

Toronto Torah

YU Torah MiTzion Beit Midrash Zichron Dov

Parshiyot Vayikra/Zachor

9 Adar II, 5779/March 16, 2019

Vol. 10 Num. 28 (#406)

This edition of Toronto Torah is dedicated in memory of Rabbi Moshe Zvi Goldberg zt"l, longtime Rebbe at Yeshivat Or Chaim and Yeshiva Gedolah Zichron Shmayahu, and Chavruta of our Beit Midrash, whose love of Torah and love of his students was unsurpassed and unsurpassable. May his exuberant, irrepressible and pure love of learning and sharing Torah inspire all of us, far into the future.

Love of Our Fellow in Torah and Mitzvot

Rabbi Adam Friedmann

The Torah commands us to love our fellow Jews as ourselves. (Vayikra 19:18) Rambam (Sefer HaMitzvot, Aseh 206), defines this mitzvah first in terms of its emotional scope. We are commanded to love each other just as we love ourselves. My compassion and love for my fellow Jew must equal my compassion and love for myself. Given our propensity and need for (healthy) self-love, the level of love demanded here is astounding. Indeed, Ramban explains that this mitzvah is formulated as hyperbole (*haflagah*). We cannot actually love anyone as much as ourselves. Rather, the Torah demands that we desire and seek the good for others as we desire and seek it for ourselves. We are charged with the task of seeking for others the good and dignified life we desire. (Commentary to Vayikra 19:17)

To whom does this mitzvah apply? Who is included in the Torah's definition of "fellow"? The commentators debate this point. Rambam's view on this question, however, seems to be internally contradictory:

In his Hilchot De'ot (Laws of Character) 6:3, Rambam writes unequivocally that there is a mitzvah incumbent upon each Jew to love each and every Jew like himself since the Torah says "Love your fellow as yourself". Consequently, Rambam writes that one must speak another's praises and be careful with another's money, just as he is careful

with his own money and desires his own honour. It would seem from this source that the mitzvah of loving others applies to every Jew.

In Rambam's Hilchot Avel (Laws of Mourning) 14:1, however, we find a different formulation. There Rambam describes a series of rabbinical mitzvot which fall under the category of loving others. He enumerates visiting the sick, comforting the bereaved, engaging in the entire process of burial including eulogizing the dead, and providing for the physical and emotional needs of a bridegroom and young couple. These, says the Rambam, are physical acts of kindness which have no limit. All of them are included in "loving your fellow as yourself." Rambam then describes the mitzvah: Those things which you want others to do for you, do them "for one who is your brother in Torah and mitzvot." In this context, it seems that Rambam is limiting the scope of the mitzvah to those Jews who are fellow observers of Torah and mitzvot.

How can this contradiction be resolved? Some (see *Be'ur Chadash Maspik* to De'ot 6:3) have suggested that Rambam's definition in the second source is meant to be operative in the first one as well. In other words, the mitzvah applies only to observant Jews. Others (see *Likutei Sichot* vol. 17, pg. 217 fn 17, subnote 1) argue that this cannot be the case.

We may suggest that Rambam is

describing different levels or modes of fulfilling the mitzvah, which correlate to different respective emotional attachments to other Jews.

- One way to look at another Jew is simply as a person seeking a dignified and good life. My responsibility to love that person charges me with seeking his basic welfare. This is the description in Hilchot De'ot.
- Another, more profound, way of seeing another Jew is as our "fellow in Torah and mitzvot", a person seeking a meaningful connection with G-d, and seeking Torah knowledge. The greatness of this way of life entails a more involved love of limitless acts of visceral respect and care, which the Sages codified. At this second level of love, the more aware the lover is of the greatness of Torah and mitzvot, the greater his love for his "brothers" in those pursuits. This second mode is described in the Laws of Mourning.

