

Toronto Torah

Beit Midrash Zichron Dov

Parshat Toldot

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Kislev: A Month of Destruction and Redemption

Meir Lipschitz

If asked about the importance of the month of Kislev, most of us would respond with the story of Chanukah: The physical and spiritual suffering inflicted by the Greeks, the Hasmonean rebellion and victory, the (re) consecration of the Temple, and the importance of *latkes*, *sufganiot*, *gelt*, and *dreidels*. However, many other significant events occurred in the month of Kislev.

Kislev's nadir may occur on the seventh of the month, the day that Yirmiyahu's prophecy of destruction was burned by King Yehoyakim.

Yirmiyahu spent much of his prophetic career on the run, threatened with execution and fighting a lifelong battle to bring the Jewish people back to HaShem. In one particular incident, recorded in Yirmiyahu 36, G-d charged him to speak out against the king, Yehoyakim. Yirmiyahu conveyed the prophetic message to a student, Baruch ben Neriah, who proclaimed it to the nation and recorded it in a scroll. The message included harsh criticism of King Yehoyakim, and a plea for the people to return to G-d. Word of the scroll reached King Yehoyakim, who

listened to part of its message and then threw it into a furnace.

The king issued a decree of death against Yirmiyahu and Baruch, and G-d hid them. G-d then commanded Yirmiyahu to record the message again, and He told Yirmiyahu of the events to come: "Then the word of HaShem came to Yirmiyahu, after the king had burned the scroll... The king of Bavel will certainly come and destroy this land... He (King Yehoyakim) shall have none to sit upon the throne of David... And I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them."

King Yehoyakim's blatant disregard for the prophet, his warnings and teachings, on the seventh of Kislev, led to the destruction of the first Beit haMikdash and the start of the Babylonian exile.

This seed of *churban bayit rishon* was not the only tragic event to take place in Kislev; the second Beit haMikdash was desecrated with Greek altars and idolatrous sacrifices in the month of Kislev. The Chashmonaim revolted, and eventually they defeated the Greeks,

but the fact that the temple could be treated in this way is noteworthy and tragic. The tragic spiritual descent of the Jewish people contributed to this violation of the Beit haMikdash's holiness.

The *mazal* (constellation) of Kislev is the bow. Kislev's bow may refer to the aforementioned bow and arrow of Kislev's Chashmonaim, or to the rainbow which HaShem displayed to Noah as a sign that He would not bring another flood upon the world. According to Sefer haTodaah, the covenant of the rainbow occurred in Kislev.

This rainbow serves as a sign of promise and hope for the future, but also as a reminder of our shortcomings. As the Seforno tells us, upon seeing the rainbow one should think about his sins and strive to do teshuvah. This dual message of Kislev's rainbow – a message of destruction and hope – mirrors Chanukah's dual message of descent and salvation.

Although we celebrate the victory, we must also remember the events which led us to need Chanukah's miracles. And the burning of Yirmiyahu's book, a deliberate and brazen disregard for the words of a navi and a catalyst for the destruction of the first Beit haMikdash and our centuries of suffering since, should serve as a keen reminder of what can happen when we ignore the messages of the righteous and turn away from HaShem.

May we, in this month of Kislev—replete with tragedy but also with hope and redemption—learn the lessons of Kislev's past, listen to our teachers, come back to HaShem, and merit the day when we will once again have Neviim to guide us, with the rebuilding of the Beit haMikdash.

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Parshah Questions

Meir Lipschitz

(Sources are provided to help the reader research answers)

- What did Rivkah's words of "עלי קללתך בני" mean?
(Onkelos Bereishit 27:13)
- Why did Rivkah add the words "לפני ד" when repeating Yitzchak's words?
(Rashi, Ramban, and R' S.R. Hirsch to Bereishit 27:7)
- When she was pregnant, to what question did Rivkah seek an answer?
(Ibn Ezra, Rashi, Rashbam, Ramban, Seforno, Ohr HaChaim, and HaEmek Davar to Bereishit 25:22, and Bereishit Rabbah 63:6)
- For children: Why was יעקב cooking lentils?
(Rashi Bereishit 25:30)

