



# Toronto Torah

Yeshiva University Torah MiTzion Beit Midrash Zichron Dov

Parshat Miketz / Chanukah

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## Keeping the Name

Rabbi Josh Gutenberg

*Rabbi Eliezer says three things can nullify a harsh decree: repentance, prayer and charity. Rabbi Yosi says even a name change [can nullify a harsh decree]. (Midrash Tanchuma Parshat Noach 1)*

This midrash highlights the significance of a name change. A name change can give an individual a fresh start. As Rabbi Yosi implies, it can be a pathway to turn over a new leaf and can signify a new phase in a person's life.

The Torah records several episodes where an individual's name is changed:

- G-d changes Avram's name to Avraham because G-d makes Avraham the father of all nations.
- The man with whom Yaakov wrestles gives Yaakov the name Yisrael because he is able to withstand challenges from man and G-d. G-d also changes Yaakov's name as he returns to Israel.
- Moshe changes Hoshea's name to Yehoshua before he travels to Israel to scout the land.

These name changes mark significant moments in the respective individuals' lives. G-d changes Avraham's and Yaakov's names to solidify His promise that their descendants will inherit the land of Israel. Moshe changes Yehoshua's name to protect him from the other spies and ensure that he not follow their evil ways.

Yosef also receives a new name in this week's parshah, marking a significant moment in his life. After Pharaoh appoints Yosef as the viceroy of Egypt

he calls him Tzafnat Pane'ach. Why does Pharaoh give Yosef a new name? Several explanations are offered:

- Rashi (Divrei haYamim II 36:4) explains that it was common for rulers to give names to their subordinates to show that they are under the ruler's control. Pharaoh wants to demonstrate that he is still the leader in Egypt.
- Toldot Yitzchak (Bereishit 41:45) suggests that Pharaoh did this to make Yosef an Egyptian. In order to allow Yosef to marry Asnat, an Egyptian girl, he too had to be an Egyptian.
- Alternatively, bringing in Yosef, a foreigner, to serve as a new leader might not have been well-received by the Egyptian populace. Therefore, Pharaoh tries to show that Yosef is also an Egyptian by giving him an Egyptian name and marrying him off to an important Egyptian family.

The different reasons explaining why Pharaoh gives Yosef a new name share a common theme. Pharaoh's goal is to assimilate Yosef into the Egyptian culture. He wants to show that Yosef is an Egyptian who is now under Pharaoh's rule. The name change imposed on Yosef is an attempt to let Yosef start his new life as an Egyptian. But Yosef doesn't give into the pressure. He doesn't adopt his new name, and he retains his roots as an *Ivri*.

Yosef's retention of his roots is demonstrated by might explain a key difference between Yosef's name change and the other ones mentioned in the Torah. In the other circumstances, once the person is given their new name they adopt it. Hashem changes Avram's

name to Avraham and he is never again referred to by his original name. After Yaakov is called Yisrael, the Torah uses both names to refer to him. Yehoshua is called by his name throughout the Torah, even before his name is officially changed. But the name Tzafnat Pane'ach appears only once in the Torah; Yosef never refers to himself by the name, and even Pharaoh never refers to Yosef by Tzafnat Pane'ach after this episode. While Pharaoh wants Yosef to change his name and identity, Yosef refuses to do so. He never adopts the new name, and he never fully embraces the Egyptian culture. He doesn't use the name change as an opportunity to turn over a new leaf. Rather, he retains his old values and preserves the culture in which he grew up.

Parshat Miketz is normally read on Chanukah, and one lesson which Miketz and Chanukah share is the need to protect and guard our religion. The Jews in the time of Chanukah are overtly oppressed. The Greeks conquer the Temple and prevent them from properly adhering to G-d's commandments. But the *Chashmonaim* refuse to let the whole nation assimilate into Greek culture and wage war to protect Judaism. Yosef also fights a battle against assimilation while living in Egypt. Despite Pharaoh's attempt to change his name and have Yosef embrace the Egyptian lifestyle, Yosef keeps his old name and remains committed to his roots.