Rabbi Moshe Goldberg zt"l was a Jew who viewed others, regardless of their external trappings, as his "fellows in Torah and mitzvot", and his love for us was palpably felt accordingly. He reminded his students that they are Bnei Yeshiva, part of this fellowship, and he respected them as such. He was a person whose greatness in and excitement for Torah allowed him to transcend the divisions in the community and connect with so many. He was a precious and rare Jew, and he will be sorely missed.

afriedmann@torontotorah.com

OUR BEIT MIDRASH

ROSH BEIT MIDRASH	RABBI MORDECHAI TORCZYNER
SGAN ROSH BEIT MIDRASH	RABBI ELIHU ABBE
AVREICHIM	EZER DIENA, RABBI ALEX HECHT
ADULT SEDER BOKER DIRECTOR	RABBI MOSHE YERES
WOMEN'S BEIT MIDRASH	MRS. ELIANA ABBE
ISRAELI CORRESPONDENTS	RABBI ADAM FRIEDMANN, RABBI BARUCH WEINTRAUB, RABBI JONATHAN ZIRING
UNIVERSITY CHAVERIM	ISAAC BUSHESKY, NAFTI DIENA, COREY KAMEN, ARI KARON, JAY KARON, YEHUDA LEVI, COBY LYONS, JACOB POSLUNS, MORDECHAI ROTH, ARI RUBIN, DANIEL SAFRAN, DAVID TOBIS, EYTAN WEISZ, URIEL WEISZ, ELI WELTMAN, MARK WERNER, BARUCH WISE



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

We are grateful to Continental Press 905-660-0311

Summary

The second chapter of Shoftim begins with a visit from a “malach”. The *malach* comes from Gilgal, home of the *ohel moed* and a place of great spiritual heights in Yehoshua’s time, to rebuke the Jews for failing to uproot the wicked Canaanite society. (Shoftim 2:1-5) Midrashim and traditional commentaries identify the visitor as Pinchas. [See Rashi, Radak and Seder Olam. Abarbanel contends this was a different, anonymous prophet.] The people respond by crying.

The prophetic rebuke may have taken place as much as a century after the death of Yehoshua, after the time of Devorah the Shofetet. The chapter then moves back to Yehoshua’s last years and the aftermath of his passing. [See Rashi Shoftim 2:6, and Daat Mikra to Shoftim, Introduction to *HaChelek HaRishon*.] Shoftim 2:6-10 describes the rise of a new generation which is unfamiliar with Divine miracles, and which fails to follow G-d. This highlights the challenge of Jewish history: Will new generations, with new experiences, make righteous decisions based on the Torah conveyed to them?

The chapter concludes (2:11-23) with

an overview of a cycle which will appear repeatedly in Shoftim, in which the Jews sin, G-d allows other nations to oppress us, we are rescued by a Shofeit, we achieve a level of righteousness, and then we return to sin. Versions of the cycle recur until the time of Shemuel.

Insight: The Role of a Chacham

According to Shoftim 2:10, “That entire generation [of Yehoshua and the elders] were gathered to their ancestors, and another generation arose after them, unaware of G-d and of the deeds G-d had performed for Israel.” Ralbag was puzzled by this ignorance; according to his chronology, Yehoshua and the elders led the Jews for only 27 years after entering Israel. Could all of the witnesses of the Exodus have disappeared?

Ralbag explained, “Doubtless, many people were octogenarians and older, but because they were not *chachamim* (sages), all of G-d’s actions did not enable them to save Israel from doing that which was evil in G-d’s eyes.” (Commentary to Shoftim 2:10)

Rabbi Moshe Goldberg zt”l explained Ralbag’s emphasis upon the need for

chachamim, by citing Tehillim 107:43, “Who is a *chacham* who will guard these things, contemplating the kindnesses of G-d?” He wrote, “The level of a *chacham* is that when he sees great miracles, he guards all that he knows, all of the ways he has been energized by these miracles, in his heart. Otherwise, one could see and hear of great things and remain as he was.” (Bikkurei Moshe 2, pg. 522)

Similarly, Rabbi Goldberg cited Rabbi Chaim Mendel Brodsky, who noted Rabbeinu Yonah’s view that only ignorant people delay their repentance; *chachamim* are presumed to take note of their own descent and repent immediately. (Shaarei Teshuvah 1:3) Further, Rashi describes *talmidei chachamim* as people who “internalize things more than other people do.” (Rashi, Taanit 4a) The *chacham* is impacted by that which he perceives.

