

Toronto Torah

Beit Midrash Zichron Dov

Parshat Miketz

4th candle of Chanukah, 28 Kislev 5772/December 24, 2011

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"Natural" Occurrences

Yair Manas

Parshat Miketz is frequently read on Chanukah. Is there a connection between the two?

A midrash (Bereishit Rabbah 89:1) links the verse, "He [G-d] sets a limit to darkness" (Job 28:3), with, "And it was, at the end of two years, and Pharaoh dreamed" (Bereishit 41:1), and explains that Yosef was sentenced by the Heavenly court to a limited amount of jail-time. As soon as Yosef's sentence was completed, Pharaoh immediately had a dream in order to end his imprisonment.

The Beit HaLevi explains that this midrash is illustrating a broad principle: Everything in this world has a Divine cause and effect. To human eyes, when a person purchases and then sells merchandise for a profit, his decision to purchase the merchandise is what causes the profit. This approach, however, is mistaken. The true cause is G-d's decree that a person should make a profit. Therefore, G-d's decree is what instigates his decision to purchase the merchandise.

The Beit HaLevi applies this understanding to Pharaoh's dream. One could have argued that Pharaoh's dream was the natural cause of Yosef getting out of jail, but the opposite is true: The time had come for Yosef to

leave jail, and so Pharaoh dreamed. Bereishit 41:1 therefore means, "At the end of two years" it was time for Yosef to leave jail, and so "Pharaoh had a dream."

We may apply the same idea to Chanukah.

Regarding the number of days of Chanukah, the Beit Yosef (Orach Chaim 670) asks: If there was enough oil in the jug to last for one day, and instead the oil lasted for eight days, then only seven days' illumination was miraculous. Why, then, do we celebrate for eight days?

In his first of the thirteen principles of the Jewish faith, the Rambam writes that G-d is the Creator of the world, and that He causes *all* things to exist. "All" even includes those phenomena that have a natural reason for existing. Oil, which burns "naturally", cannot burn unless G-d decrees it to do so. In Taanit (25a), R' Chanina tells his daughter, "He [G-d] who tells oil to light will tell vinegar to light." We see that oil does not ignite on its own; G-d tells oil to light, and then it lights.

Similarly, one answer to the Beit Yosef's question is that even the first night's burning of the oil is a miracle. Sometimes, it is hard to recognize a natural occurrence as coming from G-d. Through the miraculous burning of the

oil for an additional seven days, we recognize that the natural burning of oil is also miraculous.

The Maharal (Chiddushei Aggadot, Shabbat) presents a similar answer for a different question. He wonders why there is no obvious mention of the miracle of the oil in the Al HaNisim prayer, which focuses instead on the military victory. He answers that the oil is omitted because the main miracle of Chanukah really is the military victory. However, if not for the open miracle of the oil, people would not have understood that the military victory was miraculous as well; the Jews would have attributed the military victory to their might and strength. Thus the revealed miracle of the oil reminds us that the victory in battle was just as miraculous.

Similarly, Ramban (Shemot 13:16) writes that through witnessing "great" miracles, such as the splitting of the sea, a person will recognize the "hidden" miracles as well, daily "natural" occurrences.

To return to our initial question, then: Parshat Miketz and Chanukah both teach us that G-d guides the world:

- Parshat Miketz demonstrates that one must look deeper at events to see the hand of G-d; it is all too easy to think that a profit is the result of a wise business decision, but in reality the profit is the *cause* of the wise business decision.
- Chanukah recognizes that seeing the hand of G-d in natural occurrences is especially challenging. Sometimes, only through supernatural occurrences do we see the hand of G-d in natural events.

May we be inspired to look deeper into the "natural" events that encompass our daily lives, to see that G-d is the One "who tells oil to light."

