

# Toronto Torah

Yeshiva University Torah MiTzion Beit Midrash Zichron Dov

Parshat Terumah

6 Adar, 5777/March 4, 2017

Vol. 8 Num. 26

This issue is sponsored by Alan and Resa Litwack  
for the yahrtzeit of Rose Litwack, Rachel bat Meir haLevi z"l

## And You Shall Make a Table

Yaron Perez

Parshat Terumah presents Moshe's instructions for building the components of the Mishkan; one of the furnishings is the *shulchan*, a table made of acacia wood covered in gold. (Shemot 25:23-30)

### A Place of Plenty

Rabbi Shimshon Raphael Hirsch proposed a definition and etymology for the word *shulchan*: "The first meaning of *shulchan* in Scripture... is a household implement which presents items for use or consumption. *Shulchan* is from the root *shin-lamed-chet*, *lishloach* [to send], *l'hoshit* [to extend]. In almost every instance, *shulchan* refers to a table for dining, such that *shulchan* may be borrowed to refer to food, pleasure, or a flow of material bounty. See Tehillim 78:19, Yeshayah 65:11, etc."

More expansively, the Zohar presents the *shulchan* of the Beit haMikdash not only as a symbol of plenty but also as the source from which all blessing arrives in this world. "And you shall make a *shulchan* of acacia wood, etc.' This *shulchan* stands inside the Mishkan, and blessing from above rests upon it, and from there food emerges for the entire world. And this *shulchan* should not be empty for even a moment, but food should be on it, for blessing is not found in an empty place. Therefore, there must be bread upon it perpetually, so that blessing will always be found on it. And from that *shulchan* emerge blessings and food for all of the world's tables, which are blessed because of it." (Zohar, Parshat Terumah)

### A Place of Unity

In many passages in Tanach we find an added layer of meaning for the *shulchan*: a joining of people with other individuals, with family and with community. In one example (Tehillim 128:3), King David describes the ideal Jewish family seated in brotherhood and camaraderie around a *shulchan*, "Your children as olive saplings around your *shulchan*."

Culturally, the Shabbat table and Seder table have come to represent familial and communal unity as well. Among Chasidim, the weekly gathering with the Rebbe takes place around a *shulchan*, or *tisch* in Yiddish.

### A Place of Atonement

Interestingly, talmudic sages saw in our contemporary tables a parallel not to the *shulchan* of the Beit haMikdash, but rather to the *mizbeiach* [altar]. Rabbi Yehudah taught that one who feeds needy people at his table merits long life, and on this Rabbi Yochanan and Rabbi Elazar commented, "As long as the Temple stands, the *mizbeiach* atones for Israel. Now, a person's table atones for him [when he uses it to feed the needy]."

The Rebbe from Chernovitz, author of *Beer Mayim Chaim*, explained how one must conduct himself when feeding the needy at his table: "He must provide his food with a complete heart, with love and joy, with a smiling and friendly face. And he must intend to give the choicest, best and most attractive portion at the table. As the holy Rambam wrote (Laws of Prohibited

Offerings 7:11), 'With everything which is done for the name of the benevolent G-d, it should be of the finest and best one has... When one feeds the needy, he should feed them from the best and sweetest at his table, etc.'" It is not sufficient that we feed the needy at our table, but we must do so for the name of Heaven, with our entire hearts and with love. This is how our table becomes a *shulchan* of atonement.

In my humble opinion, the substitution of our contemporary table for the ruined altar provides an opportunity for us to atone for a sin which led to the destruction of the Beit haMikdash. One who decides to share his material plenty with his friends and to unite his family with outsiders and needy people around his table, indeed uniting the Jewish people around a single table, and doing so out of love and joy for the sake of Heaven, actually atones and repairs the grave sin of unwarranted hatred and strife on which the Talmud (Yoma 9b) blames the destruction of the Beit haMikdash. Union around a table out of love atones for the Beit haMikdash which has been destroyed, and hastens the construction of the new Beit haMikdash out of unwarranted love.