It appears, then, that elders who had witnessed the Exodus did remain. Had those elders internalized the miracles of the Exodus, they would have been able to influence the national direction.

torczyner@torontotorah.com

Law of the Land: Appointing a Government Today**Ezer Dena**

Rambam (Hilchot Melachim 1:3) writes that appointing a king requires a prophet and a court of 70 judges. Rabbi Avraham Yitzchak Kook, based on a position of Rambam, argues that prophets are not necessary for this process today; in the absence of prophecy, the prophet’s power is accorded to the nation. (Mishpat Kohen 144) However, Rabbi Dr. Haim Borgansky (<https://bit.ly/2HrnThs>) notes that Rabbi Kook’s idea still depends upon the approval of the Sanhedrin, Judaism’s highest court of authority, to grant royal power to such a government. We may then ask: without a functioning Sanhedrin today (see Toronto Torah 10:21), could appointed leaders have the status of a Jewish king?

A second question: Rambam repeats the role of a Sanhedrin in crowning a king in Hilchot Sanhedrin 5:1, and there Rabbi Yosef Karo (Kesef Mishneh ad loc.) notes that he has found no earlier sources for Rambam’s contention. However, this is puzzling, since a passage of Tosefta (Sanhedrin 3:2) states this rule explicitly. Indeed, Rabbi Karo himself cites the next line from that same passage of Tosefta as the source for Rambam’s statement that appointing a kohen gadol requires a Sanhedrin! (Hilchot Klei HaMikdash 4:15)

To answer this question, Rabbi Moshe Tzvi Goldberg zt”l (Ha’Emek 24, pages 37-41) cites Rabbi Yitzchak Zev Soloveitchik’s explanation of Rambam’s view on the role of a Sanhedrin in naming a kohen gadol or king. According to Rabbi Soloveitchik, Rambam says:

- The Sanhedrin appoints a kohen gadol **as representatives of the entire nation**, and not as a court per se.
- The Sanhedrin appoints a king **because a king must have his power invested by the ruling court and a prophet**,

based on Devarim 17:15, which states that a king must be chosen by G-d, and Shemot 18:22, which explains that decisions of great magnitude must be brought to the highest court. Indeed, Yehoshua, King Shaul, and King David were all appointed in this way.

Rabbi Goldberg argues that Rabbi Karo certainly understood our passage of Tosefta as identifying a key role for the Sanhedrin in appointing a king, but in the same way that a Sanhedrin appoints a kohen gadol: as representatives of the entire nation. Rabbi Goldberg further explains that according to Rabbi Karo, both Devarim 17:15 and Shemot 18:22 refer only to needing a prophet to appoint a king; they do not require the Sanhedrin’s participation. Therefore, the Sanhedrin may have been involved for Yehoshua, King Shaul and King David, **but only as representatives of the nation**, not because of any halachic ruling relating to them.

Rabbi Goldberg supports this by pointing out that the first mishnah in Sanhedrin, which lists the scenarios where the Sanhedrin performs a formal halachic function, omits any mention of appointing a king or kohen gadol. [However, he cites Radvaz to Hilchot Melachim 1:3 who offers an alternative explanation for this omission.]