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Parshah Questions

R' Meir Lipschitz

(Answers for some of the questions are on the back page)

- To whom was Reuven referring, when he said, "Kill my two sons"? (Baal HaTurim Bereishit 42:37)
- What does the word *v'chimesh* mean, in Yosef's instructions to Pharaoh? (Rashi, Ibn Ezra, Rashbam, and Radak to Bereishit 41:34)
- Why did Yosef not contact his father? (Ramban Bereishit 42:8, Midrash Tanchuma Yashan p. 66, Daat Zekeinim MiBaalei haTosafot Bereishit 42:1)
- For children: What can be learned from the words *na'ar Ivri eved*? (Rashi Bereshit 41:12)

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Ensuring the physical security of the Jewish people, whether in the events of Chanukah or today, requires both pragmatism and detailed religious analysis.

From the religious perspective, philosophic and halachic implications emerge from our duty and privilege to stand up for ourselves. Indeed, throughout the centuries, Jewish scholarship on the subject of war has addressed a plethora of issues that reflect not only the importance of every Jewish life but the belief that Jewish Law should never be overlooked, even in the most difficult of times.

R' Meir Rothenberg, writing in Germany in the thirteenth century, prohibits entering a synagogue while carrying a "long knife" (presumably a sword). The basis for this halachah is a statement in Masechet Berachot (54b) that prayer has the potential to lengthen one's life. Surely then, it would seem counterintuitive to enter such a place with a weapon used to shorten life. A similar yet more direct restriction is found in Masechet Sanhedrin (82a), in a suggestion that Pinchas needed to fetch a spear before he could kill Zimri for his adulterous behaviour with a Midianite woman. The reason Pinchas did not have a weapon with him at the time, was because he happened to be studying in a Beit Midrash, where weapons are not to be carried.

Shulchan Aruch (O.C. 151:6) codifies this principle in the laws of *Beit*

HaKnesset, referring specifically to the example of the "long knife". For R' Ovadia Yosef (Yechaveh Daat 5:18), a specific detail of this case is crucial. He cites R' Yaakov Emden, who argued that the reason a long knife is singled out is because it is easily visible, whereas a small knife can simply be concealed in one's clothing. In our times, argues R' Yosef, one may bring a gun, which can be concealed in a soldier's clothing, into a shul.

Both R' Yosef and R' Eliezer Waldenberg (Tzitz Eliezer 10:18) add a second reason to be lenient for soldiers in particular. The Aruch HaShulchan suggests that soldiers may be allowed to wear their weapons on Shabbat with no concern of carrying (when there is no *eruv*), because the weapon is seen as part of the soldier's uniform. While this is a controversial opinion in Hilchot Shabbat, contemporary poskim believe it is a reason to be lenient in our own discussion. For soldiers, wearing weapons is not a reflection on their state of mind or their lack of respect for a shul, but part of their code as properly dressed soldiers.

R' Waldenberg goes one step further and argues that this rule is not shul-specific. Even when one is davening outside of shul it is appropriate, whenever possible, to put down a weapon before beginning to daven.

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Hitoriri: Jewish Spirituality Chanukah R' Baruch Weintraub

מהי משמעות המילה 'חנוכה'?

על הפסוק 'מזמור שיר חנכת הבית לדוד' (תהילים ל"א) מפרש בעל המצודות ציון: "התחלת הדבר שעתיד לעמוד בה קרוי חנוך בלשון המקרא"

כלומר, לחנוך דבר משמעו – להתחיל את השימוש המיועד לו. אמנם, כשאנו קוראים בגמרא בשבת כא ע"ב, אנו מגלים כי בחנוכה לא התחיל שימוש של המקדש, אלא להפך – הגמרא מספרת שהיוונים שיבשו את פעולתו התקינה של בית המקדש, ואילו החשמונאים השיבו את העבודה על כנה.

מדוע אם כן נקראת חנוכה בשם זה, המורה על התחלה של דבר חדש, ולא בשם המבטא תיקון והמשכת מצב קודם, כפי שלכאורה ראוייה היתה להקרא?

