

Toronto Torah

Yeshiva University Torah MiTzion Beit Midrash Zichron Dov

Vayakhel-Pekudei/HaChodesh

27 Adar, 5777/March 25, 2017

Vol. 8 Num. 29

This issue is sponsored by the families of Irwin, Jim and David Diamond
in memory of their father, Morris Diamond z"l

לזכר ולעילוי נשמת אבינו מורינו ר' משה בן דוד שלמה ז"ל

The Two-Sided Menorah

Rabbi Baruch Weintraub

Reading the parshiyot of Vayakhel and Pekudei can seem, at times, like a prolonged experience of *deja vu*. Time and again we are told that Betzalel and Moshe followed G-d's instructions for building the Mishkan to the letter, many times emphasizing this by using the exact phrases used in the instructions.

Given this, the subtle difference between the instructions for the menorah and its execution should catch our attention. Rabbi Chaim ibn Attar (Or HaChaim) points out that the language used by the Torah in Parshat Terumah (Shemot 25:31) is "And you shall make a pure gold menorah – *menorat zahav tahor*," while in Parshat Vayakhel (ibid. 37:17) we read "And he made the menorah of pure gold – *vaya'as et hamenorah zahav tahor*." This change, albeit minor, can have major implications. The first formulation seems to define the menorah as a "gold menorah" – meaning it may not be made out of anything else. The second formulation describes a "menorah made of pure gold" – implying that the menorah may also, at least theoretically, be made out of other materials.

Two Menorah Models

When we search for this law in the Talmud, we find a curious conclusion (see Menachot 28). On the one hand, the menorah may in fact be made out of other materials, as long as they are considered respectable. That seems to imply that we are dealing here with a "menorah made of gold", and not with

a "gold menorah". On the other hand, certain features of the menorah are surprisingly absent when the menorah is made out of other materials. Thus, a non-gold Menorah does not have to weigh exactly one *kikar*, does not have to be made out of one piece of raw material, and perhaps most importantly, such a menorah need not feature the goblets, knobs, and flowers which adorn a menorah which is made out of gold.

The inevitable conclusion is that there are actually two separate types of menorah which may be lit in the Beit haMikdash: a gold menorah, and a menorah of other materials. Each of these comes with distinct laws and requirements of form.

This distinction can begin to explain the difference in wording between Terumah and Vayakhel - the former teaches about the gold menorah, while the latter addresses the simpler, non-gold version. However, the question is still not settled. The menorah built in the desert was, in actuality, made out of gold – so why doesn't the Torah use the term "gold menorah" when describing it?

Two Menorah Roles

To address this question, we need to reconsider our conclusion about the two types of menorah. Why would two menorah models exist in the first place?

Perhaps we can suggest that the two types of menorah are related to the two roles which the menorah serves in the Beit haMikdash. At one level, the

menorah is used to give light in the house of G-d, glorifying and exalting it. (Ramban Bamidbar 8:4) However, the fire of the menorah serves another, more tacit role – it is a testimony to all the world, that the *Shechinah* resides in Israel. (Shabbat 22b) It stands to reason, that while the role of providing light can be achieved with any type of menorah, the special testimony exists only when the menorah is in its complete form – a gold menorah, fully ornamented according to its laws.

Two Descriptions

This distinction between the two roles of the menorah may also explain why Parshat Vayakhel retreats from the "gold menorah" model.

In a well-known midrash, our Sages say that Moshe was unable to follow G-d's instructions in creating the menorah. It was G-d Himself who created the menorah out of a piece of gold thrown by Moshe into the fire. (Rashi Shemot 25:31) It seems that the gold menorah had to be made directly by G-d, so that it would be able to serve as a testimony to the residence of the *Shechinah*.

This may be why the Torah uses the language of the non-gold menorah when describing the forming of the menorah by Betzalel and Moshe. The commandment was to make a gold menorah which would declare G-d's presence, but Moshe was only able to make a menorah of gold. The gold menorah could only be created by G-d.

bweintraub@torontotorah.com

OUR BEIT MIDRASH

ROSH BEIT MIDRASH

RABBI MORDECHAI TORCZYNER

SGAN ROSH BEIT MIDRASH

RABBI JONATHAN ZIRING

AVREICHIM

ADAM FRIEDMANN, YARON PEREZ

CHAVERIM ISAAC BUSHEWSKY, URI FRISCHMAN, NADAV GASNER, SHIMMY JESIN, BJ KOROBKIN, YOSEPH LEVI, ZACK MINCER, RONI PEREZ, JOSH PHILLIP, JACOB POSLUNS, DAVID RIABOY, MORDECHAI ROTH, ARIEL SHIELDS, DAVID SUTTNER, DAVID ZARKHINE

