiful as possible. In fact, Rashi understands the gemara to teach that one should be willing to add up to a third of the normal expenditure for the particular Mitzvah, just for the beautification of the Mitzvah. Beautifying the Mitzvah, transcending the letter of the law, is a public display of our love for G-d. As in any relationship, we do not just perform the bare minimum, but we are excited and ready to do more. The details of Halacha are a similar expression of love for Hashem. We do not just focus on the "big picture" laws and concepts, but we are willing and excited to perform the "nitty-gritty", the technicalities of the Law, for our Beloved.

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Netanel will be delivering the third part of the three part series on Torah and 21st Century Medicine at Bnei Torah on Thursday at 8:00PM. Men and women are encouraged to attend.

Schedule for the Week of October 31, 13 Marcheshvan

Shabbat, October 31

8:00AM R' Azarya Berzon: Ramban on the Torah, Or Chaim, *Men and Women*

4:00PM R' Azarya Berzon: Gemara b'Iyun, Mizrachi Bayit *Men*

Sunday, November 1

8:00PM R' Mordechai Torczyner: Judaism's Ethical Dilemmas, Thornhill Community Shul *Men and Women*

8:30PM Russell Levy: Thought, Speech and Deed in Judaism, Clanton Park *Men*

9:00PM R' Azarya Berzon: Masechet Kiddushin in-depth, Shaarei Shomayim *Men and Women*

Monday November 2

8:00PM Itamar Zolberg: Classic Jewish Thought, Shaarei Tefillah *Men and Women*

8:30PM R' Azarya Berzon: Rambam's Hilchot Talmud Torah, Clanton Park *Men*

Tuesday November 3

1:15PM R' Mordechai Torczyner: Trei Asar-The Twelve Prophets, Shaarei Shomayim *Women, with Mekorot*

8:00PM R' Azarya Berzon: Science of Parshanut, Clanton Park *Women*

8:30PM R' Mordechai Torczyner: Minchat Chinuch, Clanton Park *Men*

Wednesday November 4

8:30PM Meir Lipschitz: Parshah: Peshat, Derash and More, Clanton Park *Men*

8:45PM R' Mordechai Torczyner: TechnoShabbat-Bionic Eyes, Smart Houses and More!, BAYT *Men and Women*

Thursday November 5

6:00PM R' Azarya Berzon: In-depth Talmud (Or Chaim Parents), Or Chaim

8:00PM Netanel Javasky: Torah and 21st Century Medicine, Bnei Torah *Men and Women*

8:30PM: R' Azarya Berzon: Machshavah and Life Issues, Clanton Park *Men*