



# Toronto Torah

Yeshiva University Torah MiTzion Beit Midrash Zichron Dov

Parshat Bo

4 Shevat, 5775/January 24, 2015

Vol. 6 Num. 19

To sponsor an issue of Toronto Torah for \$180, please contact 647-234-7299 or email [info@torontotorah.com](mailto:info@torontotorah.com)

## A Wealthy Exit

Rabbi Josh Gutenberg

As the Jews are hastily pushed out of Egypt, they ask their Egyptian neighbours for gold, silver and clothing. Nechama Lebowitz notes that this isn't just a spur of the moment decision made by the former slaves, trying to take advantage of the panicked Egyptians. This isn't initiated by a nation seeking retribution against, or repayment from, the slavemasters who controlled their lives for so many years. It is G-d who insists that the Jews take these possessions from the Egyptians. He informs Moshe, when He first appears to him at the burning bush, that the Jews will request these possessions upon their exit. G-d even guarantees Avraham that his descendants will be wealthy upon leaving Egypt. Why is G-d insistent that the Jews leave with this wealth?

There are three circumstances in which G-d proclaims that he does not want someone to be "reikam", empty-handed:

- When the nation leaves Egypt, they must not leave empty-handed. They must ask the Egyptians for gold, silver and clothing. (Shemot 3:21)
- When the Jews come to the *Beit haMikdash* for Pesach, Succot and Shavuot, they must not come empty-handed. While there, they must offer sacrifices to G-d. (Shemot 23:15)
- When a Jewish slave is set free, he must not be sent away empty-handed. His master must give him gifts upon his release. (Devarim 15:13)

The latter two cases where the word "reikam" is mentioned shed light upon

the first case - the need for the Jews not to leave Egypt empty-handed.

*Ha'anakah* is the obligation to give a Jewish slave gifts upon his release. These gifts allow the freed slave to start his life anew. Having his own money and possessions will help him achieve financial independence. Additionally, Ibn Ezra (Devarim 15:14) explains that these gifts glorify the slave as he enters the next phase of his life. If the slave is treated in a dignified manner it will give him the self confidence to live like a free man. Working as a slave for many years may cause him to succumb to the slave mentality, and these gifts can help him move forward and begin the next stage in life.

The same can be said about the Jewish nation leaving Egypt. They developed a slave's mentality, having been enslaved in Egypt. They lost their self confidence to live independent lives and were used to others making decisions for them. They were accustomed to the rigid daily schedule forced upon them. A necessary step the Jews needed to take in order to become a nation was to shed that mentality. They had to feel like free people, in order to be able to willingly dedicate themselves to serving G-d and following His commandments. They needed their own money and possessions to put them in a position to make independent life choices. Just as the freed slave must acquire gifts in order to distance himself from the slave mentality, the acquisition of wealth was one way in which the Jewish nation moved toward becoming their own masters.

But the comparison to bringing sacrifices in the *Beit haMikdash*

suggests another reason for ensuring the Jews would leave with wealth. Rashi (Shemot 23:15) explains that the obligation to bring sacrifices when the nation ascends to the *Beit haMikdash* is so that G-d's table will not stand empty while the Jews' tables are full. When going to G-d's house, it is appropriate and necessary for the nation to bring their "host" a gift.

Leaving Egypt and travelling into the desert is the Jewish nation's first foray into G-d's "house". They will experience revelation at *Har Sinai* upon receiving the Torah. They will receive the mitzvot which will guide their lives. G-d will provide them with sustenance and protection; the manna will fall from the sky, the well will provide water and the Clouds of Glory will protect them along the way. They need this wealth so that they can properly serve and thank G-d in the desert. The wealth that they amass will be used to enable the Jews to properly serve and worship G-d in their new newfound existence as a free nation.