WOMEN'S BEIT MIDRASH

MRS. ORA ZIRING, MRS. ELLIEZRA PEREZ

CHAVEROT YAKIRA BEGUN, NOA BORDAN, MAYTAL CUPERFAIN, MIRA GOLDSTEIN, KAYLA HALBERSTADT, LEORA KARON, RIVKA SAVAGE, KAYLA SHIELDS, ARIELA SNOWBELL, SARAH WAPNER, MIRIAM WEISS



YESHIVA UNIVERSITY
TORAH MITZION
BEIT MIDRASH

Find our upcoming shiurim on-line at
www.torontotorah.com

We are grateful to
Continental Press 905-660-0311

Minhagei Yisrael, 8 volumes
Rabbi Dr. Daniel Sperber
Mossad Harav Kook (2007)

Topic of the Books

Minhagim, the suite of locally developed practices, are the “personal touch” which Jewish communities throughout history and the world over have added to the core of Jewish ritual life. They include special clothing, foods, and prayers which are added to the basic halachic requirements, and often express deep symbolic meaning. Some minhagim are old and storied, deriving their sources from ancient traditions; others are newer, reflecting the experiences and cultures of various Jewish communities over time. The study of minhagim thus sits at the nexus of halachah, history, and religious symbolism, making it at once a fascinating and challenging discipline.

Rabbi Dr. Daniel Sperber, Professor of Talmud at Bar-Ilan University, demonstrates erudition and careful analysis in his series of books on minhagim. Over the course of eight volumes, Prof. Sperber considers minhagim from the range of places and eras of Jewish life. He considers minhagim of the various holidays, and

those that emerged amongst Jews in particular regions of the world. In addition, Prof. Sperber endeavors to uncover fundamental patterns of minhagim. He includes chapters on numerology, symbolism, and *chumra* in minhagim, providing ample examples for each.

Structure and Style

The volumes are based on expansions of talks that Prof. Sperber delivered at his synagogue. They are therefore not organized by topic, and each contains an eclectic mix of various types of discussions. Occasionally, Prof. Sperber’s students also contributed chapters on various topics. As well, several of the volumes include additions and corrections to pieces in earlier volumes. The inconsistency in organization can make it challenging if one is looking for information on a particular subject. Luckily, the final volume contains an extensive index which covers the entire series and allows readers to easily locate topics and references to various sources.

The writing style is clear. Prof. Sperber is very thorough in his scholarship and works to uncover the historical roots of minhagim directly from

primary sources. He also provides ample quotations from parallel sources and contemporary academic work on the topics he covers. As with many academic works, individual items have been challenged; the reader may wish to use Prof. Sperber’s footnotes as a foundation for personal research.

Though the eight-volume edition is available only in Hebrew, English translations of a selection of topics from some of the earlier volumes are available in a book titled: *Why Jews Do what They Do: The History of Jewish Customs Throughout the Cycle of the Jewish Year* (Ktav Publishing 1999).

Final Thoughts

The volumes of *Minhagei Yisrael* are valuable to both the casual reader who wishes to become better informed about Jewish practice, and the more scholarly reader who seeks an academic approach. The large amount of source material quoted allows for an informative account of the minhagim discussed, the author’s analysis provides valuable context, and the set of indices in the last volume make the set accessible for research and general interest.

afriedmann@torontotorah.com

Israel’s Chief Rabbis: Rabbi Menachem Froman

Yaron Perez

Rabbi Menachem Chai Shalom Froman
20 Sivan 5705 (1945) – 23 Adar 5773 (2013)
Chief Rabbi, Tekoa (Etzion Bloc) – 1980-2013

Life

Rabbi Froman was born in Eretz Yisrael, and served as a paratrooper in the IDF before beginning his journey to religious observance. He studied in Yeshivat Mercav HaRav, Yeshivat HaKotel and Yeshivat Itri. He was ordained by Chief Rabbis Shlomo Goren and Avraham Shapira. Rabbi Froman taught in various advanced yeshivot, and he was among the founders of the advanced yeshiva of Tekoa, together with Rabbi Adin Steinsaltz.