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לו נגיעה בענייני העוה"ז. אך רבקה הבינה אחרת, צריך לעסוק בתורה, כל השאר הוא משני. בנקודה הזאת מביא יצחק אתגר שבו רבקה צריכה לבחון מחדש את תפיסת עולמה, האם להמשיך בדרך של עולה תמימה הצפון באוהלה של תורה או "עת לעשות לד' הפרו תורתך". כאן רבקה משנה את דעתה ומעמידה את יעקב בנה במבחן המציאות, האם תוכל להיות איש המעשה שהאומה זקוקה לו כדי להתבסס? יעקב איננו בטוח כי אכן עומד הוא בציפיותיו של אביו, האם יושב אוהל מסוגל להיות איש מעשה?

לאחר כיבוש חצי האי סיני, שלח הרב צבי טאו משיבת מרכז הרב מספר אברכים להקים יישוב חקלאי בחבל ארץ החדש. האברכים הללו יצאו מעולמה של תורה הישר לתוך עבודת הכפיים. הרב איציק אידלס, שהיה אחד מן האברכים סיפר שהם היו מתחילים לעבוד לאחר תפילת שחרית וחוזרים לבית בשעות הלילה המאוחרות. אברכים ששקעו בעולמה של תורה, היו שוקעים בשינה על הגמרא שפתחו לאחר יום עבודה מפרך. אכן יפה תלמוד תורה עם דרך ארץ.

כאשר יצחק מקבל את סעודת בנו, יעקב, הוא מעלה חשדות. המסקנה שלו היא "הקול קול יעקב והידיים ידי עשיו" יש כאן שלוב שלא חשבו עליו יצחק ורבקה, הקול קול תורה אך יש כאן גם עשיה. כעת יודע יצחק כי יעקב מסוגל וראוי לברכות הגשמויות "ויתן לך האלקים מטל השמים ומשמני הארץ ורב דגן ויתירש" ויעקב ימשיך את דרכו.

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שמלאכת אחרים נעשית על ידן שנא' (דברים כח) "ועבדת את אויביך וגו'" אמר אביו הרבה עשו כרבי ישמעאל ועלתה בידן כר' שמעון בן יוחי ולא עלתה בידן (ברכות לה עמוד ב)

המחלוקת בין ר' ישמעאל ורשב"י מייצגת כאן שתי תפיסות של העולם לאחר חורבן בית המקדש. מעבר להכרת התקופה בה חיו שני תנאים אלו, אפשר לראות את הדברים עמוק בתוך דברי רשב"י: "ובזמן שאין ישראל עושים רצונו של מקום... ולא עוד אלא שמלאכת אחרים נעשית על ידן. רשב"י ממש מתאר לנו מה קורה בפועל בימיהם וכדי לא לתת יד למלכות שמשעבדת אותנו למטרות האנוכיות שלהם (הויכוח של רשב"י וחבריו שבעקבותיו נאלץ רשב"י לברוח למערה היה על עניין זה, שבת לג עמוד ב) והדרך היחידה להנצל, הן פיזית והן רוחנית, היא לימוד תורה ואילו היו עושים כך לפני החורבן הרי ש"בזמן שישראל עושין רצונו של מקום מלאכתן נעשית בידי אחרים". ר' ישמעאל לעומתו לא רואה פסול בעבודה ומאמין כי "עוד חזון למועד" וכרגע יש לעסוק ביישובו של עולם, בכל תחומים, בחינת "דרך ארץ קדמה לתורה".

מבעד למחלוקת הזו, אפשר לראות גם ביצחק ורבקה את ניצני המחלוקת, יצחק חיפש את הצד המעשי, ברור שעשיו הציג עצמו כצדיק, וכי איזה בן לא היה רוצה להיות אהוב לאביו? אבל מה שיצחק אהב בו לא היה דברי הרמאות של "כיצד מעשרים את המלח" אלא דווקא את האיש שדה שבו לעומתו, יעקב היה איש אוהלים חיור שאין