בגמרא ביומא יב ע"ב אנו לומדים כי ישנן שתי צורות של 'חנוכה', כלומר, שתי צורות של הבאת דבר לידי תחילת פעולתו:

"כל הכלים שעשה משה - משיחתן מקדשתן, מכאן ואילך - עבודתן מחנכתן"

מהי סיבת השינוי? מדוע בעת שהקים משה את המשכן היה צורך במשיחת הכלים, ומכאן ואילך כלים חדשים יחנוכו בעבודה?

נראה, כי בעת שהקים משה את המשכן לראשונה, משיחת כל כלי, מעבר להיותה משיחת אותו הכלי הפרטי שנמשח, קבעה גם את צורת הכלי לדורות. על כן, אף אם לאחר מכן הוחלף הכלי אותו עשה משה, מכל מקום לא היה עוד שוב צורך במשיחתו – שהרי 'שולחן' כבר נמשח, אף אם לא השולחן הפרטי שלפנינו. מכאן ואילך אין עוד צורך בהכשרת הצורה אלא רק בהכשרת החומר החדש – ואת זה עושים על ידי העבודה גופא.

בעת שנכנסו החשמונאים למקדש, מטרם לא הייתה הקמה של מקדש בעל צורה ואופן שונים וחדשים מאשר קודם לכיבוש היווני. מטרם היתה הפוכה – מציאת דרך להמשיך את העבודה באופנה וצורתה הקודמת, אף לאחר כיבוש זה והשלכותיו; מציאת אותו פך שמן טהור שממנו ניתן יהיה להדליק בטהרה גם בתוך הסביבה הטמאה. רצונם היה להמשיך את הרוח הישנה – בחומר החדש. החנוכה לא הייתה חנוכה של מקדש חדש, אלא חנוכה של חומר חדש במקדש הישן.

חנוכה נמצא בין תקופת החגים של ראש השנה וסוכות, לתקופת החגים של פסח ושבועות. תקופות חגים אלו הינן תקופות של חידוש רוחני – בניית מקדשים חדשים ומשיחתם. אך חנוכה, כאמור, נמצא בתוך חנוכה לא נועד לבניית דרכי עבודה חדשות, אלא לשכלול ותיקון הישנות. חנוכה הוא זמן בו אנו נקראים לשוב ולהאיר את החשך שאולי התגבגב לתוכנו, מאותו פך שמן טהור, הנמצא בנשמתו של אחד.

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613 Mitzvot: #120 When the Sanhedrin Sins R' Mordechai Torczyner

We are taught that individuals who sin accidentally are obligated to bring a *korban chatat* or *korban asham* [types of sin offering] as part of the process of atonement. The Sanhedrin [High Court] is obligated to bring a special *korban chatat* if they issue an incorrect ruling and their ruling is followed in error.

Among the lessons learned from this mitzvah is the humility we expect of our highest officials. We don't deny them the possibility of human error, but we expect that when the error is discovered, it will be admitted

forthrightly and atonement will be sought.

The *Sefer haChinuch* adds that a *korban* conveys a special message for the Sanhedrin. Our personalities are drawn to intellectual and animal pursuits, and the greater our investment in the animal, the less we have available for the intellectual. The *korban*, with its destruction of the animal, charges the Sanhedrin to avoid future error by devoting greater energies to the intellectual.

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Torah in Translation Extraterrestrials?

Rabbi Chasdai Crescas

Or HaShem 4:2

Translated by R' Mordechai Torczyner

Could another world, or many worlds, exist? Arguments exist on each side...

Among them [to the positive]: However the world was created, whether by [Divine] desire or requirement, why couldn't the desire or requirement include another world or worlds, beyond this one?

Among them: According to our explanation that the world was created at [Divine] desire to provide good and favour, it is clear that the desire to provide good has no stinginess, and adding worlds would increase the provision of goodness...

Among them [to the negative]: If multiple worlds co-existed, these worlds would be separated, and the space between them would be either empty or substantive. Early philosophers argued that a vacuum is impossible, and so there must be matter, transparent or not, between these worlds. If this were transparent, we would see multiple suns and moons at times, when they were above the horizon. If this were substantive, then since some non-illuminating celestial bodies reflect light from elsewhere - like the Moon which receives light from the sun, and like some stars according to one view - then the matter between the worlds should also receive light from the suns, and we should see many stars from another world or worlds. Our senses mandate that we say there is only one world.