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We are grateful to  
Continental Press 905-660-0311

**Torah uMadda**

**Rabbi Norman Lamm**

**Jason Aronson Inc., 1990; Third ed. Maggid Books, 2010. The third edition was used for this review.**

**About the author**

Rabbi Norman Lamm has been a key figure at Yeshiva University for over forty years. After studying under Rabbi Joseph B. Soloveitchik and receiving *semichah* in 1951, Rabbi Lamm went on to receive a PhD in Jewish philosophy. He served as a pulpit rabbi before being appointed the President of Yeshiva University in 1976. Additionally, he is the author of numerous books and articles on various topics in the realm of Jewish thought and law.

**About the book**

*Torah uMadda* is a critical overview of a tension that the typical religious Jew faces in the course of life, as well as various approaches to grappling with this tension. How does the 'lonely man of faith' interact with the world of secular knowledge [*madda*]? To answer this, Rabbi Lamm presents and examines six models of the relationship between Torah and *madda*.

- **The Rationalist Model** – This approach is championed by Rambam (1135-1204). This model establishes *madda* as a necessity for a substantive understanding of G-d by understanding the world He created.

- **The Cultural Model** – Torah and *madda* are partners in forming the 'Enlightened Orthodoxy' of Rabbi Samson Raphael Hirsch (1808-1888).
- **The Mystical Model** – Rabbi Avraham Isaac HaKohen Kook (1865-1935) presents a relationship in which holy and profane are deeply bound to one another.
- **The Instrumental Model** – Based upon ideas promoted by the students of the Vilna Gaon (1720-1797), this model frames *madda* as a key to attaining a deeper understanding of Torah.
- **The Inclusionary Model** – A composite of the Rationalist approach and a hierarchy of Torah topics expressed by Rabbi Chaim Volozhiner (1749-1821). Rabbi Lamm dubs this model, '*Madda* as Textless Torah.'
- **The Hasidic Model** – According to this model, involvement with *madda* can be a form of worship. This is a somewhat ironic name, given the fact that the Hasidic community grants little to no intrinsic significance to *madda*.

The last two models are of Rabbi Lamm's own creation and, as such, most powerfully represent his own spiritual grappling with the tension between Torah and *madda*.

**Why this book is a worthwhile read**

*Torah uMadda* represents an effort to establish what our relationship with secular knowledge can and, perhaps, should be. Fundamentally, if one is involved with secular learning it behooves them to have a mature philosophy of what they are doing from a religious perspective. Intent is critical for performance of mitzvot; so too here, intent frames, shapes, and enriches one's endeavour in secular learning.

Rabbi Lamm does not shy away from the fact that some disagree with his philosophy. He promotes co-existence between proponents of *Torah uMadda* and the 'Torah only' approach.

Rabbi Jonathan Sacks' *Afterword* in the third edition is worth noting. Rabbi Sacks presents a cogent summary of Rabbi Lamm's work, and his own analysis of the tension between Torah and *madda*. Given the complexity of Rabbi Lamm's writing, it may be worthwhile to read Rabbi Sacks' afterword before reading the book itself. This would provide the reader with the framework and context to better understand the book's wonderful insights. Grappling with Rabbi Lamm's at times lofty language, as well as the concepts contained therein, is a worthwhile endeavor.

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**613 Mitzvot: #38, 416: Jealousy**

**Rabbi Mordechai Torczyner**

The Torah presents two prohibitions against jealousy: "You shall not desire [that which is associated with other people]" (Shemot 20:14) and "You shall not lust for [that which is associated with other people]." (Devarim 5:18).

Rambam (Sefer haMitzvot, Lo Taaseh 265-266) and Sefer haChinuch (Mitzvah 38, Mitzvah 416) count these as separate prohibitions. Minchat Chinuch (Mitzvah 38) explains:

- Devarim 5:18 prohibits desiring the property of another, even were we take no steps to acquire it. [However, Rambam (Hilchot Gezeilah 1:10) and Shulchan Aruch (Choshen Mishpat 359:10) stress that pure desire does not violate the prohibition; one violates the prohibition only by planning steps toward acquiring it.]
- Shemot 20:14 prohibits jealousy which leads to practical steps to acquire the property of another via compulsion, even where those steps are within the law.