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

**OUR BEIT MIDRASH**

**ROSH BEIT MIDRASH**      RABBI MORDECHAI TORCZYNER

**AVREICHIM**    RABBI DAVID ELY GRUNDLAND, RABBI JOSH GUTENBERG, YISROEL MEIR ROSENZWEIG

**COMMUNITY MAGGIDEI SHIUR**      RABBI ELAN MAZER, RABBI BARUCH WEINTRAUB

**CHAVERIM**    DANIEL GEMARA, SHMUEL GIBLON, MEIR GRUNWALD, BJ KOROBKIN, RYAN JENAH, JOEL JESIN, SHIMMY JESIN, AVI KANNER, YISHAI KURTZ, MITCHELL PERLMUTTER, ARYEH ROSEN, DANIEL SAFRAN, KOBY SPIEGEL, EFRON STURMWIND, DAVID TOBIS



**YESHIVA UNIVERSITY  
TORAH MITZION  
BEIT MIDRASH**

We are grateful to  
**Continental Press 905-660-0311**

**Koren Ani Tefilla Weekday Siddur**

Rabbi Dr. Jay Goldmintz [translation by Rabbi Lord Jonathan Sacks]  
Koren Publishers Jerusalem Ltd., 2014

**About the author**

Rabbi Dr. Jay Goldmintz, a native of Toronto, has long been an important figure in Jewish education. He served as the headmaster of Ramaz Upper School in Manhattan and has published extensively on topics critical to Jewish education, most notably prayer. Rabbi Goldmintz currently teaches at Ma'ayanot Yeshiva High School in Teaneck, NJ and at Yeshiva University's Azrieli Graduate School of Education.

**What makes this siddur unique?**

This siddur possesses a number of attributes that make it unique amongst siddurim. First, Rabbi Goldmintz has distilled his personal experiences and expertise into a lucid commentary throughout the siddur, as well as in essays at the end. This commentary is separated into four categories, each with a different approach:

- **Biur Tefilla** – A commentary focused on the basic meaning of the text and wording of the siddur itself.
- **Iyyun Tefilla** – A commentary exploring some of the deeper themes of the prayers, focusing especially on philosophical and theological perspectives.

- **Hilkhos Tefilla** – Brief comments presenting basic laws guiding the prayer services. More extensive halachic information is also included at the end of the siddur.

- **Ani Tefilla** – The most unique of the categories, *Ani Tefilla* is mainly comprised of short, open-ended questions meant to help one pause and process the words in the context of one's life. These questions are also included alongside the Torah readings in the back of the siddur. *Ani Tefilla* also includes personal anecdotes from a variety of figures, including Rabbi Goldmintz himself.

Rabbi Goldmintz's commentary is thorough and meaningful. The siddur is intended to be used by "the inquiring high-school student and thoughtful adult alike."

Another unique element that the *Ani Tefilla* siddur incorporates is the manner in which each of the three *amidah* prayers are formatted. Each prayer service - *shacharit*, *minchah* and *maariv* - contains an *amidah* formatted differently from those of the other services. *Shacharit* is accompanied by Rabbi Goldmintz's commentaries. *Minchah* sets one blessing per page, with the rest of the page left blank for personal notes to be written (or to put a sticky note on the page, as Rabbi Goldmintz suggests).

Finally, *maariv* is formatted like a traditional siddur. Furthermore, each of the three *amidah* prayers includes the insertions used in all prayer services, negating the need to flip pages or recite anything from memory.

**Any caveats?**

Currently, *Ani Tefilla* is only available in nusach Ashkenaz and Edot HaMizrach. Given that much of the Toronto Jewish community uses nusach Sefard, this siddur won't have as wide an appeal as possible. Also, some of the commentary quotes sources by name, but doesn't include specific citations. Including the full citation might be cumbersome, but would facilitate further research.

**Why should I consider using this?**

One might reasonably assume that, since this siddur is geared towards high school students, perhaps it would lack depth. This simply isn't true; there is great depth in the commentary presented within. The fact that everything is straightforward and typically brief is actually a tremendous benefit to anyone. The focus here is to get the individual to connect with the prayers on their own terms. This is most readily achieved by providing short ideas that the user can contemplate and incorporate into their stream of thought.

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

**613 Mitzvot: #421, 422: Arm Tefillah, Head Tefillah**

Rabbi Mordechai Torczyner

In four different places in the Torah – Shemot 13:9, Shemot 13:16, Devarim 6:8 and Devarim 11:18 – we are told to tie signs upon our arm and upon our head. In the former two contexts, the goal is to remind us of our exodus from Egypt; the message in the latter two contexts is more broad, invoking our general relationship with G-d. These signs are what we call *tefillin*; each individual sign is called a *tefillah*.