Among them: Multiplicity exists only in entities which deteriorate, like animals and plants. This indicates that multiplicity exists only to preserve species, which is why non-deteriorating entities do not have multiplicity. Since the world cannot deteriorate, there should be no multiplicity.

Among them: The Creator of all existence is One in the purest sense, and so it would be suitable for that which exists to be one. It is accepted that a pure One should only create a pure one. Further, the greatest perfection of something which exists and is influenced is to resemble its Influence, to the extent possible...

However: Regarding the first positive argument... this does not require another world's existence, it only argues for the possibility... Regarding the second argument... The worlds could not be finite, for adding to any number of worlds would increase the benefit. The world could not be infinite, for that would require infinite

Rav Chasdai Crescas was born in Barcelona in 1340, to a wealthy and scholarly family. Trained by Rabbeinu Nissim of Gerona, Rav Crescas came to exert significant influence on Jewish tradition; he studied with Rabbi Isaac ben Sheshet (Rivash), and he taught Rav Yosef Albo and Rav Zechariah haLevi. Rav Crescas was also close with the kings of Spanish provinces, and it is alleged that he was an admirer of Moses Botarel, a false messiah of 15th century Spain.

Known primarily for his philosophical writings, Rav Crescas authored a refutation of Christianity as well as a major philosophical work, "Or Hashem." In the latter work, Rav Crescas challenged the Greek philosophy of Plato and Aristotle, as well as the rationalist writings of Rav Saadia Gaon and the Rambam. He explored consciousness, perception and free will, and he argued that revelation, rather than reason, is necessary to deduce religious principles. His writing inspired opposition from Rav Shimon ben Tzemach Duran and Don Isaac Abarbanel, and he is considered a catalyst for the thought of Baruch Spinoza and Sir Isaac Newton.

Despite his personal wealth and court connections, Rav Crescas suffered at the hands of the tormentors of the Jews. He was imprisoned on false charges in 1378, and his only son was murdered by the Inquisition in 1391. Rav Crescas himself died in Saragossa in 1410.

co-existing matter. Since we cannot require finite and infinite substance, it becomes clear that multiplicity cannot be required...

Regarding the first negative argument... Perhaps it is due to the great distance between worlds that the stars are not visible to us. Regarding the second... logical comparisons are not proof. Further, multiplication of immortal entities in one world might be unnecessary, or even harmful, but that does not constitute proof regarding their presence in multiple worlds. Regarding the third... The multiplicity that exists in multiple worlds does not harm the unity in a single world...

Since it is true that none of the reasons we have presented, positive or negative, are sufficient grounds to determine the truth, and they provide only the possibility of multiplicity, it is appropriate that we not distance the lesson of some of our Sages, from the passage in Avodah Zarah 3b, "This teaches that He travels among 18,000 worlds," which means that His supervision travels among those other worlds.

Ha'Aretz Modi'in מודיעין Hillel Horovitz

נמצאים אנו בעיצומו של חג החנוכה ומה יהיה מתאים יותר מאשר לעסוק בעירם של החשמונאים- מודיעין. העיר מודיעין הוקמה באמצע שנות התשעים במטרה ליצור עיר מרכזית בין תל-אביב לירושלים. רבים אינם יודעים אולם שמה של העיר כיום הוא "מודיעין-מכבים-רעות" שכן היא אוחדה עם היישובים הסמוכים לה שהוקמו לפני.

למרות גילה הצעיר מודיעין התפתחה להיות עיר גדולה ומרכזית בישראל המונה כיום מעל 75,000 תושבים. תכנונה של העיר היה כעיר היי-טק מודרנית שתיצור מקומות תעסוקה רבים ואזורים מסחריים מפותחים. למרות זאת התכנון לא צלח והעיר מוגדרת כעיר "שינה", עיר שמרבית תושביה עובדים מחוץ לגבולותיה המוניציפליים.