Returning to our initial question, one could then suggest that according to Rabbi Karo, even in the absence of a formal Sanhedrin, power would be accorded to the citizens in their place, allowing for the appointment of a king or equivalent body in our day.

ediena@torontotorah.com

Biography

Rabbi Moshe Goldberg

Rabbi Jonathan Ziring

Rabbi Moshe Tzvi haLevi Goldberg was born in Chicago, Illinois to Rabbi Yitzchak and Betty Goldberg. He attended Ida Crown Jewish Academy before attending Telz Yeshiva, where he would study for more than a decade, first in the high school in Chicago, and later in the Yeshiva in Wickliffe, Ohio, where he received *semichah* from Rabbi Mordechai Gifter and Rabbi Baruch Sorotzkin zt"l. He also studied with Rabbi Chaim Levin, Rabbi Chaim Stein, and Rabbi Chaim Dov Keller.

His career began as a Rebbe in Miami Beach in the Mesivta program, and in Rabbi Yochanan Zweig's Yeshiva. He moved to Toronto in 1984, teaching at Yeshiva Yesodei HaTorah, then at the Mesivta of Yeshiva Gedolah Zichron Shmayahu. He taught at Yeshivat Or Chaim from the mid-1990's onward, teaching hundreds of students. He also presented many shiurim throughout the community. Rabbi Goldberg published several volumes of his commentary on the Talmud, Tanach, and *moadim* (holidays), called *Bikkurei Moshe*. His works show his mastery of Torah and his particular love for the Torah of the *acharonim* (later authorities), and represent the method of Torah study that he gained in his many years at Telz. He also edited *Ha'Emek*, a Toronto-based Torah journal, for many years.

He was also known for his personal ethics. As Rabbi Seth Grauer eulogized:

Rabbi Goldberg was kulo Torah in every sense of the word, and everyone knows how much he learned, but he was also among the most moral and ethical people I have ever met.

There are countless examples I could give - but to help us understand - Mrs. Charney from our school office told me that before Rabbi Goldberg would photocopy a page from an ArtScroll gemara, he would first ask her to please call ArtScroll and ask permission for him to photocopy it, because he was concerned with the copyright laws.

On a personal note, Rabbi Goldberg was a role model for all who had the privilege to know him and discuss Torah with him. My brother-in-law named his son this past Friday, the day of Rabbi Goldberg's burial, (partially) in memory of Rabbi Goldberg - Naftali Moshe.

jjziring@torontotorah.com

Torah and Translation

Megilah: A Means of Eliciting Praise of G-d

Rabbi Moshe Goldberg, Bikkurei Moshe, Pesachim 54

Translated by Rabbi Jonathan Ziring

במגילה יז. – במתני' הקורא את המגילה למפרע - לא יצא וכו'.

ובגמ' איתא: מנא הני מילי? אמר רבא: דאמר קרא 'ככתבם וכזמנם' מה זמנם למפרע לא - אף כתבם למפרע לא וכו'. אלא מהכא: דכתיב 'והימים האלה נזכרים ונעשים' - איתקש זכירה לעשייה, מה עשייה למפרע לא - אף זכירה למפרע לא. תנא: וכן בהלל וכו' הלל מנלן? - רבה אמר: דכתיב 'ממזרח שמש עד מבואו וכו'.

וראיתי בס' "כמוצא שלל רב", פ' בשלח, בשם האדמו"ר רבי יישכר דוב רוקח מבעלז זצ"ל שעמד על גמרא הנ"ל, דהנה במס' מגילה יז. איתא "אי הכי הלל נמי נימא וכו', רב נחמן אמר קרייתא זו הלילא וכו'". ע"כ. ואשר לפי שיטת רב נחמן דבכל קריאת המגילה נכלל קריאת ה' מדוע היתה צריכה גמרא להביא טעם מיוחד לכך שאין קוראים את המגילה למפרע ... תיפ"ל משום שאין קוראים את ההלל למפרע ...