All of Rabbi Froman’s activities involved close adherence to halachah. When he had any free time, while travelling or late at night, he could be found immersed in Talmud study. He was also expert in Zohar and Chassidic literature.

In the last years of his life, while battling cancer, Rabbi Froman added “Chai Shalom” to his name. His fourth yahrtzeit was this past week; *y’hi zichro baruch*.

Activities

An embracing and loving figure, Rabbi Froman was known as “The White Admo”r”, because of his unique dress. He presided over *tisches* to which people came from all movements, and from all over the land. He created evening programs blending music and study of Zohar, along with well-known musicians who were drawn to tradition through him. Rabbi Froman published books of poetry, as well as plays, and he loved to sing the songs of the Land of Israel at Shabbat meals.

Rabbi Froman pursued personal relationships with Arab political leaders, meeting with Yasser Arafat, among others. However, his main connections were to Islamic religious leaders, because of his belief that political peace would come only via religious peace. He wore tefillin to every meeting, to fulfill Devarim 28:10, “All of the nations of the land shall see that the Name of G-d is called upon you.” Rabbi Froman opposed any act against Arab property, but he firmly opposed removal of Jews from any part of Israel. He saw settlements as the extension of a peaceful hand to the Arabs.

From his Teachings

“Running is hard for an honoured gentleman, but for one who has no arrogance, the wind carries him, making him light. And so judgment leaves you; you suffer and say, ‘How could someone as honoured as me not be given the honour that suits me?’...”

“This is why one goes to a *tzaddik* – to be unserious. This is what a *tzaddik* gives you – lightness. Freedom from arrogance. Humility Not like Jews like me, who read Shema and take the Mishneh Berurah and Shulchan Aruch so seriously. True, it is written that reciting Shema requires focus of the heart. But what is focus of the heart? Lightness, that the heart carries your recitation of Shema...”

“What do I need? To dance with the Torah, to leap with the Torah. What’s missing is Purim. This is what holds back my service of G-d.”

yperez@torontotorah.com

Biography

Rabbi Zalman Sorotzkin

Rabbi Mordechai Torczyner

Rabbi Zalman Sorotzkin was born in Lithuania in 1881; his father and mentor, Rabbi Ben Zion Sorotzkin, was the rabbi of their town of Zagarine.

Trained in Volozhin and Slobodka, and married to Sara Miriam, daughter of Rabbi Eliezer Gordon (the Telzer Rav), Rabbi Zalman Sorotzkin was considered the obvious choice to take over the Telz yeshiva when his father-in-law passed away in 1910. Rabbi Zalman Sorotzkin declined this option, though, and instead became rabbi of Voranava, Belarus, where he developed a close bond with Rabbi Chaim Ozer Grodzinski, one of the premier halachic authorities of the early twentieth century.

Rabbi Zalman Sorotzkin then became the rabbi of Zhetel, birthplace of the Chafetz Chaim, and, indeed, the Chafetz Chaim referred to him as "My Rav." During World War I he moved temporarily to Minsk, where the Chazon Ish rented a room from him. In 1930 Rav Sorotzkin became Rabbi of Lutsk, where he served until he moved to Israel at the start of World War II. Rabbi Sorotzkin served as Vice Chairman of Israel's Agudath Israel after the passing of Rabbi Isser Zalman Meltzer, and became the first head of Chinuch Atzmai in 1953. He passed away on the 9th of Tammuz in 5726.

Rabbi Sorotzkin published on diverse areas of Torah, always with an easy-to-read style despite the complex concepts he sought to transmit. Among his most popular works are volumes of his *derashot* (HaDe'iah v'haDibbur), his *HaShir v'haShevach* Haggadah, his *Oznaim laTorah* commentary to the Torah and Tehillim, and his responsa collected in a work entitled *Moznayim laMishpat*. The latter work covers a diverse array of topics, including eruv, divorce, mourning practices during the Omer, and study of Torah sheb'Al Peh for women.

HaDe'iah v'haDibbur may be found at <http://www.hebrewbooks.org/38552>, and *Moznayim l'Mishpat* may be found at <http://www.hebrewbooks.org/973>.

torczyner@torontotorah.com

Torah and Translation The Greatest Blessing

R' Z. Sorotzkin, Haggadat HaShir v'haShevach pg. 88

Translated by Rabbi Mordechai Torczyner

"פותח את ידך ומשביע לכל חי רצון." ולמה לא אמר "ומשביע לכל חי 'כסף וזהב'"? כי כל כמה ששיגי האדם מזה, הוא רוצה יותר...