Each *tefillah* contains parchment on which the four relevant biblical passages are written; in the arm *tefillah* all of them are on one piece of parchment, while in the head *tefillah* each paragraph appears on a separate piece of parchment. There is some debate regarding how to place the paragraphs; Rashi and Rambam rule that they are placed in the order in which they appear in the Torah, while Rabbeinu Tam rules that the paragraphs from Devarim are in reverse order. [See Rashi and Tosafot Menachot 34b, and Mishneh Torah, Hilchos Tefillin 2.]

Rambam (Sefer haMitzvot, Aseh 12-13) and Sefer haChinuch (Mitzvah 421 and Mitzvah 422) count the arm and head *tefillin* as separate mitzvot. Rambam supports this from the Talmud's discussion (Menachot 44a) regarding a person who possesses only one *tefillah*; the Talmud says he should don the *tefillah* he has, asking rhetorically, "Should one who lacks two mitzvot then not perform one?" However, we are also taught that the two *tefillin* operate together, and so they should be donned without any interruption in between. The

Talmud (Sotah 44b) even says that one who speaks between the two is undesirable as a Jewish soldier. [See Rosh, Halachot Ketanot, Hilchos Tefillin 15, linking this to Devarim 33:20.]

Standard Ashkenazi practice is to recite separate blessings on the arm and head *tefillin*, while normative Sephardic practice is to recite only one blessing, before donning the arm *tefillah*. A Sephardic Jew who speaks between the two *tefillin* should recite a separate blessing ("al mitzvat tefillin") for the head *tefillah*. An Ashkenazi Jew who speaks between the two *tefillin* should recite both blessings before donning the head *tefillah*, and re-seat the arm *tefillah* before its repeated blessing. [There is some debate regarding the order of the blessings in this situation; see Rabbi Akiva Eiger Orach Chaim 25 *lachen y'mashmesh*.]

The arm and head *tefillin* are marked as distinct from each other in another way. The Torah describes the arm *tefillah* as "a sign for you" (Shemot 13:9, and see Menachot 37a), and so it is worn on a concealed part of the arm. For this reason, some are careful to cover this *tefillah*. In contrast, the head *tefillah* is worn on the most visible part of one's head, on public display. Indeed, there is debate as to whether one may cover the head *tefillah* while wearing it. [See Shulchan Aruch Orach Chaim 27:11 and Birkei Yosef Orach Chaim 27:5.]

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

**Biography**  
**Rabbi Elimelech**  
**of Lizhensk**  
**Rabbi Dovid Zirkind**

One of the earliest figures in Chassidic history, and one of its most influential thinkers, was Rabbi Elimelech of Lizhensk. Born in 1717 in Galicia, Rabbi Elimelech was recognized as one of the great students of the Maggid of Mezerich.

Prior to the death of the Maggid, the early Chassidic movement was unified as a single group of the Baal Shem Tov's students. However, after the Maggid's death Chassidut was fragmented, and Rabbi Elimelech returned to Lizhensk to spread the thought of his teachers in southeastern Poland. His students include the Chozeh of Lublin, the Maggid of Koznitz and Menachem Mendel of Rimanov. He is commonly referred to as "the Noam Elimelech", the name of his mystical commentary to Torah.

Many legends speak of the unique relationship of Rabbi Elimelech and his brother Reb Zushya. Both were known to be extraordinarily pious individuals, but their contrasting personalities made their tales legendary. Here is one such story:

Rabbi Elimelech and Reb Zushya were once falsely accused of a crime and placed in prison with a group of other inmates. At one point in their stay, Rabbi Elimelech started to cry. Zushya asked, "Brother, why are you crying?" Rabbi Elimelech explained that he was saddened because he could not daven minchah in a room where prisoners had relieved themselves. Reb Zushya challenged his brother's reaction: "Is it not the same G-d who commanded you to pray, who is now forbidding you from doing so? Then you should not despair!" With that, Rabbi Elimelech took his brother by the hand and began to dance in great happiness.

The guards came running when they heard the commotion coming from the cell. They asked one of the inmates what was happening, and he explained that the two brothers had been arguing over the pail in the corner of the cell until they had suddenly began to dance. The guards replied, "If the pail makes these brothers so happy, we will remove it!" The pail was removed and Rabbi Elimelech davened minchah.

The Noam Elimelech died in 1787, on the 21<sup>st</sup> of Adar. His yahrtzeit is observed by many who visit his grave each year, and some communities do not recite tachanun on that day.