הנראה יותר בזה ע"ש מה שהעלינו בס' ביכורי משה חלק ג' סי' ט"ז בביאור דין קרייתא זו הלילא, דאין הפירוש בזה דגוף קריאת המגילה חשיבא כקריאת הלל, דיעוין ברש"י מגילה ד., על הא דאיתא בגמ' שם ... ופירש"י בד"ה יזמרך כבוד וז"ל, "...וקריאת המגילה שבח הוא שמפרסמין את הנס והכל מקלסין להקב"ה עכ"ל, דיראה מדברי רש"י דאין הכוונה שגוף קריאת המגילה חשיבא דברי שבת, אלא דגוף הקריאה חשיבא חפצא של פרסומי ניסא, וממילא הכל מקלסין להקב"ה. וכן נראה ביאור דין קרייתא זו הלילא, דאי"ז חשיבא כקריאת דברי הילול, אלא דע"י קריאת המגילה ממילא בכל מקלסין להקב"ה וע"כ לא תקנו עוד קריאת הלל.

Megilah 17a – Mishnah: One who reads the megilah out of order does not fulfill his obligation, etc.

Gemara: From where are these matters derived? Rava said: The verse states "[to fulfill these days] according to their writing, and according to their appointed times every year." (Esther 9:27) Just as their appointed times cannot be out of order, so too, their writing must not be out of order...

Rather, [we derive it] from this verse, as it is written: "And these days should be remembered and observed." (Esther 9:28) Remembering is juxtaposed with observing; just as observing cannot be out of order, so too, remembering [by reading the megilah], may not be out of order. The Sages taught in a *baraita*: This [law] also applies to *Hallel*. From where do we derive this [regarding] *Hallel*? Rabbah said: As it is written, "From the rising of the sun until its return" (Psalms 113:3). [Just as the sunrise and sunset cannot be reversed, so too, *Hallel* may not be recited out of order.]

I saw in the book, *K'Motzei Shalal Rav*, Parshat Beshalach, citing Rabbi Yissachar Dov Rokeach of Belz zt"l, who wrote about this, that it says in Megilah (14a), "If so, we should say *Hallel* as well [on Purim]? Rav Nachman said the reading [of the megilah] is *Hallel*." According to the position of Rav Nachman that every reading of the megilah qualifies as *Hallel*, why did the Talmud need to bring a specific reason to explain why we don't read the megilah out of order?... Derive it from the fact that *Hallel* is not read out of order!

It appears more likely to me, based on what we wrote in Bikkurei Moshe 3:16 to explain the rule that "reading the Megilah is like *Hallel*," that this does not mean that reading of the megilah itself is like saying *Hallel*. Rashi (Megilah 4a, s.v. *yi-zamercha*) explained, "Reading the megilah is praise, as it publicizes the miracle, and all praise G-d." It seems from Rashi that the intent is not that the megilah itself is praise, rather that its reading publicizes the miracle, which implicitly causes all to praise G-d. That is the intent of "Reading is *Hallel*" – not that reading the Megilah is praise. Rather, through the reading of the Megilah, all will come to praise G-d. Therefore, they did not institute a separate reading of *Hallel*.

In the Torah's first presentation of the *aseret hadibrot* (ten commandments), Shemot 20:8 commands, "Call to mind the day of Shabbat, to sanctify it," requiring verbal invocation of the day's sanctity: *kiddush*. Sefer haChinuch codifies this as the Torah's 31st mitzvah. In the second presentation of the *aseret hadibrot*, Devarim 5:12, commands, "Guard the day of Shabbat, to sanctify it," prohibiting *melachah*. The Talmud links the two, teaching that as women are obligated in the prohibition against *melachah*, they are also obligated in the mitzvah of *kiddush*, even though they are often exempt from time-bound commandments. (Berachot 20b)

This obligation of women in *kiddush* may actually extend to all of the mitzvot of Shabbat. Rabbi Moshe Goldberg zt"l quoted Rabbeinu Nisim (Shabbat 44a *b'dapei haRif*):

"Rabbeinu Tam wrote that women are obligated to eat three meals on Shabbat and to use two loaves of bread because they were involved in the miracle of the manna, but there is no need [for that explanation]. For all of the deeds of Shabbat, men and women are equal, as we learn from the linkage of 'Call to mind' and 'Guard' that whoever is obligated to guard Shabbat is obligated to call it to mind. This includes all of the duties of Shabbat." [See, too, Shu"t Rabbi Akiva Eiger III 80.]