כאשר מסתכלים על יצחק אבינו במבט ראשון עולה המחשבה שאולי הוא הולך שולל מספר פעמים בחייו. לדוגמה בפרשה שלנו, נראה כי יצחק חושב כי בנו עשיו הוא בן למופת וראוי להיות ממשיך דרכו בדרך ליצירת עם ישראל. "ויאהב יצחק את עשו כי ציד בפיו" המדרש שמביא רש"י אף מחזק בנו את התחושה שעשיו רימה את אביו "ומדרשו- בפיו של עשו שהיה צד אותו ומרמהו בדברים". ועוד אנו רואים שיעקב, בעצתה של רבקה אימו רימה את אביו והתחזה לעשיו אחיו. לכאורה נראה כי יצחק גידל בכיתו שלו רמאים שיודעים לנצל את חולשת אביהם, תמוה עוד יותר כי גם לאחר שגילה יצחק את התרמית שעשה יעקב הוא איננו מבטל את ברכתיו בבחינת מקח טעות אלא עומד מאחוריהן ומוסיף "גם ברוך יהיה". לענ"ד צריך להתבונן של הפרשה באור קצת שונה.

ת"ר "ואספת דגנך" מה ת"ל לפי שנא' (יהושע א) "לא ימוש ספר התורה הזה מפיו" יכול דברים ככתבן ת"ל ואספת דגנך הנהג בהן מנהג דרך ארץ דברי ר' ישמעאל ר"ש בן יוחי אומר אפשר אדם חורש בשעת חרישה וזורע בשעת זריעה וקוצר בשעת קצירה ודש בשעת דישה וזורה בשעת הרוח תורה מה תהא עליה אלא בזמן שישראל עושין רצונו של מקום מלאכתן נעשית ע"י אחרים שנא' (ישעיהו סא) "ועמדו זרים ורעו צאנכם וגו'" ובזמן שאין ישראל עושין רצונו של מקום מלאכתן נעשית ע"י עצמן שנא' (דברים יא) "ואספת דגנך" ולא עוד אלא

The 613 Mitzvot – Mitzvah 7 – Fully roasting the Korban Pesach before eating it

The *Sefer haChinuch* presents two reasons for making sure the Korban Pesach is fully roasted:

1. Classically, only royalty ate roasted meat. Peasants ate boiled meat, which would preserve the fat and be more filling.
2. Roasting over a flame is quicker than boiling in a pot. The Jews ate the Korban Pesach in haste, and we mark their haste by cooking with the quick, roasting method.

The Rambam and Raavad disagreed (Hilchot Korban Pesach 10:11) as to how the roasting was performed. The Rambam wrote that they roasted the entire animal, including the prohibited *gid hanasheh*. The Raavad dissented sharply, "Should I merit to eat the korban pesach, and he would bring this before me, I would smash it down on the ground before him!" This unresolved disagreement is one of the arguments against bringing the korban pesach in our own day.

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Ha'Am V'Ha'Aretz

Torah in Translation

Maharam Schick

Y.D. 169

Netanel Javasky

{Note: For a dissenting opinion see Rav Moshe Feinstein in *Igrot Moshe Orach Chaim 4:66*}

Since some people identify themselves with names of non-Jews, I have determined that it is worth replying to the question which was presented to me.

Your honour rebuked them because of the midrash which states that the Jews were taken out of Egypt in the merit of the fact that they did not change their names. Their response, that they retain their Jewish names sufficiently by using them when called to the Torah, is vanity and foolishness. There is, definitely, a biblical prohibition against use of a non-Jewish name, as the Rambam notes (Mishneh Torah, Hilchot Avodat Kochavim 11:1) that the Torah clearly states (Vayyikra 20:26), "I have separated you from the nations, to be mine." The *Sifri* learns from here that we are not permitted to be similar to the nations in any way, and that which we do specifically in order to be like them is in violation of this prohibition. Just as there is a prohibition against imitating their dress, their walk, or any of their customs, the same prohibition applies, with even more reason, regarding imitating their names. It is incumbent upon us to follow in the footsteps of our forefathers, of whom it is said, "And they were there [in Egypt] as a great nation." Chazal expounded, "We see from here that the Bnei Yisrael stood out there."