We are instructed to banish thoughts of jealousy from our minds; I dare not say, "I want to take the property of another person for myself." As both Rambam (Hilchot Gezeilah 1:11) and Shulchan Aruch (Choshen Mishpat 359:11) note, desire leads to theft, and potentially even to bloodshed. Therefore, we must stay far from the calculations that would enable the first step along that path.

How does one distance himself from jealous instincts?

- Sefer haChinuch (Mitzvah 416) contends that a human

being can avoid jealousy, writing, "Do not express shock, asking how one could possibly keep his heart from desiring the treasures he saw in another person's domain... Only fools who are evil and sinful would say this. A person can prevent himself, his thoughts and desires from anything he chooses."

- Rabbi Avraham ibn Ezra (Shemot 20:14) suggests that one should discipline himself against desiring that which is associated with other people. "Know that a villager with proper perspective, who sees an attractive princess, will not desire her for himself. He knows it is not possible."
- Rabbi Yosef Dov HaLevi Soloveitchik (Beit haLevi to Shemot 20:14) offers a different approach: fear. He writes, "It is clear that if one would desire something to the greatest extent, each person according to his nature, and he would even be close to achieving it, and he would pursue it, the *yetzer hara* burning like fire within him, but his path was upon a frozen river, and while running his foot would slip on the frost and he would be on the verge of falling – then at that instant when his foot slipped and he began to fall, the entire desire would cease from him as result of his fear of falling. This is what the Creator established within the nature of all creations, that a little fear entering a person's heart will remove all of the forces of desire. The Torah prohibited such desire; if one would fear the prohibition, even a little, like fear of falling, then he would never desire again."

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## Biography

### Rabbi Shalom Berezovsky Rabbi David Teller

Rabbi Shalom Noach Berezovsky was born on the 14th of Av 1911 (5671) in the town of Mosh, close to Slonim. He married the daughter of the Rebbe of Slonim, Rabbi Avraham Weinberg, and moved to Israel in 1935 to help rebuild the Slonim sect of chasidut, which was nearly destroyed in the Holocaust.

In 1942, the Beit Avraham Slonim yeshiva was established in the Meah She'arim neighborhood in Jerusalem, and Rabbi Shalom began teaching there. In a few years he would become the Rosh Yeshiva. He served as a member of the directorate of the "independent" school system in Israel and on the Council of Torah Sages of Agudath Israel, as well as in the presidency of its committee for yeshivot. At this time he authored the Netivot Shalom series and began publishing many previous works of the previous Slonimer Rebbes. The Netivot Shalom series, which has volumes on the parshah, Jewish holidays and general topics in Jewish thought, has achieved widespread popularity, beyond the confines of traditional Chassidic batei midrah. This is in part due to Rabbi Shalom's clear and illuminating writing style, deep and insightful commentary and omission of the heavier kabbalistic references which characterize many chasidic works and make them difficult for a general audience to fully appreciate.

Many Slonimer Chasidim began accepting Rabbi Shalom Berezovsky as their rebbe during the end of his father-in-law's life. This sparked a protest, as others felt that Rabbi Avraham Weinberg should remain the leader of Slonim chasidut until his passing. Today, Slonim Chasidut is divided into two large sects, one headed by the Berezovsky family (under the leadership of Rabbi Shalom's son), and the other headed by the original Weinberg dynasty.

Rabbi Shalom Noach Berezovsky passed away on the 14th of Av, August 8, 2000.

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## Torah and Translation

### Shabbat, Chanukah and the Beit haMikdash

Rabbi Shalom Noach Berezovsky  
*Netivot Shalom, Chanukah, Shabbat Chanukah*

Translated by Rabbi David Ely Grundland

נסתפקו חז"ל בגמ' (שבת כב:) אי הדלקה עושה מצוה או הנחה עושה מצוה, ופשטו מדקא מברכינן "אשר קדשנו במצותיו וצונו להדליק נר חנוכה" ש"מ הדלקה עושה מצוה, שההדלקה היא העיקר...