ושמעתי מספרים על הבעש"ט זי"ע שפעם אחת נשאל ע"י אחד מתלמידיו האם יש סתירה בין שיטת ר' יוסי האומר "אדם נידון בכל יום" ... לבין שיטת ר' מאיר ור' יהודה האומרים "הכל נידונין ברה"כ"ו" (ר"ה טז)...

במקום תשובה, ניגש הבעש"ט אל החלון ונחה עד שעבר ברחוב יהודי זקן, שואב מים, שנשא דליים מלאי מים ועלה וירד לקומה העליונה של הבית. הבעש"ט ביקש מתלמידו שיקרא אליו את הזקן. כאשר נכנס אל הבעש"ט, ברכו לשלום, והבעש"ט שאל בשלום. הזקן נאנח עמוקות וענה: "רבי ומורי, אני בן שבעים שנה וכוחי אין אתי ורע ומר לי. עלי לשאת כל היום, בכל מזג אויר בקיץ ובחורף, דליים כבדים, ולעלות לקומות העליונות." הבעש"ט פטרו לשלום ולא השיב לתלמידו על שאלתו.

למחרת, כאשר עבר הזקן על יד הבית, צוה הבעש"ט לתלמידו הנ"ל לקרוא לזקן – שואב המים – ושוב שאל לשלום של הזקן. והפעם אמר לו הזקן, "רבי ומורי, ברוך ד' על חסדיו המרובים עמדי, הרי אני בן שבעים שנה ועדיין יש לי כוח לשאת, כל היום ובכל מזג אויר, דלי מים, ולהתפרנס מגיע כפי ואין אני נזקק לבריות."

כשיצא הזקן מפני הבעש"ט, אמר לתלמידו: "עתה כבר יש לך תשובה על שאלתך – הלא ראית ונוכחת, כי למרות שאין שום שינוי במצבו ובפרנסתו של הזקן, וכאשר מול כן היום הוא נושא דליים כבדים של מים, ובכל זאת מה שונה מצב רוחו והרגשתו, אתמול הי' עני וכואב ואומלל והיום הוא שמח בחלקו ומאושר במצבו. נכון שמראש השנה ועד אחריתה נגזר עליו לשאת מים, אבל בכל יום הוא נידון, איך יקבל את הגזירה ברצון או בצער."

וזה מה שאמרנו "ומשביע לכל חי רצון" שהיא הברכה הכי טובה לאדם.

"You open Your hand, and satisfy the desire of all living things." Why did it not say, "And satisfy all living things with silver and gold"? Because as much as one accumulates of these materials, he still wants more...

And I heard it said of the Baal Shem Tov (Besh"t) that one of his students once asked him whether there was a contradiction between Rabbi Yosi's view that "People are judged daily"... and the views of Rabbi Meir and Rabbi Yehudah that "Everyone is judged on Rosh HaShanah." (Rosh HaShanah 16)...

Instead of answering, the Besh"t went to the window and waited until an elderly Jew passed by on the street, a water-drawer, carrying pails full of water. He ascended and descended to the top floor of the house. The Besh"t asked his student to summon the elder. When [the elder] came to the Besh"t, he blessed him with peace, and the Besh"t asked after his welfare. The elder sighed deeply and said: "My master and teacher, I am 70 years old, my strength is not with me, and it is bad and bitter for me. I need to carry heavy pails daily, in every kind of weather, summer and winter, and to ascend to the highest floors." The Besh"t sent him away in peace, and did not respond to the student's question.

On the next day, when the elder passed the house, the Besh"t instructed the same student to call the elder – the water-drawer – and again he asked after the elder's welfare. This time, the elder said to him, "My master and teacher, may G-d be blessed for His great kindness with me. I am 70 years old, and still I have strength to carry pails of water, daily and in all weather, and to be supported by the work of my hands, and I do not need the aid of others."

When the elder left the Besh"t, he told his student, "Now you have the answer to your question – you have seen and been shown that although there is no change in the elder's situation and livelihood, yesterday is as today he carries heavy pails of water, and yet how different was his attitude and feeling! Yesterday he was poor, in pain, forlorn, and today he is happy with this lot and fortunate in his situation. True, from Rosh HaShanah to the end of the year it was decreed that he would carry water, but he is judged daily

in the way he will receive the decree – willingly or in pain."