I have explained my position with greater clarity by relating an event that happened to me when I was the Rabbi of a shul in Yeregin, near Pressburg. I passed the birth registry to the non-Jewish officer who was in charge of this, and he complained to me that it is inappropriate that the Jews use non-Jewish names. All of the world's nations, such as Hungary and France, place great importance on the names which they inherit within their country. This is true for all countries, as they place tremendous importance on their unique language and names and they would never change these things;

Rechovot

Russell Levy

Located approximately 25km southeast of Tel Aviv, Rechovot was founded at the end of the 19th century by members of the *Menuha v'Nahala* movement in Poland. The first settlement in Israel to absorb Yemenite immigrants, Rechovot more recently increased its population by more than 20% by embracing immigrants from the former Soviet Union, Yemen and Ethiopia.

Hosting both the Weizmann Institute of Science and Faculty of Agriculture of the Hebrew University, Rechovot is one of the centres of science and technology in Israel. Yeshivat HaDorom, a local yeshiva high

school, has employed luminaries like Rav Yehudah Amital, Rav Mordechai Breuer zt"l, and Rav Menachem Man Shach zt"l.

The name "Rechovot" was inspired from a passage in this week's parshah, "And he called it Rechovot, and he said: 'For now Hashem has made room for us, and we shall be fruitful in the land.' (Bereishit 26:22)" Though the Rechovot of Biblical times was in the Negev, Israel Belkind, one of the founders of Rechovot, proposed this name based on the vast expanse of land, approximately 1500 dunams, obtained by *Menuha v'Nahala*. rlevy@torontotorah.com

Maharam Schick Rabbi Moshe Schick

Netanel Javasky

Born in Slovakia in 1807, Rabbi Moshe Schick grew to become a leader of Hungarian Jewry.

When the Jews of Austria were forced by the government to choose surnames, the grandfather of the Maharam chose the name Schick, which is the Hebrew acronym for "Sheim Yisrael Kadosh", meaning, "the name of a Jew is holy." Apparently, this was done as a silent protest to the edict and a refusal to take a name like the nations of the world.

Rav Schick recounted that as a young boy he was not capable of grasping even one page of the Talmud, but he persisted in his studies and at the age of 14 he entered the yeshiva of Rav Moshe Sofer—author of the Chatam Sofer—in Pressburg. The Chatam

this is their honour and glory. However, the Jews, one of the oldest nations, from those who sustained the world, are embarrassed to use their own names. Instead, they change their names to those of the other nations and this is a great disgrace. I did not know how to adequately respond to this; I brushed him aside, blaming our exile for this reality.

Sofer took an immediate liking to him, and over the course of the next few years the future Maharam Schick spent much time at the home of the Rosh HaYeshiva. It is reported that the Chatam Sofer referred to Rav Schick as an ארגז של ספרים, a chest of holy books.

In 1838 the city of Yeregin had an opening for a Rabbi; upon the recommendation of the Chatam Sofer, Rav Moshe Schick was hired as Rav. He served for 20 years. Rav Schick later moved to Chust, Ukraine and led a Yeshiva there until his death in 1871. Like his teacher, the Chatam Sofer, Rav Schick dedicated much of his life battling against modern changes to traditional Judaism.

Rav Moshe Schick is more commonly known as the Maharam Schick, with the word Maharam being an acronym for "Moreinu HaRav Rebbe Moshe," "Our instructor, the teacher Rebbe Moshe."

The Maharam Schick authored many works in numerous areas of Torah. Among these are works on Chumash, Pesach Haggadah, Pirkei Avot and the Talmud. He is perhaps most known for his set of responsa, *Shut Maharam Schick*, on the four parts of the Shulchan Aruch and the 613 mitzvot.

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[Note: This abbreviated discussion is not intended as a halachic ruling. Ask your posek for guidance.]

May one knowingly enter a motion detector's field on Shabbat, if he does not intend to turn on a light, cause a door to open, etc?

We discussed four different types of technology – photodetector, ultrasonic, microwave and passive infrared – in order to familiarize ourselves with the relevant halachic considerations. We then discussed four arguments for leniency:

I am not performing an act of melachah

The Talmud Yerushalmi (Shabbat 13:6) permitted closing the door of one's house for the sake of normal security, even if a deer is inside the house and will be trapped when the door is closed. The Rashba (Shabbat 107a) explained that one only violates Shabbat if he performs a melachah via an action ordinarily associated with that melachah, and closing a house's door is not an act of trapping.