Rabbi Goldberg used Rabbeinu Nisim's application to all of the laws of Shabbat to explain why Sefer haChinuch did not explicitly note women's obligation each time he presented a mitzvah of Shabbat; he understood this obligation as a global, overarching principle. (Ha'Emek 13, pp. 29-30)

To be continued...

Weekly Highlights: Mar. 16 – Mar. 22 / 9 Adar II – 15 Adar II

Time	Speaker	Topic	Location	Special Notes
Mar. 15-16				
After hashkamah	Ezer Diena	Shaatzneiz: Theory & Practice	BAYT	Rabbi's Classroom
After hashkamah	R' Alex Hecht	Parshah	Clanton Park	
Before minchah	Ezer Diena	Daf Yomi	BAYT	Rabbi's Classroom
After minchah	R' Mordechai Torczyner	Gemara Avodah Zarah	BAYT	Simcha Suite
Sun. Mar. 17				
10:00 AM to Noon	<u>PRE-PURIM LEARNATHON AT B'NAI TORAH!</u> Rabbi Mordechai Torczyner: <i>Mishloach Manot: The Anthropology of Jewish Food-Sharing</i> Rabbi Elihu Abbe: <i>Megilat Esther: The Hallel of the Megilah: Private or Public?</i> Ezer Diena: <i>Matanot la'Evyonim: More Than Tzedakah</i> Rabbi Alex Hecht: <i>Seudat Purim: Debauchery or Dignity?</i> Free of Charge; Open to All!			
Tue. Mar. 19				
1:30 PM	R' Mordechai Torczyner	Yeshayah: Chapters 12-13	Shaarei Shomayim	
7:30 PM	R' Mordechai Torczyner	Esther 10: What's in a Tax?	Kehillat Shaarei Torah	2640 Bayview Ave.
8:45 PM	R' Mordechai Torczyner	The Book of Yehoshua	129 Theodore Pl.	Men
Wed. Mar. 20				
Taanit Esther				
10:00 AM	R' Mordechai Torczyner	Mysticism and Mitzvot 3: Kabbalah and Mezuzah	Beth Emeth	Fee; register at torontotorah.com/kabbalah
7:30 PM	R' Alex Hecht	20 th Century Controversies	Shaarei Tefillah	Not this week
7:30 PM	Ezer Diena	Ripped from the Headlines	BAYT	Not this week
Thu. Mar. 21				
Purim — Regular <i>Shemuel</i> and <i>Beitzah</i> shiurim will not take place this week				
Fri. Mar. 22				
Shushan Purim				
10:30 AM	R' Elihu Abbe	Kiddushin	Yeshivat Or Chaim	Advanced
<u>For University Men, at Yeshivat Or Chaim</u> 10:00 AM Sunday, R' Aaron Greenberg, Gemara Shabbat 11:00 AM Sunday, Beit Midrash Rotation: Contemporary Halachah—Not this week 8:30 AM Tuesday, Ezer Diena, Stories and She'eilot 8:30 AM Friday, R' Mordechai Torczyner, Parshah				
<u>WOMEN'S BEIT MIDRASH—Not on Thursday this week</u> <u>For University and Adult Women, at Ulpanat Orot, with Mrs. Eliana Abbe</u> 9:30 AM Tuesdays: Sefer Devarim, 9:30 AM Thursdays: Tefillah				
<u>Seder Boker for Adult Men—Not on Thursday this week</u> 10:00 AM to Noon, Monday/Wednesday - R' Moshe Yeres: Masechet Megilah and Eim haBanim Semeichah 10:00 AM to Noon, Tuesday/Thursday - R' Moshe Yeres: Parshanut on Parshah and Pninei Halachah				