בכל ימות השבוע ישראל הם בבחינת עבדים, ובפרט בזמן שאין בית המקדש קיים הם שרויים בחשכות גדולה. בהיות המקדש על מכונו היה תמיד תוכו רצוף אהבה בין קוב"ה וישראל בדרגה העילאית, אך משחרב מיהמ"ק נסתלקה דרגה זו.

אבל שבת היא בבחינת בית המקדש, שישראל הם בבחינת "בנים אתם לד' אלוקים" ומתעוררת האהבה העזה כמות. ולכן תיקנו חז"ל את הדלקת נר שבת ואמירת שיר השירים בפניא דמעלי שבתא, שבזה קבעו את סדר כניסתו של יהודי לשבת קודש, על ידי שידליק עצמו באש קודש של אהבת ד', שכל שיר השירים משל הוא לענין זה.

וכן הדלקת נר חנוכה יש בה המשך מביהמ"ק, כמש"כ הרמב"ן על מאחז"ל שאמר הקב"ה לאהרון על הדלקת המנורה "שלך קיים לעד", שזה קאי על נר חנוכה שהוא המשך מאור המנורה. אור המנורה היה מאיר לכלל ישראל באורו יתברך, ובזמן שאין ביהמ"ק קיים "שלך קיים לעד" בנר חנוכה שבו מאיר אור המנורה, שנר חנוכה יהל אורו על יהודי להאיר לו את כל השנה בבחינת "במיתו לי נהורא ותחפי לכוון בהתא". והדלקה עושה מצוה, שההדלקה תחדור ותקיף את כל פנימיות הנפש, שהיא הלכתא רבתי לשבת והלכתא רבתי לחנוכה, שהם ימים של אהבת ד' יוקדת כאש.

In the Talmud (Shabbat 22b) our sages questioned whether the lighting fulfills the commandment or if the placement (of the chanukiah) fulfills the commandment, and they proved it from the words of the blessing, "who sanctified us with His commandments, and commanded us to light Chanukah lights". Therefore, the lighting is what fulfills the commandment, the lighting is the essence...

On all days of the week, Israel are like slaves, and specifically when there is no Beit HaMikdash [Temple], they dwell in great darkness. When the Mikdash stood on its foundation, inside it was always "internally lined with love" (Song of Songs 3:10) between the Holy One and Israel, on the highest level. However, following the destruction of the Beit HaMikdash this level was removed.

However, Shabbat represents the Beit HaMikdash, just as Israel represents "You are children to Hashem, your G-d" (Devarim 14:1), and the love, intense as death, (Song of Songs 8:6) is awakened. Therefore, our sages established the lighting of Shabbat lights and the recitation of the Song of Songs on Friday afternoon. By this they fixed the way in which a Jew begins the holy Shabbat: lighting, personally, the holy fire of love for Hashem, for which all of Song of Songs is a metaphor.

So, too, is the lighting of Chanukah lights a continuation of the Beit HaMikdash. It is as Ramban (Bamidbar 8:2) wrote regarding what our sages taught, that the Holy One told Aharon regarding lighting the menorah, "Yours will be upheld eternally", that this refers to the Chanukah lights which are the continuation of the light of the menorah. The light of the menorah radiated for all Israel by the light of Hashem, and in the times when there is no Beit HaMikdash, "yours will be upheld eternally" via the Chanukah lights, through which shines the light of the menorah. The light of Chanukah shines upon the Jew, to illuminate for him the entire year, as in "When you bring Me light, they will be covered in shame". The lighting fulfills a commandment, for the lighting penetrates and surrounds the inner soul. This is "the great halachah of Shabbat" (Shabbat 12a) and the great halachah of Chanukah, days on which the love of Hashem burns like fire.