Bsaed on the Rashba, Rav Vosner, in a series of responsa (such as Shevet haLevi 3:97), permitted triggering a motion detector, arguing that walking is not an action normally associated with the melachot triggered by the detector.

However, Rav Vosner would not permit an action performed with actual intent to execute the prohibited melachah, though. Therefore, one may not walk through a sensor's field with intent to

thereby turn on a light.

I do not care about the light

A gemara (Shabbat 103a) ruled that one is not biblically liable for improving someone else's field on Shabbat by picking grass. This is understood to mean that one is not biblically liable for prohibited melachah if he has no personal stake in the outcome, even if the prohibited melachah is an inevitable result of his actions (פסיק רישיה דלא איכפת ליה).

Rav Moshe Stern (Beer Moshe VI Kuntrus Electric I #82) contended that there would be room for additional leniency if the prohibited melachah involved was itself prohibited rabbinically, rather than biblically.

Based on this argument, one could walk through a sensor's area on Shabbat, so long as he did not benefit from the light that was triggered.

The light is not an inevitable result of my action

The Tur (Orach Chaim 316) wrote that one may close a box on Shabbat even if flies might be inside, without concern for the prohibition against trapping. The Taz (316:3) explained that (a) Flies might escape when the box is opened, and so they are not truly trapped, and (b) The person closing the box does not know with certainty that flies are inside. Regarding this latter argument, trapping is not considered an inevitable result (פסיק רישיה) of closing the box, and since one does not intend to trap, one may close the box.

Rav Moshe Kessler (Or Yisrael אדר ב תשנ"ו) contended that walking through a motion detector's field is like closing the box – one does not know whether any given step will trigger the detector. As with the leniencies we cited previously, though, one could not rely on this leniency if he intended to turn on the light.

I only trigger the light indirectly

A gemara regarding extinguishing a fire on Shabbat (Shabbat 120b) rules leniently regarding indirect action (גרמא). In a case of potential loss, or in a case in which one does not intend to perform the prohibited melachah, indirect causation is permitted.

Rav Shlomo Zalman Auerbach (Minchat Shlomo 1:10:6) considered this in discussing opening a refrigerator door on Shabbat, allowing warm air to enter and, ultimately, triggering a motor to cool the refrigerator. Rav Shlomo Zalman noted that an action is termed "indirect" if there is a lapse of time between the action and the resulting melachah, and so one may open the refrigerator if he does not intend to turn on the motor.

Given that motion detectors allow time to pass between their stimulus and their reaction, the one who walks through a sensor's field has only performed melachah indirectly, and therefore there are grounds for leniency, assuming that there is no intent to set off the detector.

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Rabbi Torczyner delivers a weekly shiur on TechnoShabbat at the BAYT on Tuesdays at 8:00 PM. All are encouraged to attend.

Schedule for the Week of November 21, 4 Kislev

Friday, November 20 and Shabbat, November 21

JLIC Shabbaton at Or Chaim

Following Hashkama Meir Lipschitz, Clanton Park

3:20PM Netanel Javasky: Masechet Kiddushin in-depth, Mizrahi Bayit
Men and Women

Sunday, November 22

8:30AM Community Learning and Shiur, B'nai Torah Men and Women

9:00PM Russell Levy: Masechet Kiddushin in-depth, Shaarei Shomayim
Men and Women

Monday, November 23

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

We would like to thank www.koshertube.com for filming and putting videos of our shiurim online.

Tuesday, November 24

1:30PM R' Mordechai Torczyner: Trei Asar-The Twelve Prophets, Shaarei Shomayim Women, with Mekorot

8:30PM Community Evening Beit Midrash, Shaarei Shomayim, Men and Women

8:30PM R' Mordechai Torczyner: Minchat Chinuch, Clanton Park, Men
Cancelled this week

Wednesday, November 25

10:00AM R' Mordechai Torczyner: Parsha, 239 Franklin, Babysitting provided Women

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 26

7:00PM R' Azarya Berzon: In-depth Talmud (Or Chaim Parents), Or Chaim

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