[yperez@torontotorah.com](mailto:yperez@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](http://www.torontotorah.com)

We are grateful to  
Continental Press 905-660-0311

***Positive Parenting***  
**Dr. Ursula Schwartz**  
**Rabbi Dr. Abraham J. Twerski**  
**Artscroll (1996-present)**

**About the Authors**

Rabbi Dr. Abraham Twerski was clinical director of the Department of Psychiatry at St. Francis Hospital in Pittsburgh, Pennsylvania for twenty years, as well as Associate Professor of Psychiatry at the University of Pittsburgh's School of Medicine. He is an ordained Rabbi, and he has written more than sixty books for Jewish and general audiences. Rabbi Dr. Twerski is particularly well known for groundbreaking work in addictions counseling, and for the award-winning Gateway Rehabilitation Center he founded in 1972.

Dr. Ursula Schwartz is a clinical psychologist in Pennsylvania. She has run her own practice since 1989, and her work is currently dedicated to children/adolescents and their families. She has published and presented at numerous conferences, including the International Nefesh Conference in Jerusalem in 2003.

**About the Book**

The introduction to *Positive Parenting* notes that there is no shortage of

Jewish and general books on parent-child relationships. However, the authors note a need for Torah-based guidance informed by deep knowledge of psychology and an awareness of modern challenges. Toward this end, *Positive Parenting* presents principles for parents to apply, as well as specific illustrations for particular situations.

*Positive Parenting* is divided into 46 chapters. The book begins with global subjects like "What is the Goal?" "Education Toward Midos and Mitzvos" and "Self-Esteem – What is it Really". From there it progresses into parental roles and methods of parenting, before concluding with practical issues including ADHD, abuse, gifted children and grandparenting.

**The Personal Touch**

Rabbi Dr. Twerski's anecdotes from his own childhood are invaluable. For example, in a chapter on "Guilt and Shame: Their Role in Parenting", he speaks of a Rosh HaShanah afternoon when he played chess with a visiting rabbi, despite a sense that it was not the way to spend that time. His father summoned him to his study:

*When I entered his study, he was engrossed in a sefer, and I stood by*

*respectfully silent, awaiting his recognition. After a few moments he looked up and said softly, "You played chess on Yom Tov?"*

*"Yes," I said. "Rabbi C. said it was allowed."*

*My father said nothing. He returned his gaze to the sefer, and slowly, barely perceptibly, shook his head in the negative. The message was clear: Even if technically not forbidden, it was not in the spirit of Rosh haShanah to play games. I felt terrible. I had desecrated the holy day.*

*I remained standing respectfully, waiting to be dismissed, digesting the reprimand I had received. Then my father looked up, with a twinkle in his eye, and said, "But you did checkmate him, didn't you?"*

*"Twice," I said, softly but happily.*

This story of muted discipline and overt love captures one of the particularly useful elements of the book: Reassurance. Many parents are not secure in their own judgment, and particularly regarding how to apply "The Rules" with both force and sensitivity. For them, the authors' common sense approach should build much-needed confidence.

*torczyner@torontotorah.com*

**Israel's Chief Rabbis: *Rabbi Yaakov Ariel***

**Rabbi Jonathan Ziring**

***Rabbi Yaakov Ariel***  
**Chief Rabbi, Ramat Gan, 1990 to present**

Rabbi Yaakov Ariel was born in Jerusalem in 1937. He studied in the Yeshiva of Kfar HaRoeh, Midreshet Noam in Pardes Chana, and Mercaz HaRav. He became one of the close students of Rabbi Tzvi Yehudah Kook, Rabbi David Cohen (known as "the Nazir"), and Rabbi Shaul Yisraeli; he derived his methodology of halachic decision-making from Rabbi Yisraeli.

Rabbi Ariel is a leading halachic authority in the Religious Zionist community, and his many students hold important posts in yeshivot and communities throughout Israel. He was appointed as Chief Rabbi of Ramat Gan in 1990. He is also the president of Yeshivat Ramat Gan, and the head of a rabbinical court. He was one of the founders of the rabbinic organization Tzohar, and served as its president until 2013. Tzohar is dedicated to making the institutional rabbinic friendly for the average Israeli, and especially for secular Jews.