שם העיר נובע מקרבתה לאזור בו שכן כפרם של המכבים בתקופת בית שני. מקור הסיפור על החשמונאים ועיר מוצאם הוא בספר מקבים שתורגם מיוונית (מחקרים מורים כי ספר מקבים א' נכתב בעברית במקור אולם לא מצוי שום עותק בידינו ולכן מצוי בידינו כיום רק התרגום מיוונית), ולכן לא ידוע בבירור כיצד נקראה העיר - 'מודיעין' או 'מודיעים'. צורות הריבוי - Xים ו- Xין היו נפוצות שתייהן בתקופת בית שני, וכל מתרגם בחר בצורה הנראית לו. במקורות היהודיים עדיפות מספרית לצורה 'מודיעים', כך למשל בתלמוד הבבלי (פסחים, דף צ"ג:): "מן המודיעים לירושלים - חמשה עשר מילין הוא."

מודיעים ידועה בתור עיר מולדת משפחת החשמונאים, המקום שבו פרץ מרד החשמונאים, העיר בה נקבר יהודה המקבי ו שאר אחיו והוקמה בה מצבה לזכרם. תושבי הכפר אל מדיא הסמוך למודיעין, הצביעו על אתר ליד כפרם שקראו לו: "קבור אל יהוד" - הקבר של היהודים. במקום ישנן שתי שורות של תשעה קברים חצובים בצורה אנכית לעומק הסלע. על גבי חלק מהקברים מונח לוח אבן ועליו כיתוב בעברית או ביוונית.

ישנם ישובים נוספים באזור זה המשקפים את ההיסטוריה העשירה של האזור ושל אותה תקופה כדוגמת מכבים וחשמונאים. למרות קרבתה ההיסטורית של העיר מודיעין ליישוב הקדום מודיעים טוענים חוקרים רבים כי לא נוצר קשר חזק מספיק בין מיקומה ההיסטורי של העיר לבין המתרחש בה היום, לא זו בלבד אלא שהחברה להגנת הטבע טוענת כי יתכן מאוד שפיתוחה של העיר עלול לפגוע רבות בתרבות ההיסטורית של האזור.

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To whom was Reuven referring when he said, "Kill my two sons"?

Although ultimately Reuven did ensure that Binyamin was brought home, as he promised Yaakov, the **Baal Haturim** suggests that the power of this statement was not to be undone. Reuven's sons would not die from his promise, but Datan and Aviram, his grandchildren, would rebel against Moshe's leadership and pass away as a result. The Baal Haturim concludes that the words "*et shinei* [the two]" have the same numerical value as "*eilu Datan va'Aviram*".

What does the word "v'chimesh" mean, in Yosef's instructions to Pharaoh? (41:34)

- **Rashi** – The word means to act quickly. Yosef was encouraging Pharaoh to work zealously during the seven years of plenty. The same term is used during the exodus from Egypt to describe how the Jewish people left hastily (Shemot 13:18).
- **Ibn Ezra/ Radak** – The word traces to *chamesh*, or five. As a tax, Pharaoh should collect one-fifth of all produce during the years of plenty to store for the years of famine. According to this definition, *v'chimeish* comes from the same root as the number five.

- **Rashbam** notes that until this point it was common for Pharaoh to collect one-tenth of the produce and Yosef was suggesting that the tax be doubled to one-fifth. In Parshat Vayigash (47:26) Yosef implemented this tax for the future, even after the famine concluded.

Why did Yosef not contact his father?

- **Ramban (42:9)** – The brothers unknowingly stood before Yosef and bowed to him, which seemed like a fulfillment of Yosef's earlier dreams. But as they bowed, the Torah tells us that Yosef remembered his first dream and how he was shown that all of the brothers would be present, and at this stage Binyamin was still not with them. Thus, Yosef realized that before he could send for Yaakov, which he saw as a fulfillment of the second dream, he needed to make his first dream come true and bring Binyamin down to Egypt as well. Had Yosef not felt it was necessary to realize those dreams this would have been considered a terrible lack of *kibud av*.
- **Daat Zekeinim (42:1)** – At times in this story Yosef takes specific measures to ensure that the Egyptians in the palace not discover his own identity and that of his

brothers. This may be part of a pact (*cherem*) that not only included the brothers, but G-d Himself, that they would never tell their father.