*4 Tevet is Friday*

The first railway completed in Israel (then Palestine) was between Yaffo and Yerushalayim, in 1892. However, thirty years before that, there were those who dreamed of a train line going from Haifa in the east all the way to Baghdad, Iraq in the west. The idea was advanced both by Zionist advocates, who aspired to advance and develop the land, and by the Turkish government, who believed in the profitability of such a project in potential taxes.

After some futile attempts, a company named the Syrian-Ottoman Railway received from the Ottoman government a license to begin the works. On the fourth of Tevet (thirteenth of December), 1893, a special ceremony was held for the laying of the first rail. It was not long, though, before various difficulties caused the company to default, and the license was withdrawn.

In 1902, Sultan Abdul Hamid the Second decided that the Ottoman government would continue the task by itself; the

plan was to connect Mecca and Medina to the rest of the Ottoman Empire. The Sultan assigned no fewer than 10,000 soldiers to the task, and under German management, they finished most of the rail line in less than eight years.

Because of the Muslim religious values that motivated the Sultan, he refused to accept any help offered by Zionist Jews; he even sent back a cheque for 500 pounds, sent to him by David Wolfson, president of the World Zionist Organization.

In June 1946, during the British Mandate, and as part of the war against it, The Palmach bombed part of the railway; in March 1948 the act was repeated, this time to prevent the Arab armies from using it. The trains were stopped, and their movement was never renewed.

In 2010 the Israeli government decided to rebuild the railway. It should return to use, G-d willing, in 2017.

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**Weekly Highlights: Dec. 20 – Dec. 26 / 28 Kislev – 4 Tevet**

Time	Speaker	Topic	Location	Special Notes
<b>Shabbat Dec. 20</b>				
10:30 AM	Yisroel Meir Rosenzweig	Meshech Chochmah	Clanton Park	
<b>Before minchah</b>	R' Mordechai Torczyner	Daf Yomi	BAYT	
<b>After minchah</b>	R' Mordechai Torczyner	Gemara Avodah Zarah	BAYT	
6:30 PM	R' David Ely Grundland	Parent-Child Learning	Shaarei Shomayim	
<b>Sun. Dec. 21</b>				
8:45 AM	R' Josh Gutenberg	Contemporary Halachah: Snow on Shabbat	BAYT	
9:15 AM	R' Shalom Krell	Kuzari	Zichron Yisroel	<b>With light breakfast</b>
8:30 PM	R' David Ely Grundland	Gemara: Mind, Body, Soul	Shaarei Shomayim	
<b>Mon. Dec. 22 Rosh Chodesh Day 1</b>				
6:30 AM	R' David Ely Grundland	Gemara Bava Metzia	Shaarei Shomayim	
<b>Tues. Dec. 23 Rosh Chodesh Day 2</b>				
6:30 AM	R' David Ely Grundland	Gemara Bava Metzia	Shaarei Shomayim	
9:30 AM	<b>R' Josh Gutenberg</b>	<b>Chanukah: An Electric Holiday</b>	<b>BAYT</b>	<b>High school boys With light breakfast</b>
1:30 PM	R' Mordechai Torczyner	The Book of Iyov (Job)	Shaarei Shomayim	<b>Not this week</b>
<b>Wed. Dec. 24</b>				
6:30 AM	R' David Ely Grundland	Gemara Bava Metzia	Shaarei Shomayim	
9:30 AM	<b>R' Josh Gutenberg</b>	<b>Why Chanukah?</b>	<b>BAYT</b>	<b>High school boys With light breakfast</b>
<b>Thu. Dec. 25</b>				
9:20 AM to 12 PM	<b>R' Tsvi Heber</b> <b>R' Mordechai Torczyner</b>	<b>Shemithah Outside Israel</b> <b>Shemithah Etrogim</b>	<b>Yeshivat Or Chaim</b>	<b>Yarchei Kallah! 8:30 Shacharit With light breakfast</b>
1:30 PM	R' Mordechai Torczyner	The Book of Yehoshua	49 Michael Ct. Thornhill	<b>Not this week</b>
<b>Fri. Dec. 26</b>				
10:30 AM	R' Mordechai Torczyner	Advanced Shemithah: Marketing Shemithah Produce	Yeshivat Or Chaim	