The Torah describes an odd skin affliction called *tzaraat*, often mis-translated as leprosy or vitiligo, which causes marks to appear on a person's skin, clothing or home. We are taught *tzaraat* is a Divine response to sin; one prominent example is *lashon hara* (harmful speech), but there are other triggers. (Talmud, Erchin 15b) A person who manifests *tzaraat* is called a *metzora*.

Vayikra 13:33 instructs regarding the *metzora*, "He shall not shave the *netek* mark." Devarim 24:8 instructs, "Be careful with the mark of *tzaraat*, to guard well and fulfill all that the

Kohanim and Levites will teach you; as I have instructed them, so you shall do." From this the Sages learned two related mitzvot: Not to remove the hair which identifies a mark as *tzaraat* (Sefer haChinuch Mitzvah 170) and not to remove a mark of *tzaraat*. (ibid. Mitzvah 584)

This esoteric law conveys a clear philosophical point: If G-d reaches out with a clear educational message, we are not to ignore it and move on. The *metzora* should use his period of *tzaraat* for reflection on his sin and its results and, hopefully, emerge on the other side as a better person.

Weekly Highlights: Mar. 25 — Mar. 31 / 27 Adar — 4 Nisan

Time	Speaker	Topic	Location	Special Notes
Mar. 24-25				
After hashkama	Adam Friedmann	Parshah Analysis	Clanton Park	
After minchah	R' Mordechai Torczyner	Gemara: Idols for sale!	BAYT	Simcha Suite
Sun. Mar. 26				
8:45 AM	R' Jonathan Ziring	Responsa	BAYT	Not this week
8:45 AM	R' Josh Gutenberg	Contemporary Halachah	BAYT	
9:15 AM	R' Shalom Krell	Book of Shemuel II	Associated North	Rm. 206; Hebrew
Mon. Mar. 27				
7:00 PM	Adam Friedmann	Jewish Philosophy	Terraces of Baycrest	
8:30 PM	Adam Friedmann	Gemara Arvei Pesachim	Clanton Park	Men
8:30 PM	R' Mordechai Torczyner	Pre-Pesach 3: A Grape Juice Seder?	Shomrai Shabbos	Men
Tue. Mar. 28				
Rosh Chodesh Nisan				
1:30 PM	R' Mordechai Torczyner	Ezra: Aliyah!	Shaarei Shomayim	
8:15 PM	The Beit Midrash	Haggadah Night! Torah for Your Seder!	BAYT	Simcha Suite
Wed. Mar. 29				
10:00 AM	R' Jonathan Ziring	The Jew Victorious 4: The Six Day War	Beth Emeth	There is a fee; info@torontotorah.com
2:30 PM	R' Jonathan Ziring	Narratives of Vayikra	carolleser@rogers.com	
8:15 PM	The Beit Midrash	Haggadah Night! Torah for Your Seder!	Shaarei Shomayim	
8:00 PM	Adam Friedmann	Why do we do that?	Shaarei Tefillah	Not this week
8:30 PM	Yaron Perez	Parshah: הפרשה ואני	Shaarei Shomayim	Not this week
Thu. Mar. 30				
1:30 PM	R' Mordechai Torczyner	Shoftim: Ambassador Yiftach	49 Michael Ct.	Women
Fri. Mar. 31				
10:30 AM	R' Mordechai Torczyner	"One-Sided Ribbit"	Yeshivat Or Chaim	Advanced

This week, our Men's Beit Midrash for University Students at Yeshivat Or Chaim offers:
 Sundays 10:00 AM Gemara Chullin, Rabbi Aaron Greenberg, 11:00 AM Kuzari, Rabbi Elan Mazer
 Tuesday 8:30 AM, Nefesh haChaim, Rabbi Jonathan Ziring
 Friday 8:30 AM, Yeshayah, Rabbi Mordechai Torczyner

This week, our Women's Beit Midrash for University Students at Ulpanat Orot offers:
 Monday, 9:30 AM to Noon, Middot HaNefesh through Chassidut, Mrs. Elliezra Perez
 Tuesday, 9:30 AM to Noon, Laws of Kashrut/Chullin, Mrs. Ora Ziring
 Wednesday 9:30 AM to Noon, Hilchot Bein Adam laChaveiro, Mrs. Ora Ziring
 Thursday 9:30 AM to Noon, Netivot Shalom on the Parshah, Mrs. Elliezra Perez