Rabbi Ariel previously served as the Rosh Yeshiva in Yamit (an abandoned settlement in the Sinai Peninsula) and the rabbi of Kfar Maimon, and he was the founder of the Machon HaMikdash. He has attempted to become the Chief Rabbi of Israel, but has failed twice, once due to opposition by Chareidim and the second time due to his advanced age.

He is a prolific writer, having published six volumes of influential responsa, *B'Ohalah Shel Torah*, as well as books on the holidays and various tractates of Talmud, and a book about the building and dismantling of Yamit. He also has a

book on the methodology of *psak*, focusing on the application of halachah in modern times, entitled *Halachah B'Yameinu*.

**Halachic Positions**

Rabbi Ariel has weighed in on many critical issues across all areas of halachah. For example, Rabbi Kook endorsed the *heter mechirah*, a formal sale of farmland to non-Jews allowing normal farming during the *shemita* year. Rabbi Ariel has challenged this and endorsed the alternative mechanism of *otzar beit din*, to which end he founded *Machon HaTorah veHaAretz*. He also ruled that there is no sanctity of Israel in certain southern territories in Israel, thus exempting them from the laws of *shemita*.

He has taken stances on the permissibility of scientific advances that enable man to "play G-d" – such as choosing the gender of children using PGD (he forbids unless one is already screening for medical reasons), cloning (he opposes, and discusses the question of the personhood and lineage of a cloned person), plastic surgery (he forbids unless it is to fix a generally accepted abnormality), and enabling single motherhood through artificial insemination (he forbids). These are collected in *Halachah B'Yameinu* pages 152-165.

He has argued that use of electricity on Shabbat may not violate *melachah*, but should be treated as biblically prohibited because constant use would violate the biblical obligation to create a Shabbat experience (*B'Ohalah Shel Torah* 2:23, translated here: <http://bit.ly/2lB5KCx>). He defends the philosophy behind this position in *Halachah B'Yameinu*, pages 166-169.

*ziring@torontotorah.com*

## Biography

# The Rogatchover Gaon

Rabbi Baruch Weintraub

Yosef Rosen was born in 5618 (1858), in Rogotchov, Belarus. His father, Rabbi Ephraim Rosen, was a Chassid of the Kopust brand of Chabad, but this fact did not prevent him from sending his son, upon Bar Mitzvah, to the Litvish Rabbi Yosef Dov Soloveichik ("Beit HaLevi") to teach him. He learned under Rabbi Soloveichik, as well as with his son, Rabbi Chaim Soloveichik, who would become the founder of a new, "Brisker" approach to learning. Even in that company, young Yosef soon stood out as a unique genius. His nickname came to be 'the Rogatchover', after the place of birth; this nickname followed him from then on, and is better known than his real name to this day.

At the age of 31, Rabbi Yosef Rosen was appointed as Rabbi for the Chassidic Jews of Dvinsk, Latvia. His counterpart, the famous Rabbi Meir Simcha HaKohen ("Or Sameach"), served the non-Chassidic Jews of the city. He became famous worldwide for his powers of memory. Rabbi Rosen seemed to remember everything – Midrash, Mishnah, Gemara and Rishonim – and he was able to summon immediately every appearance of each word. Furthermore, he was able to find connections between what seemed to be completely unrelated issues. But these abilities were not received only by heavenly gift; the Rogatchover was known for his persistent, continuous learning. Rabbi Meir Simcha once contended that it was no wonder the Rogatchover could remember everything – after all, doesn't everyone remember what they have just learned? For the Rogatchover, who never stopped learning and reviewing, every source is as it was just learned.

Rabbi Yosef Rosen was outstanding not only in mind, but also in personality. He knew his own qualities, and he heeded neither his generation's authorities, nor the authorities of previous generations. Some of his answers even disputed those of the Rishonim of the Middle Ages.