- Another possibility is that Yosef was waiting for an opportune time. First, he was a slave and it would have hurt his father to discover him in such a position. Then Yosef ended up in prison and the same concern arose. Finally, Yosef became a leader in Egypt and he feared that his father would never believe a message that his missing son was a leader of such a powerful country. In addition, he was certain his brothers would have feared for their lives and run. This, too, would have caused their father tremendous pain. Therefore, Yosef waited until he had the brothers together and they could return to Yaakov, reassure him that Yosef was alive and bring him peacefully to Egypt.

For children: What can be learned from the words *na'ar Ivri eved* in 41:12?

Rashi teaches us that even when the wicked do something proper, they do it in a wicked way. The butler stood before Pharaoh and told him that Yosef was capable of interpreting his dream, but he presented Yosef in a degrading light: Yosef is a child, he is an *Ivri* and he is a slave.

Schedule for December 24-30 / 28 Kislev - 4 Tevet

Shabbat December 24 FOURTH DAY OF CHANUKAH

7:45 AM R' Baruch Weintraub: Rav Kook on the Parsha, Or Chaim **not this week**

10:20 AM R' Baruch Weintraub: Parsha Shiur, Clanton Park
1 hour before minchah Yair Manas: Gemara Sukkah, Mizrahi Bayit

45 minutes before minchah R' Mordechai Torczyner, Daf Yomi, BAYT

After minchah R' Mordechai Torczyner, Defining Leitzanut: Gemara Avodah Zarah, BAYT

6:30 PM R' Dovid Zirkind, Parent Child Learning Week, Shaarei Shomayim **Chanukah Special Edition**

Sunday, December 25 FIFTH DAY OF CHANUKAH

9:15 AM Hillel Horovitz, Parshah Issues, **Hebrew**, Zichron Yisroel

11:50 AM R' Baruch Weintraub, Hilchot Melachim, Or Chaim

After Maariv R' Dovid Zirkind, Bava Kama Introduction to Avot Nezikin, Shaarei Shomayim **not this week**

After maariv R' Baruch Weintraub, Halachic issues in Israel, **Hebrew**, Clanton Park, **men not this week**

Monday, December 26 SIXTH DAY OF CHANUKAH

8:30 PM Hillel Horovitz, Siddur: In-Depth, Clanton Park, **men not this week**

Tuesday, December 27 SEVENTH DAY OF CHANUKAH

1:30 PM R' Mordechai Torczyner, Zecharyah, *Mekorot*, Shaarei Shomayim **not this week**

7:15 PM R' Ezra Goldschmiedt, Ramban on the Parshah, BAYT **not this week**

8:00 PM Mrs. Elyssa Goldschmiedt, Malbim on Chumash, TCS, *women*, **not this week**

8:00 PM Yair Manas: Minchat Chinuch, Clanton Park

Wednesday, December 21 EIGHTH DAY OF CHANUKAH

10:00 AM R' Mordechai Torczyner, Dramas of Jewish History, BEBY, with Melton *returns in January*

8:00 PM R' Dovid Zirkind, Gemara Beitzah Chabura: Discussing Eruv Tavshilin, Shaarei Shomayim

8:00 PM Hillel Horovitz, Women's Beit Midrash, Bnai Torah

8:30 PM R' Baruch Weintraub, Rambam: Hilchot Melachim: *K'vod Malchut*, Shomrai Shabbos, *men*

Thursday, December 29

9:15 AM R' Mordechai Torczyner, Supernatural vs. Superstition, 36 Theodore in Thornhill, *women*, *free babysitting* **not this week**

Friday, December 30

8:00 AM R' Dovid Zirkind, Friday Parshah Preview, Village Shul