[dzirkind@jewishcenter.org](mailto:dzirkind@jewishcenter.org)

Visit us at [www.torontotorah.com](http://www.torontotorah.com)

**Torah and Translation**  
**Keep it Coming!**  
**Rabbi Elimelech of Lizhensk, Noam Elimelech, Bo**  
**Translated by Rabbi David Ely Grundland**

"ויאמר ד' אל משה בא אל פרעה כו" הדקדוק מפורש בזוהר הקדוש: "לך אל פרעה" היה לו לומר! ועוד, מה זה נתינת טעם "כי אני הכבדתי את לבו" אדרבה, מאחר זה שהכביד את לבו, למה לו לילך בחנם? הלא בודאי לא ישמע לו!

ונראה לפרש דהנה בראות הצדיק נפלאות הבורא או כשישמע מחבירו הצדיק דברים קדושים, אזי הוא מתלהב בעבודת הבורא יתברך ויתעלה. משא"כ הרשע, אף כשרואה נפלאות או שהצדיק מדבר אליו פעם אחד, אזי הוא חוזר לפי שעה, אבל אינו מתקיים בקרבו איזה זמן והוא ככלב שב אל קיאו. אבל כשהצדיק מדבר אליו יום יום, או בראותו נפלאות הבורא יום אחר יום, יכול להיות מתקיים בידו זמן רב.

וזהו "בא אל פרעה" בקביעות, יום אחר יום ולא בדרך ארעי. ולכן לא נאמר "לך" שהוא לשון ארעי. וזהו הנתינת טעם "כי אני הכבדתי כו" למען שיתי אותותי", ר"ל אותיותי קדושים שתדבר אליו יום יום. אשים "בקרבו" דייקא, כלומר שיתקיימו בקרבו זמן רב, ולא כן כשישמע אליו בפעם הראשון יחזור לסורו כנ"ל. ולזה לא נאמר "מופתי", לרמז במלת "אותותי" שני משמעות - לשון אותות כפשוטו, וגם לשון אותיות כנ"ל.

"ולמען תספר באזני בנך כו" פי' דהנה כשהצדיק רואה נפלאות ד' פעם אחד אזי מתלהב לבו זמן רב, וכשיחזור ויראה עוד נפלאות אזי בא למדרגה יתירה לספר גדולותיו יתברך לדורי דורות. ונמצא גם זה נתינת טעם לזה שלא ישמע אליו פרעה בפעם ראשון, הוא "למען תספר כו" שתבא למדרגה נוספת, לספר "באזני בנך" לדורי דורות וק"ל:

that you shall tell," in order that he should reach higher levels, relating "in the ears of your son" for future generations.

"And Hashem said to Moshe, 'Come to Pharaoh, etc.'" (Exodus 10:1) The Holy Zohar comments on the precise language here, explaining that He should have said "Go to Pharaoh." Moreover, [it asks] what logic is there in giving the reason "for I have made his heart heavy"? Just the opposite - after his heart has been made heavy, what point is there in going at all? Is it not clear that he will not listen?

It seems correct to explain that when a *tzaddik* sees the wonders of the Creator, or when he hears holy words from another *tzaddik*, then he is excited in the service of his Creator, may He be blessed and exalted. This is not so with an evil person. Even when he sees wonders or when the *tzaddik* speaks to him a single time, though he may turn from his ways for the moment, nothing will endure within him for any substantive time period. He is like "a dog returning to his own vomit" (Proverbs 26:11). However, when the *tzaddik* speaks to him constantly, or he daily observes the wonders of the Creator, it is then possible that [the change] will endure in his capacity for an extended period.

This is "Come to Pharaoh": consistently, day after day, and not in an occasional manner. Therefore, it does not say "Go", which would imply an occasional visit. This is also the meaning of the given reason, "for I have made his heart heavy...in order to place My signs (*ototai*)". That is, My holy letters (*ototai*), which will speak to him daily. "I will place them "in his midst", specifically, meaning that they should endure in his midst for an extended time. It will not be so when he hears the first time; he will turn back to his straying, as mentioned previously. That is why it does not use the word *moftai*, to hint with the word *ototai* at two meanings - its simple meaning of "signs" (*otot*) and also its meaning of "letters" (*otiot*).