Unfortunately, Rabbi Rosen's genius and breadth make his writings extremely cryptic. On many occasions he only refers to a certain page in the Talmud, and leaves it to the reader to decipher the meaning.

The Rogatchover passed away on 11 Adar 1, 5696 (1936); his Yahrzeit is this coming Thursday.

[bweintraub@torontotorah.com](mailto:bweintraub@torontotorah.com)

## Torah and Translation

# One Hand or Two?

## The Rogatchover, Tzafnat Paneiach, Shemot 29:19

Translated by Rabbi Baruch Weintraub

Please note: We recognize that the translation below is less clear than our normal translations. The point is to demonstrate the extreme brevity of the Rogatchover Gaon. His words are in bold; the rest is interpolation meant to explain his intent.

”ולקחת את האיל השני וסמך אהרן ובניו את ידיהם על ראש האיל” (שמות כט, יט) שתי הידים הוי מציאות אחת או שתי מציאות היכי דצריכי שניהם?

ובזה אתי שפיר למה לא אמרינן בהך דמנחות דף כה גבי שמאל שהותרה ביום הכפורים - עיין שם ברש"י במחתה, וביומא דף מח ע"ב עיין שם בתוספות ישנים - הרי משכחת דהותרה בחפינה דצריך בשתי ידיים וחפינה הוי עבודה כמבואר שם דף מח. ועל כרחך משום דהיכי דהותרה הצריכה שניהם אז אין שייך לומר כלל גדר שמאל או ימין, דהוי כמו עצם אחד...

ובאמת בקרא יש שינוי מן פרשת תצוה לפרשת צו גבי לשון הסמיכה, ומשום דלאחר מעשה העגל הוי זה גם כן גדר כפרה לאהרן.

“And you shall take the second ram, and Aaron and his sons shall lean their hands upon the ram's head” (Shemot 29:19) [Do we see] **the two hands** [leaning on the ram] **as one entity or as two, where both are required?**

[They are seen as one.] **And this may explain why we don't mention in Menachot 25a regarding the left hand, that one may use it to perform the Beit Hamikdash's service on Yom Kippur. See Rashi b'machta** [who explains that the Talmud describes the Kohen Gadol carrying the spoon in his left hand on Yom Kippur] **and on Yoma 48b** [where the Talmud concludes that blood that was walked to the altar in one's left hand is disqualified] **see Tosafot Yeshanim** [who explains that the left-handed service with the spoon on Yom Kippur cannot serve as proof to license general use of the left hand, because in that case there is no other way to conduct that particular service, since the Kohen Gadol carries the pan in his right hand]. **We see that cupping** [the incense] **was allowed with two hands, for there is a need to use both hands in the act of cupping, and cupping is regarded as a service, as explained there on 48a. You must say** [that the reason why the Talmud didn't use cupping as an example of left-handed service is because] **where the Torah requires both hands, it is not relevant to speak about a definition of left or right, as both are viewed as one entity...**

[The same may be applied to having multiple people lean their hands on a korban: if they do it together then we see it as the act of a collective, but if they separate their leanings then we see each one of them as leaning on his own.] **Indeed, in the Torah there is a shift from Parshat Tetzaveh to Parshat Tzav regarding the description of the act of leaning** [for in Shemot 28:10 and 28:19 the singular verb *v'samach* is used, while in Vayikra 8:18 the plural verb *v'samchu* is used]. **This is because after the deed of the Golden Calf, [the ram recorded in Vayikra] serves also as an atonement for Aharon** [and so he needs a separate act of leaning, and he cannot lean together with his sons].

## Weekly Highlights: Mar. 4 – Mar. 10 / 6 Adar – 12 Adar

| Time   | Speaker   | Topic  | Location                           | Special Notes  |
|--|---|--|------------------------------------|--|
| <b>Mar. 3-4</b> <i>שבת</i> <b>Pre-Purim Shabbaton at Shaarei Shomayim!</b> |   |  |                                    |  |
| After Hashkamah  | Yaron Perez   | The War that Cost the Throne                           | Shaarei Shomayim                   |  |
| Derashah   | R' Jonathan Ziring  | Is Vengeance a Reason to Celebrate?                    | Shaarei Shomayim                   | <i>Main Shul</i>   |
| Derashah   | R' Mordechai Torczyner                                      | Our Troubled History of Righteous Warriors             | Shaarei Shomayim                   | <i>Downstairs Minyan</i>   |
| 4:45 PM  | Yaron Perez<br>R' Mordechai Torczyner<br>R' Jonathan Ziring | Ethics of War:<br>The Case of Elor Azaria              | Shaarei Shomayim                   | <i>Panel Discussion<br/>Moderated by<br/>R' Chaim Strauchler</i> |
| Seudah Shlishit  | R' Mordechai Torczyner                                      | Will G-d Let Us Grow Out of War?                       | Shaarei Shomayim                   |  |
| <b>Sun. Mar. 5</b>   |   |  |                                    |  |
| 8:45 AM  | R' Mordechai Torczyner                                      | Cosmetic Surgery & Permanent Makeup                    | BAYT<br>Simcha Suite               | <i>Medical Halachah<br/>with CME</i>                             |
| 9:00 AM  | Adam Friedmann  | History Repeats Itself?<br>Yosef, Esther and Mordechai | Clanton Park                       | <i>Breakfast;<br/>Members Only</i>                               |
| 9:15 AM  | R' Shalom Krell   | Book of Shemuel II                                     | Associated North                   | <i>Hebrew; Rm 206</i>  |
| <b>Mon. Mar. 6</b>   |   |  |                                    |  |
| 7:00 PM  | Adam Friedmann  | Jewish Philosophy                                      | Terraces of Baycrest               |  |
| 8:30 PM  | Adam Friedmann  | Gemara Arvei Pesachim                                  | Clanton Park                       | <i>Men</i>   |
| 8:30 PM  | R' Jonathan Ziring  | Pre-Purim: Taking Challah from Mishloach Manot?        | Shomrai Shabbos                    | <i>Men</i>   |
| <b>Tue. Mar. 7</b>   |   |  |                                    |  |
| 1:30 PM  | R' Mordechai Torczyner                                      | Ezra: Funded!  | Shaarei Shomayim                   |  |
| 8:00 PM  | R' Jonathan Ziring  | Pre-Purim Shiur  | BAYT                               |  |
| <b>Wed. Mar. 8</b>   |   |  |                                    |  |
| 10:00 AM   | R' Jonathan Ziring  | The Jew Victorious 1:<br>The Exodus                    | Beth Emeth                         | <i>There is a fee;<br/>info@torontotorah.com</i>                 |
| 12:30 PM   | R' Mordechai Torczyner                                      | Yosef/Daniel/Esther<br>Jews in Foreign Palaces         | Miller Bernstein<br>5000 Yonge St. | <i>Lunch served; RSVP<br/>cchoi@millerbernstein.com</i>          |
| 2:30 PM  | R' Jonathan Ziring  | Narratives of Vayikra                                  | carollesser@rogers.com             |  |
| 8:00 PM  | Adam Friedmann  | Why do we do that?                                     | Shaarei Tefillah                   |  |
| 8:30 PM  | Yaron Perez   | Parshah: הפרשה ואני                                    | Shaarei Shomayim                   | <i>Hebrew</i>  |
| <b>Thu. Mar. 9</b> <b>Taanit Esther</b>                                    |   |  |                                    |  |
| 1:30 PM  | R' Mordechai Torczyner                                      | The Psychology of Esther                               | 49 Michael Ct.                     | <i>Women</i>   |
| <b>Fri. Mar. 10</b>  |   |  |                                    |  |
| 10:30 AM   | R' Jonathan Ziring  | Ribbit   | Yeshivat Or Chaim                  | <i>Advanced</i>  |

*This week, our Men's Beit Midrash for University Students at Yeshivat Or Chaim offers:*

Sunday 10:00 AM, Gemara Chullin, Rabbi Aaron Greenberg  
Sunday 11:00 AM, Jewish Philosophy, 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. Ellieza 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. Ellieza Perez