"So that you shall tell in the ears of your children" (10:2) means that when the *tzaddik* sees the wonders of Hashem a single time, his heart is excited for an extended period of time. Upon seeing further wonders, he comes to an even higher level of relating His blessed greatness, for all generations. We see that this, too, is an explanation for Pharaoh not listening the first time, "so

## This Week in Israeli History: 5 Shevat, 1930 The Fifth Aliyah Begins

Rabbi Baruch Weintraub

### 5 Shevat is Sunday

In the aftermath of Arab pogroms against Jewish communities in 1929, a relative and short-lived period of peace and economic prosperity began in Eretz Yisrael. This situation, together with other factors, mainly the worsening situation for Europe Jews, contributed to the largest wave of Aliyah before the establishment of the State of Israel. This wave, which became to be known as the Fifth Aliyah, brought some 250,000 Jews to Eretz Yisrael between 1930 and the start of World War II in 1939.

A special element of this Aliyah was its focus upon urban development. Other waves consisted mainly of socially oriented immigrants from Eastern Europe, looking to realize their dreams of the new Jew building up the land. The Fifth Aliyah consisted of many families and middle class men from Central Europe, and later Western Europe. These were content to come and live in the cities, especially in Tel Aviv, and they enabled the growth of industrial production. By

1939, Jews were responsible for more than fifty percent of local industrial production, although they were only one third of the population.

The immigrants from Germany were only one-fifth of the total group, but the whole wave of Aliyah came to be known as *Aliyat HaYekim* – *yekke* being a colloquial term for Germans. They brought with them much more wealth than others, and many of them were academics, doctors, and other professionals, as well as musicians who founded the Philharmonic Orchestra. The Fifth Aliyah also dramatically affected the political map, as many of the new immigrants were not socialist.

This wave of Aliyah, it can be said, enabled the Jewish settlement to grow from a social experiment into a full scale society, capable – with Divine help – of fulfilling the age old dream of an independent Jewish state in Eretz Yisrael.

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

## Weekly Highlights: Jan. 23 – Jan. 30 / 4 Shevat – 10 Shevat

Time	Speaker	Topic	Location	Special Notes
<b>שבת Jan. 23-24</b>				
4:45 PM	R' Josh Gutenberg	Parshah and Kugel	BAYT	
10:30 AM	Yisroel Meir Rosenzweig	Meshech Chochmah	Clanton Park	
<b>Before minchah</b>	R' Mordechai Torczyner	Daf Yomi	BAYT	<i>Rabbi's Classroom</i>
<b>After minchah</b>	R' Mordechai Torczyner	Gemara Avodah Zarah: Idol Diagnostics	BAYT	<i>West Wing Library</i>
7:00 PM	R' David Ely Grundland	Parent-Child Learning	Shaarei Shomayim	
<b>Sun. Jan. 25</b>				
8:45 AM	R' Josh Gutenberg	Contemporary Halachah	BAYT	
9:15 AM	R' Shalom Krell	Kuzari	Zichron Yisroel	
8:30 PM	R' David Ely Grundland	Gemara: Mind, Body, Soul	Shaarei Shomayim	
<b>Mon. Jan. 26</b>				
8:00 PM	<b>R' Mordechai Torczyner</b>	<b>Medical Ethics: Strikes and Shabbat Wages</b>	<b>Shaarei Shomayim</b>	<b><i>Non-physicians are welcome</i></b>
<b>Tues. Jan. 27</b>				
1:30 PM	R' Mordechai Torczyner	The Book of Iyov (Job): Job vs. Bildad	Shaarei Shomayim	
8:45 PM	R' Josh Gutenberg	Intro to Introductions: Biblical Commentators	BAYT	<b><i>Week 3 of 4</i></b>
<b>Wed. Jan. 28</b>				
10:00 AM	R' Mordechai Torczyner	History of Jewish Publishing The 21 <sup>st</sup> Century	Beth Emeth	<b><i>Week 4 of 4</i></b>
12:30 PM	<b>R' Mordechai Torczyner</b>	<b>The Ethics of OPEC: Driving Down Prices</b>	<b>SLF 2300 Yonge St.</b>	<b>Lunch and Learn RSVP required <a href="mailto:jonathan.hames@slf.ca">jonathan.hames@slf.ca</a></b>
<b>Thu. Jan. 29</b>				
1:30 PM	R' Mordechai Torczyner	The Book of Yehoshua: War for Givon	49 Michael Ct. Thornhill	<b><i>For Women Only</i></b>
<b>Fri. Jan. 30</b>				
10:30 AM	R' Mordechai Torczyner	Advanced Shemitah	Yeshivat Or Chaim	